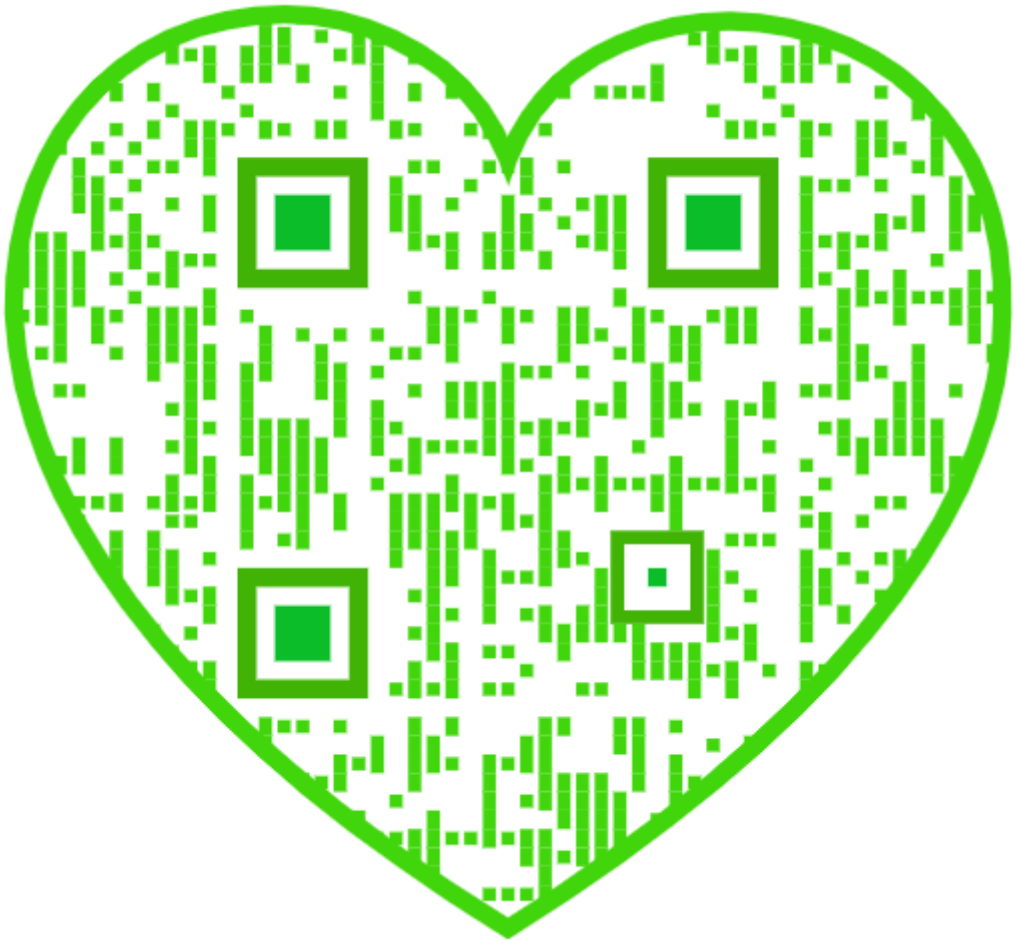

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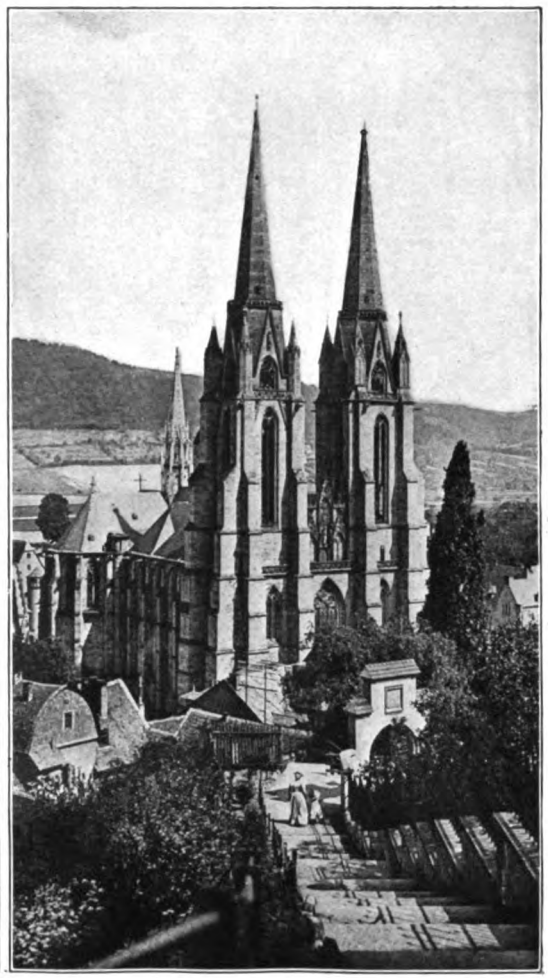

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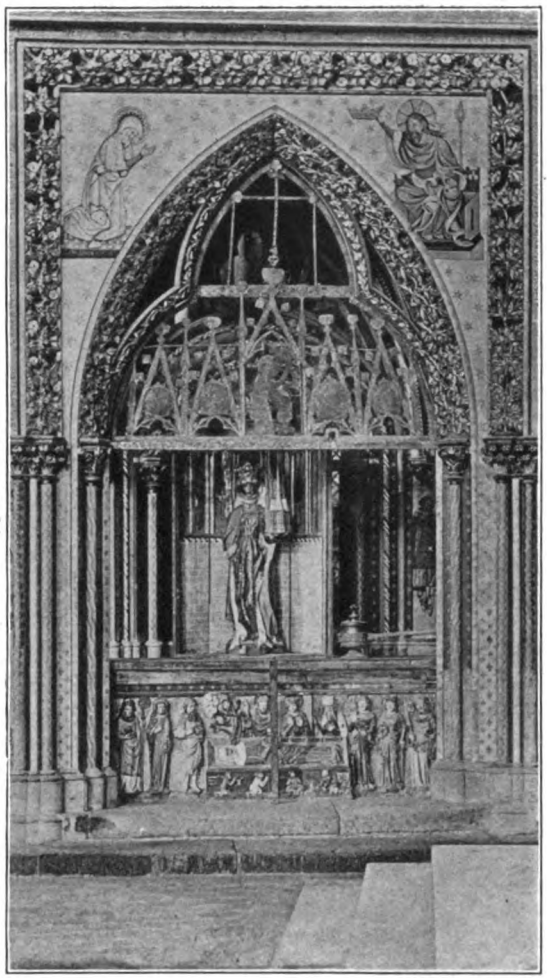

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THE CATHOLIC ENCYCLOPEDIA

AN INTERNATIONAL WORK OF REFERENCE ON THE CONSTITUTION, DOCTRINE, DISCIPLINE, AND HISTORY OF THE CATHOLIC CHURCH

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FIFTEEN VOLUMES AND INDEX
VOLUME I

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Preface

HE CATHOLIC ENCYCLOPEDIA, as its name implies, proposes to give its readers full and authoritative information on the entire cycle of Catholic interests, action and doctrine. What the Church teaches and has taught; what she has done and is still doing for the highest welfare of mankind; her methods, past and present; her struggles, her triumphs, and the achievements of her members, not only for her own immediate benefit, but for the broadening and deepening of all true science, literature and art—all come within the scope of THE CATHOLIC ENCYCLOPEDIA. It differs from the general encyclopedia in omitting facts and information which have no relation to the Church. On the other hand, it is not exclusively a church encyclopedia, nor is it limited to the ecclesiastical sciences and the doings of churchmen. It records all that Catholics have done, not only in behalf of charity and morals, but also for the intellectual and artistic development of mankind. It chronicles what Catholic artists, educators, poets, scientists and men of action have achieved in their several provinces. In this respect it differs from most other Catholic encyclopedias. The Editors are fully aware that there is no specifically Catholic science, that mathematics, chemistry, physiology and other branches of human knowledge are neither Catholic, Jewish, nor Protestant; but when it is commonly asserted that Catholic principles are an obstacle to scientific research, it seems not only proper but needful to register what and how much Catholics have contributed to every department of knowledge.

No one who is interested in human history, past and present, can ignore the Catholic Church, either as an institution which has been the central figure in the civilized world for nearly two thousand years, decisively affecting its destinies, religious, literary, scientific, social and political, or as an existing power whose influence and activity extend to every part of the globe. In the past century the Church has grown both extensively and intensively among English-speaking peoples. Their living interests demand that they should have the means of informing themselves about this vast institution, which, whether they are Catholics or not, affects their fortunes and their destiny. As for Catholics, their duty as members of the Church impels them to learn more and more fully its principles; while among Protestants the desire for a more intimate and accurate knowledge of things Catholic increases in proportion to the growth of the Church in numbers and in importance. The Catholic clergy are naturally expected to direct inquirers to sources of the needed information; yet they find only too often that the proper answers to the questions proposed are not to be met with in English literature. Even the writings of the best intentioned authors are at times disfigured by serious errors on Catholic subjects, which are for the most part due, not to ill-will, but to lack of knowledge. It would be fatuous to hope to call into immediate existence a Catholic English literature adequate to supply this knowledge and correct errors. The ENCYCLOPEDIA, therefore, is the most convenient means of doing both, enabling, as it does, the foremost Catholic scholars in every part

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of the world to contribute articles in the condensed form that appeals to the man of action, and with the accuracy that satisfies the scholar.

Designed to present its readers with the full body of Catholic teaching, the ENCYCLOPEDIA contains not only precise statements of what the Church has defined, but also an impartial record of different views of acknowledged authority on all disputed questions. In all things the object of the ENCYCLOPEDIA is to give the whole truth without prejudice, national, political or factional. In the determination of the truth the most recent and acknowledged scientific methods are employed, and the results of the latest research in theology, philosophy, history, apologetics, archæology, and other sciences are given careful consideration.

The work is entirely new, and not merely a translation or a compilation from other encyclopedic sources. The Editors have insisted that the articles should contain the latest and most accurate information to be obtained from the standard works on each subject. Contributors have been chosen for their special knowledge and skill in presenting the subject, and they assume the responsibility for what they have written. Representing as they do Catholic scholarship in every part of the world, they give the work an international character.

The ENCYCLOPEDIA bears the imprimatur of the Most Reverend Archbishop under whose jurisdiction it is published. In constituting the Editors the ecclesiastical censors, he has given them a singular proof of his confidence and of his desire to facilitate the publication of the work which he has promoted most effectively by his influence and kindly co-operation.

The Editors take occasion on the appearance of this first volume to express their gratitude to all who have taken part with them in this enterprise; in particular to the hierarchy for their cordial endorsement; to Catholic publishers and to the editors of the Catholic press for their frequent courtesies; to the contributors for their ready co-operation; to the original subscribers for their generous support; to the directors of the Company organized specially to produce the work, and to many non-Catholics for their kindly encouragement.

To the Knights of Columbus and Their Friends

IN taking under our auspices a special edition of THE CATHOLIC ENCYCLOPEDIA, we are actuated by the motive which originally inspired the production of this work.

From the start, as the Preface to Volume I declares, it was determined that this encyclopedia should not be exclusively a Church publication, containing only matters of special interest to the clergy. It is intended for the layman as well as for the priest; and, consequently, it contains all that he needs to know, treated from his point of view.

The Editor-in-Chief and the Managing Editor are laymen, as were fully 500 of the contributors, and 150 editorial assistants. With them the clerical editors and contributors have co-operated in full appreciation of the importance of producing a work which in content and style would satisfy the scholar in his study and yet interest the man in the street.

For this Encyclopedia is designed to be the starting-point of a movement among Catholics, a great educational movement in every Catholic home in the land, the source of a literature that will once more as in the days before the Reformation employ the English tongue in the cause of Catholic truth. It is verily an educational and literary crusade, and as such it must appeal strongly to every member of an Order whose members, in the words of Archbishop Ireland, "aim to be the trusted auxiliaries of the Church, her organized chivalry, ever first and foremost when her call is heard, or her banner leads".

We have but lately completed our achievement of providing for the Catholic University of America the half million dollar scholarship foundation which is to enable Catholic young men from every part of the land to take advantage of the educational facilities of that great institution.

Here is an offer which brings all the advantages that The Catholic University can at present afford and more right into our own homes. THE CATHOLIC ENCYCLOPEDIA is a veritable Catholic Home University. It has been truly styled "a university in print". Few, if any, of our membership, are in a position to take advantage of the Catholic University foundation; scarcely one is unable to avail himself of an offer, which brings to every Catholic home the best the University can give.

As if divining that the Knights of Columbus would take on themselves the task of giving the widest possible circulation to THE CATHOLIC ENCYCLOPEDIA, His Grace, Archbishop Ireland, discoursing on "The Typical Catholic Layman of America", before the Supreme Council of the Order lately assembled in St. Paul, recommended the work in the following eloquent terms:

"An intelligent laity is the prime need of the Church to-day, in America. The battle is opened. It is a flood of contradiction, of misrepresentation, of calumnies. History is perverted; Catholic discipline is travestied. When the Church, as seen daily, cannot with safety be assailed, the appeal is to centuries of long ago, more unfamiliar to the reader—to remote lands whence no contradiction may come. The remedy is intelligence of all important matters concerning the Church at home and abroad, intelligence that Catholics be guarded from poisonous inoculation, and be, at the same time, in a position to influence public opinion in favor of truth and justice. The most ready arm is the press: hence the duty of the hour is to give generous support to the Catholic newspaper, to read it, to distribute it, supplementing it, as occasion permits, with magazine and book. One book, the summary of thousands, I especially recommend, THE CATHOLIC ENCYCLOPEDIA".

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Tables of Abbreviations

The following tables and notes are intended to guide readers of THE CATHOLIC ENCYCLOPEDIA in interpreting those abbreviations, signs, or technical phrases which, for economy of space, will be most frequently used in the work. For more general information see the article ABBREVIATIONS, ECCLESIASTICAL.

I.—GENERAL ABBREVIATIONS.

a. . . . . article.
ad an. . . . . at the year (Lat. *ad annum*).
an., ann. . . . . the year, the years (Lat. *annus, anni*).
ap. . . . . in (Lat. *apud*).
art. . . . . article.
Assyr. . . . . Assyrian.
A. S. . . . . Anglo-Saxon.
A. V. . . . . Authorized Version (i.e. tr. of the Bible authorized for use in the Anglican Church—the so-called "King James", *or* "Protestant" Bible.
b. . . . . born.
Bk. . . . . Book.
Bl. . . . . Blessed.
C., c. . . . . about (Lat. *circa*); canon; chapter; *compagnie*.
can. . . . . canon.
cap. . . . . chapter (Lat. *caput*—used only in Latin context).
cf. . . . . compare (Lat. *confer*).
cod. . . . . codex.
col. . . . . column.
concl. . . . . conclusion.
const., constit. . . . Lat. *constitutio*.
curâ. . . . . by the industry of.
d. . . . . died.
dict. . . . . dictionary (Fr. *dictionnaire*).
disp. . . . . Lat. *disputatio*.
diss. . . . . Lat. *dissertatio*.
dist. . . . . Lat. *distinctio*.
D. V. . . . . Douay Version.
ed., edit. . . . . edited, edition, editor.
Ep., Epp. . . . . letter, letters (Lat. *epistola*).
Fr. . . . . French.
gen. . . . . genus.
Gr. . . . . Greek.
H. E., Hist. Eccl. . Ecclesiastical History.
Heb., Hebr. . . . . Hebrew.
ib., ibid. . . . . in the same place (Lat. *ibidem*).
Id. . . . . the same person, *or* author (Lat *idem*).
inf. . . . . below (Lat. *infra*).
It. . . . . Italian.
l. c., loc. cit. . . . . at the place quoted (Lat. *loco citato*).
Lat. . . . . Latin.
lat. . . . . latitude.
lib. . . . . book (Lat. *liber*).
long. . . . . longitude.
Mon. . . . . Lat. *Monumenta*.
MS., MSS. . . . . manuscript, manuscripts.
n., no. . . . . number.
N. T. . . . . New Testament.
Nat. . . . . National.
Old Fr., O. Fr. . . . Old French.
op. cit. . . . . in the work quoted (Lat. *opere citato*).
Ord. . . . . Order.
O. T. . . . . Old Testament.
p., pp. . . . . page, pages, *or* (in Latin references) *pars* (part).
par. . . . . paragraph.
passim. . . . . in various places.
pt. . . . . part.
Q. . . . . Quarterly (a periodical), e.g. "Church Quarterly".
Q., QQ., quæst. . . . question, questions (Lat. *quæstio*).
q. v. . . . . which [title] see (Lat. *quod vide*).
Rev. . . . . Review (a periodical).
R. S. . . . . Rolls Series.
R. V. . . . . Revised Version.
S., SS. . . . . Lat. *Sanctus, Sancti*, "Saint", "Saints"—used in this Encyclopedia only in Latin context.
Sept. . . . . Septuagint.
Sess. . . . . Session.
Skt. . . . . Sanskrit.
Sp. . . . . Spanish.
sq., sqq. . . . . following page, *or* pages (Lat. *sequens*).
St., Sts. . . . . Saint, Saints.
sup. . . . . Above (Lat. *supra*).
s. v. . . . . Under the corresponding title (Lat. *sub voce*).
tom. . . . . volume (Lat. *tomus*).

tr.....translation *or* translated. By itself it means "English translation", *or* "translated into English by". Where a translation is into any other language, the language is stated.
tr., tract.....tractate.
v.....see (Lat. *vide*).
Ven.....Venerable.
Vol.....Volume.

II.—Abbreviations of Titles.

Acta SS.....*Acta Sanctorum* (Bollandists).
Ann. pont. cath.....Battandier, *Annuaire pontifical catholique.*
Bibl. Dict. Eng. Cath.Gillow, Bibliographical Dictionary of the English Catholics.
Dict. Christ. Antiq...Smith and Cheetham (ed.), Dictionary of Christian Antiquities.
Dict. Christ. Biog. ..Smith and Wace (ed.), Dictionary of Christian Biography.
Dict. d'arch. chrét...Cabrol (ed.), *Dictionnaire d'archéologie chrétienne et de liturgie.*
Dict. de théol. cath. .Vacant and Mangenot (ed.), *Dictionnaire de théologie catholique.*
Dict. Nat. Biog. ....Stephen (ed.), Dictionary of National Biography.
Hast., Dict. of the Bible .....Hastings (ed.), A Dictionary of the Bible.
Kirchenlex.....Wetzer and Welte, *Kirchenlexicon.*
P. G.....Migne (ed.), *Patres Græci.*
P. L.....Migne (ed.), *Patres Latini.*
Vig., Dict. de la Bible.Vigouroux (ed.), *Dictionnaire de la Bible.*

Note I.—Large Roman numerals standing alone indicate volumes. Small Roman numerals standing alone indicate chapters. Arabic numerals standing alone indicate pages. In other cases the divisions are explicitly stated. Thus "Rashdall, Universities of Europe, I, ix" refers the reader to the ninth chapter of the first volume of that work; "I, p. ix" would indicate the ninth page of the preface of the same volume.

Note II.—Where St. Thomas (Aquinas) is cited without the name of any particular work the reference is always to "Summa Theologica" (not to "Summa Philosophiæ"). The divisions of the "Summa Theol." are indicated by a system which may best be understood by the following example: "I-II, Q. vi, a. 7, ad 2 um" refers the reader to the *seventh* article of the *sixth* question in the *first* part of the *second* part, in the response to the *second* objection.

Note III.—The abbreviations employed for the various books of the Bible are obvious. Ecclesiasticus is indicated by *Ecclus.*, to distinguish it from Ecclesiastes (*Eccles.*). It should also be noted that I and II Kings in D. V. correspond to I and II Samuel in A. V.; and I and II Par. to I and II Chronicles. Where, in the spelling of a proper name, there is a marked difference between the D. V. and the A. V., the form found in the latter is added, in parenthesis.

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THE CATHOLIC ENCYCLOPEDIA

A

Aachen, in French, AIX-LA-CHAPELLE, the name by which the city is generally known; in Latin, Aquæ Grani, later Aquisgranum, is the capital of a presidency in Rhenish Prussia, and lies in a valley basin, surrounded by wooded heights, on the Wurm, a tributary of the Roer, on its way to the Meuse. Population, 1 December, 1905, 151,922 (including the Parish of Forst); Catholics, 139,485; Protestants, 10,552; Israelites, 1,658; other denominations, 227. The city owes its origin to its salubrious springs, which were already known in the time of the Romans. There appears to have been a royal court in Aachen under the Merovingians, but it rose to greater importance under Charlemagne, who chose it as his favourite place of residence, adorned it with a noble imperial palace and chapel, and gave orders that he should be buried there.

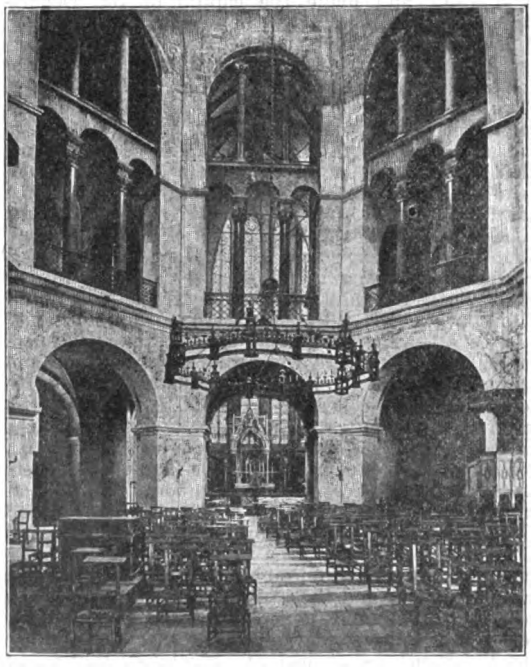
The precious relics obtained by Charlemagne and Otho III for the imperial chapel were the objects of great pilgrimages in the Middle Ages (the so-called "Shrine-pilgrimages") which drew countless swarms of pilgrims from Germany, Austria, Hungary, England, Sweden, and other countries. From the middle of the fourteenth century onwards, however, it became customary to expose the four great relics only once in every seven years, a custom which still holds, the last exposition having taken place in 1902. These pilgrimages, the coronations of the German emperors, thirty-seven of whom were crowned there between 813 and 1531, the flourishing industries, and the privileges conferred by the various emperors, combined to make Aachen one of the first cities of the Empire.

The decay of Aachen dates from the religious strife of the German Reformation. Albrecht von Münster first preached Protestantism there in the year 1524, but was afterwards forbidden to preach the new views, and executed on account of two murders committed during his stay in the cities of Maastricht and Wesel. A new Protestant community was soon, however, formed in Aachen, which gradually attained such strength as to provoke a rising in 1581, force the election of a Protestant burgomaster, and defy the Emperor for several years. The Ban of the Empire was, therefore, pronounced against the city in 1597 and put in force by the Duke of Jülich, the Catholic overlord of the city. The Catholics were restored to their rights, and the Jesuits invited to Aachen, in 1600. In 1611, however, the Protestants rose afresh, plundered the Jesuit college, drove out the Catholic officials in 1612, and opened their gates to troops from Brandenburg. The Ban of the Empire was again laid on the city, and executed by the Spanish general, Spinola. The Protestant ringleaders were tried or exiled, and many other Protestants banished. These troubles, together with a great fire which destroyed 4,000 houses, put an end to the prosperity of the city.

Two treaties of peace were concluded at Aachen during the seventeenth and eighteenth centuries. By the first, dated 2 May, 1668, Louis XIV was compelled, by the Triple Alliance between England, the Netherlands, and Sweden, to abandon the war against the Spanish Netherlands, to restore the Franche Comté, which he had conquered, and to content himself with twelve Flemish fortresses. The second treaty, dated 18 October, 1748, put an end to the War of the Austrian Succession. In 1793 and 1794, Aachen was occupied by the French, incorporated with the French Republic in 1798 and 1802, and made the capital of the Department of the Roer. By the terms of the French Concordat of 1801 Aachen was made a bishopric subject to the Archbishop of Mechlin, and composed of 79 first class, and 754 second class, parishes. The first and only bishop was Marcus Antonius Berdolet (b. 13 September, 1740, at Rougemont, in Alsace; d. 13 August, 1809), who, for the most part, left the government of his diocese to his vicar-general, Martin Wilhelm Fonck (b. 28 October, 1752, at Goch; d. 26 June, 1830, as Provost of Cologne Cathedral). After the death of Bishop Berdolet, the diocese was governed by Le Camus, Vicar-General of Meaux; at his decease, in 1814, by the two vicars-general, Fonck and Klinkenberg. The Bull of Pius VII, "De Salute Animarum," dated 16 July, 1821, which regulated church matters in Prussia anew, did away with the bishopric of Aachen, and transferred most of its territory to the archdiocese of Cologne; a collegiate chapter, consisting of a provost and six canons, taking the place of the bishopric in 1825. In 1815 Aachen became Prussian territory. The Congress of Aix-la-Chapelle sat there from 30 September to 11 November, 1818, and was attended by the sovereigns of Russia, Austria, and Prussia, and by plenipotentiaries from France and England, to determine the relations between France and the Powers. France obtained a reduction of the war indemnity and the early departure of the army of occupation, and joined the Holy Alliance; the other four Powers guaranteed the throne of France to the Bourbons, against any revolution that might occur. Aachen, under Prussian government, has since attained to fresh prosperity, chiefly through the development of the coal mines in the neighbourhood, which facilitated several extensive industries (such as the manufacture of linen, needles, machinery, glass, woollen, and half-woollen stuffs, etc.), but also in consequence of the large number of visitors to its hot springs.

Ecclesiastically, Aachen constitutes a deanery of the archdiocese of Cologne. It has a collegiate chapter, already mentioned, with a provost, six regular, and four honorary, canons; 12 Catholic parishes, 46 Catholic churches and chapels; in 1906, there were 87 secular, and 24 regular, clergy, besides

9 priests from other dioceses. The minster ranks first among the church buildings; it consists of three distinct parts: the octagon, the choir, and the crown, or ring, of chapels, the octagon forming the central portion. This last is the most important monument of Carlovingian architecture; it was built between 796 and 804, in the reign of Charlemagne, by Master Odo of Metz, and modelled after the Italian circular church of San Vitale at Ravenna. It was consecrated by Pope Leo III. It is an eight-angled, domed building, 54 feet in diameter, with a sixteen-sided circumference of 120 feet, and a height of 124 feet. The interior of the dome is adorned with mosaics on a gold ground, executed by Salviati of Venice, in 1882, representing Our Lord surrounded by the four and twenty Ancients of the Apocalypse. The main building was decorated with marble and mosaics in 1902, after the designs of H. Schaper. Over the spot supposed to be the site of Charlemagne's grave hangs an enormous corona of lamps, the gift of the Emperor Frederick I, Barbarossa; in the choir of the octagon, the so-called upper minster, stands Charlemagne's throne, made of great slabs of white marble, where, after the coronation, the German emperors received the homage of their nobles. The rich upper choir, built in Gothic style, joins on to the eastern side of the octagon; it was begun in the second half of the fourteenth century, and dedicated in 1414. The thirteen windows, each 100 feet high, have been filled with new coloured glass; on the pillars between

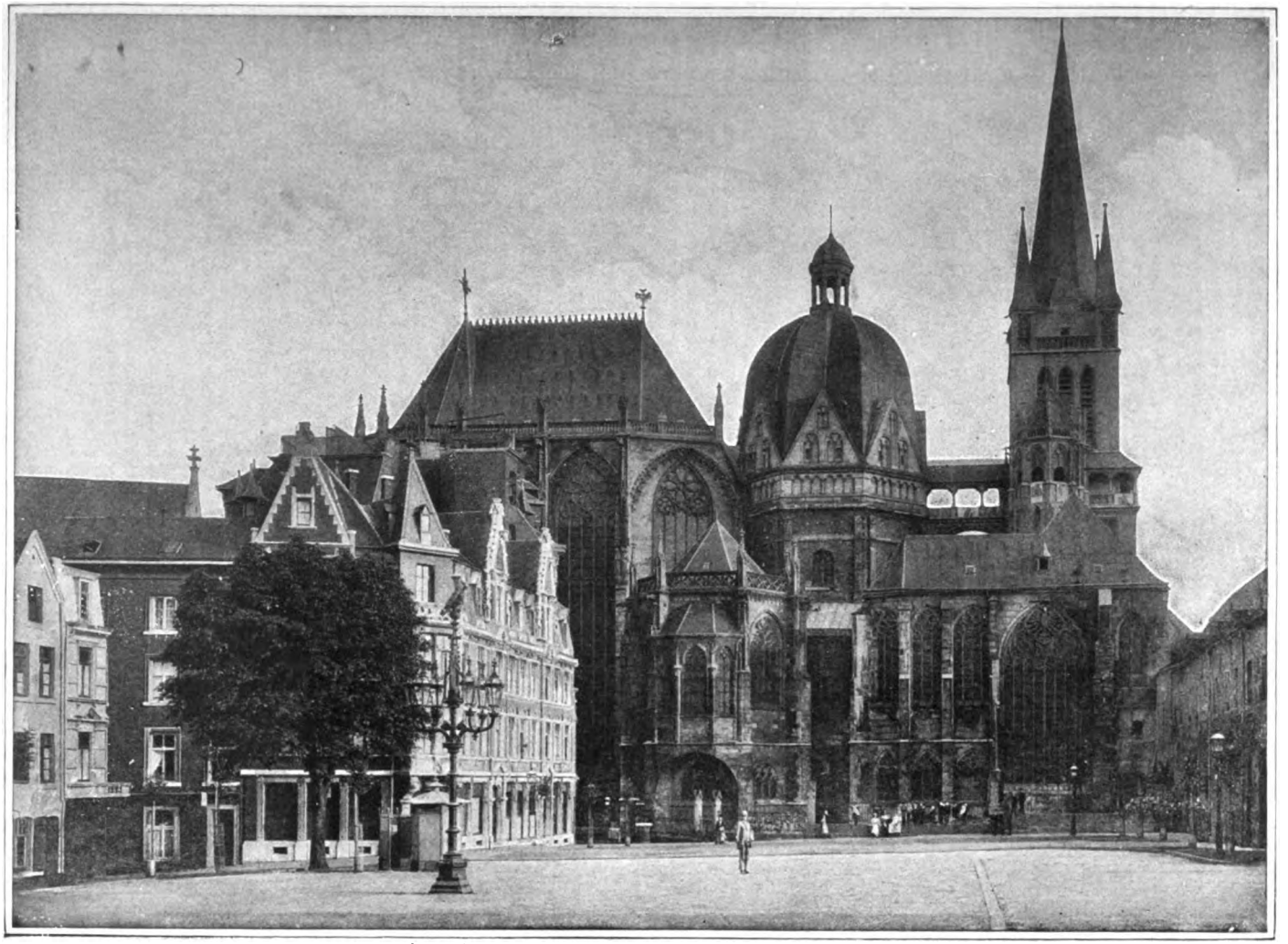


CATHEDRAL OF AACHEN, INTERIOR

them stand fourteen statues (the Mother of God, the Twelve Apostles, and Charlemagne), dating from the fifteenth century. Among the treasures of the choir should be mentioned the famous Gospel-pulpit, enriched with gold plates, the gift of the Emperor Henry II, the throne canopy of the fifteenth century, the new Gothic high altar of 1876, and the memorial stone which marks the spot where the Emperor Otto III formerly lay. The lower portions of the bell-tower, to the west of the octagon, belong to the Carlovingian period; the Gothic superstructure dates from 1884. Of the chapels which surround the whole building, the so-called Hungarian chapel contains the minster treasury, which includes a large number of relics, vessels, and vestments, the most important being those known as the four "Great Relics," namely, the cloak of the Blessed Virgin, the swaddling-clothes of the Infant Jesus, the loin-cloth worn by Our Lord on the Cross, and the cloth on which lay the head of St. John the Baptist after his beheading. They are exposed every seven years, and venerated by thousands of pilgrims (139,628 in 1874, and 158,968 in 1881). Among the other Catholic churches of Aachen, the following may be mentioned: the Church of Our Lady, a Gothic church in brick, built by Friederich Statz in 1859; the Church of St. Foillan, the oldest parish church in the city, which dates, in its present form, from the Gothic period, and was renovated between 1883 and 1888; and the Romanesque Church of St. James, built between 1877 and 1888. The most important secular building is the Rathaus, built between 1333 and 1350, on the site of, and out of the ruins of, Charlemagne's imperial palace, and completely renovated between 1882 and 1903. The façade is adorned with the statues of fifty-four German emperors, the great hall (*Kaisersaal*) with eight frescoes from designs by Alfred Rethel.

In Aachen there are foundations established by the Franciscans, Capuchins, and Redemptorists. The Alexians have one institution, a sanatorium and hospital for insane men and epileptics. The Franciscan Brothers conduct an apprentices' home and an asylum for boys. A number of female orders also have establishments. The Sisters of St. Charles Borromeo have charge of an eye-hospital, a city asylum for orphans and the aged, with a wing for insane women, and Our Lady's Hospital, a working-women's home, and a protectory for girls. The Christensians have but one house, which is devoted to the care of the sick. The Sisters of St. Elizabeth have five: a mother-house, a city hospital of St. Vincent, a city home for the sick, an asylum for the aged poor under the patronage of St. Joseph, and a city hospital of Our Lady of Help. The Franciscan Sisters have six institutions: a mother-house, a refuge for working-women, an asylum for homeless girls, a home for servant-girls out of employment and domestics no longer able to work, a hospital of St. Mary, and a sanatorium. The Sisters of the Good Shepherd have one house. The Sisters of the Poor Child Jesus conduct two: a school for neglected girls, with a manual-training school and kindergarten attached, and a hospital and sanatorium for members of the Society, with a boarding house, eight shelters, etc. The Carmelites have one institution, and the Ursulines one, a higher boarding school for girls. The Sisters of St. Vincent have a crèche and two kindergartens, besides six Catholic orphanages. Among the religious and social unions should be mentioned eight congregations and two unions for boys, one workmen's union, one journeymen's union with a home of its own, two tradesmen's unions, one union of female shop-employees, the Catholic Protective Union for girls, women, and children, one vestment society, and one Cecilian society. There are two Catholic daily papers published in Aachen.

COUNCILS OF AACHEN.—A number of important councils were held here in the early Middle Ages. In the mixed council of 789, Charlemagne proclaimed an important capitulary of eighty-one chapters, largely a repetition of earlier ecclesiastical legislation, that was accepted by the clergy and acquired canonical authority. At the council of 799, after a discussion of six days, Felix, Bishop of Urgel, in Spain, avowed himself overcome by Alcuin and withdrew his heretical theory of Adoptianism. In the synods of 816, 817, 818, and 819, clerical and monastic discipline was the chief issue, and the famous "Regula Aquensis" was made obli-



THE CATHEDRAL AACHEN

UNIV. OF
CALIFORNIA

gatory on all establishments of canons and canonesses (see MONASTICISM, WESTERN), while a new revision of the Rule of St. Benedict was imposed on the monks of that order by the reformer Benedict of Aniane. The synod of 836 was largely attended and devoted itself to the restoration of ecclesiastical discipline that had been gravely affected by the civil wars between Louis the Pious and his sons. From 860 to 862 three councils were occupied with the question of the divorce of King Lothaire I from his wife, Theutberga. In 1166 took place the famous schismatic council, approved by the Antipope Paschal III, in which was decreed the canonization of Charlemagne, that was solemnly celebrated 29 December of that year.

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JOSEPH LINS.

Aaron, brother of Moses, and High Priest of the Old Law.

I. LIFE.—Altogether different views are taken of Aaron's life, according as the Pentateuch, which is the main source on the subject, is regarded as one continuous work, composed by Moses or under his supervision—hence most trustworthy in the narration of contemporary events—or as a compilation of several documents of divers origins and dates, strung together, at a late epoch, into the present form. The former conception, supported by the decisions of the Biblical Commission, is held by Catholics at large; many independent critics adopt the latter. We shall study this part of the subject under this twofold aspect, although dwelling longer, as is meet, on the former.

(a) *Traditional Catholic Standpoint.* — According to I Paral., vi, 1–3, Aaron (the signification of whose name is unknown) was the great-grandson of Levi, and the second of the children of Amram and Jochabed, Mary being the eldest and Moses the youngest. From Ex., vii, 7, we learn that Aaron was born eighty-three, and Moses eighty years, before the Exodus. It may be admitted, however, that this pedigree is probably incomplete, and the age given perhaps incorrect. We know nothing of Aaron's life prior to his calling. The first mention of his name occurs when Moses, during the vision on Mount Horeb, was endeavouring to decline the perilous mission imposed upon him, on the plea that he was slow of speech and lacking in eloquence. Yahweh answered his objection, saying that Aaron the Levite, who was endowed with eloquence, would be his spokesman. About the same time Aaron also was called from on high. He then went to meet Moses, in order to be instructed by him in the designs of God; then they assembled the ancients of the people, and Aaron, who worked miracles to enforce the words of his divine mission, announced to them the good tidings of the coming freedom (Ex., iv). To deliver God's message to the King was a far more laborious task. Pharao harshly rebuked Moses and Aaron, whose interference proved disastrous to the Israelites (Ex., v). These latter, overburdened with the hard work to which they were subjected, bitterly murmured against their leaders. Moses in turn complained before God, who replied by confirming his mission and that of his brother. Encouraged by this fresh assurance of Yahweh's help, Moses and Aaron again appeared before the King at Tanis (Ps. lxxvii, 12), there to break the stubbornness of Pharao's will by working the wonders known as the ten plagues. In these, according to the sacred narrative, the part taken by Aaron was most prominent. Of the ten plagues, the first three and the sixth were produced at his command; both he and his brother were each time summoned before the King; both likewise received from God the last instructions for the departure of the people; to both was, in later times, attributed Israel's deliverance from the land of bondage; both finally repeatedly became the target for the complaints and reproaches of the impatient and inconsistent Israelites.

When the Hebrews reached the desert of Sin, tired by their long march, fearful at the thought of the coming scarcity of food, and perhaps weakened already by privations, they began to regret the abundance of the days of their sojourn in Egypt, and murmured against Moses and Aaron. But the two leaders were soon sent by God to appease their murmuring by the promise of a double sign of the providence and care of God for His people. Quails came up that same evening, and the next morning the manna, the new heavenly bread with which God was to feed His people in the wilderness, lay for the first time round the camp. Aaron was commanded to keep a gomor of manna and put it in the tabernacle in memory of this wonderful event. This is the first circumstance in which we hear of Aaron in reference to the tabernacle and the sacred functions (Ex., xvi). At Raphidim, the third station after the desert of Sin, Israel met the Amalecites and fought against them. While the men chosen by Moses battled in the plain, Aaron and Hur were with Moses on the top of a neighbouring hill, whither the latter had betaken himself to pray, and when he "lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses' hands were heavy: so they took a stone, and put under him and he sat on it: and Aaron and Hur stayed up his hands on both sides" until Amalec was put to flight (Ex., xvii). In the valley of Mount Sinai the Hebrews received the Ten Commandments; then Aaron, in company with seventy of the ancients of Israel, went upon the mountain, to be favoured by a vision of the Almighty, "and they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear." Thereupon Moses, having entrusted to Aaron and Hur the charge of settling the difficulties which might arise, went up to the top of the mountain.

His long delay finally excited in the minds of the Israelites the fear that he had perished. They gathered around Aaron and requested him to make them a visible God that might go before them. Aaron said: "Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me." When he had received them, he made of them a molten calf before which he built up an altar, and the children of Israel were convoked to celebrate their new god. What was Aaron's intention in setting up the golden calf? Whether he and the people meant a formal idolatry, or rather wished to raise up a visible image of Yahweh their deliverer, has been the subject of many discussions; the texts, however, seem to favour the latter opinion (cf. Ex., xxxii, 4). Be this as it may, Moses, at God's command, came down from the mountain in the midst of the celebration; at the sight of the apparent idolatry, filled with a holy anger, he broke the Tables of the Law, took hold of the idol, burnt it and beat it to powder, which he strowed into the water. Then, addressing his brother as the real and answerable author of the evil: "What," said he,

"has this people done to thee, that thou shouldst bring upon them a most heinous sin?" (Ex., xxxii, 21). To this so well deserved reproach, Aaron made only an embarrassed answer, and he would undoubtedly have undergone the chastisement for his crime with the three thousand men (so with the best textual authority, although the Vulgate reads three and twenty thousand) that were slain by the Levites at Moses' command (Ex., xxxii, 28), had not the latter prayed for him and allayed God's wrath (Deut., ix, 20).

In spite of the sin, God did not alter the choice he had made of Aaron (Hebr., v, 4) to be Israel's first High Priest. When the moment came, Moses consecrated him, according to the ritual given in Ex., xxix, for his sublime functions; in like manner Nadab, Abiu, Eleazar, and Ithamar, Aaron's sons, he devoted to the divine service. What the high priesthood was, and by what rites it was conferred, we shall see later. The very day of Aaron's consecration, God, by an awful example, indicated with what perfection sacred functions ought to be performed. At the incense-offering, Nadab and Abiu put strange fire into the censers and offered it up before the Lord; whereupon a flame, coming out from the Lord, forthwith struck them to death, and they were taken away from before the sanctuary, vested with their priestly garments, and cast forth out of the camp. Aaron, whose heart had been filled with awe and sorrow at this dreadful scene, neglected also an important ceremony; but his excuse fully satisfied Moses and very likely God Himself, for no further chastisement punished his forgetfulness (Lev., x; Num., iii, 4; xxvi, 61).

In Lev., xvi, we see him perform the rites of the Day of Atonement; in like manner, to him were transmitted the precepts concerning the sacrifices and sacrificers (Lev., xvii, xxi, xxii). A few months later, when the Hebrews reached Haseroth, the second station after Mount Sinai, Aaron fell into a new fault. He and Mary "spoke against Moses, because of his wife the Ethiopian. And they said: Hath the Lord spoken by Moses only?" (Num., xii). From the entire passage, especially from the fact that Mary alone was punished, it has been surmised that Aaron's sin was possibly a mere approval of his sister's remarks; perhaps also he imagined that his elevation to the high priesthood should have freed him from all dependence upon his brother. However the case may be, both were summoned by God before the tabernacle, there to hear a severe rebuke. Mary, besides, was covered with leprosy; but Aaron, in the name of both, made amends to Moses, who in turn besought God to heal Mary. Moses' dignity had been, to a certain extent, disowned by Aaron. The latter's prerogatives likewise excited the jealousy of some of the sons of Ruben; they roused even the envy of the other Levites. The opponents, about two hundred and fifty in number, found their leaders in Core, a cousin of Moses and of Aaron, Dathan, Abiron, and Hon, of the tribe of Ruben. The terrible punishment of the rebels and of their chiefs, which had at first filled the multitude with awe, soon roused their anger and stirred up a spirit of revolt against Moses and Aaron, who sought refuge in the tabernacle. As soon as they entered it "the glory of the Lord appeared. And the Lord said to Moses: Get you out from the midst of this multitude, this moment will I destroy them" (Num., xvi, 43–45). And, indeed, a burning fire raged among the people and killed many of them. Then again, Aaron, at Moses' order, holding his censer in his hand, stood between the dead and the living to pray for the people, and the plague ceased. The authority of the Supreme Pontiff, strongly confirmed before the people, very probably remained thenceforth undiscussed. God, nevertheless, wished to give a fresh testimony of His favour. He commanded Moses to take and lay up in the tabernacle the rods of the princes of the Twelve Tribes, with the name of every man written upon his rod. The rod of Levi's tribe should bear Aaron's name: "whomsoever of these I shall choose," the Lord had said, "his rod shall blossom." The following day, when they returned to the tabernacle, they "found that the rod of Aaron . . . was budded: and that the buds swelling it had bloomed blossoms, which, spreading, the leaves were formed into almonds." All the Israelites, seeing this, understood that Yahweh's choice was upon Aaron, whose rod was brought back into the tabernacle as an everlasting testimony. Of the next thirty-seven years of Aaron's life, the Bible gives no detail; its narrative is concerned only with the first three and the last years of the wandering life of the Hebrews in the desert; but from the events above described, we may conclude that the life of the new pontiff was passed unmolested in the performance of his sacerdotal functions.

In the first month of the thirty-ninth year after the Exodus, the Hebrews camped at Cades, where Mary, Aaron's sister, died and was buried. There the people were in want of water and soon murmured against Moses and Aaron. Then God said to Moses: "Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters" (Num., xx, 8). Moses obeyed and struck the rock twice with the rod, so that there came forth water in great abundance. We learn from Ps. cv, 33, that Moses in this circumstance was inconsiderate in his words, perhaps when he expressed a doubt as to whether he and Aaron could bring forth water out of the rock. Anyway God showed himself greatly displeased at the two brothers and declared that they would not bring the people into the Land of Promise. This divine word received, four months later, its fulfilment in Aaron's case. When the Hebrews reached Mount Hor, on the borders of Edom, God announced to Moses that his brother's last day had come, and commanded him to bring him up on the mountain. In sight of all the people, Moses went up with Aaron and Eleazar. Then he stripped Aaron of all the priestly garments wherewith he vested Eleazar, and Aaron died. Moses then came down with Eleazar, and all the multitude mourned for Aaron thirty days. Mussulmans honour on Djebel Nabi-Haroun a monument they call Aaron's tomb; the authenticity of this sepulchre, however, is not altogether certain. By his marriage with Elizabeth, Nahason's sister, four sons were born to Aaron. The first two, Nadab and Abiu, died without leaving posterity; but the descendants of the two others, Eleazar and Ithamar, became very numerous. None of them, however, honoured Aaron's blood as much as John the Baptist, who, besides being the Precursor of the Messias, was proclaimed by the Word made Flesh "the greatest among them that are born of women" (Matt., xi, 11).

(b) *Independent Standpoint.*—Aaron's history takes on an entirely different aspect when the various sources of the Pentateuch are distinguished and dated after the manner commonly adopted by independent critics. As a rule it may be stated that originally the early Judean narrative (J) did not mention Aaron; if his name now appears here and there in the parts attributed to that source, it is most likely owing to an addition by a late redactor. There are two documents, principally, that speak of Aaron. In the old prophetic traditions circulating among the Ephraimites (E) Aaron figured as a brother and helper of Moses. He moves in the shadow of the latter, in a secondary position, as, for instance, during the battle against Amalec; with Hur, he held up his brother's hands until the enemy was utterly defeated. To Aaron, in some passages,

the supreme authority seems to have been entrusted, in the absence of the great leader, as when the latter was up on Mount Sinai; but his administration proved weak, since he so unfortunately yielded to the idolatrous tendencies of the people. According to the document in question, Aaron is neither the pontiff nor the minister of prayer. It is Moses who raises his voice to God at the tabernacle (Ex., xxxiii, 7-10), and we might perhaps understand from the same place (v. 11) that Josue, not Aaron, ministers in the tent of meeting; in like manner, Josue, not Aaron, goes up with Moses on Mount Sinai, to receive the stone Tables of the Law (Ex., xxiv, 13).

In the Priestly narratives (P) Aaron, on the contrary, occupies a most prominent place; there we learn, indeed, with Aaron's pedigree and age, almost all the above-narrated particulars, all honourable for Moses' brother, such, for instance, as the part played by Aaron in the plagues, his rôle in some memorable events of the desert life, as the fall of the manna, the striking of water from the rock, the confirmation of the prerogatives of his priesthood against the pretensions of Core and the others, and, finally, the somewhat mysterious relation of his death, as it is found in Num., xx. From this analysis of the sources of his history Aaron's great personality has undoubtedly come out belittled, chiefly because of the reputation of the writer of the Priestly narrative; critics charge him with caste prejudices and an unconcealed desire of extolling whatever has reference to the sacerdotal order and functions, which too often drove him to exaggerations, upon which history can hardly rely, and even to forgeries.

II. PRIESTHOOD.—Whatever opinion they adopt with regard to the historical value of all the traditions concerning Aaron's life, all scholars, whether Catholics or independent critics, admit that in Aaron's High Priesthood the sacred writer intended to describe a model, the prototype, so to say, of the Jewish High Priest. God, on Mount Sinai, instituting a worship, did also institute an order of priests. According to the patriarchal customs, the first born son in every family used to perform the functions connected with God's worship. It might have been expected, consequently, that Ruben's family would be chosen by God for the ministry of the new altar. According to the biblical narrative, it was Aaron, however, who was the object of Yahweh's choice. To what jealousies this gave rise later, has been indicated above. The office of the Aaronites was at first merely to take care of the lamp that should ever burn before the veil of the tabernacle (Ex., xxvii, 21). A more formal calling soon followed (xxviii, 1). Aaron and his sons, distinguished from the common people by their sacred functions, were likewise to receive holy vestments suitable to their office. When the moment had come, when the tabernacle, and all its appurtenances, and whatever was required for Yahweh's worship were ready, Moses, priest and mediator (Gal., iii, 19), offered the different sacrifices and performed the many ceremonies of the consecration of the new priests, according to the divine instructions (Ex., xxix), and repeated these rites for seven days, during which Aaron and his sons were entirely separated from the rest of the people. When, on the eighth day, the High Priest had inaugurated his office of sacrificer by killing the victims, he blessed the people, very likely according to the prescriptions of Num., vi, 24-26, and, with Moses, entered into the tabernacle so as to take possession thereof. As they "came forth and blessed the people. And the glory of the Lord appeared to all the multitude: And behold a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces" (Lev., ix, 23, 24). So was the institution of the Aaronic priesthood inaugurated and solemnly ratified by God.

According to Wellhausen's just remarks, Aaron's position in the Law with regard to the rest of the priestly order is not merely superior, but unique. His sons and the Levites act under his superintendence (Num., iii, 4); he alone is the one fully qualified priest; he alone bears the Urim and Thummin and the Ephod; he alone is allowed to enter the Holy of Holies, there to offer incense (Lev., xxiii, 27) once a year on the great Day of Atonement. In virtue of his spiritual dignity as the head of the priesthood, he is likewise the supreme judge and head of the theocracy (Num., xxvii, 21; Deut., xvii). He alone is the answerable mediator between the whole nation and God; for this cause he bears the names of the Twelve Tribes written on his breast and shoulders; his trespasses involve the whole people in guilt, and are atoned for as those of the whole people, while the princes, when their sin offerings are compared with his, appear as mere private persons (Lev., iv, 3, 13, 22; ix, 7; xvi, 6). His death makes an epoch; it is when the High Priest, not the King, dies, that the fugitive slayer obtains his amnesty (Num., xxxv, 28). At his investiture he receives the chrism like a king and is called accordingly the anointed priest; he is adorned with a diadem and tiara like a king (Ex., xxviii), and like a king, too, he wears the purple, except when he goes into the Holy of Holies (Lev., xvi,4).

Aaron, first High Priest of the Old Law, is most naturally a figure of Jesus Christ, first and sole Sovereign Priest of the New Dispensation. The writer off the Epistle to the Hebrews was the first to set off the features of this parallel, indicating especially two points of comparison. First, the calling of both High Priests: "Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself, that he might be made a high priest, but he that said unto him: Thou art my Son, this day have I begotten thee" (Heb., v, 4, 5). In the second place, the efficacy and duration of both the one and the other priesthood. Aaron's priesthood is from this viewpoint inferior to that of Jesus Christ. If, indeed, the former had been able to perfect men and communicate to them the justice that pleases God, another would have been useless. Hence its inefficacy called for a new one, and Jesus' priesthood has forever taken the place of that of Aaron (Heb., vii, 11-12).

GIGOT, *Outlines of Jewish History* (New York, 1897); HART, *A Manual of Bible History* (New York, 1906); KENNET, *The Origin of the Aaronite Priesthood*, in *Journ. of Theol. Stud.*, Jan., 1905; KENT, *The Student's Old Testament* (New York, 1904), I; EWALD, *Geschichte des Volkes Israël*, tr. CARPENTER, *The History of Israel* (1869), II; WELLHAUSEN, *Prolegomena zur Geschichte Israëls* (Berlin, 1883), tr. BLACK and MENZIES, *Prolegomena to the History of Israel* (Edinburgh, 1885); VAN HOONACKER, *Le sacerdoce lévitique dans la loi et dans l'histoire des Hébreux* (London, 1889); VON HUMMELAUER, *Das vormosaische Priesterthum in Israël* (Freiburg, 1889); *Commentaries on Exod., and Deut.;* PALIS in VIG., *Dict. de la Bible;* WHITE in HAST., *Dict. of the Bible.*

CHAS. L. SOUVAY.

Aaron, MARTYR. See ALBAN, ST.

Aaronites. See PRIESTHOOD, JEWISH.

Abaddon, a Hebrew word signifying (1) ruin, destruction (Job, xxxi, 12); (2) place of destruction; the Abyss, realm of the dead (Job, xxvi, 6; Prov., xv, 11); (3) it occurs personified (Apoc., ix, 11) as Ἀβαδδών, and is rendered in Greek by Ἀπολλύων, denoting the angel-prince of hell, the minister of death and author of havoc on earth. The Vulgate renders the Greek *Apollyon* by the Latin *Exterminans* (that is, "Destroyer"). The identity of Abaddon with Asmodeus, the demon of impurity, has been asserted, but not proved. In Job, xxvi, 6, and Prov., xv, 11, the word occurs in conjunction with Sheol.

A. J. MAAS.

Abana. See LEBANON.

Abandonment (more properly, SELF-ABANDONMENT,) a term used by writers of ascetical and mystical books to signify the first stage of the union of the soul with God by conforming to His Will. It is described as the first step in the unitive or perfect way of approaching God by contemplation, of which it is the prelude. It implies the passive purification through which one passes by accepting trials and sufferings permitted by God to turn souls to Him. It implies also the desolation which comes upon the soul when relinquishing what it prizes inordinately in creatures, the surrender of natural consolations in order to seek God, and the loss for a time of the consciousness of strong and ardent impulses of the virtues of Faith, Hope, and Charity; and finally aridity or a lack of fervent devotion in prayer and in other spiritual actions. According to some, it is equivalent to the "obscure night," described by St. John of the Cross, or the darkness of the soul in a state of purgation, without light, amid many uncertainties, risks, and dangers. It is also misused to express a quietistic condition of soul, which excludes not only all personal effort, but even desires, and disposes one to accept evil with the fatalistic motive that it cannot be helped. (See SELF-ABANDONMENT.)

POULAIN, *Des grâces d'oraison* (Paris, 1906, 5th ed.), 428; CAUSSADE, *Abandonment*, tr. MCMAHON (New York, 1887).

JOHN J. WYNNE.

Abarca, PEDRO, theologian, b. in Aragon in 1619; d. 1 October, 1693, at Palencia. He entered the Society of Jesus in 1641, and passed almost all his religious life as professor of scholastic, moral, and controversial theology, chiefly in the University of Salamanca. Though not mentioned by Hurter in the "Nomenclator," he has left many theological works, among which are five volumes in quarto on the Incarnation and the Sacraments; one in quarto on Grace, and several minor treatises on moral and dogmatic subjects. He wrote also extensively on points of history, viz: "The Historical Annals of the Kings of Aragon," "The First Kings of Pampeluna," and has left many manuscripts and one work, which he withheld, about the Church of del Pilar.

ANTONIO, *Bibliotheca Hisp.*; SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 5.

T. J. CAMPBELL.

Abarim (Hebr. *hâr hā'ăbhārîm, hārê hā'ăbhārîm;* Sept. *τὸ ὄρος τὸ 'Αβαρίμ, ἐν τῷ πέραν τοῦ 'Ιορδάνου*), mountain Abarim, mountains of Abarim, a mountain range across Jordan, extending from Mount Nebo in the north, perhaps to the Arabian desert in the south. The Vulgate (Deut., xxxii, 49) gives its etymological meaning as "passages." Its northern part was called Phasga, (or Pisgah) and the highest peak of Phasga was Mount Nebo (Deut., iii, 27; xxxiv, 1; xxxii, 49; Num., xxiii, 14; xxvii, 12; xxi, 20; xxxiii, 47). Balaam blessed Israel the second time from the top of Mount Phasga (Num., xxiii, 14); from here Moses saw the Land of Promise, and here Jeremias hid the ark (II Mach., ii, 4, 5). (See NEBO, PHASGA.)

HAGEN, *Lexicon Biblicum* (Paris, 1905); LEGENDRE in VIG. *Dict. de la Bible* (Paris, 1895); CHAPMAN in HAST. *Dict. of the Bible* (New York, 1903); WELTE in *Kirchenlex.*

A. J. MAAS.

Abba is the Aramaic word for "father." The word occurs three times in the New Testament (Mark, xiv, 36; Rom., viii, 15; Gal., iv, 6). In each case it has its translation subjoined to it, reading *ἀββᾶ ὁ πατήρ* in the Greek text; *abba, pater* in the Latin Vulgate, and "Abba, Father" in the English version. St. Paul made use of the double expression in imitation of the early Christians, who, in their turn, used it in imitation of the prayer of Christ. Opinions differ as to the reason for the double expression in our Lord's prayer: (1) Jesus himself used it; (2) St. Peter added the Greek translation in his preaching, retaining the Aramaic direct address; (3) The Evangelist added the Greek translation; (4) St. Mark conformed to an existing Christian custom of praying, by way of *hysteron proteron.*

THAYER in HAST. *Dict. of the Bible*, I, 5.

A. J. MAAS.

Abbacy. See ABBOT.

Abbadie, ANTOINE D', astronomer, geodetist, geographer, physician, numismatist, philologian, b. 1810; d. March 20, 1897. While still a young man, he conceived the project of exploring Africa. Having prepared himself by six years' study, he spent ten years exploring Ethiopia, and achieved scientific results of the greatest value. D'Abbadie was a fervent Catholic, and during his explorations in Ethiopia made every effort to plant there the Catholic Faith. It was at his suggestion and that of his brother Arnauld, companion and colabourer of Antoine, that Gregory XVI sent missionaries to carry on the work. He published in the "Revue des Questions Scientifiques," the organ of the society, a work on the abolition of African slavery. He gave his estate, called Abbadia, in southern France, to the Academy of Sciences of Paris, to carry on research. His will provided, furthermore, for the establishment of an observatory at Abbadia, where a catalogue of 500,000 stars must be made, the work to be confided to religious and to be completed before 1950. His principal writings are: "Catalogue raisonné de manuscrits éthiopiens" (Paris, 1859); "Résumé géodésique des positions déterminées en Ethiopie" (Paris, 1859); "Géodésie d'Ethiopie ou Triangulation d'une partie de la haute Ethiopie" (4 vols., Paris, 1860–73); "Observations relatives à la physique du globe, faites au Brésil et en Ethiopie" (Paris, 1873); "Dictionnaire de la langue Amariñña."—II. ABBADIE, ARNAULD MICHEL D', geographer, younger brother of preceding, b. in Dublin, Ireland, 1815; d. 8 November, 1893. In 1837 he accompanied his brother's expedition to Abyssinia, where he soon acquired considerable influence, and never failed to employ it in the interest of the Catholic missions. His most important work is "Douze ans dans la haute Ethiopie" (Paris, 1868).

ARNAULD D' ABBADIE

MARTIAL DE SALVIAC, *Les Galla: Grande Nation Africaine* (Paris, 1901, 44, 45); *Lettres d'Antoine d'Abbadie à Montalembert et au cardinal préfet de la Propagande* (1843–45); *Revue des Questions Scientifiques* (April, 1897).

THOMAS J. SHAHAN.

Abban, name of SEVERAL IRISH SAINTS. St. Abban OF MAGHERANOIDHE (Murneave or Murnevin), nephew of St. Ibar, the apostle of Wexford (a predecessor and contemporary of St. Patrick), flourished 570–620. He was the son of Cormac, King of Leinster, and he founded numerous churches in the district of Ui Cennselaigh, almost conterminous with the present County Wexford and Diocese of Ferns. His principal monastery was at Magheranoidhe, subsequently known as "Abbanstown," to-day, Adamstown; but he also founded an abbey at Rosmic-treoin, or New Ross, which afterwards became famous as a scholastic

establishment. He died 16 March, 620. His namesake, ST. ABBAN OF NEW ROSS, also known as St. Ewin, Abhan, or Evin, but whose name has been locally corrupted as "Stephen," "Neville," and "Nevin," was his contemporary. Some writers have confounded him with St. Evin of Monasterevan, County Kildare. Even Colgan (followed by Dr. Lanigan) fell into the error of identifying Rosglas (Monasterevan) with Ros-mic-treoin (New Ross). St. Evin of Rosglas, author of the "Tripartite Life of St. Patrick," died 22 December, at his own foundation, afterwards called Monaster Evin (County Kildare), whereas St. Abban, or Evin, of Ros-mic-treoin, died at Ross, County Wexford. A third saint of this name, ST. ABBAN THE HERMIT, of Abingdon (England), was certainly an Irishman, and is commemorated on 13 May, though the year of his death is not definitely known. He was undoubtedly pre-Patrician.

GRATTAN FLOOD, *Irish Saints;* BUCK, in *Acta SS.* (1867), Oct., XII, 270–274; *Bibl. hagiogr. Lat.* (1898), I, 306; O'HANLON, *Lives of Irish Saints* (III, 16 March, V, 13 May, and XII, 22 December); COLGAN, *Acta SS. Hiberniæ* (1645), I, 624, 627; BRADSHAW in *Dict. Christ. Biog.*, s. v.

W. H. GRATTAN FLOOD.

Abbas Siculus. See PANORMITANUS.

Abbé, a French word meaning primarily and strictly an abbot or superior of a monastery of men. It came eventually to be applied, in France, to every man who wears the dress of a secular ecclesiastic (Littré). This extension of meaning dates from the time of Francis I (1515–47), who, by consent of the Holy See, named secular clerics Abbots *in commendam* (See ABBOT, under III. *Kinds of Abbot*). During the following centuries the name was applied to clerics, often not in sacred Orders, engaged as professors or tutors, or in some similar capacity in the houses of the nobility.

JOHN J. A' BECKET.

Abbeloos, JEAN BAPTISTE, orientalist, b. 15 January, 1836, at Goyck, Belgium; d. 25 February, 1906. He was educated in the seminary of Malines, 1849–60. After his ordination to the priesthood, 22 September, 1860, he studied at Louvain and Rome, devoting himself especially to Syriac language and literature. He received the degree of Doctor in Theology from the University of Louvain, 15 July, 1867, spent the following winter in London. and on his return to Belgium was appointed Professor of Holy Scripture in the seminary of Malines. Failing health obliged him to abandon the work of teaching, and he became, in 1876, pastor at Duffel. He was appointed in 1883 vicar-general under Cardinal Dechamps and held that position until 10 February, 1887, when he was appointed Rector of the University of Louvain. During his administration the University grew rapidly in equipment and organization. Abbeloos, although in the midst of his official duties, was always the scholar and the man of high ideals, whose word and example stimulated younger men to earnest work. Modest and unassuming, he realized none the less the significance of his position as rector of a great Catholic university, and he exerted his influence in behalf of Church and country so effectually that his retirement in 1900 occasioned regret both in the University and in the whole kingdom. His published works are: "De vitâ et scriptis S. Jacobi Sarugensis" (Louvain, 1867); "Gregorii Barhebraei Chronicon Ecclesiasticum" (Paris and Louvain, 1872–77); "Acta Sancti Maris" (Brussels and Leipzig, 1885); "Acta Mar Kardaghi Martyris" (Brussels, 1900).

COLINET, in *Le Muséon*, VII, 159 (1906); CAETMAEX, in *Revue bibliographique Belge*, 30 April, 1906.

E. A. PACE.

Abbess, the female superior in spirituals and temporals of a community of twelve or more nuns. With a few necessary exceptions, the position of an Abbess in her convent corresponds generally with that of an Abbot in his monastery. The title was originally the distinctive appellation of Benedictine superiors, but in the course of time it came to be applied also to the conventual superiors in other orders, especially to those of the Second Order of St. Francis (Poor Clares) and to those of certain colleges of canonesses.

HISTORICAL ORIGIN.—Monastic communities for women had sprung up in the East at a very early period. After their introduction into Europe, towards the close of the fourth century, they began to flourish also in the West, particularly in Gaul, where tradition ascribes the foundation of many religious houses to St. Martin of Tours. Cassian, the great organizer of monachism in Gaul, founded a famous convent at Marseilles, at the beginning of the fifth century, and from this convent, at a later period, St. Cæsarius (d. 542) called his sister Cæsaria, and placed her over a religious house which he was then founding at Arles. St. Benedict is also said to have founded a community of virgins consecrated to God, and to have placed it under the direction of his sister St. Scholastica, but whether or not the great Patriarch established a nunnery, it is certain that in a short time he was looked upon as a guide and father to the many convents already existing. His rule was almost universally adopted by them, and with it the title *Abbess* came into general use to designate the superior of a convent of nuns. Before this time the titles *Mater Monasterii*, *Mater Monacharum*, and *Præposita* were more common. The name *Abbess* appears for the first time in a sepulchral inscription of the year 514, found in 1901 on the site of an ancient convent of *virgines sacræ* which stood in Rome near the Basilica of St. Agnes *extra Muros*. The inscription commemorates the Abbess Serena who presided over this convent up to the time of her death at the age of eighty-five years: "Hic requiescit in pace, Serena Abbatissa S. V. quae vixit annos P. M. LXXXV."

MODE OF ELECTION.—The office of an Abbess is elective, the choice being by the secret suffrages of the sisters. By the common law of the Church, all the nuns of a community, professed for the choir, and free from censures, are entitled to vote; but by particular law some constitutions extend the right of an active voice only to those who have been professed for a certain number of years. Lay sisters are excluded by the constitutions of most orders, but in communities where they have the right to vote their privilege is to be respected. In non-exempt monasteries the election is presided over by the ordinary of the diocese or his vicar; in exempt houses, under the immediate jurisdiction of the Holy See, the Bishop likewise presides, but only as the delegate of the Pope. In those under the jurisdiction of a regular prelate the nuns are obliged to inform the diocesan of the day and time of election, so that, if he wish, he or his representative may be present. The Bishop and the regular prelate preside jointly, but in no instance have they a vote, not even a casting vote. And the Council of Trent prescribes, further, that "he who presides at the election, whether it be the bishop or other superior, shall not enter the enclosure of the monastery, but shall listen to or receive the vote of each at the grille." (Conc. Trid., Sess. XXV, De regular. et monial., Cap. vii.) The voting must be strictly secret, and if secrecy be not observed (whether through ignorance of the law or not), the election is null and void. A simple majority of votes for one candidate is sufficient for a valid election, unless the constitutions of an order require more than the bare majority. The result is to be proclaimed at once, by announcing the number of votes cast for each nun, so that in case of a dispute an immediate opportunity may be afforded for

checking the vote. In case no candidate should receive the required number of votes, the Bishop or the regular prelate orders a new election, and for the time appoints a superior. If the community again fails to agree upon any candidate, the Bishop or other superior can nominate the one whom he judges to be the most worthy, and depute her as Abbess. The newly appointed Abbess enters upon the duties of her office immediately after confirmation, which is obtained for non-exempt convents from the diocesan, and for exempt houses either from the regular prelate, if they be under his jurisdiction, or from the Holy See directly. (Ferraris, Prompta Bibliotheca; Abbatissa.—Cf. Taunton, The Law of the Church.)

ELIGIBILITY.—Touching the age at which a nun becomes eligible for the office, the discipline of the Church has varied at different times. Pope Leo I prescribed forty years. St. Gregory the Great insisted that the Abbesses chosen by the communities should be at least sixty—women to whom years had given dignity, discretion, and the power to withstand temptation. He very strongly prohibited the appointment of young women as Abbesses (Ep. iv, ch. xi). Popes Innocent IV and Boniface VIII, on the other hand, were both content with thirty years. According to the present legislation, which is that of the Council of Trent, no nun "can be elected as Abbess unless she has completed the fortieth year of her age, and the eighth year of her religious profession. But should no one be found in any convent with these qualifications, one may be elected out of another convent of the same order. But if the superior who presides over the election shall deem even this an inconvenience, there may be chosen, with the consent of the Bishop or other superior, one from amongst those in the same convent who are beyond their thirtieth year, and have since their profession passed at least five of those years in an upright manner. . . . In other particulars, the constitution of each order or convent shall be observed." (Conc. Trid., Sess. xxv, De regular. et monial., Cap. vii.) By various decisions of the Sacred Congregation of the Council and of the Sacred Congregation of Bishops and Regulars, it is forbidden, without a dispensation from the Holy See, to elect a nun of illegitimate birth; one not of virginal integrity of body; or one who has had to undergo a public penance (unless it were only salutary); a widow; a blind or deaf nun; or one of three sisters alive at the time in the same convent. No nun is permitted to vote for herself. (Ferraris, Prompta Bibliotheca; Abbatissa.—Taunton, op. cit.) Abbesses are generally elected for life. In Italy, however, and the adjacent islands, by the Bull of Gregory XIII, "Exposcit debitum" (1 January, 1583), they are elected for three years only, and then must vacate the office for a period of three years, during which time they cannot act even as vicars.

RITE OF BENEDICTION.—Abbesses elected for life can be solemnly blessed according to the rite prescribed in the Pontificale Romanum. This benediction (also called ordination or consecration) they must seek, under pain of deprivation, within a year of their election, from the Bishop of the diocese. The ceremony, which takes place during the Holy Sacrifice of the Mass, can be performed on any day of the week. No mention is made in the Pontificale of a conferring of the staff, customary in many places at the installation of an Abbess, but the rite is prescribed in many monastic rituals, and as a rule the Abbess, like the Abbot, bears the crosier as a symbol of her office and of her rank; she has also a right to the ring. The induction of an Abbess into office early assumed a liturgical character. St. Radegundis, in one of her letters, speaks of it, and informs us that Agnes, the Abbess of Sainte-Croix, before entering on her charge, received the solemn Rite of Benediction from St. Germain, the Bishop of Paris. Since the time of St. Gregory the Great, the blessing was reserved to the bishop of the diocese. At present some Abbesses are privileged to receive it from certain regular prelates.

AUTHORITY OF ABBESS.—An Abbess can exercise supreme domestic authority (*potestas dominativa*) over her monastery and all its dependencies, but as a female, she is debarred from exercising any power of spiritual jurisdiction, such as belongs to an abbot. She is empowered therefore to administer the temporal possessions of the convent; to issue commands to her nuns "in virtue of holy obedience", thus binding them in conscience, provided the obedience she demands be in accordance with the rule and statutes of the order; and to prescribe and ordain whatever may be necessary for the maintenance of discipline in the house, or conducive to the proper observance of the rule, and the preservation of peace and order in the community. She can also irritate directly, the vows of her professed sisters, and indirectly, those of the novices, but she cannot commute those vows, nor dispense from them. Neither can she dispense her subjects from any regular and ecclesiastical observances, without the leave of her prelate, though she can, in a particular instance, declare that a certain precept ceases to bind. She cannot publicly bless her nuns, as a priest or a prelate blesses, but she can bless them in the way that a mother blesses her children. She is not permitted to preach, though she may, in chapter, exhort her nuns by conferences. An Abbess has, moreover, a certain power of coercion, which authorizes her to impose punishments of a lighter nature, in harmony with the provisions of the rule, but in no instance has she a right to inflict the graver ecclesiastical penalties, such as censures. By the decree "Quemadmodum", 17 December, 1890, of Leo XIII, abbesses and other superiors are absolutely inhibited "from endeavouring, directly or indirectly, by command, counsel, fear, threats, or blandishments, to induce their subjects to make to them the secret manifestations of conscience in whatsoever manner or under what name soever." The same decree declares that permission or prohibition as to Holy Communion "belongs solely to the ordinary or extraordinary confessor, the superiors having no right whatever to interfere in the matter, save only the case in which any one of their subjects had given scandal to the community since . . . her last confession, or had been guilty of some grievous public fault, and this only until the guilty one had once more received the Sacrament of Penance." With regard to the administration of monastic property it must be noted that in affairs of greater moment an Abbess is always more or less dependent on the Ordinary, if subject to him, or on the regular prelate if her abbey is exempt. By the Constitution "Inscrutabili," 5 February, 1622, of Gregory XV, all Abbesses, exempt as well as non-exempt, are furthermore obliged to present an annual statement of their temporalities to the bishop of the diocese.

In medieval times the Abbesses of the larger and more important houses were not uncommonly women of great power and distinction, whose authority and influence rivalled, at times, that of the most venerated bishops and abbots. In Saxon England "they had often the retinue and state of princesses, especially when they came of royal blood. They treated with kings, bishops, and the greatest lords on terms of perfect equality; . . . they were present at all great religious and national solemnities, at the dedication of churches, and even, like the queens, took part in the deliberations of the national assemblies, and affixed their signatures to the charters therein granted." (Montalembert, "The Monks of the West," Bk. XV.) They appeared also at Church

councils in the midst of the bishops and abbots and priests, as did the Abbess Hilda at the Synod of Whitby in 664, and the Abbess Elfleda, who succeeded her, at that of the River Nith in 705. Five Abbesses were present at the Council of Becanfield in 694, where they signed the decrees before the presbyters. At a later time the Abbess "took tithes from churches impropriated to her house, presented the secular vicars to serve the parochial churches, and had all the privileges of a landlord over the temporal estates attached to her abbey. The Abbess of Shaftesbury, for instance, at one time, found seven knights' fees for the king's service and held her own manor courts. Wilton, Barking, and Nunnaminster, as well as Shaftesbury, 'held of the king by an entire barony,' and by right of this tenure had, for a period, the privilege of being summoned to Parliament." (Gasquet, "English Monastic Life," 39.) In Germany the Abbesses of Quedlinburg, Gandersheim, Lindau, Buchau, Obermünster, etc., all ranked among the independent princes of the Empire, and as such sat and voted in the Diet as members of the Rhenish bench of bishops. They lived in princely state with a court of their own, ruled their extensive conventual estates like temporal lords, and recognized no ecclesiastical superior except the Pope. After the Reformation, their Protestant successors continued to enjoy the same imperial privileges up to comparatively recent times. In France, Italy, and Spain, the female superiors of the great monastic houses were likewise very powerful. But the external splendour and glory of medieval days have now departed from all.

CONFESSION TO THE ABBESS.—Abbesses have no spiritual jurisdiction, and can exercise no authority that is in any way connected with the power of the keys or of orders. During the Middle Ages, however, attempts were not infrequently made to usurp this spiritual power of the priesthood, and we read of Abbesses who, besides being guilty of many minor encroachments on the functions of the sacerdotal office, presumed to interfere even in the administration of the sacrament of penance and confessed their nuns. Thus, in the Capitularies of Charlemagne, mention is made of "certain Abbesses, who, contrary to the established discipline of the Church of God, presume to bless the people, impose their hands on them, make the sign of the cross on the foreheads of men, and confer the veil on virgins, employing during that ceremony the blessing reserved exclusively to the priests," all of which practices the bishops are urged to forbid absolutely in their respective dioceses. (Thomassin, "Vetus et Nova Ecclesiæ Disciplina," pars I, lib. II, xii, no. 17.) The "Monasticum Cisterciense" records the stern inhibition which Innocent III, in 1210, placed upon the Cistercian Abbesses of Burgos and Palencia in Spain, "who blessed their religious, heard the confession of their sins, and when reading the Gospel, presumed publicly to preach." (Thomassin, op. cit., pars I, lib. III, xlix, no. 4.) The Pope characterized the intrusion of these women as a thing "unheard of, most indecorous, and highly preposterous." Dom Martene, the Benedictine savant, in his work "De Antiquis Ecclesiæ Ritibus," speaks of other Abbesses who likewise confessed their nuns, and adds, not without a touch of humour, that "these Abbesses had evidently overrated their spiritual powers a trifle." And as late as 1658, the Sacred Congregation of Rites categorically condemned the acts of the Abbess of Fontevrault in France, who, of her own authority, obliged the monks and nuns of her obedience to recite offices, say Masses, and observe rites and ceremonies which had never been sanctioned or approved of by Rome. (Analecta Juris Pontificii, VII, col. 348.) In this connection it must, however, be observed, that when the older monastic rules prescribe confession to the superior, they do not refer to sacramental confession, but to the "chapter of faults" or the *culpa*, at which the religious accuse themselves of ordinary external faults patent to all, and of minor infractions of the rule. This "confession" may be made either privately to the superior or publicly in the chapter-house; no absolution is given and the penance assigned is merely disciplinary. The "chapter of faults" is a form of religious exercise still practised in all the monasteries of the ancient orders.

But reference must here be made to certain exceptional cases, where Abbesses have been permitted, by Apostolical concession and privilege, it is alleged, to exercise a most extraordinary power of jurisdiction. Thus, the Abbess of the Cistercian Monastery of Santa Maria la Real de las Huelgas, near Burgos, in Spain, was, by the terms of her official protocol, a "noble lady, the superior, prelate, and lawful administratrix in spirituals and temporals of the said royal abbey, and of all the convents, churches, and hermitages of its filiation, of the villages and places under its jurisdiction, seigniory, and vassalage, in virtue of Bulls and Apostolical concessions, with plenary jurisdiction, privative, quasi-episcopal, *nullius diœcesis.*" (Florez, "España sagrada," XXVII, Madrid, 1772, col. 578.) By the favour of the king, she was, moreover, invested with almost royal prerogatives, and exercised an unlimited secular authority over more than fifty villages. Like the Lord Bishops, she held her own courts, in civil and criminal cases, granted letters dismissorial for ordination, and issued licenses authorizing priests, within the limits of her abbatial jurisdiction, to hear confessions, to preach, and to engage in the cure of souls. She was privileged also to confirm Abbesses, to impose censures, and to convoke synods. ("España sagrada," XXVII, col. 581.) At a General Chapter of the Cistercians held in 1189, she was made Abbess General of the Order for the Kingdom of Leon and Castile, with the privilege of convoking annually a general chapter at Burgos. The Abbess of Las Huelgas retained her ancient prestige up to the time of the Council of Trent.

A power of jurisdiction almost equal to that of the Abbess of Las Huelgas was at one time exercised by the Cistercian Abbess of Conversano in Italy. Among the many privileges enjoyed by this Abbess may be specially mentioned, that of appointing her own vicar-general through whom she governed her abbatial territory; that of selecting and approving confessors for the laity; and that of authorizing clerics to have the cure of souls in the churches under her jurisdiction. Every newly appointed Abbess of Conversano was likewise entitled to receive the public "homage" of her clergy,—the ceremony of which was sufficiently elaborate. On the appointed day, the clergy, in a body, repaired to the abbey; at the great gate of her monastery, the Abbess, with mitre and crosier, sat enthroned under a canopy, and as each member of the clergy passed before her, he made his obeisance, and kissed her hand. The clergy, however, wished to do away with the distasteful practice, and, in 1709, appealed to Rome; the Sacred Congregation of Bishops and Regulars thereupon modified some of the ceremonial details, but recognized the right of the Abbess to the homage. Finally, in 1750, the practice was wholly abolished, and the Abbess deprived of all her power of jurisdiction. (Cf. "Analecta Juris Pontificii," XXXVIII, col. 723; and Bizzari, "Collectanea," 322.) Among other Abbesses said to have exercised like powers of jurisdiction, for a period at least, may be mentioned the Abbess of Fontevrault in France, and of Quedlinburg in Germany. (Ferraris, "Biblioth. Prompta; Abbatissa.")

PROTESTANT ABBESSES OF GERMANY.—In some

parts of Germany, notably in Hanover, Würtemberg, Brunswick, and Schleswig-Holstein, a number of Protestant educational establishments, and certain Lutheran sisterhoods are directed by superiors who style themselves Abbesses even to the present day. All these establishments were, at one time, Catholic convents and monasteries, and the "Abbesses" now presiding over them, are, in every instance, the Protestant successors of a former line of Catholic Abbesses. The transformation into Protestant community houses and seminaries was effected, of course, during the religious revolution of the sixteenth century, when the nuns who remained loyal to the Catholic faith were driven from the cloister, and Lutheran sisterhoods put in possession of their abbeys. In many religious communities, Protestantism was forcibly imposed on the members, while in some few, particularly in North Germany, it was voluntarily embraced. But in all these houses, where the ancient monastic offices were continued the titles of the officials were likewise retained. And thus there have been, since the sixteenth century, both Catholic and Protestant Abbesses in Germany. The abbey of Quedlinburg was one of the first to embrace the Reformation. Its last Catholic Abbess, Magdalena, Princess of Anhalt, died in 1514. As early as 1539, the Abbess Anna II of Stolberg, who had been elected to the office when she was scarcely thirteen years of age, introduced Lutheranism in all the houses under her jurisdiction. The choir service in the abbey church was abandoned, and the Catholic religion wholly abrogated. The monastic offices were reduced to four, but the ancient official titles retained. Thereafter the institution continued as a Lutheran sisterhood till the secularization of the abbey in 1803. The last two Abbesses were the Princess Anna Amelia (d. 1787), sister of Frederick the Great, and the Princess Sophia Albertina (d. 1829), daughter of King Adolphus Frederick of Sweden. In 1542, under the Abbess Clara of the house of Brunswick, the Schmalkaldic League forcibly imposed Protestantism on the members of the ancient and venerable Benedictine Abbey of Gandersheim; but though the Lutheran intruders were driven out again in 1547 by Clara's father, Duke Henry the Younger, a loyal Catholic, Lutheranism was permanently introduced, a few years later, by Julius, Duke of Brunswick. Margaret, the last Catholic Abbess, died in 1589, and after that period Lutheran Abbesses were appointed to the foundation. These continued to enjoy the imperial privileges of their predecessors till 1802, when Gandersheim was incorporated with Brunswick. Among the houses of minor importance still in existence, the Abbey of Drübeck may be specially noticed. At one time a Catholic convent, it fell into Protestant hands during the Reformation. In 1687, the Elector Frederick William I of Brandenburg granted the revenues of the house to the Counts of Stolberg, stipulating, however, that women of noble birth and professing the Evangelical faith, should always find a home in the convent, be adequately provided for, and live there under the government of an Abbess. The wish of the Elector is apparently still respected.

SECULAR ABBESS IN AUSTRIA.—In the Hradschin of Prague, there is a noted Catholic Imperial Institute, whose directress always bears the title Abbess. The institute, now the most exclusive and the best endowed of its kind in Austria, was founded in 1755 by the Empress Maria Theresa for impoverished noblewomen of ancient lineage. The Abbess is always an Austrian Archduchess, and must be at least eighteen years of age before she can assume the duties of her office. Her insignia are a pectoral cross, the ring, the staff, and a princely coronet. It was formerly an exclusive privilege of this Abbess to crown the Queen of Bohemia—a ceremony last performed in 1808, for the Empress Maria Louisa. Candidates for admission to the Institute must be twenty-nine years of age, of irreproachable morals, and able to trace back their noble ancestry, paternal and maternal, for eight generations. They make no vows, but live in community and are obliged to assist twice daily at divine service in the *Stiftskirche*, and must go to confession and receive Holy Communion four times a year on appointed days. They are all *Hoffähig*.

NUMBER AND DISTRIBUTION, BY COUNTRIES, OF ABBESSES.—The Abbesses of the Black Benedictines number at present 120. Of these there are 71 in Italy, 15 in Spain, 12 in Austro-Hungary, 11 in France (before the Associations Law), 4 in England, 3 in Belgium, 2 in Germany, and 2 in Switzerland. The Cistercians of all Observances have a total of 77 Abbesses. Of these 74 belong to the Cistercians of the Common Observance, who have most of their houses in Spain and in Italy. The Cistercians of the Strict Observance have 2 Abbesses in France and 1 in Germany. There are no Abbesses in the United States. In England the superiors of the following houses are Abbesses: St. Mary's Abbey, Stanbrook, Worcester; St. Mary's Abbey, East Bergholt, Suffolk; St. Mary's Abbey, Oulton, Staffordshire; St. Scholastica's Abbey, Teignmouth, Devon; St. Bridget's Abbey of Syon, Chudleigh, Devon (Brigittine); St. Clare's Abbey, Darlington, Durham (Poor Clares). In Ireland: Convent of Poor Clares, Ballyjamesduff.

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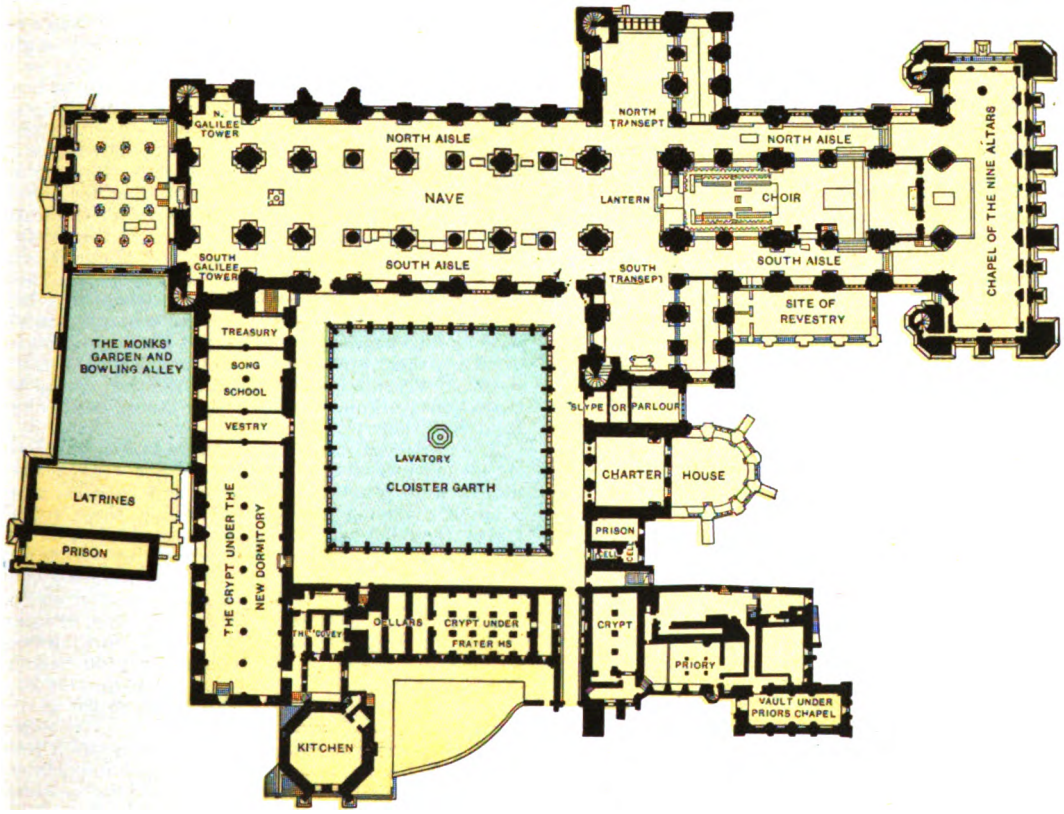
THOMAS OESTREICH.

Abbey.—A monastery canonically erected and autonomous, with a community of not fewer than twelve religious; monks under the government of an abbot; nuns under that of an abbess. An autonomous priory is ruled by a superior who bears the title of prior instead of that of abbot; but this distinction was unknown in the first centuries of monastic history. Such were the twelve great cathedral priories of England, immediately governed by a prior, the diocesan being considered the abbot. Other priories were founded as cells, or offshoots from the great abbeys, and remained dependent on the parent house, by whose abbot the prior was appointed, and was removable at will. Originally the term monastery designated, both in the East and in the West, the dwelling either of a solitary or of a community; while *cœnobium*, *congregatio*, *fraternitas*, *asceterion*, etc. were applied solely to the houses of communities. Monasteries took their names either from their locality, their founders, or from some monk whose life had shed lustre upon them; and, later, from some saint whose relics were there preserved, or who was locally an object of special veneration. The monks of Egypt and Palestine, as may be gathered from the "Peregrinatio Etheriæ," also selected for their monasteries sites famous for their connection with some biblical event or personage. The first monks generally settled in solitary places, away from the haunts of men, though sometimes they were to be found also in cities like Alexandria, Rome, Carthage, and Hippo. Monasteries, founded in country places, not infrequently

gathered round them settlements which, particularly in England and Germany, in the course of time developed into great centres of population and industry. Many important towns owe their origin to this cause; but the tendency never showed itself in Africa and the East. Though the sites selected were often beautiful, many settlements, especially in Egypt, were of set purpose made amid arid deserts. Nor was this form of austerity confined to them. In the Middle Ages, the more dismal and savage did the site appear to be, the more did it appeal to the rigid mood of the Cistercian. Still, the preference, at least with the majority of the monks of the West, was for fertile lands, suitable for cultivation and agriculture.

The formation of communities dates from pre-Christian times, as witness the Essenes; but the earliest Christian monastic foundations of which we have definite knowledge were simply groups of huts without any orderly arrangement, erected about the abode of some solitary famous for holiness and asceticism, around whom had gathered a knot of disciples anxious to learn his doctrine and to imitate his way of life. Communities that had outgrown the accommodation afforded by their monasteries founded branch houses, and thus propagated themselves like the swarming of a bee-hive. Bishops founded many monasteries, while others owed their existence to the piety of princes and nobles, who also generously endowed them. The Council of Chalcedon (451) forbade the foundation of any monastery without the permission of the local bishop, thus obviating the difficulties likely to arise from irresponsible action. This became the universal law, and it also safeguarded these institutions against disbandment or ruin, since they enjoyed a certain sacredness of character in popular estimation. Double monasteries were those in which dwelt communities both of men and women at one and the same time, under the government of a common superior, either an abbot or an abbess. The Emperor Justinian suppressed them in the East on account of the abuses which this arrangement might lead to; but the custom long prevailed in England, France, and Spain, where strict rules, keeping the sexes entirely separate at all times, minimized the danger of scandals. Examples of these double monasteries in England were the houses of the Order of St. Gilbert of Sempringham; and, in France, Faremoutiers, Chelles, Remiremont, etc.

In the beginning, solitaries attached no importance whatever to the form or design of their dwellings. They made use of anything that Nature afforded, or their circumstances suggested. In the East, especially in Egypt, abandoned tombs and burial caves; in the West, caves and rude huts constructed of branches of trees, mud, or sun-dried bricks, and furnished with the barest necessities, sheltered many an early solitary. When the number of such solitaries in a certain locality grew, and huts increased in proportion, gradually they came to subject themselves to a common superior and to follow a common rule of life; but they had no common buildings except a church to which they all repaired for the Sunday services. At Tabennæ on the Nile, in Upper Egypt, however, St. Pachomius laid the foundations of the cœnobitical life, arranging everything in an organized manner. He built several monasteries, each containing about 1,600 separate cells laid out in lines, as in an encampment, where the monks slept and



GROUND PLAN OF DURHAM CATHEDRAL AND ABBEY

performed some of their manual tasks; but there were large halls for their common needs, as the church, refectory, kitchen, even an infirmary and a guest-house. An enclosure protecting all these buildings gave the settlement the appearance of a walled village; but every part was of the utmost simplicity, without any pretence to architectural style. It was this arrangement of monasteries, inaugurated by St. Pachomius, which finally spread throughout Palestine, and received the name of *laurœ*, that is "lanes" or "alleys." In addition to these congregations of solitaries, all living in huts apart, there were *cœnobia*, monasteries wherein the inmates lived a common life, none of them being permitted to retire to the cells of a *laurœ* before they had therein undergone a lengthy period of training. In time this form of common life superseded that of the older *laurœ*.

Monasticism in the West owes its development to St. Benedict (480–543). His Rule spread rapidly, and the number of monasteries founded in England, France, Spain, and Italy between 520 and 700 was very great. More than 15,000 Abbeys, following the Benedictine Rule, had been established before the Council of Constance in 1415. No special plan was adopted or followed in the building of the first *cœnobia*, or monasteries as we understand the term to-day. The monks simply copied the buildings familiar to them, the Roman house or villa, whose plan, throughout the extent of the Roman Empire, was practically uniform. The founders of monasteries had often merely to install a community in an already existing villa. When they had to build, the natural instinct was to copy old models. If they fixed upon a site with existing buildings in good repair, they simply adapted them to their requirements, as St. Benedict did at Monte Cassino, not disdaining to turn to Christian uses what had before served for the worship of idols. The spread of the monastic life gradually effected great changes in the model of the Roman villa. The various avocations followed by the monks required suitable buildings, which were at first erected not upon any premeditated plan, but just as the need for them arose. These requirements, however, being practically the same in every country, resulted in practically similar arrangements everywhere.

The monastic lawgivers of the East have left no written record of the principal parts of their monasteries. St. Benedict, however, mentions the chief component parts with great exactness, in his Rule, as the oratory, dormitory, refectory, kitchen, workshops, cellars for stores, infirmary, novitiate, guest-house, and, by inference, the conference-room or chapter-house. These, therefore, find a place in all Benedictine abbeys, which all followed one common plan, occasionally modified to suit local conditions. The chief buildings were ranged around a quadrangle. Taking the normal English arrangement, it will be found that the church was situated as a rule on the northern side, its high and massive walls affording the monks a good shelter from the rough north winds. The buildings of the choir, presbytery, and retro-chapels extending more of the east, gave some protection from the biting east wind. Canterbury and Chester, however, were exceptions, their churches being on the southern side, where also they were frequently found in warm and sunny climates, with the obvious purpose of obtaining some shelter from the heat of the sun. The choir was ordinarily entered, in the normally planned English monasteries, by a door at the junction of the northern and eastern cloisters, another door at the western end of the north cloister being reserved for the more solemn processions. Although in the course of time there came into existence private rooms (chequer, or *scaccarium*) wherein the officials transacted their business, and later still private cells are to be met with, the cloisters were, in the main, the dwelling-place of the entire community, and here the common life was lived. The northern cloister, looking south, was the warmest of the four divisions. Here was the prior's seat, next the door of the church; then those of the rest, more or less in order. The abbot's place was at the north-eastern corner. The novice-master with his novices occupied the southern portion of the eastern cloister, while the junior monks were opposite in the western limb. The cold, sunless, southern walk was not used; but out of it opened the refectory, with the lavatory close at hand. In Cistercian houses it stood at right angles to this cloister. Near the refectory was the conventual kitchen with its various offices. The chapter-house opened out of the eastern cloister, as near the church as possible. The position of the dormitory was not so fixed. Normally, it communicated with the southern transept, hence it was over the east cloister; occasionally it stood at right angles to it, as at Winchester, or on the western side, as at Worcester. The infirmary usually appears to have been to the east of the dormitory, but no fixed position was assigned to it. The guest-house was situated where it would be least likely to interfere with the privacy of the monastery. In later days, when books had multiplied, a special building for the library was added, at right angles to one of the walks of the cloister. To these may be added the calefactory, the parlour, or *locutorium*, the almonry, and the offices of the obedientiaries; but these additional buildings fitted into the general plan where they best might, and their disposition differed somewhat in the various monasteries. The English Cistercian houses, of which there are so many extensive and beautiful remains, were mainly arranged after the plan of Citeaux, in Burgundy, the mother-house, with slight local variations.

The Carthusian monastery differed considerably in its arrangements from those of other orders. The monks were practically hermits, and each occupied a small detached cottage, containing three rooms, which they left only to attend the services of the church, and on certain days when the community met together in the refectory. These cottages opened out of three sides of a quadrangular cloister, and on the fourth side were the church, refectory, chapter-house, and other public offices. Both *laurœ* and *cœnobia* were surrounded by walls which protected the inmates either from the intrusion of seculars or from the violence of marauders. No monk might go beyond this enclosure without permission. The monks of the earlier period considered this separation from the outer world as a matter of prime importance. Women were never permitted to enter the precincts of monasteries for men; even access to the church was oftentimes denied them, or, if accorded admission, as at Durham, they were relegated to a strictly limited space, farthest removed from the monks' choir. Even greater strictness was observed in safeguarding the enclosure of nuns. The danger of attack from Saracen hordes necessitated, in the case of Eastern monasteries, the erection of lofty walls, with only one entrance placed many feet above the ground, reached by a stairway or drawbridge that could be raised for defence. The monks of the West, not standing in fear of such incursions, did not need such elaborate safeguards, and therefore contented themselves with ordinary enclosure walls. A religious of mature age and character was selected for the responsible office of porter, and to act as the channel of communication between the inmates and the outside world. His chamber was always close by, so that he might be at hand to fulfil his duties of receiving the poor and of announcing the arrival of guests. In the Egyptian monasteries the guest-house, situated near the entrance gateway, was placed under the

charge of the porter, who was assisted by the novices. St. Benedict so arranged that it should be a building distinct from the monastery itself, although within the enclosure. It had its own kitchen, served by two of the brethren appointed for that purpose annually; a refectory where the abbot took his meals with distinguished guests, and, when he thought fit, invited some of the seniors to join him there; an apartment for the solemn reception of guests, in which the ceremony of washing their feet, as prescribed by the Rule, was performed by the abbot and his community; and a dormitory suitably furnished. Thus the guests received every attention due to them by the laws of charity and hospitality, and the community, while gaining the merit of dispensing these in a large-hearted way, through the appointed officials, suffered no disturbance of their own peace and quiet. It was usual for the buildings dedicated to hospitality to be divided into four groups: one for the reception of guests of distinction, another for poor travellers and pilgrims, a third for merchants arriving on business with the cellarer, and the last for monk-visitors.

Formerly, as now, monastic communities always and everywhere extended a generous hospitality to all comers as an important way of fulfilling their social duties; hence monasteries lying on or near the main highways enjoyed particular consideration and esteem. Where guests were frequent and numerous, the accommodation provided for them was on a commensurate scale. And as it was necessary for great personages to travel accompanied by a crowd of retainers, vast stables and other outhouses were added to these monastic hotels. Later, *xenodochia*, or infirmaries, were attached to these guest-houses, where sick travellers could receive medical treatment. St. Benedict ordained that the monastic oratory should be what its name implied, a place exclusively reserved for public and private prayer. In the beginning it was a mere chapel, only large enough to hold the religious, since externs were not admitted. The size of these oratories was gradually enlarged to meet the requirements of the liturgy. There was also usually an oratory, outside the monastic enclosure, to which women were admitted.

The refectory was the common hall where the monks assembled for their meals. Strict silence was observed there, but during the meals one of the brethren read aloud to the community. The refectory was originally built on the plan of the ancient Roman *triclinium*, terminating in an apse. The tables were ranged along three sides of the room near the walls, leaving the interior space for the movements of the servers. Near the door of the refectory was invariably to be found the lavatory, where the monks washed their hands before and after meals. The kitchen was, for convenience, always situated near the refectory. In the larger monasteries separate kitchens were provided for the community (where the brethren performed the duties in weekly turns), the abbot, the sick, and the guests. The dormitory was the community bed-chamber. A lamp burned in it throughout the night. The monks slept clothed, so as to be ready, as St. Benedict says, to rise without delay for the night Office. The normal arrangement, where the numbers permitted it, was for all to sleep in one dormitory, hence these were often very large; sometimes more than one was required. The practice, however, gradually came in of dividing the large dormitory into numerous small cubicles, one being allotted to each monk. The latrines were separated from the main buildings by a passage, and were always planned with the greatest regard to health and cleanliness, a copious supply of running water being utilized wherever possible.

Although St. Benedict makes no specific mention of a chapter-house, nevertheless he does order his monks to "come together presently after supper to read the 'Collations.'" No chapter-house appears on the plan of the great Swiss monastery of St. Gall, dating back to the ninth century; in the early days, therefore, the cloisters must have served for the meetings of the community, either for instruction or to discuss the affairs of the monastery. But convenience soon suggested a special place for these purposes, and there is mention of chapter-rooms in the Council of Aix-la-Chapelle (817). The chapter-room was always on the cloister level, on to which it opened. The cloisters, though covered, were generally open to the weather, and were an adaptation of the old Roman *atrium*. Besides providing a means of communication between the various parts of the monastery, they were both the dwelling-place and the workshop of the monks, and thus the word *cloister* became a synonym for the monastic life. How the monks managed to live in these open galleries during the winter months, in cold climates, is a mystery; a room, called a "calefactory," heated by flues, or in which a fire was kept up, where the monks might retire occasionally to warm themselves, was provided in English monasteries. On the Continent the practice in regard to the novices differed somewhat from that prevailing in England. Not being as yet incorporated into the community, they were not permitted to dwell in the interior of the monastery. They had their places in the choir during the Divine Office, but they spent the rest of their time in the novitiate. A senior monk, called the novice-master, instructed them in the principles of the religious life, and "tried their spirits if they be of God," as St. Benedict's Rule prescribed. This period of probation lasted a whole year. Abroad, the building set apart for the novices was provided with its own dormitory, kitchen, refectory, workroom, and occasionally even its own cloisters; it was, in fact, a miniature monastery within a larger one.

The infirmary was a special building set apart for the accommodation of the sick and infirm brethren, who there received the particular care and attention they needed, at the hands of those appointed to the duty. A herbal garden provided many of the remedies. When death had brought its reward, the monks were laid to rest in a cemetery within the monastic precincts. The honour of burial amongst the religious, a privilege highly esteemed, was also sometimes accorded to bishops, royal personages, and distinguished benefactors.

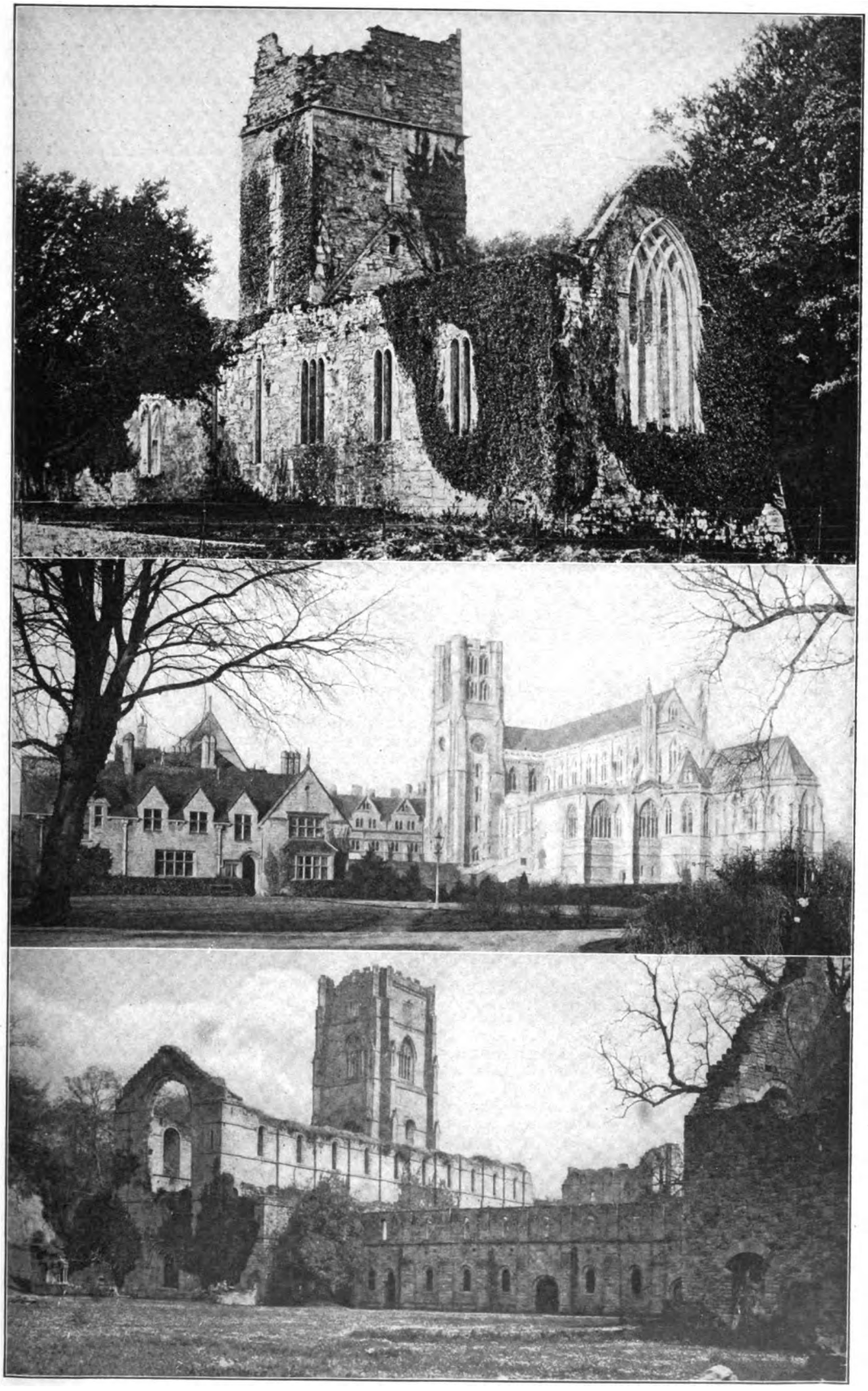
No monastery was complete without its cellars for the storing of provisions. There were, in addition, the granaries, barns, etc., all under the care of the cellarer, as also such buildings and outhouses as were used for agricultural purposes. Gardens and orchards provided such vegetables and fruit as were cultivated in the Middle Ages. The work of the fields did not, however, occupy all the time of the monks. Besides cultivating the arts, and transcribing manuscripts, they plied many trades, such as tailoring, shoe-making, carpentering, etc., while others baked the bread for daily consumption. Most monasteries had a mill for grinding their corn. It will thus be seen that an Abbey, especially if it maintained a large community, was like a little city, self-contained and self-sufficing, as St. Benedict wished it to be, to obviate as far as possible any necessity for the monks to leave the enclosure. The enormous development of the monastic life brought in its train a similar development in the accommodation suitable for it. The monastic buildings, at first so primitive, grew in time till they presented a very imposing appearance; and the arts were requisitioned and ancient models of architecture copied, adapted, and modified. The Basilican plan, indigenous to Italy, was, naturally, that first adopted. Its churches consisted of a nave and aisles, lighted

by clerestory windows, and terminating in a semi-circular sanctuary or apse. As time went on, the round arch, typical of Basilican and Romanesque architecture, gradually gave place to the pointed arch, peculiar to the new Gothic style, which is defined as "perfected Romanesque." In England a tendency developed of making the sanctuary rectangular instead of apsidal. The Normans adopted this arrangement; and in their church-planning the English oblong type of chancel gradually took the place of the Romanesque and continental apse, and the Basilica plan was abandoned for that of the Gothic, of a crossing or transept, separating nave from chancel, the latter being extended to make room for the choir. The final evolution of the style peculiar to England is due to the Cistercians, the characteristic of whose Abbeys was extreme simplicity and the absence of needless ornament; their renunciation of the world was evidenced in all that met the eye. Pinnacles, turrets, traceried windows, and stained glass were, in their early days at least, proscribed. And during the twelfth century Cistercian influence predominated throughout Western Europe. The Cistercian churches of this period, Fountains, Kirkstall, Jervaulx, Netley, and Tintern, have rectangular chancels. These and other twelfth century churches belong to what is known as the Transitional or Pointed Norman style. Then followed the greater elaboration of Early and Decorated English, as seen at Norwich and Worcester, or rebuilt Westminster, culminating in the splendours of the Perpendicular, or Tudor, style, of which Henry VII's Chapel, at Westminster, is so superb an example. Few English Abbeys of note, however, were of homogeneous architecture; in fact, the mixture of styles, though sometimes almost bewildering, adds to what is left of these stately piles a greater picturesqueness ever pleasing to archæologist and artist.

The routine of a monastery could be maintained and supervised only by the delegation of some of the abbot's authority to various officials, who thus shared with him the burden of rule and administration, and the transaction of business—considerable and ever increasing in volume, where a large and important monastery was concerned. The rule was exercised in subordination to the abbot by the claustral prior and sub-prior; the administration, by officials termed obedientiaries, who possessed extensive powers in their own spheres. Their number varied in different houses; but the following were the ordinary officials, together with their duties, most commonly named in old Customals: The cantor, or precentor, regulated the singing in the church services, and was assisted by a succentor or sub-cantor. He trained the novices to render the traditional chant properly. In some places he acted as master to the boys of the claustral school. He was the librarian and archivist, and in this capacity, had charge of the precious tomes and manuscripts preserved in a special aumbry or book-cupboard, and had to provide the choir-books and those for reading in the refectory. He prepared and sent round the briefs, or mortuary-rolls, announcing the death of any of the brethren to other monasteries. He was also one of the three official custodians of the convent seal, holding one of the keys of the chest where it was kept. To the sacrist and his assistants was committed the care of the church fabric, together with its sacred plate and vestments. He had to see to the cleaning and lighting of the church, its decking for great festivals, and the vestments used by the sacred ministers. The cemetery was also under his charge. To his office pertained the lighting of the entire monastery; and thus he superintended the candle-making, and bought the necessary stores of wax, tallow, and cotton for wicks. He slept in the church, and took his meals near at hand, so that day and night the church was never left without a guardian. His chief assistants were a revestiarius, who saw to the vestments, the linen, and the hangings of the church, and was responsible for their being kept in repair, or replaced when worn out; and the treasurer, who was in special charge of the shrines, reliquaries, sacred vessels, and other plate.

The cellarer was the purveyor of all food-stuffs and drink for the use of the community. This entailed frequent absences, and hence exemption from much of the ordinary choir duties. He had charge of the hired servants, whom he alone could engage, dismiss, or punish. He superintended the serving up of the meals. To his office belonged the supplying of fuel, carriage of goods, repairs of the house, etc. He was aided by a sub-cellarer and, in the bakery, by a granatorius, or keeper of the grain, who saw to the grinding and quality of the flour. The refectorian had charge of the refectory, or "fratry," keeping it clean, supplied with cloths, napkins, jugs, and dishes, and superintended the laying of the tables. To him, too, was assigned the care of the lavatory, and the providing it with towels and, if necessary, hot water. The office of kitchener was one of great responsibility, for to him fell the portioning out of the food, and it was only great experience which could preserve the happy mean between waste and niggardliness. He had under him an emptor, or buyer, experienced in marketing. He had to keep a strict account of his expenditures and of the stores, presenting his books weekly to the abbot for examination. He presided over the entire kitchen department, seeing particularly that all the utensils were kept scrupulously clean. The discharge of his duty entailed frequent exemption from choir. The weekly servers helped in the kitchen, under the kitchener's orders, and waited at table during the meals. They concluded their week's work on Saturday evenings by washing the feet of the brethren. The infirmarian had to tend the sick with affectionate sympathy, and, as far as might be necessary, was excused from regular duties. If a priest, he said Mass for the sick; if not, he got a priest to do so. He always slept in the infirmary, even when there were no sick there, so as to be found on the spot in case of emergency. The curious practice of blood-letting, looked on as so salutary in ancient times, was carried out by the infirmarian. The chief duty of the almoner was to distribute the alms of the monastery, in food and clothing, to the poor, with kindness and discretion; and, while ministering to their bodily wants, he was not to forget those of their soul also. He superintended the daily maundy or washing of the feet of the poor selected for that purpose. Another of his duties was to take charge of any school, other than the claustral school, connected with the monastery. To him also fell the task of seeing to the circulation of the mortuary-rolls.

In medieval days the hospitality extended to travellers by the monasteries was of such constant occurrence that the guest-master required a full measure of tact, prudence, and discretion, as well as affability, since the reputation of the house was in his keeping. His first duty was to see that the guest-house was always ready for the reception of visitors, whom he was to receive, as enjoined by the Rule, as he would Christ Himself, and during their stay to supply their wants, entertain them, conduct them to the church services, and generally to hold himself at their disposal. The chief duties of the chamberlain of a monastery were concerned with the wardrobe of the brethren, repairing or renewing their worn-out garments, and preserving cast-off clothes for distribution to the poor by the almoner. He had also to superintend the laundry. As it belonged to him to provide cloth and other material for the clothing, he had to attend the neighbouring fairs to



I. MUCKROSS ABBEY, IRELAND II. ST. GREGORY'S ABBEY, DOWNSIDE, ENGLAND
III. FOUNTAINS ABBEY, ENGLAND

purchase his stock. On him, too, devolved the task of making preparation for the baths, feet-washing, and shaving of the brethren.

The novice-master was of course one of the most important officials in every monastery. In church, in the refectory, in the cloister, in the dormitory, he kept a watchful control over the novices, and spent the day teaching them and exercising them in the rules and traditional practices of the religious life, encouraging and helping those who showed real signs of a monastic vocation. The weekly officials included, besides the servers already referred to, the reader in the refectory, who was enjoined to make careful preparation so as to avoid mistakes. Also, the antiphoner whose duty it was to read the invitatory at Matins, intone the first antiphon of the Psalms, the versicles and responsoria, after the lessons, and the capitulum, or little chapter, etc. The hebdomadarian, or priest for the week, had to commence all the various canonical Hours, give all the blessings that might be required, and sing the High Mass each day.

The greater Abbeys in England were represented through their superiors in Parliament, in Convocation, and in Synod. These superiors were regularly included in the Commissions of Peace, and in all things acted as, and were considered the equals of, their great feudal neighbours. The alms bestowed on the poor by the monasteries, together with those furnished by law, by the parish priests, served to support them without recourse to the more recent poor-laws. The lot of the poor was lightened, and they knew that they could turn for help and sympathy to the religious houses. Poverty as witnessed in these days was impossible in the Middle Ages, because the monks, spread all over the country, acted as merely stewards of God's property, and dispensed it, if lavishly, yet with discretion. The relations between the monks and their tenants were uniformly kindly; the smaller cottagers were treated with much consideration, and if it became necessary to inflict fines, justice was tempered with mercy. The monastic manors were worked somewhat on the principle of a co-operative farm. If we may form a judgment on the whole of England from the "Durham Halmote Rolls," the conditions of village life left little to be desired. Provisions for watching over the public health were enforced, a guard kept over water supplies, stringent measures taken in regard to springs and wells, and the cleansing of ponds and milldams. A common mill ground the tenants' corn, and their bread was baked in a common oven. The relation of the monks to their peasant-tenants was rather that of rent-chargers than of absolute owners. (See ABBOT, ABBESS, PRIOR, MONASTICISM, OBEDIENTIARIES, BENEDICTINES.)

BESSE, in *Dictionnaire d'archéologie chrétienne et de liturgie;* art. *Abbaye* (Paris, 1903); GASQUET, *English Monastic Life* (London, 2d ed., 1904); ALLIES, *The Monastic Life from the Fathers of the Desert to Charlemagne* (London, 1896); KITCHIN (ed.), *A Consuetudinary of the 14th Century for the House of St. Swithin, Winchester* (Hampshire Record Society, 1886); KITCHIN (ed.), *Compotus Rolls of the Obedientiaries of St. Swithin's Priory, Winchester* (Hampshire Record Society, 1892); THOMPSON (ed.), *Customary of the Benedictine Monasteries of St. Augustine, Canterbury, and St. Peter's, Westminster* (Henry Bradshaw Society, 1902–04); RAINE (ed.), *Rites and Customs within the Monastical Church of Durham* (Surtees Society, 1842); BOOTH (ed.), *Halmote Prioratus Dunelmensis* (Surtees Society, 1886); FOWLER (ed.), *Durham Account Rolls* (Surtees Society, 1898–1900); GASQUET (ed.), *Ancren Riwle: The Nun's Rule* (London, 1903); ECKENSTEIN, *Woman under Monasticism* (London, 1896).

HENRY NORBERT BIRT.

Abbo Cernuus, (the crooked), a French Benedictine monk of St-Germain-des-Prés in Paris, sometimes called Abbo Parisiensis. He was born about the middle of the ninth century, was present at the siege of Paris by the Normans (885–86), and wrote a description of it in Latin verse, with an account of subsequent events to 896, "De bellis Parisiacæ urbis." He also left some sermons for the instruction of clerics in Paris and Poictiers (P. L., CXXII). His death took place after 921.

WATTENBACH, *Deutschlands Geschichtsquellen* (Berlin, 1893), I, 299; MOLINIER *Les sources de l'histoire de France* (Paris, 1901), I, n. 864.

THOMAS WALSH.

Abbon (or ABBO), SAINT, b. near Orléans c. 945; d. at Fleury, 13 November, 1004, a monk of the Benedictine monastery of Fleury sur Loire (Fleuret), conspicuous both for learning and sanctity, and one of the great lights of the Church in the stormy times of Hugh Capet of France and of the three Ottos of Germany. He devoted himself to philosophy, mathematics, and astronomy. In early life he was called to England to direct the school of the newly founded monastery of Ramsey, in the County of Huntingdon. after which he returned to Fleury. On the death of the Abbot Oilbold, Abbon was elected to succeed him, but one of the monks who had secured the support of the King and his son Robert, the Bishop of Orléans, contested the choice, and the matter assumed national importance in the political forces it brought into play. It was finally settled by the famous Gerbert (later Pope Sylvester II) in favour of Abbon. He was present at the Synod of St. Basolus (St. Basle), near Reims, at which Archbishop Arnolf was tried for treason and deposed, to make way for Gerbert. When the question arose about the marriage of Robert the Pious and Bertha, Abbon was commissioned to arrange it with the Pope. On the way to Rome he met Pope Gregory V, who was a fugitive from the city from which the Antipope John XVII had expelled him. Between the Pontiff and the Abbot the greatest esteem and affection existed. The royal petition for a dispensation was rejected. Abbon succeeded in bringing about the restoration of Arnulf to the see of Reims. His influence contributed largely to calm the excitement about the fear of the end of the world which is said to have been general in Europe in 1000. His glorious life had a sad ending. In 1004 he attempted to restore discipline in the monastery of La Réole, in Gascony, by transferring some of the monks of Fleury into that community. But the trouble increased; fighting began between the two parties, and when St. Abbon endeavoured to separate them he was pierced in the side by a lance. He concealed the wound and reached his cell, where he died in the arms of his faithful disciple Aimoin, who has left an account of his labours and virtues. The miracles wrought at his tomb soon caused him to be regarded in the Church of Gaul as a saint and martyr. His feast is kept 13 November.

COCHARD, *Les Saints de l' église d' Orléans* (1879), 362–383; *The Month* (1874), XX, 163; XXI, 28–42; SACKUR, *Die Cluniacenser* (1892), I, 270, 297; PARDIAC, *Hist. de St. Abbon de Fleury* (Paris, 1872).

T. J. CAMPBELL.

Abbot, a title given to the superior of a community of twelve or more monks. The name is derived from *abba*, the Syriac form of the Hebrew word *ab*, and means "father." In Syria, where it had its origin, and in Egypt, it was first employed as a title of honour and respect, and was given to any monk of venerable age or of eminent sanctity. The title did not originally imply the exercise of any authority over a religious community. From the East the word passed over to the West, and here it was soon received into general use to designate the superior of an abbey or a monastery. In this article we shall treat: I. Historical Origin; II. Nature of the Office; III. Kinds of Abbots; IV. Mode of Election; V. Benediction of the Abbot; VI. Authority; VII. Rights and Privileges; VIII. Assistance at Councils.

I. HISTORICAL ORIGIN.—Monastic communities were first organized in Egypt at the beginning of

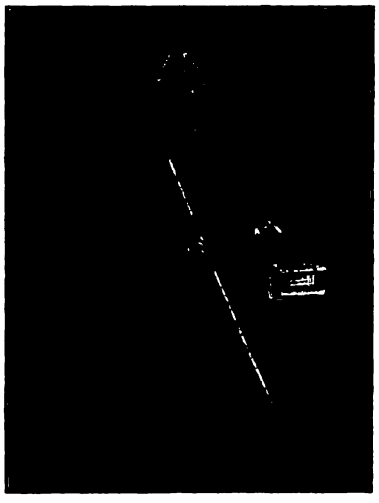
the fourth century. St. Anthony introduced one form of community life—the eremitical—when, about the year A. D. 305, he undertook the direction and organization of the multitude of hermits who had gathered about him in the Thebaid; a second —the cœnobitical, or conventual, type of monachism, —was instituted by St. Pachomius, who, about the same time, founded his first *cœnobium*, or conventual monastery, at Tabennæ in the far south of Egypt. Both systems spread rapidly and were soon firmly established in Palestine, Syria, Mesopotamia, and Asia Minor. By the middle of the fourth century monachism had also made its appearance in Europe, and here, at the beginning of the sixth, St. Benedict of Nursia gave it the definite form and constitution which ultimately assured its triumph in the West. Every group of hermits and every *cœnobium* naturally had its superior. The title given him varied. In the East he was usually styled the elder, the senior, or also father of the monastery. In Asia Minor and among the Greeks generally he was called archimandrite (ἀρχός, a chief, and μάνδρα, a fold, monastery) or *hegumenos*. Originally there seems to have been no appreciable difference in the signification of these two words, but after the period of Justinian the title *archimandrite* was jealously reserved for the superiors of the older or of the more important monasteries. Both names have, however, been permanently retained, and are to this day the titles given to monastic superiors in the Eastern Church. Cassian, who at the beginning of the fifth century had transplanted Egyptian monachism to Gaul, was addressed as *Abbas*, *Pater*, and *Dominus;* he himself termed the superior of the monastery *Præpositus*. The word *præpositus*, in the signification of a monastic ruler, appears also in Roman Africa and elsewhere in the West, but towards the close of the fifth century it had been almost entirely supplanted by the term *abbas*. St. Benedict, in his Rule, written about 529, assigned a subordinate position in the community to the *præpositus*, and restricted the use of the title *abbas* to the superior of the monastery. Through the Rule of the great Patriarch of Western Monachism the application of the title *abbas* was definitely fixed, and its use made general in the West.

II. Nature of the Office.—St. Benedict's conception of a monastic community was distinctly that of a spiritual family. Every individual monk was to be a son of that family, the Abbot its father, and the monastery its permanent home. Upon the Abbot therefore, as upon the father of a family, devolves the government and direction of those who are committed to his care, and a paternal solicitude should characterize his rule. St. Benedict says that "an abbot who is worthy to have the charge of a monastery ought always to remember by what title he is called," and that "in the monastery he is considered to represent the person of Christ, seeing that he is called by His name" (Rule of St. Benedict, ii). "The monastic system established by St. Benedict was based entirely upon the supremacy of the abbot. Though the Rule gives directions as to an abbot's government, and furnishes him with principles upon which to act, and binds him to carry out certain prescriptions as to consultation with others in difficult matters etc., the subject is told to obey without question or hesitation the decision of the superior. It is of course needless to say that this obedience did not extend to the commission of evil, even were any such command ever imposed" (Gasquet, "English Monastic Life," London, 1904, p. 42). The obedience shown to the Abbot is regarded as obedience paid to God Himself, and all the respect and reverence with which he is treated by the brethren of his house is paid him "for Christ's love, because as abbot—father—he is the representative of Christ in the midst of the brethren." The whole government of a religious house depends upon the Abbot. His will is supreme in all things; yet, as the Rule says, nothing is to be taught, commanded, or ordered beyond the precepts of the Lord. All the officials who are to assist him in the government of the house, are appointed by him and have their authority from him. He may dismiss them at his discretion. The Abbot, by virtue of his office, administers the temporal possessions of the community, exercises a general supervision for the maintenance of monastic discipline, provides for the keeping of the Rule, punishes and, if need be, excommunicates the refractory, presides in choir during the recitation of the Office, and at Divine Service, and gives the blessings. In a word, uniting in his person the threefold office of father, teacher, and ruler, it is the duty of the Abbot to see "that all things are administered wisely in the House of God."

III. Kinds of Abbots.—An Abbot canonically elected and confirmed, and exercising the duties of his office, is by the law of the Church styled a Regular Abbot. Regular Abbots are prelates in the full sense of the word, and their dignity is of three grades. An Abbot who presides only over such persons, ecclesiastical and lay, as are attached to his monastery, belongs to the lowest grade, and his jurisdiction carries with it what is called the simple passive exemption (*exemptio passiva*) from the authority of the diocesan bishop. If an Abbot's jurisdiction extends beyond the limits of his abbey, over the inhabitants —clergy and laity—of a certain district or territory which forms an integral part of a bishop's diocese, he belongs to the middle grade (*prælatus quasi nullius diœcesis*) and his exemption is termed active (*exemptio activa*). And when an Abbot has jurisdiction over the clergy and laity of a district or territory (comprising one or several cities and places) which forms no part whatever of any diocese, his abbey is styled *vere nullius diœcesis* (of no diocese) and, excepting a few rights only, for the exercise of which the *ordo episcopalis* is required, his authority is in all things equal to that of a bishop. This is the third and highest grade of the dignity. There are no abbeys *vere nullius* in the United States or in England. Among abbeys of this class in other countries may be mentioned: in Italy, the archabbey of Monte Cassino, founded by St. Benedict himself about 529; the abbey of Subiaco, of which the titular is always a cardinal; the abbey of St. Paul *extra Muros* (Rome); that of Monte Vergine near Avellino, founded by St. William of Vercelli in 1124; and the abbey of the Most Holy Trinity at Cava, dating back to 1011; in Switzerland, the abbey of Einsiedeln, founded about 934; in Hungary (Austria), the archabbey of St. Martin's, (Martinsberg), established A. D. 1001 by St. Stephen, King of Hungary; and in West Australia the abbey of New Norcia. All exempt abbeys, no matter what the canonical title or degree of their exemption, are under the immediate jurisdiction of the Holy See. The term *exempt* is, strictly speaking, not applied to an Abbot *nullius*, because his jurisdiction is entirely extra-territorial. Within the limits of his territory such an Abbot has, with few exceptions, the rights and privileges of a bishop, and assumes all a bishop's obligations. Abbots of the second grade, however, whose authority (though quasi-episcopal) is intra-territorial, cannot be considered ordinaries, nor can they lay any claim to the rights and privileges of bishops, excepting those, of course, which have been especially granted them by the Holy See.

When the monasteries in which the same regular observance is followed, or the abbeys of the same province, district, or country form a congregation

i. e. a federation of houses to promote the general interest of the order, the presiding Abbot is styled the "Abbot President," or the "Abbot General." Thus, the Cassinese Congregation of the Primitive Observance has at its head an Abbot General; the English Congregation, the American-Cassinese, and the American-Swiss, have each an Abbot President. The authority of the Abbot President is defined in the statutes or constitution of each congregation. In the recent confederation of the Benedictine Order all the Black Monks of St. Benedict were united under the presidency of an "Abbot Primate" (Leo XIII, "Summum semper," 12 July, 1893); but the unification, fraternal in its nature, brought no modification to the abbatial dignity, and the various congregations preserved their autonomy intact. The powers of the Abbot Primate are specified, and his position defined, in a Decree of the Sacred Congregation of Bishops and Regulars dated 16 September, 1893. The primacy is attached to the Abbey and International Benedictine College of St. Anselm, Rome, and the Primate, who takes precedence of all other Abbots, is empowered to pronounce on all doubtful matters of discipline, to settle difficulties arising between monasteries, to hold a canonical visitation, if necessary, in any congregation of the order, and to exercise a general supervision for the regular observance of monastic discipline. Of late, however, certain branches of the Benedictine Order seem to have lost their original autonomy to some extent. The Reformed Cistercians of La Trappe, for instance, are by a Decree of Pope Leo XIII, 8 May, 1892, placed under the authority of an Abbot-General. The Abbot-General has full authority to pass decision upon all current affairs and difficulties. On account of the antiquity or the pre-eminence of the abbeys over which they preside, the honorary title of Archabbot is bestowed upon the superiors of certain monasteries. Monte Cassino, "the Cradle of Western Monachism," St. Martinsberg in Hungary, St. Martin's of Beuron, in Germany, and St. Vincent's, Pennsylvania, the first Benedictine foundation in America, are presided over by Archabbots.



JOHN STOKE, ABBOT

A further variety of Abbots-Regular are the "Titular Abbots." A Titular Abbot holds the title of an abbey which has been either destroyed or suppressed, but he exercises none of the functions of an Abbot, and has *in actu* no subjects belonging to the monastery whence he derives his title. The law of the Church recognizes also "Secular Abbots," i. e. clerics who, though not professed members of any monastic order, nevertheless possess an abbacy as an ecclesiastical benefice, with the title and some of the honours of the office. These benefices belonged originally to monastic houses, but on the suppression of the abbeys the benefice and the title were transferred to other churches. There are various classes of Secular Abbots; some have both jurisdiction and the right to use the pontifical insignia; others have only the abbatial dignity without either jurisdiction or the right to *pontificalia;* while yet another class holds in certain cathedral churches the first dignity and the privilege of precedence in choir and in assemblies, by reason of some suppressed or destroyed conventual church now become the cathedral. In the early Middle Ages the title Abbot was borne not only by the superiors of religious houses, but also by a number of persons, ecclesiastical and lay, who had no connection whatever with the monastic system. St. Gregory of Tours, for instance, employed it in his day to designate the principal of a body of secular clergy attached to certain churches; and later, under the Merovingians and Carlovingians, it was applied to the chaplain of the royal household, *Abbas Palatinus*, and to the military chaplain of the king, *Abbas Castrensis*. From the time of Charles Martel onward to the eleventh century it came to be adopted even by laymen, the *Abbacomites*, or *Abbates Milites*, mostly nobles dependent on the court, or old officers, to whom the sovereign would assign a portion of the revenues of some monastery as a reward for military service. "Commendatory Abbots" (secular ecclesiastics who held an abbacy not *in titulo*, but *in commendam*) had their origin in the system of commendation prevalent during the eighth and succeeding centuries. They were in the first instance merely temporary trustees, appointed to administer the estates of an abbey during a vacancy; but in the course of time they retained the office for life, and claimed a portion of the revenues for their maintenance. The practice of nominating Commendatory Abbots eventually led to serious abuses; it was greatly checked by the Council of Trent, and has in modern times entirely disappeared from the Church.

IV. MODE OF ELECTION.—In the early days of monastic institutions the founder of a religious house was usually its first superior; in every other instance the Abbot was appointed or elected. Some Abbots indeed selected their own successors, but the cases were exceptional. In many places, when a vacancy occurred, the bishop of the diocese would choose a superior from among the monks of the convent, but it appears that from the very beginning the appointment of an Abbot rested generally with the monks themselves. St. Benedict ordained (Rule, lxiv) that the Abbot should be chosen "by the general consent of the whole community, or of a small part of the community, provided its choice were made with greater wisdom and discretion." The bishop of the diocese, the Abbots and Christian men of the neighbourhood were called upon to oppose the election of an unworthy man. Every religious house professing his Rule adopted the method prescribed by the great monastic legislator, and in the course of time the right of the monks to elect their own Abbot came to be generally recognized, particularly so when it had been solemnly confirmed by the canons of the Church (see Thomassin, Vetus et Nova Eccl. Disciplina, Pt. I, III, c. xxxii, no. 6). But during the Middle Ages, when monasteries had grown wealthy and powerful, kings and princes gradually encroached on the rights of the monks, until in most countries the sovereign had wholly usurped the power of nominating abbots for many of the greater houses in his realm. This interference of the court in the affairs of the cloister was in the process of time the source of many evils and the occasion of grave disorders, while in its effect on monastic discipline it was uniformly disastrous. The rights of the cloister were finally restored by the Council of Trent. According to the present legislation, the Abbot is elected for life by the secret suffrages of the

community's professed members *in sacris*. To be eligible he must have all the qualifications required by the canons of the Church. It is furthermore necessary that he should be a priest, a professed member of the order, of legitimate birth, and at least twenty-five years of age. The election, to be valid, must be held in the manner prescribed by the common law of the Church (cf. "Quia propter.—De elect.," I, 6; and Conc. Trid., sess. XXV, c. vi, De reg.), and as determined in the statutes or constitutions of each congregation. In the English and American congregations the Abbot of a monastery is elected for life by a two-thirds vote of the professed members in *sacris* of the chapter. The Abbots themselves elect the abbot president. Exempt abbeys under the immediate jurisdiction of the Pope must, within the space of a month, apply to the Holy See for a confirmation of the election; non-exempt houses, within three months, to the bishop of the diocese. The confirmation confers upon the Abbot-elect the *jus in re*, and having obtained it he enters at once upon the duties and privileges of his office. A canonical perpetuity attaches to the abbatial dignity; *semel abbas, semper abbas;* and even after a resignation the dignity endures, and the title is retained. Benedictine abbeys in the United States and in England enjoy exemption; for America, the newly-elected Abbots are confirmed directly by the Pope; in England, however, according to the recent Constitution, "Diu quidem est" (1899), they are confirmed by the Abbot President in the name of the Holy See.

V. Benediction of the Abbot.—After his ecclesiastical confirmation, the newly elected Abbot is solemnly blessed according to the rite prescribed in the "Pontificale Romanum" (*De benedictione Abbatis*). By the Constitution of Benedict XIII, "Commissi Nobis," 6 May, 1725, all Regular Abbots elected for life are now obliged to receive this blessing (or, at least, to thrice formally request it) within the space of a year, from the bishop of the diocese; if they fail to have the ceremony performed within the required time, they incur *ipso jure* a suspension from office for the period of one year. Should the petition be refused for the third time, either by the diocesan or the metropolitan, an Abbot is free to receive benediction from any bishop in communion with Rome. The Constitution at the same time expressly declares that the Abbot-elect may licitly and validly perform all the duties of his office during the interval preceding his solemn benediction. It must be noted, however, that the legislation enforced by Benedict XIII does not affect those Abbots who are privileged to receive the blessing from their regular superiors, nor those who by their election and confirmation are *ipso facto* regarded as blessed by the Pope. The blessing is not *in se* essential for the exercise of an Abbot's order and office; it confers no additional jurisdiction, and imparts no sacramental grace or character. An Abbot *nullius* may call upon any bishop in union with the Holy See to bestow the abbatial blessing. By the recent Constitution of Leo XIII, "Diu quidem est," 1899, the Abbots of the English Congregation are bound within six months of their election to present themselves to the ordinary of the diocese to be blessed by Apostolical authority; and, if the diocesan be prevented, they can receive the blessing from any Catholic bishop.

The ceremony, which in solemnity differs but slightly from that of a bishop's consecration, takes place during the Holy Sacrifice of the Mass, after the Epistle. The essentials of the episcopal order are of course omitted, but before his benediction the Abbot takes the oath of allegiance to the Holy See and, like the bishop, is subjected to a canonical examination. He receives the insignia of his office—the mitre, crosier, ring, etc.—from the hands of the officiating prelate, and at the Offertory presents to him two small casks of wine, two loaves of bread, and two large wax tapers; he says the Mass with the bishop and receives Holy Communion from him. During the singing of the *Te Deum* the newly blessed Abbot, with mitre and crosier, is conducted through the nave of the church by the two assistant Abbots, and blesses the people. Upon his returning to his seat in the sanctuary (if in his own church), the monks of the community come, one by one, and, kneeling before their new superior, pay him their homage, and receive from him the kiss of peace. The ceremony is concluded by a solemn blessing bestowed by the newly installed Abbot standing at the High Altar. According to the "Pontificale Romanum," the day set apart for the function ought to be a Sunday or a feast day. The solemn rite of benediction, once conferred, need not be again received when an Abbot is translated from one monastery to another.

VI. Authority of the Abbot.—The authority of an Abbot is of two kinds, one relating to the external government of the house, the other to the spiritual government of his subjects. The first is a paternal or domestic authority, based on the nature of religious life and on the vow of obedience, the second a power of quasi-episcopal jurisdiction, by virtue of which he is truly a prelate. His domestic authority empowers the Abbot to administer the property of the abbey, to maintain the discipline of the house, to compel the religious, even by penalties, to observe the Rule and the Constitutions of the Order, and to ordain whatever else may be essential for the preservation of peace and order in the community. The power of jurisdiction which the Abbot possesses, both *in foro interno* and *in foro externo*, authorizes him to absolve his subjects from all cases of conscience not specially reserved, and to delegate this power to the priests of his monastery; to reserve to himself the eleven cases enumerated in the Constitution of Clement VIII, "Ad futuram rei memoriam;" to inflict ecclesiastical censures; and to dispense the members of his house in certain cases for which a dispensation is usually obtained from the bishop of the diocese. He cannot, of course, dispense a religious from the vows of poverty, chastity, and obedience. Abbots, like the monks over whom they ruled, were originally laymen, and subject to the bishop of the diocese. It was not long, however, before they were enrolled in the ranks of the clergy. Towards the close of the fifth century by far the greater number of Abbots in the East had received ordination. The change was effected more slowly in the West, but even here few were found at the end of the seventh century who had not been clothed with the dignity of the priesthood. A council held at Rome, 826, under Pope Eugene II, enjoined the ordination of Abbots, but the canon seems not to have been rigidly enforced, for as late as the eleventh century we read of some who were only deacons. The Council of Poitiers (1078) finally obliged all Abbots under pain of deprivation to receive priest's orders. (Thomassin, Pt. I, I, iii, *passim.*) From this time forward the power and influence of Abbots steadily increased in Church and State, until towards the close of the Middle Ages their position was everywhere regarded as one of the highest distinction. In Germany eleven Abbots held rank as princes of the Empire, and with all the rights and privileges of princes took part in the deliberation of the Diets. The Abbots of Fulda exercised even sovereign power over ten square miles round the abbey. In the Parliament of England "abbots formed the bulk of the spiritual peerage. The position held by them throughout every part of the country gave yet a further weight to their great position as noblemen and local magnates. As such they went *pari passu*

with baron or earl of the noblest lineage. On the blazoned Roll of the Lords, the Lord Richard Whiting and the Lord Hugh Farringdon (Abbots of Glastonbury and of Reading) went hand in hand with a Howard and a Talbot [Gasquet, Henry VIII and the English Monast. (London, 1888), I, 25]. In France, Spain, Italy, and Hungary their power and influence were equally great, and continued so generally up to the time of the Council of Trent.

VII. RIGHTS AND PRIVILEGES.—All regular Abbots have the right to give the tonsure and to confer minor orders on the professed members of their house. As early as 787 the Second Council of Nicæa permitted Abbots (provided they were priests, and had received the solemn rite of benediction) to give the tonsure and to advance their monks to the order of lector (Thomassin, Pt., I. c., I. iii, c. xvii, no. 3). The privilege granted by this Council was gradually extended until it embraced *all* the minor orders, and in the course of time Abbots were authorized to confer them not only on their regular but also on their secular subjects [Wernz, Jus Decretalium (Rome, 1899) ii, 47, note]. The Council of Trent, however, decreed that "it shall not henceforth be lawful for abbots, . . . howsoever exempted, . . . to confer the tonsure and minor orders on any but their regular subjects, nor shall the said abbots grant letters dimissory to any secular clerics to be ordained by others" [Can. et Decret. Conc. Trid. (ed. Richter et Schulte), p. 197]. From this decree of the Council it is quite clear that Abbots still have the right to confer the tonsure and minor orders, but it is equally clear that they may confer them lawfully only on their regular subjects. Novices, therefore, oblates, regulars of another order or congregation, and seculars cannot be advanced by the Abbot. Even the Abbots styled *vere nullius*, who exercise an episcopal jurisdiction in their territory, may not without a special privilege give minor orders to their secular subjects [Santi, Prælect. Jur. Can. (New York, 1898), I, 125 sq., and Can. et Decret. Conc. Trid. (ed. Richter et Schulte), 197 sq., where also the decisions of the Sacred Cong. of the Council on this subject may be found]. On the question of the validity of orders conferred by an Abbot who goes beyond the limits of the faculties extended by the Holy See, canonists disagree. Some pronounce such orders absolutely invalid, others maintain that they are illicitly conferred but nevertheless valid. The opinion of the latter seems to be sustained by various decisions of the Sacred Cong. of the Council (Santi, op. cit., p. 128 sq.; cf. Benedict XIV, De Syn. Diœc. II, c. xi, no. 13). It is a much-disputed question whether Abbots have ever been permitted to confer the subdiaconate and the diaconate. Many canonists hold that the subdiaconate, being of merely ecclesiastical institution, was formerly accounted one of the minor orders of the Church, and infer that before the time of Urban II (1099), Abbots could have given that order. But the further claim that Abbots have also conferred the diaconate cannot, apparently, be sustained, for the Bull of Innocent VIII, "Exposcit tuæ devotionis" (9 April, 1489), in which this privilege is said to have been granted to certain Cistercian Abbots, makes no reference whatever to the diaconate—"Factâ inspectione in Archivis (Vaticani) . . . bulla quidem ibidem est reperta, sed mentio de diaconatu in eâdem deest." [See Gasparri, "Tract. can. de S. Ordinatione," II, n. 798; cf. also P. Pie de Langogne, "Bulle d'Innocent VIII aux abbés de Cîteaux pour les ordinations *in sacris*" (Etudes franciscaines, fév., 1901, 129 sq.)] Pauhölzl, in "Studien und Mittheil. aus dem Benedictiner und Cistercienser-Orden," 1884, I, 441 sq. gives the Bull and defends its authenticity. By the law of the Church Abbots may grant letters dimissorial to their regular subjects, authorizing and recommending them for ordination, but they cannot give dimissorials to seculars without incurring suspension. Abbots are furthermore privileged to dedicate their abbey church and the cemetery of the monastery, and authorized to reconcile them in case of desecration. They can bless church vestments, altar linens, ciboria, monstrances, etc., for their own subjects, and consecrate altars and chalices for their own churches. As prelates, they hold the rank immediately after the bishops, being preceded only by the *protonotarii participantes* (see CURIA ROMANA), and by the vicar-general in his diocese. It may be added that the Abbots *nullius diœcesis* are preconized by the Pope in a public consistory, and that, within the territory over which they exercise jurisdiction, their name, like that of a diocesan, is inserted in the canon of the Mass.

The use of the pontifical insignia—mitre, crosier, pectoral cross, ring, gloves, and sandals—which Abbots commonly have, is one of their most ancient privileges. It cannot be definitely ascertained when the privilege was first granted, but as early as 643 the Abbey of Bobbio in Italy is said to have obtained a constitution from Pope Theodore confirming a grant made to the Abbot by Honorius I. In England the pontifical insignia were assigned first to the Abbot of St. Augustine's, Canterbury, in 1063, and nearly a hundred years later to the Abbot of St. Alban's. The privilege was gradually extended to other abbeys until, at the close of the Middle Ages, every monastic house of importance in Europe was presided over by a mitred Abbot. The rights of Abbots to *pontificalia* are now regulated by the Decree of Pope Alexander VII (S. Cong. of Rites, 27 September, 1659). By the terms of this decree the days on which an Abbot is permitted to pontificate are limited to three days in the year. The use of the seventh candle, customary at a solemn pontifical Mass, is forbidden. The Abbot's mitre is to be made of less costly material than a bishop's, and the pastoral staff is to be used with a white pendant veil. The Abbot is not to have a permanent throne in his monastic church, but is allowed, only when celebrating pontifically, to have a movable throne on two steps and a simple canopy. He has also the privilege of using mitre and crosier whenever the ritual functions require them. As a mark of special distinction, some Abbots are permitted by the Holy See to use the *cappa magna*, and all abbots *nullius* may wear a violet biretta and *zucchetto*. "A recent decree of the S. C. R. (13 June, 1902) has regulated in accordance with former legislation the rights of the abbots of the English Congregation to *pontificalia*. According to this decree the English abbots can celebrate pontifically not only in their own abbatial churches, but also without the leave of the diocesan bishop in all other churches served by their monks with cure of souls. They can also give leave to other abbots of their Congregation to pontificate in their churches. They can use the prelatical dress, i. e. rochet, *mozzetta* and *mantelletta* outside their own churches" [Taunton, The Law of the Church (London, 1906), p. 3]. The Abbots of the American-Cassinese and of the American-Swiss Congregations have the same privileges.

VIII. ASSISTANCE AT COUNCILS.—Ecclesiastical councils were attended by Abbots at a very early period. Thus, in 448, twenty-three archimandrites or Abbots assisted at that held by Flavian, the Patriarch of Constantinople, and with thirty bishops signed the condemnation of Eutyches. In France, under the Merovingian kings, they frequently appeared at ecclesiastical synods as the delegates of bishops, while in Saxon England and in Spain the presence of monastic superiors at the councils of the Church was nothing uncommon. Their attendance

did not, however, become a general practice in the West until after the Eighth Council of Toledo (653), where ten Abbots had been present, and had subscribed to the decrees by virtue of their pastoral charge. From the eighth century onward Abbots had a voice also in the œcumenical councils of the Church. It must be remarked that in later centuries Abbots were invited to assist at such councils and were permitted to give a decisive vote, mainly because they too, like the bishops, exercised a power of jurisdiction in the Church of God. In this connection Pope Benedict XIV says: "Item sciendum est quod quando in Conciliis generalibus soli episcopi habebant vocem definitivam, hoc fuit quia habebant administrationem populi . . . Postea additi fuere Abbates eâdem de causâ, et quia habebant administrationem subjectorum" (De Syn. dicœc., XIII, c. ii, no. 5). A newly appointed Abbot, before he receives the solemn benediction at the hands of the bishop, takes an oath that he will discharge faithfully all the duties of his office, specifying among others that of attending councils: "Vocatus ad synodum, veniam, nisi præpeditus fuero canonicâ præpeditione" (Pontif. Rom., *De Benedictione Abbatis*). In the performance of this duty the Abbot must be guided by the regulations of the sacred canons. According to the present practice of the Church all Abbots *nullius diœcesis*, or with quasi-episcopal jurisdiction, have a right to assist at œcumenical councils. They have, moreover, the right of a decisive vote, and may subscribe to the decrees. The Abbots-President of congregations and the abbots-general of an entire order are also present and cast a decisive vote, though only by virtue of privilege. Other classes of Abbots were not admitted to the Vatican Council in 1870. In provincial synods and in plenary or national councils the Abbots *nullius* have *de jure* a decisive vote, and sign the decrees after the bishops. Attendance at these synods is for them not merely a right, but also an obligation. By the terms of the Council of Trent (Sess. XXIV, De ref., c. ii) they are obliged, "like the bishops who are not subject to any archbishop, to make choice of some neighbouring metropolitan, at whose synods they shall be bound to appear," and they are further directed "to observe and to cause to be observed whatsoever shall be therein ordained." Though other Abbots must not be called *de jure* to provinical or to national councils, it is yet the custom, in most countries, to invite also the mitred Abbots who have actual jurisdiction only over their monasteries. Thus, at the Second Plenary Council of Baltimore (1866) both the Abbot of the Cistercians and the Abbot-President of the American-Cassinese Benedictines were present, and signed the decrees. At the Third Plenary Council of Baltimore (1884) six mitred Abbots assisted, two of whom, the Abbots-President of the American-Cassinese and of the American-Swiss Congregations of Benedictines, exercised the right of a decisive vote, while the other four had only a consultative voice, and subscribed to the decrees merely as assenting, not as defining. And this is the practice of the Church generally. Exempt Abbots have no obligation to attend diocesan synods.

IX. Distribution of Abbots.—The Black Monks of St. Benedict have at present seven Abbots *nullius diœcesis*, located as follows:—Italy, 4; Switzerland, 1; Hungary, 1; and West Australia, 1;—86 Abbots exercising actual jurisdiction over their monasteries: —Austria, 19; United States, 14; France, 9 (before the Law of Associations); Italy, 9; Germany, 7; England, 6; Hungary, 5; Switzerland, 4; Brazil, S. A., 3; Holland, 3; Spain, 3; Belgium, 2; Scotland, 1; West Australia, 1. They have also nine titular, and three resigned Abbots.

The Cistercian Abbots of the Three Observances number fifty-seven. Of these the Cistercians of the Common and of the Lesser Observance have nineteen:—Italy, 3; Belgium, 2; Austro-Hungarian Province, 8; and the Swiss-German Congregation, 3. The Congregation of Sénanque, to which the three Abbots of the Lesser Observance belong, is now dispersed by the Associations Law of France. The Cistercians of the Strict Observance (Trappists) have thirty-eight:—France, 18 (not expelled); Belgium, 4; Italy, 3; United States, Austria, and Ireland, two each; Canada, China, England, Germany, Holland, and Spain, one each. The Cistercians have also two Abbots *nullius diœcesis*.

In Italy, the Camaldolese, Vallombrosans, Silvestrines, and Olivetans, all branches of the Benedictine Order, have each a small number of Abbots. Monte Oliveto Maggiore belonging to the Olivetans, is an abbey *nullius diœcesis*. Some few houses of the various Congregations of Canons Regular, of the Antonians, of the Armenian Benedictines, and of the Basilians, are also under the direction of Abbots. Mitred Abbots in the United States are the Abbots of St. Vincent's Arch-Abbey, Beatty, Pa.; St. John's Abbey, Collegeville, Minn.; St. Benedict's Abbey, Atchison, Kan.; St. Mary's Abbey, Newark, N. J.; Maryhelp Abbey, Belmont, N. C.; St. Bernard's Abbey, St. Bernard, Ala.; St. Procopius's Abbey, Chicago, Ill.; St. Leo's Abbey, St. Leo, Fla.; St. Meinrad's Abbey, St. Meinrad, Ind.; Immaculate Conception Abbey, Conception, Mo.; New Subiaco Abbey, Spielerville, Ark.; St. Joseph's Abbey, Covington, La.; St. Mary's Abbey, Richardton, N. Dak.; St. Benedict's Abbey, Mount Angel, Ore.; Gethsemani Abbey, Ky.; New Melleray Abbey, near Dubuque, Iowa; and the Sacred Heart Abbey, Oklahoma.

Mitred Abbots in England are the Titular Abbot of Reading, the Abbot of St. Gregory's Abbey, Downside, Bath; St. Lawrence's Abbey, Ampleforth, York; St. Edmund's Abbey of Douay, Woolhampton, Reading; St. Augustine's Abbey, Ramsgate; St. Thomas's Abbey, Erdington, Birmingham; Buckfast Abbey, Buckfastleigh, Devon; St. Michael's Abbey, Farnborough (Benedictines of Solesmes); Abbey of St. Pierre, Appuldurcombe, Isle of Wight (Benedictines of Solesmes); St. Bernard's Abbey, Coalville, near Leicester (Cistercian); The Canons Regular of the Lateran, Spettisbury, Dorsetshire.

In Scotland: St. Benedict's Abbey, Fort Augustus, Inverness.

In Ireland: Mt. Melleray Abbey, Cappoquin; Mt. St. Joseph's Abbey, Roscrea, Tipperary.

In West Australia: Holy Trinity Abbey, New Norcia (*nullius diœcesis*).

In Canada: Abbey of Notre Dame du Lac, Lac des Deux Montagnes.

Rule of St. Benedict in *P. L.*, LXVI, 933 sq. (ed. Schmidt, Ratisbon, 1880; 2d ed., ibid., 1893); Gasquet, *English Monastic Life* (London, 1904); Taunton, *The English Black Monks of St. Benedict* (London, 1898); Idem, *The Law of the Church* (St. Louis, 1906); Digby, *Mores Catholici; or The Ages of Faith* (London, 1845; reprint, New York, 1906, Bk. X, vol. III); Montalembert, *The Monks of the West, from St. Benedict to St. Bernard* (ed. Gasquet, New York, 1896); Doyle, *The Teaching of St. Benedict* (London, 1887); Dugdale, *Monasticon* (London, 1817); Mabillon, *Annales Ordinis S. Benedicti* (Lucca, 1739), I, ii; Thomasin, *Vetus et Nova Eccl. Discipl.* (Mainz, 1787); Martène, *De Antiq. Eccl. Ritibus* (Bassano, 1788), II; Du Cange, *Gloss. Med. et Infim. Latinit.*, s. v. *Abbas;* Ferraris, *Prompta Bibl. Can.* (Rome, 1885); Tamburini, *De Jure et Privileg. Abbat. Prælat.* (Cologne, 1691); Fagnani, *Jus Canon., s. Commentaria in V Libros Decretalium* (ibid., 1704); Lucidi, *De Visitatione Sacrorum Liminum* (Rome, 1878); Besse, *Les moines d'orient* (Paris, 1900); Chamard, *Abbés au moyen âge*, in *Rev. des questions historiques* (1885), XXXVIII, 71-108; Besse, in *Dict. d' archéol. chrét.* (Paris, 1903); Langogne, in *Dict. de théol. cath.*, s. v. *Abbés* (Paris, 1905); Sägmüller, *Lehrb. des kathol. Kirchenrechts* (Freiburg, 1905); Hergenröther-Holweck, *Lehrb. des kathol. Kirchenrechts* (ibid., 1905); Heuser, in *Kirchenlex.*, s. v. *Abt* (2d ed., ibid., 1882). For an extensive bibliography, see Scherer, *Handbuch des Kirchenrechts* (Grats, 1886), II, 729 sq. 753.

Thomas Oestreich.

Abbot, HENRY, layman, martyred at York, 4 July, 1597, pronounced Venerable in 1886. His acts are thus related by Challoner: "A certain Protestant minister, for some misdemeanour put into York Castle, to reinstate himself in the favour of his superiors, insinuated himself into the good opinion of the Catholic prisoners, by pretending a deep sense of repentance, and a great desire of embracing the Catholic truth. . . . So they directed him, after he was enlarged, to Mr. Henry Abbot, a zealous convert who lived in Holden in the same county, to procure a priest to reconcile him. . . . Mr. Abbot carried him to Carlton to the house of Esquire Stapleton, but did not succeed in finding a priest. Soon after, the traitor having got enough to put them all in danger of the law, accused them to the magistrates. . . . They confessed that they had explained to him the Catholic Faith, and upon this they were all found guilty and sentenced to die." The others, Errington, Knight, and Gibson, were executed on 29 November, 1596; Abbot was reprieved till the next July.

CHALLONER, *Memoirs of Missionary Priests* (latest ed., London, 1878); DASENT, *Acts of Privy Council* (1596); STRYPE, *Annals* (1824), IV, 426.

PATRICK RYAN.

Abbreviation, METHODS OF.—The use of abbreviations is due, in part, to exigencies arising from the nature of the materials employed in the making of records, whether stone, marble, bronze, or parchment. Lapidaries, engravers, and copyists are under the same necessity of making the most of the space at their disposal. Such abbreviations, indeed, are seldom met with at the beginning of the Christian era; material of all kinds was plentiful, and there was, consequently, no need to be sparing in the use of it. By the third or fourth century, however, it had grown to be scarce and costly, and it became the artist's aim to inscribe long texts on surfaces of somewhat scanty proportions. We shall not pause here to discuss the use of abbreviations in ordinary writing. The Romans possessed an alphabet, known by the name of *Notæ Tironienses*, which served the same purpose as our modern systems of stenography. Its use necessitated a special course of study, and there is still much uncertainty as to the significance of the characters employed.

It is when we come to consider the subject of inscriptions cut in stone that we find the most frequent use of abbreviations. At certain late periods—for example, in Spain in the Middle Ages—this custom becomes abused to such an extent as to result in the invention of symbols which are undecipherable. In the best period of epigraphy certain rules are strictly observed. The abbreviations in common use fall under two chief heads: (1) The reduction of the word to its initial letter; (2) The reduction of a word to its first letters in a bunch, or to several letters taken at intervals in the body of the word and set side by side. This latter arrangement is almost exclusively Christian, whereas in heathen inscriptions the number of letters left in the abbreviation is more or less limited, yet no intermediate letter is omitted. The following readings may be noted: PON., PONT., PONTF. for *Pontifex;* DP., DEP., DPS., for *Depositus;* MCP for *Municipii.* Occasionally a phrase which has become stale by constant use, and has grown into a formula, is rarely found in any other form than that of its abbreviation, e. g. D.M. for *Diis manibus,* IHS for *Jesus,* just as we have kept R.I.P. for *requiescat in pace.* Lastly, a whole epitaph is often met with on tombs where the husband's tribute to his wife takes the following form: DE QUA N(ullum) D(olorem) A(cceperat) N(isi) M(ortis).

Another form of Abbreviation consisted in doubling the last consonant of the word to be shortened as many times as there were persons alluded to, e. g. AVG for *Augustus,* AVGG for *Augusti duo.* Stonecutters, however, soon began to take liberties with this rule, and, instead of putting COSS for *Consulibus duobus,* invented the form, CCSS. Still, when there was occasion to refer to three or four people, this doubling of the last consonant gave way, of necessity, in abbreviations, to the simple sign of the plural. A horizontal line over a letter or set of letters was also much used, and was destined, indeed, to become almost universal in the Middle Ages. There is never any difficulty in settling the date of monuments where this sign of abbreviation occurs; the undulating line, or one curved at each end and rising in the middle only came into use at a comparatively late period.

Certain marks of Abbreviation have had so widespread a use as to merit special note. The ancient liturgical manuscripts which contain recensions of Masses, and are known as Sacramentaries, all have the letters VD at the beginning of the Preface, set side by side and joined by a transverse bar. Mabillon interprets this monogram as being that of the formula, "Vere dignum et justum est, æquum et salutare", an interpretation which is certainly the correct one. According to the various MSS., the monogram stands for the words *vere dignum,* or else for the whole formula; in the majority of instances the letters VD stand for the phrase, *Vere dignum et justum est,* which is followed by the rest of the context, *æquum et,* etc. In a large number of manuscripts these letters, VD, have fired the imagination of illuminators and copyists. It is, however, impossible to enter into a general description of the subject. Under a growth of arabesques, of foliage, of fancies of all kinds, the outline of the two letters is sometimes hard to distinguish. The symbol encroaches more and more, and grows from a mere initial into an ornamental page. The essential type varies little, though variants of some importance are met with. It was inevitable that medieval writers should build a whole system of mysticism and allegory on the VD of the Preface. John Beleth, rector of the theological school at Paris, devised an interpretation which found acceptance. The D, he wrote, a letter completely closed, signifies the Godhead, which has neither beginning nor end; the half-open V means the Manhood of Christ, which had a beginning, but has no end; the bar which intersects the upright lines of the VD and forms a cross, teaches us that the cross makes us fit for the life of God. Fancies of the same kind are to be found in Sicardus of Cremona and in Durandus of Mende. Various manuscripts contain hundreds of variable prefaces; the initial letters, however, are not drawn on a uniform pattern, and the chief attempts at ornamentation are invariably confined to the *Præfatio Communis* immediately preceding the Canon of the Mass. The first two letters of the Canon, TE, have also been made the theme of various decorations, though less curious and less varied than those above referred to.

A word may be said concerning the abbreviation D.O.M., sometimes seen over the doors of our churches, and which, whatever may be said to the contrary, has never been a Christian symbol. The formula, in full, is *Deo Optimo Maximo* and referred originally to Jupiter. The abbreviation, IHV, IHS, is found on a great number of different objects: ancient gems, coins, epitaphs, dedications, and diplomas. The symbol IHS was destined to endure for many ages, but it is only since the time of St. Bernardine of Sienna that it has come into such widespread use. It is impossible, with the information available, to say whether it is of Greek or Latin origin. Lastly, the abbreviation, XMΓ, meaning, *Χριστὸν Μαρία γεννᾷ,* is often found on monuments of eastern origin.

LECLERCQ, in *Dict. d'archéol. chrét. et de liturgie,* I, 155–183 s. v.; MURATORI, *Novus thesaurus veterum inscriptionum* (Milan

1739); DE ROSSI, *Inscr. christ. urb. Romæ* (Rome, 1861); DUCHESNE, *Origines du culte chrétien* (Paris, 1898); ZELL, *Handbuch der römischen Epigraphik*, 1850–57.

H. LECLERCQ.

Abbreviations, ECCLESIASTICAL.—The words most commonly abbreviated at all times are proper names, titles (official or customary), of persons or corporations, and words of frequent occurrence. A good list of those used in Roman Republican and early Imperial times may be seen in Egbert's "Latin Inscriptions" (New York, 1896), 417–459. The Jewish scribes and Talmudic scholars also had frequent recourse to Abbreviations.

Between the seventh and ninth centuries the ancient Roman system of Abbreviations gave way to a more difficult one that gradually grew up in the monastic houses and in the chanceries of the new Teutonic kingdoms. Merovingian, Lombard, and Anglo-Saxon scripts offer each their own Abbreviations, not to speak of the unique *scotica manus* or *libri scottice scripti* (Irish hand, or books written in the medieval Irish hand). Eventually such productive centres of technical manuscripts as the Papal Chancery, the theological schools of Paris and Oxford, and the civil-law school of Bologna set the standards of Abbreviations for all Europe. The medieval manuscripts abound in Abbreviations, owing in part to the abandonment of the uncial, or quasi-uncial, and the almost universal use of the cursive, hand. The medieval writer inherited a few from Christian antiquity; others he invented or adapted, in order to save time and parchment. They are found especially in manuscripts of scholastic theology and canon law, annals and chronicles, the Roman law, and in administrative documents, civil and ecclesiastical (charters, privileges, bulls, rescripts). They multiplied with time, and were never so numerous as on the eve of the discovery of printing; many of the early printed books offer this peculiarity, together with other characteristics of the manuscript page. The development of printing brought about the abandonment of many Abbreviations, while it suggested and introduced new ones—a process also favoured by the growth of ecclesiastical legislation, the creation of new offices, etc. There was less medieval abbreviation in the text of books much used on public occasions, e. g. missals, antiphonaries, bibles; in one way or another the needs of students seem to have been the chief cause of the majority of medieval Abbreviations. The means of abbreviation were usually full points or dots (mostly in Roman antiquity), the semicolon (eventually conventionalized), lines (horizontal, perpendicular, oblong, wavy curves, and commas). Vowel-sounds were frequently written not after, but over, the consonants. Certain letters, like *p* and *q*, that occur with extreme frequency, e. g. in prepositions and terminations, became the source of many peculiar abbreviations; similarly, frequently recurring words like *et* (and), *est* (is).

Habit and convenience are to-day the principal motives for using abbreviations. Most of those in actual use fall under one or other of the following heads: I. Administrative; II. Liturgical; III. Scholastic; IV. Chronological.

I. The first class of Abbreviations includes those used in the composition of Pontifical documents. They were once very numerous, and lists of them may be seen in the works quoted below (e. g. Quantin, Prou). It may be well to state at once that since 29 December, 1878, by order of Leo XIII, the great papal documents (*Litteræ Apostolicæ*) are no longer written in the old Gothic hand known as *bollatico;* all Abbreviations, with the exception of a few obvious ones, like S.R.E., were abolished by the same authority (Acta S. Sedis, XI, 465–467). In the transaction of ordinary business the Roman Congregations are wont to use certain brief and pithy formulas (e. g. *Negative*="No"; *Negative et amplius* ="No with emphasis"). They are not, correctly speaking, Abbreviations. For a list of these see CANON LAW. This class includes also the abbreviations for the names of most sees. The full Latin titles of all existing (Latin) dioceses may be seen in the Roman annual, "Gerarchia Cattolica;" a complete list of the Latin names of all known dioceses (extant or extinct) is found in the large folio work of the Comte de Mas Latrie, "Trésor de chronologie, d'histoire et de géographie" (Paris, 1884). For the same purpose the reader may also consult the episcopal catalogues of the Benedictine Gams, "Series Episcoporum Ecclesiæ Catholicæ" (Ratisbon, 1873–86), and the Franciscan Conrad Eubel, "Hierarchia Catholica Medii Ævi" (Münster, 1898–1902). Under this general heading may be included all abbreviated forms of addresses in ordinary intercourse, whether of individuals or of members of religious orders, congregations, institutes, to which may be added the forms of addresses usual for members of Catholic lay societies and the Papal orders of merit. (See CATHOLIC SOCIETIES, ORDERS OF MERIT.) The Abbreviations of the titles of Roman Congregations, and of the individual canonical ecclesiastical authorities, belong also to this class. II. A second class of Abbreviations includes those used in the description of liturgical acts or the directions for their performance, e. g. the Holy Mass, the Divine Office (Breviary), the ecclesiastical devotions, etc. In the following list the Breviary Abbreviations are marked: Br. Here may also be classed the abbreviated forms for the name of God, Jesus Christ, and the Holy Ghost; also for the names of the Blessed Virgin, the saints, etc.; likewise Abbreviations used in the administration of the Sacraments, mortuary epitaphs, etc. (to which class belong the numerous Catacomb inscriptions); finally some miscellaneous Abbreviations like those used in the publication of documents concerning beatification and canonization. III. In the third class belong scholastic Abbreviations, used to designate honorific titles acquired in the schools, to avoid the repetition of lengthy titles of books and reviews, or to facilitate reference to ecclesiastical and civil legislation. IV. In the fourth class of Abbreviations belong all such as are used to describe the elements of the year, civil or ecclesiastical.

ABBREVIATIONS USED IN APOSTOLIC RESCRIPTS.

Absoluo.	Absolutio—Absolution.
Alr.	Aliter—Otherwise.
Aplica.	Apostolica—Apostolic.
Appatis.	Approbatis—Having been approved.
Archiepus.	Archiepiscopus—Archbishop.
Aucte.	Auctoritate—By the Authority.
Canice.	Canonice—Canonically.
Card.	Cardinalis—Cardinal.
Cens.	Censuris—Censures (abl. or dat. case).
Circumpeone.	Circumspectione—Circumspection (abl. case).
Coione.	Communione—Communion (abl case).
Confeone.	Confessione—Confession (abl. case)
Consciæ.	Conscientiæ—Of [*or* to] conscience
Const^{bus}	Constitutionibus—Constitutions (abl or dat. case).
Discreoni.	Discretioni—To the Discretion.
Dispensao.	Dispensatio—Dispensation.
Dnus.	Dominus—Lord, Sir, or Mr.
Ecclæ.	Ecclesiæ—Of [*or* to] the Church
Ecclis.	Ecclesiasticis—Ecclesiastical.
Effum.	Effectum—Effect.
Epus.	Episcopus—Bishop.

Excoe.	Excommunicatione—Excommunication (abl. case).
Exit.	Existit—Exists.
Fr.	Frater—Brother.
Frum.	Fratrum—Of the Brothers.
Gnalis.	Generalis—General.
Humil.	Humiliter—Humbly.
Humoi.	Hujusmodi—Of this kind.
Igr.	Igitur—Therefore.
Infraptum.	Infrascriptum—Written below.
Intropta.	Introscripta—Written within.
Irregulte.	Irregularitate—Irregularity (abl. case).
Lia.	Licentia—License.
Litma.	Legitima—Lawful.
Lre.	Litteræ—Letters.
Lte.	Licite—Lawfully, *or* licitly.
Magro.	Magistro—Master (dat. *or* abl. case).
Mir.	Misericorditer—Mercifully.
Miraone.	Miseratione—Pity (abl. case).
Mrimonium.	Matrimonium—Matrimony.
Nultus.	Nullâtenus—Nowise.
Ordinaoni.	Ordinationi—Ordination (dat. case).
Ordio.	Ordinario—Ordinary (dat. or abl. case).
Pbr.	Presbyter—Priest.
Penia.	Pœnitentia—Penance, *or* repentance.
Peniaria.	Pœnitentiaria—Penitentiary (i. e. Bureau of the Apostolic Penitentiary).
Pntium.	Præsentium—Of those present, *or*, Of this present writing.
Poe.	Posse—To be able, *or*, The ability to do a thing.
Pontus.	Pontificatus—Pontificate.
PP.	Papa—Pope.
Pr.	Pater—Father.
Pror.	Procurator.
Ptur.	Præfertur—Is preferred, *or*, Is brought forward.
Ptus.	Præfatus—Aforesaid.
Qd.	Quod—Because, That, *or*, Which.
Qmlbt.	Quomodolibet—In any manner whatsoever.
Qtnus.	Quâtenus—In so far as.
Relione.	Religione—Religion, *or*, Religious Order (abl. case).
Rlari.	Regulari—Regular.
Roma.	Romana—Roman.
Salri.	Salutari—Salutary.
Snia.	Sententia—Opinion.
Sntæ. / Stæ.	Sanctæ—Holy, *or*, Saints (feminine).
Spealer.	Specialiter—Specially.
Spualibus	Spiritualibus—In spiritual matters.
Supplioni.	Supplicationibus—Supplication (dat. or abl. case).
Thia. / Theolia.	Theologia—Theology.
Tli.	Tituli—Titles.
Tm.	Tantum—So much, *or*, Only.
Tn.	Tamen—Nevertheless.
Venebli.	Venerabili—Venerable.
Vræ.	Vestræ—Your.

ABBREVIATIONS IN GENERAL USE, CHIEFLY ECCLESIASTICAL.

A. B.	Artium Baccalaureus—Bachelor of Arts.
Ab.	Abbas—Abbot.
Abp.	Archbishop.
Abs.	Absens—Absent.
A. C.	Auditor Cameræ—Auditor of the Papal Treasury.
A. C.	Ante Christum—Before Christ.
A. C. N.	Ante Christum Natum—Before the Birth of Christ.
A. D.	Anno Domini—Year of Our Lord.
a. d.	ante diem—The day before.
Adm. Rev.	Admodum Reverendus—Very Reverend.
Adv.	Adventus—Advent.
Alb.	Albus—White (Br.).
al.	alii, alibi, alias—others, elsewhere, otherwise.
A. M.	Anno Mundi—Year of the World.
A. M.	Artium Magister—Master of Arts.
A. M. D. G.	Ad Majorem Dei Gloriam—For the greater glory of God.
An.	Annus—Year.
Ann.	Anni—Years.
Anña / Ant.	Antiphon.
Apost.	Apostolus—Apostle.
Ap. Sed.	Apostolica Sedes—Apostolic See.
Ap. Sed. Leg.	Apostolicæ Sedis Legatus—Legate of the Apostolic See.
Archiep.	Archiepiscopus—Archbishop.
Archid.	Archidiaconus—Archdeacon.
Archiprb.	Archipresbyter—Archpriest.
A. R. S.	Anno Reparatæ Salutis—In the year of Our Redemption.
A. U.	Alma Urbs—Beloved City (Rome).
Authen.	Authentica—Authentic (e. g. letters).
Aux.	Auxilium, Auxilio—Help, With the help of.
B. A.	Baccalaureus Artium—Bachelor of Arts.
B., BB.	Beatus, Beati—Blessed.
B. C.	Before Christ.
B. C. L.	Baccalaureus Civilis [*or* Canonicæ] Legis—Bachelor of Civil [*or* Canon] Law.
B. D.	Bachelor of Divinity.
B. F.	Bonâ Fide—In Good Faith.
Ben.	Benedictio—Blessing.
Benevol.	Benevolentia—Benevolence.
Bon. Mem.	Bonæ Memoriæ—Of Happy Memory.
B. P.	Beatissime Pater—Most Holy Father.
Bro.	Brother.
B. Sc.	Baccalaureus Scientiarum—Bachelor of Sciences.
B. U. J.	Baccalaureus Utriusque Juris—Bachelor of Both Laws (civil and canon).
B. T.	Baccalaureus Theologiæ—Bachelor of Theology.
B. V.	Beatitudo Vestra—Your Holiness.
B. V.	Beata Virgo—Blessed Virgin.
B. V. M.	Beata Virgo Maria—Blessed Virgin Mary.
Cam.	Camera (Papal Treasury).
Cam. Ap.	Camera Apostolica—Apostolic Camera (Papal Treasury).
Can.	Canonicus.
Canc.	Cancellarius—Chancellor.
Cap.	Capitulum—Little Chapter (Br).
Cap. de seq.	Capitulum de Sequenti—Little chapter of the following feast (Br.).
Capel.	Capella—Chapel.
Caus.	Causa—Cause.
C. C.	Curatus—Curate (used chiefly in Ireland).
CC. VV.	Clarissimi Viri—Illustrious Men.
Cen. Eccl.	Censura Ecclesiastica—Ecclesiastical Censure.
Cla.	Clausula—Clause.
Cl., Clico.	Clericus, Clerico—Cleric.
Clun.	Cluniacenses—Monks of Cluny.
C. M.	Causâ Mortis—On occasion of death.
Cod.	Codex—Manuscript.

Cog. Leg.	Cognatio Legalis—Legal Cognation.
Cog. Spir.	Cognatio Spiritualis—Spiritual Cognation.
Coll. Conc.	Collectio Conciliorum—Collection of the Councils.
Comm. Prec.	Commemoratio Præcedentis—Commemoration of the preceding feast (Br.).
Comm. Seq.	Commemoratio Sequentis—Commemoration of the following feast (Br.).
Compl.	Completorium—Compline (Br.).
Con.	Contra—against.
Conc.	Concilium—Council.
Conf.	Confessor.
Conf. Doct.	Confessor et Doctor (Br.).
Conf. Pont.	Confessor Pontifex—Confessor and Bishop (Br.).
Cons.	Consecratio—Consecration.
Consecr.	Consecratus—Consecrated.
Const. Ap.	Constitutio Apostolica—Apostolic Constitution.
Cr.	Credo—Creed (Br.).
D.	Dominus—Lord.
d.	dies—day.
D. C. L.	Doctor Civilis [*or* Canonicæ] Legis—Doctor of Civil [*or* Canon] Law.
D. D.	Doctores—Doctors.
D. D.	Donum dedit; Dedicavit—Gave, dedicated.
D. D.	Doctor Divinitatis—Doctor of Divinity (i. e. Theology).
Dec.	Decanus—Dean.
Def.	Defunctus—Deceased.
D. G.	Dei Gratiâ—By the Grace of God.
D. N.	Dominus Noster—Our Lord.
D. N. J. C.	Dominus Noster Jesus Christus—Our Lord Jesus Christ.
$\overline{\text{DN}}$, $\overline{\text{DNS}}$, $\overline{\text{D N U S}}$	Dominus—Lord.
Doct.	Doctor (Br.).
Dom.	Dominica—Sunday.
D. O. M.	Deo Optimo Maximo—To God, the Best and Greatest.
Doxol.	Doxologia—Doxology (Br.).
D. R.	Decanus Ruralis—Rural Dean.
$\overline{\text{DS}}$	Deus—God.
D. Sc.	Doctor Scientiarum—Doctor of Sciences.
D. V.	Deo Volente—God willing.
Dupl.	Duplex—Double feast (Br.).
Dupl. Maj.	Duplex Major—Double Major feast (Br.).
Dupl. I. Cl.	Duplex Primæ Classis—Double First Class feast (Br.).
Dupl. II. Cl.	Duplex Secundæ Classis—Double Second Class feast (Br.).
Eccl.	Ecclesiasticus—Ecclesiastic.
E., Eccl.	Ecclesia—The Church.
El.	Electio, Electus—Election, Elect.
$\overline{\text{Emus}}$	Eminentissimus—Most Eminent.
$\overline{\text{EPS}}$, EP., Episc.	Episcopus—Bishop.
Et.	Etiam—Also, Even.
Evang.	Evangelium—Gospel (Br.).
Ex.	Extra—Outside of.
Exc.	Excommunicatus, Excommunicatio—Excommunicated, Excommunication.
Fel. Mem.	Felicis Memoriæ—Of Happy Memory.
Fel. Rec.	Felicis Recordationis—Of Happy Memory.
Fer.	Feria—Weekday.
Fr., F.	Frater, Frère—Brother.
Fund.	Fundatio—Foundation.
Gen.	Generalis—General.
Gl.	Gloria—Glory to God, etc.
Gr.	Gratia—Grace.
Grad.	Gradus—Grade.
Grat.	Gratias—Thanks; *or* Gratis—Without expense.
hebd.	Hebdomada—Week.
Hom.	Homilia—Homily (Br.).
hor.	hora—hour.
IC	Jesus—first and third letters of His name in Greek.
Id.	Idus—Ides.
Igr.	Igitur—Therefore.
I. H. S.	(I)Jesus Hominum Salvator (usual interpretation), Jesus Saviour of Men. Really a faulty Latin transliteration of the first three letters of JESUS in Greek (IHS for IHC).
Ind.	Indictio—Indiction.
Ind.	Index.
Inq.	Inquisitio—Inquisition.
i. p. i.	in partibus infidelium—among the infidels.
Is.	Idus—Ides.
J. C.	Jesus Christus—Jesus Christ.
J. C. D.	Juris Canonici Doctor; Juris Civilis Doctor—Doctor of Canon Law or of Civil Law.
J. D.	Juris Doctor—Doctor of Law.
J. M. J.	Jesus, Maria, Joseph—Jesus, Mary, Joseph.
Jo., Joann.	Joannes—John.
J. U. D.	Juris Utriusque Doctor—Doctor of Both Laws (*Sc.* Civil and Canon).
Jud.	Judicium—Judgment.
J. U. L.	Juris Utriusque Licentiatus—Licentiate of Both Laws.
Jur.	Juris—Of Law.
Kal.	Kalendæ—Calends.
Laic.	Laicus—Layman.
Laud.	Laudes—Lauds (Br.).
L. C. D.	Legis Civilis Doctor—Doctor of Civil Law.
l. c.; loc. cit.	loco citato—at the place already cited.
Lect.	Lectio—Lesson.
Legit.	Legitime, Legitimus—Legally, legitimate.
L. H. D.	Litterarum Humaniorum Doctor—Doctor of Literature.
Lib., Lo.	Liber, Libro—Book, In the book.
Lic.	Licentia, Licentiatus—License, Licentiate.
Litt.	Littera—Letter.
LL. B.	Legum Baccalaureus—Bachelor of Laws.
LL. D.	Legum Doctor—Doctor of Laws.
LL. M.	Legum Magister—Master of Laws.
Loc.	Locus—Place.
Lov.	Lovanium—Louvain.
Lovan.	Lovanienses—Theologians of Louvain.
L. S.	Loco Sigilli—Place of the Seal.
Lud.	Ludovicus.
M.	Maria—Mary.
M. A.	Magister Artium—Master of Arts.
Mag.	Magister—Master.
Mand.	Mandamus—We command.
Mand. Ap.	Mandatum Apostolicum—Apostolic Mandate, e. g. for a bishop's consecration.
Mart., M., MM.	Martyr, Martyres—Martyr, Martyrs (Br.).
Mat.	Matutinum—Matins (Br.).
Matr.	Matrimonum—Marriage.
Mgr.	Monseigneur, Monsignore—My Lord.

Miss.	Missa, Missionarius—Mass (Br.); Missionary.
Miss. Apost., M. A.	Missionarius Apostolicus—Missionary Apostolic.
M. R.	Missionarius Rector—Missionary Rector.
m. t. v.	mutatur terminatio versiculi—the termination of the little verse is changed (Br.).
Nativ. D. N. J. C.	Nativitas Domini Nostri Jesu Christi—Nativity of Our Lord Jesus Christ.
N. D.	Nostra Domina, Notre Dame—Our Lady.
Nigr.	Niger—Black (Br.).
No.	Nobis—to us, for us.
Nob.	Nobilis, Nobiles—Noble, Nobles.
Noct.	Nocturnum—Nocturn.
Non.	Nonæ—Nones.
Nostr.	Noster, nostri—Our, of our.
Not.	Notitia—Knowledge.
N. S.	Nôtre Seigneur, Nostro Signore—Our Lord.
N. S.	New Style.
N. T.	Novum Testamentum—New Testament.
Ntri.	Nostri—Of our.
Nup.	Nuptiæ—Nuptials.
Ob.	Obiit—Died.
Oct.	Octava—Octave (Br.).
Omn.	Omnes, Omnibus—All, to all.
Op. Cit.	Opere Citato—In the work cited.
Or.	Oratio—Prayer (Br.).
Ord.	Ordo, Ordinatio, Ordinarius—Order, Ordination, Ordinary.
Or. Orat.	Orator, Oratorium—Petitioner, Oratory.
O. S.	Old Style.
O. T.	Old Testament.
Oxon.	Oxonium, Oxonienses—Oxford, Theologians *or* Scholars of Oxford.
P.	Pater, Père—Father.
Pa.	Papa—Pope. Pater—Father.
Pact.	Pactum—Agreement.
Pasch.	Pascha—Easter (Br.).
Patr.	Patriarcha—Patriarch.
Pent.	Pentecostes—Pentecost (Br.).
Ph. B.	Philosophiæ Baccalaureus—Bachelor of Philosophy.
Ph. D.	Philosophiæ Doctor—Doctor of Philosophy.
Phil.	Philosophia—Philosophy.
Ph. M.	Philosophiæ Magister—Master of Philosophy.
P. K.	Pridie Kalendas—The day before the Calends.
Pœnit.	Pœnitentia—Penance.
Pœnit. Ap.	Pœnitentiaria Apostolica—Office of the Apostolic Penitentiary.
Pont.	Pontifex—Pontiff, Bishop (Br.).
Pont.	Pontificatus—Pontificate.
Pont. Max.	Pontifex Maximus—Supreme Pontiff.
Poss.	Possessor, Possessio—Possessor, Possession.
PP.	Papa—Pope; Pontificum—Of the popes.
P. P.	Parochus—Parish Priest (used mostly in Ireland).
PP. AA.	Patres Amplissimi—Cardinals.
P. P. P.	Propriâ Pecuniâ Posuit—Erected at his own expense.
P. R.	Permanens Rector—Permanent Rector.
Præf.	Præfatio—Preface of the Mass (Br.).
Prb. Presbit.	Presbyter—Priest.
Prof.	Professus, Professio, Professor—Professed, Profession, Professor.
Prop. Fid.	Propagandâ Fide—Congregation of the Propaganda, Rome.
Propr.	Proprium—Proper (Br.).
Prov.	Provisio, Provisum—Provision, Provided.
Ps.	Psalmus—Psalm.
Pub., Publ.	Publicus, Publice—Public, Publicly.
Purg. Can.	Purgatio Canonica—Canonical Disculpation.
Quadrag.	Quadragesima—Lent, *also* the Fortieth day before Easter (Br.).
Quinquag.	Quinquagesima—The Fiftieth day before Easter (Br.).
R.	Responsorium—Responsory (Br.).
R.	Roma.
Rescr.	Rescriptum—Rescript.
R. D.	Rural Dean.
Req.	Requiescat—May he [*or* she] rest, i. e. in peace.
Resp.	Responsum—Reply.
R. I. P.	Requiescat In Pace—May he or she rest in peace.
Rit.	Ritus—Rite, Rites.
Rom.	Romanus, Romana—Roman.
R. P.	Reverendus Pater, Révérend Père—Reverend Father.
RR.	Rerum—Of Things, Subjects, e. g. SS. RR. Ital.—Writers on Italian (historical) subjects. Regesta.
Rt. Rev.	Right Reverend.
Rub.	Ruber—Red (Br.).
Rubr.	Rubrica—Rubric.
S., Sacr.	Sacrum—Sacred.
Sab., Sabb.	Sabbatum—Sabbath, Saturday.
Sæc.	Sæculum—Century.
Sal.	Salus, Salutis—Salvation, of Salvation.
Salmant.	Salmanticenses—Theologians of Salamanca.
S. C.	Sacra Congregatio—Sacred Congregation.
S. C. C.	Sacra Congregatio Concilii—Sacred Congregation of the Council, i. e. of Trent.
S. C. EE. RR.	Sacra Congregatio Episcoporum et Regularium—Sacred Congregation of Bishops and Regulars.
S. C. I.	Sacra Congregatio Indicis—Sacred Congregation of the Index.
S. C. P. F.	Sacra Congregatio de Propagandâ Fide—Sacred Congregation for the Propagation of the Faith.
SCS	Sanctus—Saint.
s. d.	sine datâ—undated book.
S. D.	Servus Dei—Servant of God.
Semid.	Semiduplex—Semi double feast (Br.).
Septuag.	Septuagesima, seventieth day (always a Sunday) before Easter (Br.).
Sexag.	Sexagesima, sixtieth day before Easter (Br.).
Sig.	Sigillum—Seal.
Simpl.	Simplex—Simple feast (Br.).
Sine Com.	Sine Commemoratione—Without commemoration of other feast, or feasts (Br.).
s. l.	sine loco—without indication of place of printing.
s. l. n. d.	sine loco nec datâ—without indication of place or date of printing.
S. M.	Sanctæ Memoriæ—Of Holy Memory.
Soc.	Socius Socii—Companion, Companions (Br.).

S. Off.	Sanctum Officium—Congregation of the Holy Office (Inquisition).
S. P.	Sanctissime Pater—Most Holy Father.
S. P., S. Petr.	Sanctus Petrus—St. Peter.
S. P.	Summus Pontifex—Supreme Pontiff, Pope.
S. P. A.	Sacrum Palatium Apostolicum—Sacred Apostolic Palace, Vatican, Quirinal.
Sr.	Sister.
S. R. C.	Sacra Rituum Congregatio—Sacred Congregation of Rites.
S. R. E.	Sancta Romana Ecclesia, Sanctæ Romanæ Ecclesiæ—Most Holy Roman Church; or, of the Most Holy Roman Church.
SS.	Scriptores—Writers.
SS. D. N.	Sanctissimus Dominus Noster—Our Most Holy Lord (Jesus Christ), also a title of the Pope.
S., SS.	Sanctus, Sancti—Saint, Saints.
S. T. B.	Sacræ Theologiæ Baccalaureus—Bachelor of Sacred Theology.
S. T. D.	Sacræ Theologiæ Doctor—Doctor of Sacred Theology.
S. T. L.	Sacræ Theologiæ Licentiatus—Licentiate of Sacred Theology.
Suffr.	Suffragia—Suffrages (Br.); prayers of the saints.
S. V.	Sanctitas Vestra—Your Holiness.
Syn.	Synodus—Synod.
Temp.	Tempus, Tempore—Time, in time.
Test.	Testes, Testimonium—Witnesses, Testimony.
Theol.	Theologia—Theology.
Tit.	Titulus, Tituli—Title, Titles.
Ult.	Ultimo—Last (day, month, year).
Usq.	Usque—As far as.
Ux.	Uxor—Wife.
V., Ven., VV.	Venerabilis, Venerabiles—Venerable.
V., Vest.	Vester—Your.
Vac.	Vacat, Vacans—Vacant.
Val.	Valor—Value.
Vat.	Vaticanus—Vatican.
Vba.	Verba—Words.
℣. / Vers.	Versiculus—Versicle (Br.).
Vesp.	Vesperæ—Vespers (Br.).
V. F., Vic. For.	Vicarius Foraneus—Vicar-Forane.
V. G.	Vicarius Generalis—Vicar-General.
Vid.	Vidua—Widow (Br.).
Vid., Videl.	Videlicet—Namely.
Vig.	Vigilia—Vigil of a feast (Br.).
Viol.	Violaceus—Violet (Br.).
Virg.	Virgo—Virgin (Br.).
Virid.	Viridis—Green (Br.).
V. M.	Vir Magnificus—Great Man.
V. Rev.	Very Reverend.
V. T.	Vetus Testamentum.
$\overline{\text{XC}}$., $\overline{\text{XCS}}$.	Christus—Christ (first, middle, and last letters of the Greek name).

ABBREVIATIONS IN CATACOMB INSCRIPTIONS.

A. D.	Ante Diem—e. g. in the phrase, "Ante Diem VI [*or* Sextum] Kal. Apriles," is equivalent to the sixth day before the Calends of April, counting both the Calends and the day intended to be indicated; *or* Anima Dulcis—Sweet Soul.
A. Q. I. C.	Anima Quiescat In Christo—May his [*or* her] Soul Repose in Christ.
B., BMT.	Bene Merenti—To the Well-Deserving.
B. M.	Bonæ Memoriæ—Of Happy Memory.
B. F.	Bonæ Feminæ—To the Good Woman
B. I. C.	Bibas [*for* Vivas] In Christo—Mayest thou Live In Christ.
B. M. F.	Bene Merenti Fecit—He erected this to the Well-Deserving.
B. Q.	Bene Quiescat—May he [*or* she] Rest Well.
C.	Consul.
CC.	Consules—Consuls.
C. F.	Clarissima Femina—Most Illustrious Woman.
Cl. V.	Clarissimus Vir—Most Illustrious Man.
C. O.	Conjugi Optimo—To my Excellent Husband.
C. O. B. Q.	Cum Omnibus Bonis Quiescat—May he [*or* she] Repose With All Good souls.
COI.	Conjugi—To my Husband [*or* Wife].
CS., COS.	Consul.
COSS.	Consules—Consuls.
C. P.	Clarissima Puella—Most Illustrious Maiden.
D.	Depositus—Laid to rest; *or* Dulcis—Dear One.
D. D.	Dedit, Dedicavit—Gave, Dedicated.
DEP.	Depositus—Laid to rest.
D. I. P.	Dormit In Pace—Sleeps in Peace.
D. M.	Diis Manibus—To the Manes [of].
D. M. S.	Diis Manibus Sacrum—Sacred to the Manes [of].
D. N.	Domino Nostro—To Our Lord.
DD. NN.	Dominis Nostris—To Our Lords.
E. V.	Ex Voto—In Fulfilment of a Vow.
EX. TM.	Ex Testamento—In accordance with the Testament of.
E VIV. DISC.	E Vivis Discessit—Departed from Life.
F.	Fecit—Did; *or* Filius—Son; *or* Feliciter—Happily.
F. C. / F. F.	Fieri Curavit / Fieri Fecit—Caused to be Made.
FF.	Fratres—Brothers. / Filii—Sons.
FS.	Fossor—Digger.
H.	Hæres—Heir. / Hic—Here.
H. L. S.	Hoc Loco Situs—Laid [*or* Put] in This Place.
H. M. F. F.	Hoc Monumentum Fieri Fecit—Caused This Monument to be Made.
H. S.	Hic Situs—Laid Here.
ID.	Idibus—On the Ides.
IDNE.	Indictione—In the Indiction [a chronological term].
I. L. H.	Jus Liberorum Habens—Possessing the Right of Children [i. e. eligibility to public office under age].
INB.	In Bono—In Good [odour].
IND.	*Same as* IDNE.
INP.	In Pace—In Peace.
I. X.	In Christo—In Christ.
K.	Kalendas—Calends; *or* Care, Carus, Cara—Dear One; *or* Carissimus (-a)—Dearest.
K. B. M.	Karissimo Bene Merenti—To the Most Dear and Well-deserving.
L.	Locus—Place.
L. M.	Locus Monumenti—Place of the Monument.
L. S.	Locus Selpuchri—Place of the Sepulchre.
M.	Martyr, *or* Memoria—Memory; *or* Monumentum—Monument.

MM.	Martyres—Martyrs.
M. P.	Monumentum Posuit—Erected a Monument.
MRT.	Merenti—To the Deserving.
N.	Nonas—Nones; *or* Numero—Number.
NN.	Nostris—To Our [with a plural]; *or* Numeri—Numbers.
O	Hora—Hour; Obiit—Died.
OB. IN XTO.	Obiit In Christo—Died In Christ.
OMS.	Omnes—All.
OP.	Optimus—Excellent, *or* Supremely Good.
P.	Pax—Peace; *or* Pius—Dutiful; *or* Ponendum—To be Placed; *or* Pridie—The Day Before; *or* Plus—More.
P. C.	Poni Curavit—Caused to be Placed.
P. C. P. CONS.	Post Consulatum—After the Consulate.
P. I.	Poni Jussit—Ordered to be Placed.
P. M.	Plus Minus—More or Less; *or* Piæ Memoriæ—Of Pious Memory; *or* Post Mortem—After Death.
PP.	Præpositus—Placed over.
PR. K.	Pridie Kalendas—The Day Before the Calends.
PRB.	Presbyter—Priest.
PR. N.	Pridie Nonas—The Day Before the Nones.
P. T. C. S.	Pax Tibi Cum Sanctis—Peace to Thee With the Saints.
PZ.	Pie Zeses—(Gr.) Mayest thou Live Piously.
Q. Qui.	Quiescit—He Rests.
Q. B. AN.	Qui Bixit [*for* Vixit] Annos—Who lived ——— years.
Q. I. P.	Quiescat In Pace—May he [*or* she] Rest in Peace.
Q. V.	Qui Vixit—Who Lived.
R.	Requiescit—He Rests; *or* Refrigerio—In [a place of] Refreshment.
Reg.	Regionis—Of the Region.
S.	Suus—His; *or* Situs—Placed; *or* Sepulchrum—Sepulchre.
SC. M.	Sanctæ Memoriæ—Of Holy Memory.
SD.	Sedit—He sat.
SSA.	Subscripta—Subscribed.
S. I. D.	Spiritus In Deo—Spirit [rests] in God.
S. P.	Sepultus—Buried; *or* Sepulchrum—Sepulchre.
SS.	Sanctorum—Of the Saints.
S. V.	Sacra Virgo—Holy Virgin.
T., TT.	Titulus, Tituli—Title, Titles.
TM.	Testamentum—Testament.
V.	Vixit—He Lived; *or* Vixisti—Thou didst—Live.
VB.	Vir Bonus—A Good Man.
V. C.	Vir Clarissimus—A Most Illustrious Man.
VV. CC.	Viri Clarissimi—Most Illustrious Men.
V. H.	Vir Honestus—A Worthy Man.
V. X.	Vivas, Care [*or* Cara]—Mayest thou Live, Dear One; *or* Uxor Carissima—Most Dear Wife.
X XPC. XS.	Christus.

ABBREVIATIONS OF TITLES OF THE PRINCIPAL RELIGIOUS ORDERS AND CONGREGATIONS OF PRIESTS.

A. A.	Augustiniani Assumptionis—Assumptionists.
A. B. A.	Antoniani Benedictini Armeni—Mechitarists.
C. J. M.	Congregatio Jesu et Mariæ—Eudist Fathers.
C. M.	Congregatio Missionis—Lazarists.
C. M.	Congregatio Mariæ—Fathers of the Company of Mary.
C. P.	Congregatio Passionis—Passionists.
C. PP. S.	Congregatio Pretiosissimi Sanguinis—Fathers of the Most Precious Blood.
C. R.	Congregatio Resurrectionis—Resurrectionist Fathers.
C. R. C. S.	Clerici Regulares Congregationis Somaschæ—Somaschi Fathers.
C. R. I. C.	Canonici Regulares Immaculatæ Conceptionis—Canons Regular of the Immaculate Conception.
C. R. L.	Canonici Regulares Lateranenses—Canons Regular of the Lateran.
C. R. M.	Clerici Regulares Minores—Clerks Regular Minor, Mariani.
C. R. M. D.	Clerici Regulares Matris Dei—Clerks Regular of the Mother of God.
C. R. M. I.	Clerici Regulares Ministrantes Infirmis—Clerks Regular Attendant on the Sick, Camillini, Camilliani.
C. R. P.	Congregatio Reformatorum Præmonstratensium—Premonstratensians.
C. R. S. P.	Clerici Regulares Sancti Pauli—Barnabites.
C. R. S. P.	Clerici Regulares Pauperum Matris Dei Scholarum Piarum—Clerks Regular of the Poor Men of the Mother of God for Pious Schools, Piarists.
C. R. T.	Clerici Regulares Theatini—Theatines.
C. S. B.	Congregatio Sancti Basilii—Basilians.
C. S. C.	Congregatio Sanctæ Crucis—Fathers and Brothers of the Holy Cross.
C. S. P.	Congregatio Sancti Pauli—Paulists.
C. S. Sp.	Congregatio Sancti Spiritus—Fathers of the Holy Ghost.
C. S. V.	Clerici Sancti Viatoris—Clerks, *or* Clerics, of St. Viateur.
C. SS. CC.	Congregatio Sacratissimorum Cordium—Missionaries of the Sacred Hearts of Jesus and Mary.
C. SS. R.	Congregatio Sanctissimi Redemptoris—Redemptorists.
Inst. Char.	Institutum Charitatis—Rosminians.
M. S.	Missionaries of La Salette (France).
M. S. C.	Missionarii Sancti Caroli—Missionaries of St. Charles.
M. S. C.	Missionarii Sacratissimi Cordis—Missionaries of the Most Sacred Heart.
O. C.	Ordo Charitatis—Fathers of the Order of Charity.
O. Camald.	Ordo Camaldulensium—Camaldolese.
O. Cart.	Ordo Cartusiensis—Carthusians.
O. Cist.	Ordo Cisterciensium—Cistercians.
O. C. C.	Ordo Carmelitarum Calceatorum—Carmelites.
O. C. D.	Ordo Carmelitarum Discalceatorum—Discalced, *or* Barefoot, Carmelites.
O. C. R.	Ordo Reformatorum Cisterciensium—Cistercians, Trappists.
O. F. M.	Ordo Fratrum Minorum—Observant Franciscans.
O. M.	Ordo (Fratrum) Minimorum—Minims of St. Francis of Paul.
O. Merced.	Ordo Beatæ Mariæ Virginis de Redemptione Captivorum—Mercedarians, Nolaschi.
O. M. C.	Ordo Minorum Conventualium—Conventual Franciscans.

O. M. Cap. O. M. C.	Ordo Minorum Cappucinorum—Capuchins.
O. M. I.	Oblati Mariæ Immaculatæ—Oblate Fathers of Mary Immaculate.
O. P. O. Pr. Ord. Fratr. Præd.	Ordo Prædicatorum—Dominicans.
Ord. Præm.	Ordo Præmonstratensium—Premonstratensians, Norbertines.
O. S. A.	Ordo (Eremitarum) Sancti Augustini—Augustinians.
O. S. B.	Ordo Sancti Benedicti—Benedictines.
O. S. C.	Oblati Sancti Caroli—Oblate Fathers of St. Charles.
O. S. F. C.	Ordinis Sancti Francisci Capuccini—Franciscan Capuchins.
O. S. F. S.	Oblati Sancti Francisci Salesii—Oblate Fathers of St. Francis of Sales.
O. S. H.	Ordo (Eremitarum) Sancti Hieronymi—Hieronymites.
O. S. M.	Ordo Servorum Mariæ—Servites.
O. SS. C.	Oblati Sacratissimi Cordis—Oblate Fathers of the Sacred Heart.
O. Trinit.	Ordo Sanctissimæ Trinitatis—Trinitarians.
P. O.	Prêtres de l'Oratoire, Presbyteri Oratorii—Oratorians.
P. S. M.	Pia Societas Missionum—Fathers of the Pious Society of Missions, Pallottini.
P. S. S.	Presbyteri Sancti Sulpicii, Prêtres de S. Sulpice—Sulpicians.
S. C.	Salesianorum Congregatio (Congregation of St. Francis of Sales)—Salesian Fathers.
S. D. S.	Societas Divini Salvatoris—Society of the Divine Saviour.
S. D. V.	Societas Divini Verbi—Fathers of the Divine Word.
S. J.	Societas Jesu—Jesuits.
S. M.	Societas Mariæ—Marists.
S. P. M.	Societas Patrum Misericordiæ—Fathers of Mercy.
S.S.S.	Societas Sanctissimi Sacramenti—Fathers of the Blessed Sacrament.

Most manuals of palæography (Greek and Latin) contain lists of Abbreviations (ancient and medieval), some of which are yet of ecclesiastical interest, while others have long since become obsolete or rare, and concern only the reader of manuscripts. Some manuals of diplomatics, likewise, have useful lists of pontifical chancery Abbreviations, e. g. QUANTIN, *Dict. de diplomatique chrétienne* (Paris, 1846), 26–42, and PROU (Paris, 1902). In the latter work may be seen the original script-forms of these Abbreviations. Facsimiles of abbreviated pontifical documents may be seen, e. g. in DENIFLE, *Specimina Palæographica ab Innoc. III ad Urban. V.* (Rome, 1888). The Abbreviations in Greek manuscripts were first scientifically studied by the Benedictine MONTFAUCON, in his famous *Palæographia Græca* (Paris, 1708); see the *Introductions to Greek Palæography* of GARDTHAUSEN and WATTENBACH.—The little work, *Modus legendi abreviaturas in jure tam civili quam pontificio occurrentes* (Venice, 1596), is one of the earliest attempts at a dictionary of medieval abbreviations. A very useful work for all Latin abbreviations is that of CAPELLI, *Dizionario delle abbreviature latine ed italiane* (Milan, 1900); it is written mostly in Latin and describes all the abbreviations ordinarily used in Latin and Italian documents, civil or ecclesiastical. Other valuable works dealing specifically with abbreviations in pontifical documents are DE LA BRANA, *Signos y Abreviaturas que se usan en los documentos pontificios* (Leon, 1884); RODENBERG, *Epistolæ sæc. XIII e regestis RR.PP. selectæ* (Berlin, 1883), I, 323.—For an extensive list of the abbreviations in the epitaphs of the Catacombs see KRAUS, *Real-Encycl. der christl. Alterth.* (Freiburg, 1886), I, 47–51. The chapters on abbreviations of medieval manuscripts in the palæographical manuals of DE WAILLY (Paris, 1843), CHASSANT (Paris, 1885), PAOLI (Florence, 1891), REUSENS (Louvain, 1899), CARINI (Rome, 1889), and THOMPSON (London, 1903) are recommended, also the excellent *Lateinische Palæographie* of STEFFENS (Freiburg, Switzerland, 1903, 3 vols. fol. with many plates). See BATTANDIER, *Abbréviations*, in *Ann. Pont. Cath.* (Paris 1900), 527–538.

THOMAS J. SHAHAN.

Abbreviators (*abbreviare* = "shorten", "curtail") those who make an abridgment or abstract of a long writing or discourse. This is accomplished by contracting the parts, i. e. the words and sentences; an abbreviated form of writing common among the Romans. Abbreviations were of two kinds, (a) the use of a single letter for a single word, (b) the use of a sign, note, or mark for a word or phrase. The Emperor Justinian forbade the use of abbreviations in the compilation of the "Digest" and afterwards extended his prohibition to all other writings. This prohibition was not universally obeyed. The abbreviators found it to their own convenience and interest to use the abbreviated form, and especially was this the case at Rome. The early Christians practised the abbreviated mode, no doubt as an easy and safe way of communicating with one another and safeguarding their secrets from enemies and false brethren.

ECCLESIASTICAL ABBREVIATORS.—In course of time the Apostolic Chancery adopted this mode of writing as the curial style, still further abridging by omitting the diphthongs *ae* and *oe*, and likewise all lines and marks of punctuation. The ecclesiastical Abbreviators are officials of the Holy See, inasmuch as they are among the principal officials of the Apostolic Chancery, which is one of the oldest and most important offices in the Roman Curia. The scope of its labour, as well as the number of its officials, has varied with the times. Up to the twelfth or thirteenth century, the duty of the Apostolic, or Roman, Chancery was to prepare and expedite the pontifical letters and writs for collation of church dignities and other matters of grave importance which were discussed and decided in Consistory. About the thirteenth or fourteenth century, the popes, whilst they lived at Avignon in France, began to reserve the collation of a great many benefices, so that all the benefices, especially the greater ones, were to be conferred through the Roman Curia (Lega, Prælectiones Jur. Can., I, ii, 287). As a consequence, the labour was immensely augmented, and the number of Abbreviators necessarily increased. To regulate the proper expedition of these reserved benefices, Pope John XXII instituted the rules of chancery to determine the competency and mode of procedure of the Chancery. Afterwards the establishment of the Dataria and the Secretariate of Briefs lightened the work of the Chancery and led to a reduction in the number of Abbreviators. According to Ciampini (Lib. de Abbreviatorum de parco majore etc., cap. i) the institution of abbreviators was very ancient, succeeding after the persecutions to the notaries who recorded the acts of the martyrs. Other authors reject this early institution and ascribe it to Pope John XXII (1316). It is certain that he uses the name *Abbreviators*, but speaks as if they had existed before his time, and had, by overtaxation for their labour, caused much complaint and protest. He (Extravag. Joan. tit. xiii, "Cum ad Sacrosanctæ Romanæ Ecclesiæ") prescribes their work, determines how much they may charge for their labour, fixes a certain tax for an abstract or abridgment of twenty-five words, or their equivalent, 150 letters, forbids them to charge more, even though the abstract goes over twenty-five words but less than fifty words, enacts that the basis of the tax is the labour employed in writing, expediting, etc., the Bulls, and by no means the emoluments accruing to the recipient of the favour or benefice conferred by the Bull, and declares that whoever shall charge more than the tax fixed by him shall be suspended for six months from office, and upon a second violation of the law, shall be deprived of it altogether, and if the delinquent be an abbreviator, he shall be excommunicated. Should a large letter have to be rewritten, owing to the inexact copy of the abbre-

viator, the abbreviator and not the receiver of the Bull must pay the extra charge for the extra labour to the apostolic writer. Whatever may be the date of the institution of the office of abbreviator, it is certain that it became of greater importance and more highly privileged upon its erection into a college of prelates. Pope Martin V (Constit. 3 "In Apostolicæ," ii and v) fixed the manner for their examination and approbation and also the tax they should demand for their labour and the punishment for overcharge. He also assigned to them certain emoluments. The Abbreviators of the lower, or lesser, were to be promoted to the higher, or greater, bar or presidency. Their offices were compatible with other offices, i. e. they can hold two benefices or offices at one and the same time, some conferred by the Cardinal Vice-Chancellor, others by the Holy Father.

ERECTION OF THE OFFICE INTO A COLLEGE OF PRELATES.—In the pontificate of Pius II, their number, which had been fixed at twenty-four, had overgrown to such an extent as to diminish considerably the individual remuneration, and, as a consequence, able and competent men no longer sought the office, and hence the old style of writing and expediting the Bulls was no longer used, to the great injury of justice, the interested parties, and the dignity of the Holy See. To remedy this evil and to restore the old established chancery style, the Pope selected out of the great number of the then living Abbreviators seventy, and formed them into a college of prelates, and decreed that their office should be perpetual, that certain emoluments should be attached to it, and granted certain privileges to the possessors of the same. He ordained further that some should be called "Abbreviators of the Upper Bar" (*de Parco Majori*), the others of the Lower Bar (*de Parco Minori*); that the former should sit upon a slightly raised portion of the chamber, separated from the rest of the hall or chamber by lattice work, assist the Cardinal Vice-Chancellor, subscribe the letters and have the principal part in examining, revising, and expediting the apostolic letters to be issued with the leaden seal; that the latter, however, should sit among the apostolic writers upon benches in the lower part of the chamber, and their duty was to carry the signed schedules or supplications to the prelates of the upper bar. Then one of the prelates of the upper bar made an abstract, and another prelate of the same bar revised it. Prelates of the upper bar formed a quasi-tribunal, in which as a college they decided all doubts that might arise about the form and quality of the letters, of the clauses and decrees to be adjoined to the apostolic letters, and sometimes about the payment of the emoluments and other contingencies. Their opinion about questions concerning chancery business was held in the highest estimation by all the Roman tribunals. Paul II suppressed this college; but Sixtus IV (Constitutio 16, "Divina") re-established it. He appointed seventy-two abbreviators, of whom twelve were of the upper, or greater, and twenty-two of the lower, or lesser, presidency (*Parco*), and thirty-eight examiners on first appearance of letters. They were bound to be in attendance on certain days under penalty of fine, and sign letters and diplomas. Ciampini mentions a decree of the Vice-Chancellor by which absentees were mulcted in the loss of their share of the emoluments of the following chancery session. The same Pope also granted many privileges to the College of Abbreviators, but especially to the members of the greater presidency. Pius VII suppressed many of the chancery offices, and so the Tribunal of Correctors and the Abbreviators of the lower presidency disappeared. Of the Tribunal of Correctors, a substitute-corrector alone remains. Bouix (Curia Romana, edit. 1859) chronicles the suppression of the lower presidency and puts the number of Abbreviators at that date at eleven. The present college consists of seventeen prelates, six substitutes, and one sub-substitute, all of whom, except the prelates, may be clerics or laymen. Although the duty of Abbreviators was originally to make abstracts and abridgments of the apostolic letters, diplomas, etc., using the legal abbreviations, clauses, and formularies, in course of time, as their office grew in importance they delegated that part of their office to their substitute and confined themselves to overseeing the proper expedition of the apostolic letters. Prior to the year 1878, all apostolic letters and briefs requiring for their validity the leaden seal were engrossed upon rough parchment and in Gothic characters (round letters, also called Gallicum and commonly Bollatico, but in Italy to-day Teutonic) without lines, or diphthongs, or marks of punctuation. Bulls engrossed on a different parchment, or in different characters with lines and punctuation marks, or without the accustomed abbreviations, clauses, and formularies, would be rejected as spurious. Pope Leo XIII (Constitutio Universæ Eccles., 29 Dec., 1878) ordained that they should be written henceforth in ordinary Latin characters upon ordinary parchment, and that no abbreviations should be used except those easily understood.

TITLES AND PRIVILEGES.—Many great privileges were conferred upon Abbreviators in the past. By decree of Leo X they were created nobles, Counts Palatine, familiars and members of the papal household, so that they might enjoy all the privileges of domestic prelates and of prelates in actual attendance on the Pope, as regards plurality of benefices as well as expectives. They and their clerics and their properties were exempt from all jurisdiction except the immediate jurisdiction of the Pope, and they were not subject to the judgments of the Auditor of Causes, or to the Cardinal Vicar. He also empowered them to confer (to-day within strict limitations) the degree of Doctor, with all university privileges, create notaries (now abrogated), legitimize children so as to make them eligible to receive benefices vacated by their fathers (now revoked), also to ennoble three persons and to make Knights of the Order of St. Sylvester (*Militiæ Aureæ*), the same to enjoy and to wear the insignia of nobility. Pope Gregory XVI rescinded this privilege and reserved to the Pope the right of creation of such knights (Acta Pont. Greg. XVI, Vol. III, 178–179–180). Pope Paul V, who in early manhood was a member of the College (Const. 2, "Romani"), made them Referendaries of Favours, and after three years of service, Referendaries likewise of Justice, enjoying the privileges of Referendaries and permitting one to assist in the signatures before the Pope, giving all a right to a portion in the papal palace and exempting them from the registration of favours as required by Pius IV (Const., 98) with regard to matters pertaining to the Apostolic Chamber. They follow immediately after the twelve voting members of the Signature *in capella*. Abbreviators of the greater presidency are permitted to wear the purple cassock and *cappa*, as also rochet *in capella*. Abbreviators of the lower presidency before their suppression were simple clerics, and according to permission granted by Sixtus IV (loc. cit.) might be even married men. These offices becoming vacant by death of the Abbreviator, no matter where the death take place, are reserved in Curia. The prelates could resign their office in favour of others. Formerly these offices as well as those of the other chancery officers from the Regent down were occasions of venality, which many of the popes, especially Benedict XIV and Pius VII, laboured most strenuously to abolish. Leo XIII (Motu Proprio, 4 July, 1898) most solemnly decreed the abolition of all venality in the transfer or colla-

tion of the said offices. As domestic prelates, prelates of the Roman Court, they have personal pre-eminence in every diocese of the world. They are addressed as "Reverendissimus", "Right Reverend", and "Monsignor". As prelates, and therefore possessing the legal dignity, they are competent to receive and execute papal commands. Benedict XIV (Const. 3, "Maximo") granted prelates of the greater presidency the privilege of wearing a hat with purple band, which right they hold even after they have ceased to be abbreviators.

FERRARIS, *Bibliotheca*, s. v. *Abbreviatores;* ANDRÉ-WAGNER, *Dict. de Droit Canon.*, s. v. *Abréviateurs;* VAN ESPEN, *Juris Eccles. Univ.*, Pt. I, tit. xxiii, Cap. i; BRANCATI DE LAUREA-PARAVICINA-POLYANTHEA, *Sac. Can.*, s. v. *Abbreviatores;* RIGANTI, *In Reg. Cancell.*, IV, Index; LEGA, *Prælect. Jur. Can.*, Lib. I, vol. II, *De Cancellariâ Apostolicâ*, p. 285; CIAMPINI, *De Abbreviatorum de Parco Majori*, etc.; DE LUCA, *Relatio Romanæ Curiæ Forensis.*, Disc. x, n. 9; PETRA, *Commentaria in Constit. Apostolicas*, IV, 232–233; V, 302–303.

P. M. J. ROCK.

Abdenago. See DANIEL.

Abdera, a titular see in the province of Rhodope on the southern coast of Thrace, now called Bouloustra. It was founded about 656 B. C.

Abdias (A MINOR PROPHET).—This name is the Greek form of the Hebrew *'Obhádhyah*, which means "the servant [or worshipper] of Yahweh". The fourth and shortest of the minor prophetical books of the Old Testament (it contains only twenty-one verses) is ascribed to Abdias. In the title of the book it is usually regarded as a proper name. Some recent scholars, however, think that it should be treated as an appellative, for, on the one hand, Holy Writ often designates a true prophet under the appellative name of "the servant of Yahweh", and on the other, it nowhere gives any distinct information concerning the writer of the work ascribed to Abdias. It is true that in the absence of such authoritative information Jewish and Christian traditions have been freely circulated to supply its place; but it remains none the less a fact that "nothing is known of Abdias; his family, station in life, place of birth, manner of death, are equally unknown to us" (Abbé Trochon, Les petits prophètes, 193). The only thing that may be inferred from the work concerning its author is that he belonged to the Kingdom of Juda. The short prophecy of Abdias deals almost exclusively with the fate of Edom as is stated in its opening words. God has summoned the nations against her. She trusts in her rocky fastnesses, but in vain. She would be utterly destroyed, not simply spoiled as by thieves (1–6). Her former friends and allies have turned against her (7), and her wisdom shall fail her in this extremity (8, 9). She is justly punished for her unbrotherly conduct towards Juda when foreigners sacked Jerusalem and cast lots over it (10, 11). She is bidden to desist from her unworthy conduct (12–14). The "day of Yahweh" is near upon "all the nations", in whose ruin Edom shall share under the united efforts of "the house of Jacob" and "the house of Joseph" (16–18). As for Israel, her borders will be enlarged in every direction; "Saviours" shall appear on Mount Sion to "judge" the Mount of Esau, and the rule of Yahweh shall be established (19–21).

DATE OF THE PROPHECY OF ABDIAS.—Besides the shortness of the book of Abdias and its lack of a detailed title such as is usually prefixed to the prophetical writings of the Old Testament, there are various reasons, literary and exegetical, which prevent scholars from agreeing upon the date of its composition. Many among them (Keil, Orelli, Vigouroux, Trochon, Lesêtre, etc.) assign its composition to about the reign of Joram (ninth century B. C.). Their main ground for this position is derived from Abdias's reference (11–14) to a capture of Jerusalem which they identify with the sacking of the Holy City by the Philistines and the Arabians under Joram (II Paralip., xxi, 16, 17). The only other seizure of Jerusalem to which Abdias (11–14) could be understood to refer would be that which occurred during the lifetime of the prophet Jeremias and was effected by Nabuchodonosor (588–587 B. C.). But such reference to this latter capture of the Jewish capital is ruled out, we are told, by the fact that Jeremias's description of this event (Jer., xlix, 7–22) is so worded as to betray its dependence on Abdias (11–14) as on an earlier writing. It is ruled out also by Abdias's silence concerning the destruction of the city or of the Temple which was carried out by Nabuchodonosor, and which, as far as we know, did not occur in the time of King Joram. A second argument for this early date of the prophecy is drawn from a comparison of its text with that of Amos and Joel. The resemblance is intimate and, when closely examined, shows, it is claimed, that Abdias was anterior to both Joel and Amos. In fact, in Joel, ii, 32 (Heb., iii, 5) "as the Lord hath said" introduces a quotation from Abdias (17). Hence it is inferred that the prophecy of Abdias originated between the reign of Joram and the time of Joel and Amos, that is, about the middle of the ninth century B. C. The inference is said also to be confirmed by the purity of style of Abdias's prophecy. Other scholars, among whom may be mentioned Meyrick, Jahn, Ackerman, Allioli, etc., refer the composition of the book to about the time of the Babylonian Captivity, some three centuries after King Joram. They think that the terms of Abdias (11–14) can be adequately understood only of the capture of Jerusalem by Nabuchodonosor; only that event could be spoken of as the day "when strangers carried away his [Juda's] army captive, and foreigners entered into his gates, and cast lots upon Jerusalem"; as "the day of his [Juda's] leaving his country, ... the day of their [the children of Juda's] destruction"; "the day of their ruin"; etc. They also admit that Abdias (20) contains an implicit reference to the writer as one of the captives in Babylon. Others again, ascribe the present book of Abdias to a still later date. They agree with the defenders of the second opinion in interpreting Abdias (11–14) as referring to the capture of Jerusalem by Nabuchodonosor, but differ from them in holding that (20) does not really prove that the author of the book lived during the Babylonian exile. They claim that a close study of Abdias (15–21), with its apocalyptic features (reference to the day of the Lord as being at hand upon all nations, to a restoration of all Israel, to the wonderful extent of territory and position in command which await the Jews in God's kingdom), connects necessarily the prophecy of Abdias with other works in Jewish literature [Joel, Daniel, Zacharias (ix–xiv)] which, as they think, belong to a date long after the return from Babylon. These, then, are the three leading forms of opinion which prevail at the present day regarding the date of composition of the book of Abdias, none of which conflicts with the prophetical import of the work concerning the utter ruin of Edom at a later date, and concerning the Messianic times.

PHILIPPE, in *Dict. de la Bible;* SELBIE, in HAST., *Dict. of Bible*, s. v. *Obadiah*. Recent Commentaries: TROCHON (1883); KNABENBAUER (1886); VON ORELLI (1888; tr. 1893); PETERS (1892); PEROWNE (1898); NOWACK (1897).

FRANCIS E. GIGOT.

Abdias of Babylon, an apocryphal writer, said to have been one of the seventy-two Disciples of Christ, and first Bishop of Babylon, consecrated by Sts. Simon and Jude. Very little is known about him, and the main reason for mentioning him is a work in ten books called "Historia Certaminis Apostolici" which is imputed to him. It tells of the labours and deaths of the Apostles. This compilation purports

to have been translated from Hebrew into Greek by Eutropius, a disciple of Abdias, and, in the third century, from Greek into Latin by (Julius) Africanus, the friend of Origen. But it is really a Latin work, for in it are cited, with the Vulgate of St. Jerome, the "Ecclesiastical History" of Rufinus and his Latin translation of the "Recognitiones" of Clement. The interest of the work is due to what the author claims to have drawn from the ancient "Acta" of the Apostles, and to many ancient legends which have thus been brought down to us. The text of the pseudo-Abdias may be found in Fabricius, "Codex Apocryphus Novi Testimenti" (Hamburg, 1700), 402–742, though there are parallel texts of single books printed in the "Acta Sanctorum." According to R. A. Lipsius, the work was compiled during the latter half of the sixth century, in some Frankish monastery, for the purpose of satisfying the natural curiosity of Western Christians. At the same time he used much older pseudo-Apostolic materials that he abridged or excerpted to suit his purpose, and often revised or expurgated in the sense of Catholic teaching, for not a few of the writings that he used were originally Gnostic compositions, and abounded in speeches and prayers destined to spread that heresy.

BATIFFOL, in *Dict. de la Bible*, 24; LIPSIUS, *Die Apokryphen Apostelgeschichten* (Brunswick, 1883), I, 177–178; BATIFFOL, in *Dict. de théol. cath.*, I, 23; LIPSIUS, in *Dict. of Christ. Biogr.*, I, 1–4.

JOHN J. A' BECKET.

Abdication, ecclesiastically considered, is the resignation of a benefice or clerical dignity. Every such honour or emolument, from the papal throne to the humblest chantry, may be resigned by the incumbent. The general ecclesiastical law concerning such abdications (exclusive of a papal resignation) is that the benefice must be resigned into the hands of the proper ecclesiastical superior. Moreover, the resignation must be prompted by a just cause, be voluntary and free from contracts involving simony. Resignations, however, may be made with accompanying stipulations, such as that the resigned benefice be bestowed upon a designated person, or that the abdicating cleric be provided with another office. It is also required that the one who resigns his benefice, if in sacred orders, should have other certain means of support commensurate with his dignity. Resignations may be not only express but also tacit. The latter is presumed to have taken place when a cleric accepts an office or commits an act incompatible with the holding of an ecclesiastical dignity, such as solemn profession in a religious order, enrolment in the army, contracting marriage, and the like. No resignation takes effect until it is accepted by the proper authority. Hence, those who hold office from a bishop must resign into his hands and obtain his acquiescence. Bishops, in like manner, must resign into the hands of the Pope. Vicars-general cannot accept resignations unless they receive powers *ad hoc* from the bishop. When a bishop abdicates his see, he may renounce both the episcopal benefice and dignity or only the benefice. If he resigns both he cannot in future perform any episcopal functions, even with the consent of the ordinary of the diocese where he resides. If he resign, however, only the benefice, and not the dignity, he still remains capable of performing such episcopal functions as other bishops may request him to exercise. Of course, in the former case, if an abdicated bishop should nevertheless ordain candidates, such action would be valid, as his episcopal character is indelible, but it would be entirely illicit and entail grave consequences both for ordainer and ordained. A bishop's Abdication of his see goes into effect as soon as the Pope has accepted it in a papal consistory. The bishopric then becomes vacant, but the actions of the prelate retain their validity until he receives official notice of the acceptance of his resignation.

Like every other ecclesiastical dignity, the papal throne may also be resigned. The reasons which make it lawful for a bishop to abdicate his see, such as the necessity or utility of his particular church, or the salvation of his own soul, apply in a stronger manner to the one who governs the universal church. It is true that the Roman Pontiff has no superior on earth into whose hands he can resign his dignity, yet he himself by the papal power can dissolve the spiritual marriage between himself and the Roman Church. A papal Abdication made without cause may be illicit, but it is unquestionably valid, since there is no one who can prohibit it ecclesiastically and it contravenes no divine law. The papacy does not, like the episcopacy, imprint an indelible character on the soul, and hence by his voluntary Abdication the Pope is entirely stripped of all jurisdiction, just as by his voluntary acceptance of the election to the primacy he acquired it. All doubt as to the legitimacy of papal abdications and all disputes among canonists were put an end to by the decree of Pope Boniface VIII which was received into the "Corpus Juris Canonici" (Cap. Quoniam I, de renun., in 6). The Pontiff says: "Our predecessor, Pope Celestine V, whilst he governed the Church, constituted and decreed that the Roman Pontiff can freely resign. Therefore lest it happen that this statute should in the course of time fall into oblivion, or that doubt upon the subject should lead to further disputes, We have determined with the counsel of our brethren that it be placed among other constitutions for a perpetual memory of the same." Ferraris declares that the Pope should make his abdication into the hands of the College of Cardinals, as to that body alone pertains the election of his successor. For whilst it is true that the Cardinals did not bestow the papal jurisdiction upon him, yet they designated him as the successor of Peter, and they must be absolutely certain that he has renounced the dignity before they can validly proceed to the election of another pontiff. Church history furnishes a number of examples of papal abdications. Leaving aside the obscure case of Pope Marcellinus (296–308) adduced by Pezzani, and the still more doubtful resignation of Pope Liberius (352–366) which some historians have postulated in order to solve the perplexing position of Pope Felix II, we may proceed to unquestioned abdications. Pope Benedict IX (1033–44), who had long caused scandal to the Church by his disorderly life, freely renounced the pontificate and took the habit of a monk. He repented of his abdication and seized the papal throne again for a short time after the death of Pope Clement II, but he finally died in a private station. His immediate successor, Pope Gregory VI (1044–46) furnishes another example of papal Abdication. It was Gregory who had persuaded Benedict IX to resign the Chair of Peter, and to do so he had bestowed valuable possessions upon him. After Gregory had himself become Pope, this transaction was looked on by many as simoniacal; and although Gregory's intentions seem to have been of the best, yet it was deemed better that he too should abdicate the papal dignity, and he did so voluntarily.

The classic example of the resignation of a Pope is that of St. Celestine V (1294). Before his election to the pontificate, he had been a simple hermit, and his sudden elevation found him unprepared and unfit for his exalted position. After five months of pontificate, he issued a solemn decree in which he declared that it was permissible for the Pope to abdicate, and then made an equally solemn renunciation of the papacy into the hands of the cardinals. He lived two years after his abdication,

in the practice of virtues which afterwards procured his canonization. Owing to the troubles which evil-minded persons caused his successor, Boniface VIII, by their theories about the impossibility of a valid Abdication of the papal throne, Boniface issued the above-cited decree to put the matter at rest for all time. The latest instance of a papal resignation is that of Pope Gregory XII (1406–15). It was at the time of the Great Schism of the West, when two pretenders to the Chair of Peter disputed Gregory's right, and rent the faithful into three so-called "obediences". To put an end to the strife, the legitimate Pope Gregory renounced the pontificate at the General Council of Constance in 1415. It is well known that Pope Pius VII (1800–23), before setting out for Paris to crown Napoleon in 1804, had signed an abdication of the papal throne to take effect in case he were imprisoned in France (De Montor). Finally, a valid Abdication of the Pope must be a free act, hence a forced resignation of the papacy would be null and void, as more than one ecclesiastical decree has declared.

SMITH, *Elem. of Ecc. Law* (New York, 1895), I; DE LUCA, *Prælect. Jur. Can.* (Rome, 1897), II; CRAISSON, *Manuale Jur. Can.* (Paris, 1899), I. For *Papal Abdication* see FERRARIS, *Bibl. Jur. Can.*, art. *Papa* (Rome, 1890); PEZZANI, *Codex S.R.E. Ecclesiæ* (Rome, 1893), I; WERNZ, *Jus Decretal.* (Rome, 1899), II; DE MONTOR, *Lives of Rom. Pont.* (New York, 1866); HERGENRÖTHER, *Handb. der allg. Kirchenq.* (Freiburg, 1886).

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Abdon and Sennen, SAINTS (variously written in early calendars and martyrologies Abdo, Abdus; Sennes, Sennis, Zennen), Persian martyrs under Decius, about A. D. 250, and commemorated 30 July. The veneration paid them dates from as early as the third century, though their Acts, written for the most part prior to the ninth century, contain several fictitious statements about the cause and occasion of their coming to Rome and the nature of their torments. It is related in these Acts that their bodies were buried by a subdeacon, Quirinus, and transferred in the reign of Constantine to the Pontian cemetery on the road to Porto, near the gates of Rome. A fresco found on the sarcophagus supposed to contain their remains represents them receiving crowns from Christ. According to Martigny, this fresco dates from the seventh century. Several cities, notably Florence and Soissons, claim possession of their bodies, but the Bollandists say that they rest in Rome.

Acta SS., 30 July. MARTIGNY, *Dict. des antiq. chrét.*, 1; CHEETHAM, in *Dict. Christ. Antiq.*; BUTLER, *Lives of the Saints*, July 30.

JOHN J. WYNNE.

Abduction.—Abduction may be considered as a public crime and a matrimonial diriment impediment. Viewed as a crime, it is a carrying off by force, physical or moral, of any virtuous woman, or even man, from a free and safe place to another place morally different and neither free nor safe from the captor's power, with intent to marry her or to gratify lust. Abduction considered as a matrimonial impediment is a violent taking away of any woman whatsoever, chaste or unchaste, from a place free and safe to a morally different place, and there detaining her in the power of her abductor until he has coerced her into consenting to marry him. Abduction as a crime is of wider scope than is the impediment, inasmuch as the former includes man-captors and intent to gratify lust, both of which are excluded from the scope of the impediment. On the other hand, the impediment is of wider import than the crime in as far as it includes all women, chaste as well as unchaste, while the crime excludes the corrupt. This difference arises from the fact that the State aims to suppress the public crime as a menace to the safety of the commonwealth, while the Church cares, directly and immediately, for the freedom and the dignity of the Sacrament of Marriage. Abduction is often divided into Abduction by Violence (*Raptus Violentiæ*) and Abduction by Seduction, or Elopement (*Raptus Seductionis*). The former is when (a) a woman evidently reluctant, and not consenting either to the flight or to the marriage, is forcibly transferred with a matrimonial intent from a secure and free place to a morally different one and there held under the abductor's influence by force, physical or moral, i. e. threats, great fear, or fraud equivalent to force, as it is a well-known axiom that "it is equal to be compelled to do a thing as to know that it is possible to be compelled to do it"; (b) a woman enticed by fair words and fraud and deception consents to go with a man for other reason than matrimony from one place to another where he detains her by force or fraud equivalent to force, in order to coerce her into a marriage to which she objects; (c) a woman who, although she had already consented to a future marriage by act of betrothal, yet strenuously objects to abduction, is carried off violently by her betrothed or his agents from a free and safe place to another morally different and there detained until she consents to marry him. Some deny, however, that the raptor in this case is guilty of abduction, saying that he has a right to his betrothed. He has, indeed, a right to compel her to fulfil her engagement by public authority, not, however, by private authority. His carrying off of the woman against her will is the exercise of private authority, and therefore violence to her rights. Abduction by Seduction (*Raptus Seductionis*), or Elopement, is the taking away from one place to another, by a man, of (1) a woman of age or under age who consents to both the flight and the marriage without consent of her parents or guardians; or (2) a woman who, although she refuses at first, finally, induced thereto by caresses, flattery, or any allurement, not however equivalent to force, physical or moral, consents to both flight and marriage without knowledge or consent of her parents or guardians. Abduction by seduction, as defined, is held by Roman law to be abduction by violence, inasmuch as violence can be offered to the woman and her parents simultaneously, or to the woman alone, or to the parents and guardians alone; and in the elopement, while no violence is done to the woman, violence is done to the parents or guardians. On the contrary, the Church does not consider violence done to parents, but the violence done only to the parties matrimonially interested. Hence, elopement, or abduction by seduction, does not induce an impediment diriment. Pius VII, in his letter to Napoleon I (26 June, 1805), pronounced this kind of abduction no abduction in the Tridentine sense. The Church considers it, indeed, a wrong against parental authority, but not a wrong to the abducted woman.

The old Roman law (*Jus Vetus*), mindful of the actual or imaginary "Rape of the Sabines", dealt leniently with woman-stealers. If the woman was willing, her marriage with her abductor was allowed and solemnized by the lictor leading her by the hand to the home of the raptor. Constantine the Great, to protect female virtue and safeguard the State, forbade (A. D. 320) such marriages. The law was neither universally received nor observed. The Emperor Justinian (A. D. 528, 533, and 548) forbade these marriages and fixed the punishment, for the principal and his accomplices in the crime, at death and confiscation of all their property. Legal right to avenge the crime was given to parents, relations, or guardians; to put to instant death the abductor caught in the act of Abduction. Appeal by the victim in behalf of her abductor, on the plea that she gave consent, was denied. The law awarded the confiscated property to the woman, if she had not consented to the abduction; to her parents, if they

were ignorant of, or adverse to, it, and their daughter consented to the abduction; but if the woman and her parents consented to the carrying off, then all the property lapsed to the State, and the parents were banished (Codex Just., IX, Tit. xiii; Auth. Collat., IX, Tit. xxvi; Novell., 143; Auth. Collat., IX, Tit. xxxiii; Novell. 150). The Byzantine Emperor, Leo VI (886–912), called the Philosopher, approved (Constit. XXXV) the former laws in all particulars, with the exception that if swords or other deadly weapons were carried by the abductor and his accomplices during the abduction a much severer punishment was inflicted than if they were not carried. The old Spanish law condemned to death the abductor who also ravished the woman, but the abductor who did not ravish was let off with a money fine to be equally shared by the abducted and the State. If the woman had consented to the abduction, the whole fine reverted to the State. Athenian law commanded the abductor to marry the abducted, if she so willed, unless the woman or her parents or guardians had already received money instead. The earlier Byzantine law enjoined, but the later law forbade, the marriage. Among the Germanic nations the crime of abduction was compounded by pecuniary gifts to the parents or guardians. The Church did not accept the Roman law which declared all the marriages of the abductor with the abducted, without exception, entirely and perpetually null and void. She held as valid all marriages in which there was present true and real consent of the captured women. According to St. Basil (2 Canon. Epist. to St. Amphilochius, xxii, xxx, fixed date, an. 375, Post-Nicene Fathers, 2d series, VIII, Scribner's ed.), the Church issued no canons on abduction prior to his time. Such a crime was, doubtless, extremely rare among the early Christians. In the fourth century, as men grew more audacious, the number of wife-captors became exceedingly numerous. To check this, the Church in several particular councils, besides the punishment of service, confiscation of goods, and public penance, decreed sentence of excommunication (to be judicially pronounced) against laics, and deposition from ecclesiastical rank against clerics, who had violently carried off, or helped to carry off, women. Pope Gelasius (496) permitted the marriage of the abductor with his captive if she was willing, and they had been betrothed, or had mutually discussed their future marriage prior to the abduction. Antecedent to the ninth century, however, the canons make no mention of abduction (*raptus*) as a matrimonial impediment, either diriment or impedient. In the Western Church, at least from the ninth century, the marriage of the captor with his captive, or any other woman, was perpetually prohibited. This was not, however, the universal church discipline, but rather the discipline peculiar to those nations among whom the absence of strict laws made abductions more numerous. The bishops of the Frankish nation felt the necessity of severe legislation to meet the evil, and therefore, in many particular Councils, e. g. Aix-la-Chapelle (817), Meaux (845), etc., issued stringent canons which continued as the peculiar law of the Franks until it was abolished by Innocent III. Furthermore, the impediment was impedient, not diriment (according to the most common opinion). Marriages celebrated in opposition to the prohibition were held to be valid, although illicit. The Council of Meaux (845) forbade the abductor ever to marry the rapt woman, but permitted his marriage with any other woman after he had performed the prescribed public penance. Gratian ("Decretum Caus.", XXXVI, quæst. ii, ad finem) inaugurated a milder discipline. He, relying upon the (supposed) authority of St. Jerome, taught that an abductor ought to be allowed to marry the abducted, provided she was willing to have him for a husband.

After the publication of his decree in the twelfth century, this milder discipline was generally observed and met with the approval of many popes. Finally, Innocent III ("Decret. Greg.", lib. V, tit. xvii, cap. vii, "De Raptoribus") decreed for the universal Church (especially aiming at the perpetual prohibition by the particular councils) that such marriages might take place as often as a prior reluctance and dissent on the part of the woman should change to willingness and consent to the marriage, and this (according to the common interpretation) even if the woman was in the power of the captor at the time she consented. This decree practically did away with the impedient impediment of abduction, which was merged into the impediment of *vis et metus*. The Innocentian law continued to be the ecclesiastical discipline up to the sixteenth century. The Council of Trent introduced an entirely new discipline. To guard the liberty and dignity of marriage, to show its detestation of a horrible crime dangerous alike to the purity of morals and the peace and security of society, and to bar the criminal from gaining the result intended by his crime, the Fathers decreed: "between the abductor and abducted there can be no marriage, as long as she remains in the power of the raptor; but if the abducted, having been separated from the abductor, and having been placed in a safe and free place, consents to have him for a husband, let her marry him; yet, notwithstanding, the abductor with all his advisers, accomplices and abettors, are by the law itself excommunicated and declared forever infamous, incapable of acquiring dignities, and, if they be clerics, deposed from their ecclesiastical rank. Furthermore, the abductor is bound, whether he marries the abducted or not, to dower her with a decent dowry at the discretion of the judge" (Concil. Trid., Sess. XXIV, vi, "De Reform Matrim."). This law was to take immediate effect, requiring no promulgation in individual parishes. Such also is the law in the Oriental Churches (Synod. Mont. Liban., 1736, Collect. Lacens., II, 167; Synod. Sciarfien. Syror., 1888). The difference between this law and that of the Decretals (Innocent III) is evident. According to the Decretals, the woman's consent, given even while she was in the raptor's power, was deemed sufficient. The Council of Trent does not consider such consent of any avail, and requires consent given after the woman has been entirely separated from the control of the raptor and is dwelling in a place safe and free from his influence. Should she desire to marry him, the marriage may be celebrated, the priest having first obtained permission from the bishop (according to some) whose duty it is to testify to the cessation of the impediment and that the dowry prescribed by the Council has been made over and is subject to the sole use and discretion of the abducted. The general law of the Church does not require the aforesaid bishop's permission, but individual bishops can and do make laws to that effect. The Council of Trent by this law safeguarded the freedom of marriage (1) on the part of the man, by allowing him to marry the abducted woman, and (2) on the part of the woman, by protecting her from being coerced while in the abductor's power into a marriage against her free will and consent. This impediment of abduction (*raptus*) is one entirely distinct from that of *vis et metus*. The latter entirely looks to the freedom of consent; the former, to the freedom of the place where true consent must be elicited. Of ecclesiastical origin, this impediment is temporary and public, and does not bind two unbaptized persons unless the civil law of their country invalidates such marriages. It does, however, govern the marriage of an unbaptized abductor with a Catholic abducted woman, and vice versa.

Amidst the conflicting opinions of canonists and

moralists as to whether abduction by seduction, abduction of a betrothed, abduction of a minor against the will of her parents, or the abduction of a man by a woman, induces the impediment or not, it is necessary to remember that this impediment is of Tridentine origin, and therefore the Council of Trent was sole judge of the necessary conditions; that the Roman or any other civil law or any prior ecclesiastical law had nothing to say in the matter; that the question under investigation was the impediment, not the crime, of abduction; and that *in rebus odiosis*, which this is, the words of the Council of Trent must be strictly adhered to and interpreted. Four elements are essential in an abduction in order to induce thereby the Tridentine diriment impediment, to wit: (1) a woman; (2) change of locality; (3) violence; (4) matrimonial intent.

(1) *Any woman*, whether moral or immoral; maid or widow, betrothed or not, even a public woman, may be the object of a violent Abduction inducing the Tridentine impediment and punishment. Lessius, Avancini, and others hold that a man is not guilty of abduction who carries off his betrothed. The Council of Trent makes no exception, hence we should not. The abduction of a man by a woman is not included in the Tridentine law. The contrary opinion (De Justis and other earlier authors) is at variance with the language of the Council, which always speaks of the *raptor*, but nowhere of the *raptrix*. A woman can be guilty of the crime of *raptus;* but the question here is not about crime, but about the Tridentine impediment. She may be an agent or accomplice of the abductor and, as such, incur the penalties decreed by the Council; but it does not admit her as *raptrix*.

(2) *Change of Locality*.—Two places are necessary to an abduction—one, the place *from which*, the other, the place *to which*, the reluctant woman is violently taken, and in which she is also violently detained. These two places must be morally (some say physically, some virtually) different—the one, *from which* may be her own or her parents' home, where she is a free agent; the other, *to which*, must be subject to the power or influence of the abductor, where, though she is free in very many of her actions, she is not perfectly free in all. It is not necessary that the place to which be the house of the abductor; it suffices if it be under his control or influence. Two rooms or two stories in a small dwelling, the home of one family; a street and an adjoining house; a public highway and a nearby field, would not afford the necessary change of locality. Removal, though violent, from room to room as above, would not induce the impediment under consideration, though some hold the contrary opinion. In case of a large castle, or mansion, or tenement-house, where many families dwell, the violent transference of a reluctant woman from a part where her family dwells to another remote part where a different family lives would constitute sufficient change of locality. If a woman is violently seized, v. g. in a room, and is violently kept there without change to another room, or if she willingly, without any enticement on the part of the man, goes to a place and is there violently detained with matrimonial intent, she does not suffer abduction in the Tridentine sense. It is a mere sequestration, or detention. Some jurists, however, think otherwise, claiming virtual change (from state of freedom to that of subjection) to be sufficient to induce the Council's impediment. Physical transference from one place to another, however, is absolutely necessary to constitute *raptus;* virtual transference does not suffice. Should a woman be forcibly removed from a place to which she went willingly, to another where she is detained against her will with matrimonial intent, it is abduction.

(3) *Violence*.—Abduction always presumes that the abducted dissents, and that her unwillingness is overcome either by physical force, i. e. laying hands upon her, or moral force, i. e. threats, great fear, and fraud equivalent to force. Mere importunities, fair words, sweet phrases, gifts, and promises are not sufficient to constitute the moral force requisite for abduction. It is immaterial whether the principal, of and by himself, or through his agents and accomplices, uses this force, moral or physical. Women, as the agents of the principal, may exercise it, and not infrequently do so.

(4) *Matrimonial Intent*.—The intention or motive of the criminal act is all important. To induce the impediment the intent must be to marry the abducted woman. Were the motive other than marriage, e. g. vengeance, pecuniary gain, or gratification of lust, there would be no abduction, no impediment, no penalties (S. Cong. Conc., 23 Jan., 1585). This is evident also from the custom of the Roman Curia, which, in all dispensations given or faculties granted to ordinaries to dispense in cases of affinity, consanguinity, etc., prefixes "provided that the woman was not abducted on account of this [marriage]". This impediment exists only between the abducted and abductor who, of and by himself, or with the assistance of others, had carried her off with intent to marry her. No impediment arises between the abducted and the agent or abettors of the abduction. She could validly, therefore, marry one of the agents or accomplices while still under the control of the abductor. When the intention is doubtful, judgment is arrived at from consideration of the circumstances. Thus, if a man violently carries off his betrothed or a woman with whom he has had conversations looking to future marriage, it is presumed that his intention was marriage. If doubts still remain, the law presumes the motive to be matrimonial. Where it is abundantly evident that the initial motive of the abduction was lust, it is not abduction, but sequestration, or detention, although afterwards, during the captivity, the captor promise marriage in order to attain his lustful object. The contrary opinion, held by Rosset (De Matrimonio, II, 1354), Krimer, and others, is at variance with the principle of law, that in crimes the beginning, and not what happens accidentally is what the law considers. Were the intent twofold, v. g. lust and marriage, then the carrying off is abduction and induces the impediment. The abduction must be proved, not presumed. The mere word of the abducted woman, especially as against the oath of the so-called abductor and the absence of all rumour, does not establish the fact. The existence of the abduction once admitted, the burden of proof rests upon the abductor. He must conclusively prove that the abducted willingly consented to both abduction and marriage. If she admits consent to the flight, he must still prove conclusively that she gave willing consent also to the marriage; otherwise the impediment holds and the penalties are incurred. Should he claim (in order to exclude impediment) that his motive in the beginning of the transaction was not marriage, but lust, and that he proposed marriage in order to attain his initial purpose, then he must, by the most conclusive evidence, establish his assertion, since the law presumes that his motive was matrimonial.

PUNISHMENTS.—The abductor and his advisers and abettors and accomplices in a complete (copula not required), not merely an attempted, abduction are, by the law itself (Tridentine), excommunicated (not reserved), and made perpetually infamous, incapable of acquiring dignities; if they be clerics, they also incur deposition from their ecclesiastical rank. The abductor is also bound, whether the woman marries him or not, to dower her with a decent dowry at the discretion of the bishop. The priest who celebrates the marriage while the woman is

under restraint does not incur the excommunication nor any other penalty, unless he has advised the abductor that he would aid him in his abduction by his presence and ministry. The agents and the like, in an abduction of a woman validly and freely betrothed, but unwilling to be carried off, do not incur excommunication and other Tridentine punishments (S. C. Prop. Fid., 17 April, 1784). The vindictive punishments are incurred, at least in the ecclesiastical court, by a declaratory sentence. The abducted woman, not the abductor, has the right to challenge the validity of her marriage celebrated while under control of the abductor. No particular time is prescribed by law, but she should, however, unless prevented by reasonable cause, present her plea as soon as possible after her entire separation from the control of the abductor.

DISPENSATION.—The Church as a rule does not dispense with this impediment. It even refuses to grant other dispensations, v. g. affinity, if the woman was abducted; indeed any dispensation granted, in which mention of the abduction has been omitted, is held as invalid. There are some cases in which the Church has dispensed when it is abundantly evident that the consent of the woman was really free, although circumstances prevented her entire separation from the control of the abductor. The late Instruction of the Congregation of the Inquisition (15 February, 1901, in the "Analecta Ecclesiastica," Rome, 1901, 98) to the bishops of Albania (where abduction is of very frequent occurrence) refused a general repeal of the law for their country, adding that the frequency mentioned, far from being a reason for relaxing, was rather a reason for insisting on the Tridentine law; yet, where it was abundantly evident that the consent of the woman under restraint was truly a free consent, and that there were reasons sufficient for the dispensation, recourse should be had to Rome in each single case. Further, in the extraordinary faculties given to bishops (20 February, 1888) for dispensing in public impediments persons in danger of death, the impediment of *raptus* is not excluded. The civil codes of to-day, as a rule, do not recognize abduction as an impediment diriment to civil marriage, but consider it as a species of *vis et metus*. The codes of Austria and Spain, however, still hold it as an impediment, and among the jurists of Austria there is an earnest endeavour to make it an impediment absolute and perpetual, so that the abducted woman, if still under control of her abductor, may not marry even a third party.

RIGANTI, *Comment. in Reg.*, in Reg. xlix, nn. 46 sq.; SCHMALZGRÜBER, V, xvii, *De Rapt. Pers.*, nn. 1-54; GONSALEZ TELLEZ, *Comment. Perpet.*, V, xvii; BERARDI, *Comment. in Jus. Eccles.*, II, 81 sqq.; WERNZ, IV, *Jus Matrim.*, 408 sqq.; ROSSET, *De Sac. Matrim.*, II, 1344 sqq.; VECCHIOTTI, *Instit. Can.*, III, 234 sqq.; SANTI-LEITNER, IV, 58-65; FELIX, *De Imped. et Dispens.*; KUTSCHKER, *Das Eherecht* (1856), III, 456 sqq.; *Analecta Ecclesiastica* (Rome, April, 1903); HOWARD, *Hist. of Matrimonial Inst.*, I, 156 sq., s. v. *Wife-Captor; Acta Sanctæ Sedis*, I, 15-24; 54 sq.; GASPARI, *De Matrim.*, I, 364 sqq.

P. M. J. ROCK.

Abecedaria, complete or partial lists of letters of the alphabet, chiefly Greek and Latin, inscribed on ancient monuments, Pagan and Christian. At, or near, the beginning of the Christian era, the Latin alphabet had already undergone its principal changes, and had become a fixed and definite system. The Greek alphabet, moreover, with certain slight modifications, was becoming closely assimilated to the Latin. Towards the eighth century of Rome, the letters assumed their artistic forms and lost their older, narrower ones. Nor have the three letters added by the Emperor Claudius ever been found in use in Christian inscriptions. The letters themselves, it may be said, fell into disuse at the death of the Emperor in question. The alphabet, however, employed for monumental inscriptions differed so completely from the cursive as to make it wholly impossible to mistake the one for the other. The uncial, occurring very rarely on sculptured monuments, and reserved for writing, did not make its appearance before the fourth century. The number of Christian objects bearing the Abecedaria, with the exception of two vases found at Carthage, is extremely limited. On the other hand, those of heathen origin are more plentiful, and include certain tablets used by stone-cutters' apprentices while learning their trade. Stones have also been found in the catacombs, bearing the symbols A, B, C, etc. These are arranged, sometimes, in combinations which have puzzled the sagacity of scholars. One such, found in the cemetery of St. Alexander, in the Via Nomentana, is inscribed as follows:—

AXBVCTESDR	**. . . . BCCEECHI**
EQGPH . . . . M	**MNOPQ**
	RSTVXYZ

This represents, in all probability, a schoolboy's task, which may be compared with a *denarius* of L. Cassius Cæcinianus, whereon the inscription runs thus:

AX, BV, CT, DS, ER, FQ, GP, HO, IN, KM

It is to St. Jerome that we owe an explanation of this curious trifle. He tells us that, in order to train the memory of young children, they were made to learn the alphabet in a double form, joining A to X, and so on with the other letters. A stone found at Rome in 1877, and dating from the sixth or seventh century, seems to have been used in a school, as a model for learning the alphabet, and points, incidentally, to the long continuance of old methods of teaching. (See ALPHABET, CHRISTIAN USE OF.)

H. LECLERCQ.

Abecedarians, a sect of Anabaptists who affected an absolute disdain for all human knowledge, contending that God would enlighten His elect interiorly and give them knowledge of necessary truths by visions and ecstasies. They rejected every other means of instruction, and pretended that to be saved one must even be ignorant of the first letters of the alphabet; whence their name, A-B-C-darians. They also considered the study of theology as a species of idolatry, and regarded learned men who did any preaching as falsifiers of God's word.

At Wittenberg, in 1522, Nicholas Storch (Pelargus) and the *Illuminati* of Zwickau began to preach this doctrine, mixing it up with other errors. Carlstadt allowed himself to be drawn away by these singular views, and to put them thoroughly into practice he abandoned his title of Doctor and became a street porter. He preached the new doctrine for some time to the people and to the students of Wittenberg. (See ANABAPTISTS.)

LECLERCQ, in *Dict. de théol. cath.*, I, 28.

JOHN J. A' BECKET.

Abel (Heb., הבל, Vanity, "probably so called from the shortness of his life"—Gesenius; Gr., Ἄβελ, whence Eng. form) was the second son of Adam. Vigouroux and Hummelauer contend that the Assyr. *aplu* or *ablu*, const. *Abal*, i. e. "son," is the same word, not a case of orthographic coincidence, especially as Hebrew and Assyrian are closely related tongues. Some, with Josephus (Ant., I, ii), think it means "Sorrow", as if written אבל, i. e. "Lamentation". Cheyne holds that "a right view of the story favours the meaning shepherd, or more generally herdsman"; Assyr. *ibilu* (Ency. Bib., s. v.) "ram, camel, ass, or wild sheep."

Cain, the first-born, was a farmer. Abel owned

the flocks that lived upon the soil. The two were, therefore, doubly brothers, by birth and by calling. Abel is not mentioned in the Old Testament except in Gen., iv. St. Augustine makes him a type of the regenerate, and Cain of the natural, man. "Cain founded a city on earth; but Abel as a stranger and pilgrim looked forward to the city of the saints which is in heaven" (De Civ. Dei, XV, i). The descendants of Cain were wicked, but, as nothing is said about those of Abel, it is supposed that he had none; or at least that no son was alive at the birth of Seth, "whom God has given me for Abel", as Eve expressed it (Gen., iv, 25). The Abelians, or Abelites, a sect in northern Africa mentioned by St. Augustine (de Hær., lxxxvii), pretended that they imitated Abel by marrying, yet condemned the use of marriage. They adopted children who also married and lived in the same manner as their foster-parents. The biblical account of the sacrifices of the brothers and of the murder of Abel states that Cain offered "of the fruits of the earth", Abel "of the firstlings of his flock, and of their fat". Cain's offerings are not qualified, Abel's show that he gave with generosity and love, and therefore found favour with God. Josephus says (Ant., I, ii), "God was more delighted with the latter (Abel's) oblation, when He was honoured with what grew naturally of its own accord, than He was with what was the invention of a covetous man, and gotten by forcing the ground." St. John gives the true reason why God rejected Cain's sacrifice and accepted that of Abel: "his own works were wicked; and his brother's just" (I John, iii, 12). God said later, "I will not receive a gift of your hand" (Mal., i, 10). The love of the heart must sanctify the lifting of the hands. Cain offered *dans Deo aliquid suum, sibi autem seipsum* (de Civ. Dei, XV, vii), but God says to all what St. Paul wrote to the Corinthians, "I seek not the things that are yours, but you" (II Cor., xii, 14).

In Hebrew, Christian, and Arabic traditions and legends it is said that God showed His acceptance of Abel's sacrifice by sending fire to consume it, as in III Kings, xviii, 38. Cain thereupon resolved to kill his brother, thinking the latter would supplant him as Jacob did Esau later; or because he thought the seed of Abel would have the honour of crushing the serpent's head (Gen., iii, 15.—Hummelauer, Curs. Com. S. Sac.). St. Jerome (Com. in Ezech., VIII, xxvii, no. 316), following Jewish tradition, makes the plain of Damascus the scene of the murder, and interprets the name of the city *sanguinem bibens* (blood-drinking), as if from שקה and דם. A traveller quoted with approval by the Rev. S. Baring-Gould (Legends of the Old-Testament Characters) places the scene half a mile from Hebron; but there is no such local tradition in the neighbourhood of Hebron. The Damascus referred to is certainly the Syrian city. The Koran (Sura v, 30, etc.) agrees with the Bible in the main facts about the sacrifices and murder, but adds the legend that God sent a raven which by scratching in the earth showed Cain how to bury his brother. According to Jewish tradition, Adam and Eve were taught by the raven how to bury their son, and God rewarded the raven by granting three things: (1) his young were to be inviolable, (2) abundance of food, (3) his prayer for rain should be granted (Pirke Rab. Eliezer, XXI).

In the New Testament Abel is often mentioned. His pastoral life, his sacrifice, his holiness, his tragic death made him a striking type of Our Divine Saviour. His just works are referred to in I John, iii, 12; he is canonized by Christ Himself (Matt., xxiii, 34, 35) as the first of the long line of prophets martyred for justice' sake. He prophesied not by word, but by his sacrifice, of which he knew by revelation the typical meaning (Vigouroux); and also by his death (De Civ. Dei, XV, xviii). In Heb., xii, 24, his death is mentioned, and the contrast between his blood and that of Christ is shown. The latter calls not for vengeance, but for mercy and pardon. Abel, though dead, speaketh (Heb., xi, 4), *Deo per merita, hominibus per exemplum* (Piconio), i. e. to God by his merits, to men by his example. For a rabbinic interpretation of the plur. דמים—"bloods", in Gen., iv, 10, see Mishna San., IV, 5, where it is said to refer to Abel and to his seed. The Fathers place him among the martyrs. *Martyrium dedicavit* (St. Aug., op. cit., VI, xxvii); he is associated with St. John the Baptist by St. Chrysostom (Adv. Judæos, viii, 8); others speak in similar terms. In the Western Church, however, he is not found in the martyrologies before the tenth century (Encycl. théol., s. v.).

In the canon of the Mass his sacrifice is mentioned with those of Melchisedech and Abraham, and his name is placed at the head of the list of saints invoked to aid the dying. The views of radical higher criticism may be summed up in the words of Cheyne: "The story of Cain and Abel is an early Israelitish legend retained by J as having a profitable tendency" (Encycl. bib., s. v.). The conservative interpretation of the narrative differs from that of the radical school of critics, because it accepts the story as history or as having at least a historic basis, while they regard it as only one of the legends of Genesis.

Patristic references in *P. G.* and *P. L.*; GEIKIE, *Hours with the Bible;* ID., *The Descendants of Adam;* ID., *Creation to Patriarchs* (New York, 1890); HUMMELAUER, *Cursus Scrip. Sac.* (Paris, 1895); PALIS in VIG., *Dict. de la Bible.* FOR LEGENDS SEE: *The Bible, the Koran, and the Talmud,* tr. from the Germ. by WEIL (London, 1846), 23-27; STANLEY, *Sinai and Palestine;* ID., *Legends about Cain and Abel,* 404, sqq.; BARING-GOULD, *Legends of the Old Testament Characters* (London, 1871), I, 6; GUNKEL, *The Legends of Genesis* (tr., Chicago, 1901). FOR a strong presentation of the HISTORICITY of the Old Test., against the claims of the critical school, consult ORR, *The Problems of the Old Testament* (New York, 1906); DRIVER, *Genesis* (1904).

JOHN J. TIERNEY.

Abel (meadow), name of several places distinguished by additional words: (1) Abel-Beth-Maacha (meadow of the house, or family, of Maacha). In Vulgate also "Abeldomus and Maacha," "Abeldomus Maacha", "Abela and Maacha"; identical with Abel-Maim (meadow of water), II Par., xvi, 4. It was a city in Upper Galilee, a little west of Dan.—II K., xx. 14-19; III K., xv, 20; IV K., xv, 29; II Par., xvi, 4. (2) Abel-Keramim (meadow of vineyards), a village of the Ammonites, about six miles from Philadelphia. Jud., xi, 33. (3) Abelmehula, Abelmeula (Abelmechola, "a meadow of the dance"), in the Jordan valley near Bethsan.—Jud., vii, 23; III K., iv, 12; xix, 16. (4) Abel-Mizraim (Vulg. "the mourning of Egypt"), according to St. Jerome identical with the "threshing floor of Atad." Gen., l, 10 sq. (5) Abelsatim, Settim, Setim, Hebr. *'ābhēl hâshshiṭṭîm* (meadow of acacias) is a place in the plains of Moab. Num., xxv, 1; xxxiii, 49; xxxiv-xxxvi; Jos., ii, 1; iii, 1; Mich. vi, 5. (6) The great Abel in I K., vi, 18, is a misreading for the great *'ébhén* (stone).

VIGOUROUX, in *Dict. de la Bible* (Paris, 1895); HAGEN, *Lex. Bibl.* (Paris, 1905); HOLZAMMER, in *Kirchenlex.* (Freiburg, 1882); CONDER, in *Dict. of the Bible* (New York, 1903).

A. J. MAAS.

Abel (ABELL), THOMAS, BLESSED. See THOMAS ABEL.

Abelard, PETER, dialectician, philosopher, and theologian, b. 1079; d. 1142. Peter Abelard (also spelled Abeillard, Abailard, etc., while the best MSS. have *Abœlardus*) was born in the little village of Pallet, about ten miles east of Nantes in Brittany. His father, Berengar, was lord of the village, his mother's name was Lucia; both afterwards entered the monastic state. Peter, the oldest of their children, was intended for a military career, but, as he himself tells us, he abandoned Mars for Minerva, the profession of arms for that of learning. Accordingly, at an early age, he left his father's castle and sought

instruction as a wandering scholar at the schools of the most renowned teachers of those days. Among these teachers was Roscelin the Nominalist, at whose school at Locmenach, near Vannes, Abelard certainly spent some time before he proceeded to Paris. Although the University of Paris did not exist as a corporate institution until more than half a century after Abelard's death, there flourished at Paris in his time the Cathedral School, the School of Ste. Geneviève, and that of St. Germain des Prés, the forerunners of the university schools of the following century. The Cathedral School was undoubtedly the most important of these, and thither the young Abelard directed his steps in order to study dialectic under the renowned master (*scholasticus*) William of Champeaux. Soon, however, the youth from the province, for whom the prestige of a great name was far from awe-inspiring, not only ventured to object to the teaching of the Parisian master, but attempted to set up as a rival teacher. Finding that this was not an easy matter in Paris, he established his school first at Melun and later at Corbeil. This was, probably, in the year 1101. The next couple of years Abelard spent in his native place "almost cut off from France", as he says. The reason of this enforced retreat from the dialectical fray was failing health. On returning to Paris, he became once more a pupil of William of Champeaux for the purpose of studying rhetoric. When William retired to the monastery of St. Victor, Abelard, who meantime had resumed his teaching at Melun, hastened to Paris to secure the chair of the Cathedral School. Having failed in this, he set up his school in Mt. Ste. Geneviève (1108). There and at the Cathedral School, in which in 1113 he finally succeeded in obtaining a chair, he enjoyed the greatest renown as a teacher of rhetoric and dialectic. Before taking up the duty of teaching theology at the Cathedral School, he went to Laon where he presented himself to the venerable Anselm of Laon as a student of theology. Soon, however, his petulant restiveness under restraint once more asserted itself, and he was not content until he had as completely discomfited the teacher of theology at Laon as he had successfully harassed the teacher of rhetoric and dialectic at Paris. Taking Abelard's own account of the incident, it is impossible not to blame him for the temerity which made him such enemies as Alberic and Lotulph, pupils of Anselm, who, later on, appeared against Abelard. The "theological studies" pursued by Abelard at Laon were what we would nowadays call the study of exegesis.

There can be no doubt that Abelard's career as a teacher at Paris, from 1108 to 1118, was an exceptionally brilliant one. In his "Story of My Calamities" (Historia Calamitatum) he tells us how pupils flocked to him from every country in Europe, a statement which is more than corroborated by the authority of his contemporaries. He was, in fact, the idol of Paris; eloquent, vivacious, handsome, possessed of an unusually rich voice, full of confidence in his own power to please, he had, as he tells us, the whole world at his feet. That Abelard was unduly conscious of these advantages is admitted by his most ardent admirers; indeed, in the "Story of My Calamities," he confesses that at that period of his life he was filled with vanity and pride. To these faults he attributes his downfall, which was as swift and tragic as was everything, seemingly, in his meteoric career. He tells us in graphic language the tale which has become part of the classic literature of the love-theme, how he fell in love with Heloise, niece of Canon Fulbert; he spares us none of the details of the story; recounts all the circumstances of its tragic ending, the brutal vengeance of the Canon, the flight of Heloise to Pallet, where their son, whom he named Astrolabius, was born, the secret wedding, the retirement of Heloise to the nunnery of Argenteuil, and his abandonment of his academic career. He was at the time a cleric in minor orders, and had naturally looked forward to a distinguished career as an ecclesiastical teacher. After his downfall, he retired to the Abbey of St. Denis, and, Heloise having taken the veil at Argenteuil, he assumed the habit of a Benedictine monk at the royal Abbey of St. Denis. He who had considered himself "the only surviving philosopher in the whole world" was willing to hide himself—definitely, as he thought—in monastic solitude. But whatever dreams he may have had of final peace in his monastic retreat were soon shattered. He quarrelled with the monks of St. Denis, the occasion being his irreverent criticism of the legend of their patron saint, and was sent to a branch institution, a priory or *cella*, where, once more, he soon attracted unfavourable attention by the spirit of the teaching which he gave in philosophy and theology. "More subtle and more learned than ever", as a contemporary (Otto of Freising) describes him, he took up the former quarrel with Anselm's pupils. Through their influence, his orthodoxy, especially on the doctrine of the Holy Trinity, was impeached, and he was summoned to appear before a council at Soissons, in 1121, presided over by the papal legate, Kuno, Bishop of Præneste. While it is not easy to determine exactly what took place at the Council, it is clear that there was no formal condemnation of Abelard's doctrines, but that he was nevertheless condemned to recite the Athanasian Creed, and to burn his book on the Trinity. Besides, he was sentenced to imprisonment in the Abbey of St. Médard, at the instance apparently, of the monks of St. Denis, whose enmity, especially that of their Abbot Adam, was unrelenting. In his despair, he fled to a desert place in the neighbourhood of Troyes. Thither pupils soon began to flock, huts and tents for their reception were built, and an oratory erected, under the title "The Paraclete", and there his former success as a teacher was renewed.

After the death of Adam, Abbot of St. Denis, his successor, Suger, absolved Abelard from censure, and thus restored him to his rank as a monk. The Abbey of St. Gildas de Rhuys, near Vannes, on the coast of Brittany, having lost its Abbot in 1125, elected Abelard to fill his place. At the same time, the community of Argenteuil was dispersed, and Heloise gladly accepted the Oratory of the Paraclete, where she became Abbess. As Abbot of St. Gildas, Abelard had, according to his own account, a very troublesome time. The monks, considering him too strict, endeavoured in various ways to rid themselves of his rule, and even attempted to poison him. They finally drove him from the monastery. Retaining the title of Abbot, he resided for some time in the neighbourhood of Nantes and later (probably in 1136) resumed his career as teacher at Paris and revived, to some extent, the renown of the days when, twenty years earlier, he gathered "all Europe" to hear his lectures. Among his pupils at this time were Arnold of Brescia and John of Salisbury. Now begins the last act in the tragedy of Abelard's life, in which St. Bernard plays a conspicuous part. The monk of Clairvaux, the most powerful man in the Church in those days, was alarmed at the heterodoxy of Abelard's teaching, and questioned the Trinitarian doctrine contained in Abelard's writings. There were admonitions on the one side and defiances on the other; St. Bernard, having first warned Abelard in private, proceeded to denounce him to the bishops of France; Abelard, underestimating the ability and influence of his adversary, requested a meeting, or council, of bishops, before whom Bernard and he should discuss the points in dispute. Accordingly, a council was held at Sens (the metropolitan see to

which Paris was then suffragan) in 1141. On the eve of the council a meeting of bishops was held, at which Bernard was present, but not Abelard, and in that meeting a number of propositions were selected from Abelard's writings, and condemned. When, on the following morning, these propositions were read in solemn council, Abelard, informed, so it seems, of the proceedings of the evening before, refused to defend himself, declaring that he appealed to Rome. Accordingly, the propositions were condemned, but Abelard was allowed his freedom. St. Bernard now wrote to the members of the Roman Curia, with the result that Abelard had proceeded only as far as Cluny on his way to Rome when the decree of Innocent II confirming the sentence of the Council of Sens reached him. The Venerable Peter of Cluny now took up his case, obtained from Rome a mitigation of the sentence, reconciled him with St. Bernard, and gave him honourable and friendly hospitality at Cluny. There Abelard spent the last years of his life, and there at last he found the peace which he had elsewhere sought in vain. He donned the habit of the monks of Cluny and became a teacher in the school of the monastery. He died at Châlon-sur-Saône in 1142, and was buried at the Paraclete. In 1817 his remains and those of Heloise were transferred to the cemetery of Père la Chaise, in Paris, where they now rest. For our knowledge of the life of Abelard we rely chiefly on the "Story of My Calamities", an autobiography written as a letter to a friend, and evidently intended for publication. To this may be added the letters of Abelard and Heloise, which were also intended for circulation among Abelard's friends. The "Story" was written about the year 1130, and the letters during the following five or six years. In both the personal element must, of course, be taken into account. Besides these we have very scanty material; a letter from Roscelin to Abelard, a letter of Fulco of Deuil, the chronicle of Otto of Freising, the letters of St. Bernard, and a few allusions in the writings of John of Salisbury.

Abelard's philosophical works are "Dialectica," a logical treatise consisting of four books (of which the first is missing); "Liber Divisionum et Definitionum" (edited by Cousin as a fifth book of the "Dialectica"); Glosses on Porphyry, Boëtius, and the Aristotelian "Categories"; "Glossulæ in Porphyrium" (hitherto unpublished except in a French paraphrase by Rémusat); the fragment "De Generibus et Speciebus", ascribed to Abelard by Cousin; a moral treatise "Scito Teipsum, seu Ethica", first published by Pez in "Thes. Anecd. Noviss". All of these, with the exception of the "Glossulæ" and the "Ethica", are to be found in Cousin's "Ouvrages inédits d'Abélard" (Paris, 1836). Abelard's theological works (published by Cousin, "Petri Abælardi Opera", in 2 vols., Paris, 1849–59, also by Migne, "Patr. Lat.", CLXXVIII) include "Sic et Non", consisting of scriptural and patristic passages arranged *for* and *against* various theological opinions, without any attempt to decide whether the affirmative or the negative opinion is correct or orthodox; "Tractatus de Unitate et Trinitate Divinâ", which was condemned at the Council of Sens (discovered and edited by Stölzle, Freiburg, 1891); "Theologia Christiana," a second and enlarged edition of the "Tractatus" (first published by Durand and Martène, "Thes. Nov.," 1717); "Introductio in Theologiam" (more correctly, "Theologia"), of which the first part was published by Duchesne in 1616; "Dialogus inter Philosophum, Judæum, et Christianum"; "Sententiæ Petri Abælardi", otherwise called "Epitome Theologiæ Christianæ", which is seemingly a compilation by Abelard's pupils (first published by Rheinwald, Berlin, 1835); and several exegetical works, hymns, sequences, etc. In philosophy Abelard deserves consideration primarily as a dialectician. For him, as for all the scholastic philosophers before the thirteenth century, philosophical inquiry meant almost exclusively the discussion and elucidation of the problems suggested by the logical treatises of Aristotle and the commentaries thereon, chiefly the commentaries of Porphyry and Boëtius. Perhaps his most important contribution to philosophy and theology is the method which he developed in his "Sic et Non" (Yea and Nay), a method germinally contained in the teaching of his predecessors, and afterwards brought to more definite form by Alexander of Hales and St. Thomas Aquinas. It consisted in placing before the student the reasons *pro* and *contra*, on the principle that truth is to be attained only by a dialectical discussion of apparently contradictory arguments and authorities. In the problem of Universals, which occupied so much of the attention of dialecticians in those days, Abelard took a position of uncompromising hostility to the crude nominalism of Roscelin on the one side, and to the exaggerated realism of William of Champeaux on the other. What, precisely, was his own doctrine on the question is a matter which cannot with accuracy be determined. However, from the statements of his pupil, John of Salisbury, it is clear that Abelard's doctrine, while expressed in terms of a modified Nominalism, was very similar to the moderate Realism which began to be official in the schools about half a century after Abelard's death. In ethics Abelard laid such great stress on the morality of the intention as apparently to do away with the objective distinction between good and evil acts. It is not the physical action itself, he said, nor any imaginary *injury* to God, that constitutes sin, but rather the psychological element in the action, the intention of sinning, which is formal contempt of God. With regard to the relation between reason and revelation, between the sciences—including philosophy—and theology, Abelard incurred in his own day the censure of mystic theologians like St. Bernard, whose tendency was to disinherit reason in favour of contemplation and ecstatic vision. And it is true that if the principles "Reason aids Faith" and "Faith aids Reason" are to be taken as the inspiration of scholastic theology, Abelard was constitutionally inclined to emphasize the former, and not lay stress on the latter. Besides, he adopted a tone, and employed a phraseology, when speaking of sacred subjects, which gave offence, and rightly, to the more conservative of his contemporaries. Still, Abelard had good precedent for his use of dialectic in the elucidation of the mysteries of faith; he was by no means an innovator in this respect; and though the thirteenth century, the golden age of scholasticism, knew little of Abelard, it took up his method, and with fearlessness equal to his, though without any of his flippancy or irreverence, gave full scope to reason in the effort to expound and defend the mysteries of the Christian Faith. St. Bernard sums up the charges against Abelard when he writes (Ep. cxcii) "Cum de Trinitate loquitur, sapit Arium; cum de gratiâ, sapit Pelagium; cum de personâ Christi, sapit Nestorium", and there is no doubt that on these several heads Abelard wrote and said many things which were open to objection from the point of view of orthodoxy. That is to say, while combating the opposite errors, he fell inadvertently into mistakes which he himself did not recognize as Arianism, Pelagianism, and Nestorianism, and which even his enemies could characterize merely as savouring of Arianism, Pelagianism, and Nestorianism. Abelard's influence on his immediate successors was not very great, owing partly to his conflict with the ecclesiastical authorities, and partly to his personal defects, more especially his vanity and pride, which must have given the impression that he valued truth less than victory.

His influence on the philosophers and theologians of the thirteenth century was, however, very great. It was exercised chiefly through Peter Lombard, his pupil, and other framers of the "Sentences." Indeed, while one must be careful to discount the exaggerated encomiums of Compayré, Cousin, and others, who represent Abelard as the first modern, the founder of the University of Paris, etc., one is justified in regarding him, in spite of his faults of character and mistakes of judgment, as an important contributor to scholastic method, an enlightened opponent of obscurantism, and a continuator of that revival of learning which occurred in the Carolingian age, and of which whatever there is of science, literature, and speculation in the early Middle Ages is the historical development.

COUSIN, *Petri Abælardi Opera*, 2 vols. (Paris, 1849–1859), *Ouvrages inédits d'Abélard* (Paris, 1836); *P. L.* CLXXVIII; RÉMUSAT, *Abélard* (Paris, 1845); VACANDARD, *P. Abélard*, etc. (Paris, 1881); DEUTSCH, *Peter Abälard* (Leipzig, 1883); DENIFLE in *Archiv f. Lit. u. Kirchengesch. d. Mittelalt.*, I (1885), 402–469, 584–624; PRANTL, *Gesch. der Logik*, II, 2d ed. (Leipzig, 1885), 162 sqq.; TURNER, *Hist. of Philosophy* (Boston, 1903), 285 sqq.; STÖCKL, *Hist. of Philosophy*, tr. by FINLAY (Dublin, 1903), 350 sq.

WILLIAM TURNER.

Abelly, LOUIS, 1603–91, was Vicar-General of Bayonne, a parish priest in Paris, and subsequently Bishop of Rodez in 1664, but in 1666 abdicated and attached himself to St. Vincent de Paul in the House of St. Lazare, Paris. His ascetical works reveal his deep and sincere piety. He was a bitter foe of the Jansenists, chiefly of St. Cyran, against whom he directed his "Life of St. Vincent de Paul", a work which Hurter describes as "full of unction". His "Medulla Theologica" went through many editions, and is characterized by its "solidity, directness, and usefulness". According to St. Alphonsus, Abelly is "a classic in probabilism". His "Défense de la hiérarchie de l'Église" was directed against an anonymous Gallican writer. He wrote also two Enchiridions, one for bishops, another for priests; a treatise entitled "De l'obéissance et soumission due au Pape"; and another called "Traité des Hérésies". Replying to a Jansenist work known as "Monita Salutaria", he published his "Sentiments des SS. Pères, touchant les excellences et les prérogatives de la T. S. Vierge."

HURTER, *Nomenclator*, VII, 586.

T. J. CAMPBELL.

Abenakis.—A confederation of Algonquin tribes, comprising the Penobscots, Passamaquoddies, Norridgewocks, and others, formerly occupying what is now Maine, and southern New Brunswick. Their territory adjoined that of the Micmacs on the northeast, and that of the Penobscots on the southwest. Their speech is a dialect of the Micmac language of the North American Indians. They took sides with the French and maintained an increasing hostility against encroachments of the English. When their principal town, Norridgewock, was taken, and their missionary, Rasle, was killed (1724), the greater part of them removed to St. Francis, in the Province of Quebec, Canada, whither other refugees from the New England tribes had preceded them. Those who remained entered into an agreement, later on, with the English, by which a small part of their former possession was allowed to remain to them. They are now represented by the Amalecites on the St. John River, New Brunswick, and Quebec (820); the Passamaquoddies, on the Bay of that name, in Maine (300); the Penobscots, at Oldtown, Maine (400), and the Abnakis at St. Francis and Becancourt, Quebec (430). There are a dozen variations of the name Abenakis, such as Abenaquiois, Abakivis, Quabenakionek, Wabenakies, etc. They are described in the "Jesuit Relations" as not cannibals, and as docile, ingenuous, temperate in the use of liquor, and not profane. Their language has been preserved in the monumental Dictionary of Sebastian Rasle. After the unsuccessful attempt of de la Saussaye, in 1613, to plant a colony at Mount Desert, where the Jesuit Fathers Biard, Masse, and Quentin proposed to evangelize the Indians, the Capuchins and Recollects, aided by secular priests from the Seminary of Quebec, undertook the work, but met with indifferent success. The Jesuit Druillettes was sent to them in 1646, but remained only a short time. Subsequently other missionaries like Bigot, Thury, and de la Chasse laboured among them, but three years after the murder of Father Rasle, that is to say in 1727, when Fathers Syvesme and Lauverjat withdrew, there was no resident pastor in Maine, though the Indians were visited by priests from time to time. They remained unalterably attached to the Faith, and during the Revolution, when Washington sent to ask them to join with the colonies against England, they assented on condition that a Catholic priest should be sent to them. Some of the chaplains of the French fleet communicated with them, promising to comply with their request, but beyond that nothing was done. At the present time there are Indian missions for the remnants of the tribe at Calais, Eastport, and Old Town.

ABENAKIS MISSION CHAPEL, POINT PLEASANT, MAINE, U.S.A.

Jesuit Relations, passim; SHEA, *Catholic Church in Colonial Days*, 1521–1763 (New York, 1886); MAURAULT, *Hist. des Abénakis depuis 1605 à nos jours* (Quebec, 1866).

T. J. CAMPBELL.

Aben-Ezra (or IBN 'EZRA), ABRAHAM-BEN-MÉIR, a celebrated Spanish Rabbi, b. at Toledo in 1092; d. on his journey from Rome, or Rodez, to his native land, 23 January, 1167. He excelled in philosophy, astronomy, medicine, poetry, linguistics, and exegesis. He was called the Wise, the Great, the Admirable Doctor. Having to leave his native city on account of the vexations inflicted on the Jews, he travelled through a great part of Europe, through Egypt and Palestine. Rome, London, Narbonne, Mantua, Verona, and Rodez are some of the places he visited. His chief work is his commentary on the Sacred Books, which is nearly complete, the Books of Paralipomenon being the only ones missing. His commentary on the Pentateuch appeared in several revisions. In his commentary Aben-Ezra adheres to the literal sense of the Sacred Books, avoiding Rabbinic allegories and Cabbalistic extravagances, though he remains faithful to the Jewish traditions. This does not prevent him from exercising an independent criticism, which, according to some writers, even borders on rationalism. But in his other works he follows the Cabbalistic views. "The Book of the Secrets of the Law", "The Mystery of the Form of the Letters", "The Enigma of the Quiescent Letters", "The Book of the Name". "The Book of the

Balance of the Sacred Language", "The Book of Purity [of the Language]" are perhaps the most important of his works of this kind. They were written during his life of travel, and they reflect the unsteadiness of his outward circumstances. Taking Aben-Ezra's work as a whole, it consists rather in popularizing Rabbinic Andalusian ideas on Latin and Saxon soil than in producing original thought.

LEVESQUE, in VIG., *Dict. de la Bible* (Paris, 1895); WELTE, in *Kirchenlex.* (Freiburg, 1882); *Jewish Encyclopedia*, VI, 520 sq. (New York, 1904).

A. J. MAAS.

Abercius, INSCRIPTION OF.—A Greek hagiographical text, which has, however, undergone alterations, and a Greek inscription of the second century have made known to us a certain Abercius, Bishop of Hieropolis, in Phrygia, who, about the middle of the century in question, left his episcopal city and visited Rome. On his way home he travelled through Syria and Mesopotamia, and was received with great honours in various places. He died shortly after his return to Hieropolis, but not before he had composed his own epitaph, conveying a most vivid impression of all he had admired during his stay in Rome. This epitaph may well have inspired the "Life" of Abercius such as it has come down to us, since all its details may be explained by the hints contained in the inscription, or else belong to the common foundation of all legends of saints. The "Life", as a matter of fact, includes a transcription of the epitaph. Tillemont was greatly struck by the ideas therein expressed, and Pitra endeavoured to prove its authenticity and its important bearing on Christian symbolism. Renan regarded both the "Life" and inscription as fanciful compositions, but in 1882 an English traveller, W. Ramsay, discovered at Kelendres, near Synnada, in Phrygia Salutaris (Asia Minor), a Christian *stele* (inscribed slab) bearing the date of the year 300 of the Phrygian era (A. D. 216). The inscription in question recalled the memory of a certain Alexander, son of Anthony. De Rossi and Duchesne at once recognized in it phrases similar to those in the epitaph of Abercius. On comparison it was found that the inscription in memory of Alexander corresponded, almost word for word, with the first and last verses of the epitaph of the Bishop of Hieropolis; all the middle part was missing. Mr. Ramsay, on a second visit to the site of Hieropolis, in 1883, discovered two new fragments covered with inscriptions, built into the masonry of the public baths. These fragments, which are now in the Vatican Christian Museum, filled out the middle part of the *stele* inscribed with the epitaph of Abercius. It now became possible, with the help of the text preserved in the "Life", to restore the original text of the epitaph with practical certainty. Certain *lacunæ*, letters effaced or cut off by breaks in the stone, have been the subject of profound discussions, resulting in a text which may henceforth be looked on as settled, and which it may be useful to give here. The capital letters at the beginning and end of the inscription represent the parts found on the inscription of Alexander, the son of Anthony, those of the middle part are the remaining fragments of the epitaph of Abercius, while the small letters give the reading according to the manuscripts of the "Life":—

ἐκΛΕΚΤΗΣ ΠΟΛεΩΣ Ο ΠΟΛΕΙ
τῆς τΟΥΤ ΕΠΟΙΗσα
ζῶν ΙΝ ΕΧΩ καιρῷ
ΣΩΜΑΤΟΣ ΕΝΘΑ ΘΕΣΙΝ
ΟΥΝΟΜ Ἀβέρκιος ὢν ὁ
ΜΑΘΗΤΗΣ ΠΟΙΜΕΝΟΣ ΑΓΝΟΥ
ὃ βόσκει προβάτων ἀγέλας
ὄρεσιν πεδίοις τε
ὀφθαλμοὺς ὃς ἔχει μεγάλους
πάντη καθορῶντας
οὗτος γὰρ μ' ἐδίδαξε
(τὰ ζωῆς) γράμματα πιστά
ΕΙΣ ΡΩΜΗΝ ὃς ἔπεμψεν
ΕΜΕΝ ΒΑΣΙΛείαν ἀθρῆσαι
ΚΑΙ ΒΑΣΙΛΙΣσαν ἰδεῖν Χρυσοσ·
ΤΟΛΟΝ ΧΡυσοπέδιλον
ΛΑΟΝ Δ ΕΙΔΟΝ ἐκεῖ λαμπρὰν
ΣΦΡΑΓΕΙΔΑΝ Εχοντα
ΚΑΙ ΣΤΡΙΗΣ ΠΕδον εἶδα
ΚΑΙ ΑΣΤΕΑ ΠΑντα Νίσιβιν
ΕΤΦΡΑΤΗΝ ΔΙΑβὰς παν-
ΤΗ Δ ΕΣΧΟΝ ΣΥΝΟμίλους
ΠΑΤΑΟΝ ΕΧΟΝ ΕΠΟ[redacted]
ΠΙΣΤΙΣ πάντη δὲ προῆγε
ΚΑΙ ΠΑΡΗΘΗΚΕ τροφὴν
ΠΑΝΤΗ ΙΧΘΥΝ Απὸ πηγῆς
ΠΑΝ ΜΕΓΕΘΗ ΚΑΘαρὸν ὃν
ΕΔΡΑΞΑΤΟ ΠΑΡΘενὸς ἁγνή
ΚΑΙ ΤΟΥΤΟΝ ΕΠΕδωκε φί-
ΛΟΙΣ ΕΣΘίειν διὰ παντός
οἶνον χρηστὸν ἔχουσα
κέρασμα διδοῦσα μετ' ἄρτου
ταῦτα παρεστὼς εἶπον
Ἀβέρκιος ὧδε γραφῆναι
ἑβδομήκοστον ἔτος καί
δεύτερον ἦγον ἀληθῶς
ταῦθ' ὁ νοῶν εὔξαιτο ὑπὲρ
Ἀβερκίου πᾶς ὁ συνῳδός
ΟΥ ΜΕΝΤΟΙ ΤΥΜΒω ΤΙΣ ΕΜΩ
ΕΤΕΡΟΝ ΤιΝΑ ΘΗΣΕΙ
ΕΙΔ ΟΥΝ ΡΩΜΑΙΩΝ ΤΑμΕΙΩ
ΘΗΣΕι ΔΙΣΧΕΙΛΙΑ ΧΡΥΣΑ
ΚΑΙ ΧΡΗΣΤΗ ΠΑΤΡΙΔι ΙΕΡΟ
ΠΟΛΕΙ ΧΕΙΛΙΑ ΧΡΥΣΑ

—"The citizen of a chosen city, this [monument] I made [while] living, that there I might have in time a resting-place of my body, [I] being by name Abercius, the disciple of a holy shepherd who feeds flocks of sheep [both] on mountains and on plains, who has great eyes that see everywhere. For this [shepherd] taught me [that the] book [of life] is worthy of belief. And to Rome he sent me to contemplate majesty, and to see a queen golden-robed and golden-sandalled; there also I saw a people bearing a shining mark. And I saw the land of Syria and all [its] cities—Nisibis [I saw] when I passed over Euphrates. But everywhere I had brethren. I had Paul. . . . Faith everywhere led me forward, and everywhere provided as my food a fish of exceeding great size, and perfect, which a holy virgin drew with her hands from a fountain—and this it [faith] ever gives to its friends to eat, it having wine of great virtue, and giving it mingled with bread. These things I, Abercius, having been a witness [of them] told to be written here. Verily I was passing through my seventy-second year. He that discerneth these things, every fellow-believer [namely], let him pray for Abercius. And no one shall put another grave over my grave; but if he do, then shall he pay to the treasury of [the] Romans two thousand pieces of gold and to my good native city of Hieropolis one thousand pieces of gold."

The interpretation of this inscription has stimulated ingenious efforts and very animated controversies. In 1894 G. Ficker, supported by O. Hirschfeld, strove to prove that Abercius was a priest of Cybele. In 1895 A. Harnack offered an explanation which was sufficiently obscure, making Abercius the representative of an ill-defined religious syncretism arbitrarily combined in such a fashion as to explain all portions of the inscription which were otherwise inexplicable. In 1896, Dieterich made Abercius a priest of Attis. These plausible theories have been refuted by several learned archæologists, especially by De Rossi, Duchesne, and Cumont. Nor is there any further need to enter into the questions raised

in one quarter or another; the following conclusions are indisputably historical. The epitaph of Abercius is generally, and with good reason, regarded as older than that of Alexander, the son of Anthony, i. e. prior to the year of Our Lord 216. The subject of it may be identified with a writer named Abercius Marcellus, author of a work against the Montanists, some fragments of which have been preserved by Eusebius. As the treatise in question was written about the year 193, the epitaph may be assigned to the last years of the second, or to the beginning of the third, century. The writer was bishop of a little town, the name of which is wrongly given in the "Life", since he belongs to Hieropolis in Phrygia Salutaris, and not to Hierapolis in Phrygia Pacatiensis. The proof of this fact given by Duchesne is all that could be wished for.

The text of the inscription itself is of the greatest possible importance in connection with the symbolism of the early Church. The poem of sixteen verses which forms the epitaph shows plainly that the language used is one not understood by all; "Let the brother who shall understand this pray for Abercius." The bishop's journey to Rome is merely mentioned, but on his way home he gives us the principal stages of his itinerary. He passed along the Syrian coast and, possibly, came to Antioch, thence to Nisibis, after having traversed the whole of Syria, while his return to Hieropolis may have been by way of Edessa. The allusion to St. Paul the Apostle, which a gap in the text renders indecipherable, may originally have told how the traveller followed on his way back to his country the stages of St. Paul's third missionary journey, namely: Issus, Tarsus, Derbe, Iconium, Antioch in Pisidia, and Apamea Cibotus, which would bring him into the heart of Phrygia.

The inscription bears witness of no slight value to the importance of the Church of Rome in the second century. A mere glance at the text allows us to note: (1) The evidence of baptism which marks the Christian people with its dazzling seal; (2) The spread of Christianity, whose members Abercius meets with everywhere; (3) The receiving of Jesus Christ, the Son of God and of Mary, in the Eucharist, (4) under the species of Bread and Wine.

The liturgical cultus of Abercius presents no point of special interest; his name appears for the first time in the Greek menologies and synaxaries of the tenth century, but is not found in the Martyrology of St. Jerome.

PITRA, in the *Spicilegium Solesmense* (Paris, 1855, III, 533; IV, 483); DUCHESNE, *Abercius, évêque d'Hiéropolis*, in the *Revue des questions historiques* (1883), XXXIV, 5-33; LECLERCQ, *in Dict. d'archéol. chrét. et de liturgie*, I, 66-87; LIGHTFOOT, *Apostolic Fathers* (London, 1889), II, i, 492-501.

H. LECLERCQ.

Abercromby, JOHN, d. 1561. During the Scottish Reformation we know that the Catholic clergy were treated with great violence, but particulars of their misfortunes are hard to find. Thomas Dempster, a diligent writer of the next century, whose accuracy, however, cannot always be trusted, in his "Historia Gentis Scotorum" (Edinburgh, 1829), 28, names Abercromby as having lost his life from such violence. He adds that he thinks the sufferer was a Benedictine, and that he had written in behalf of the Faith.

JOHN HUNGERFORD POLLEN.

Abercromby, ROBERT, sometimes known as Sanders and as Robertson, a Jesuit missionary in Scotland in the time of the persecutions, b. in 1532; d. at Braunsberg, in Prussia, 27 April, 1613. He was brought into prominence chiefly by the fact that he converted the Queen of James I of England, when that monarch was as yet James VI of Scotland. The Queen was Anne of Denmark, and her father, an ardent Lutheran, had stipulated that she should have the right to practise her own religion in Scotland, and for that purpose sent with her a chaplain named John Lering, who, however, shortly after his arrival, became a Calvinist. The Queen, who abhorred Calvinism, asked some of the Catholic nobles for advice, and it was suggested to call Father Abercromby, who, with some other Jesuits, was secretly working among the Scotch Catholics and winning many illustrious converts to the Church. Though brought up a Lutheran, Queen Anne had in her youth lived with a niece of the Emperor Charles V, and not only knew something of the Faith, but had frequently been present at Mass with her former friend. Abercromby was introduced into the palace, instructed the Queen in the Catholic religion, and received her into the Church. This was about the year 1600. As to the date there is some controversy. Andrew Lang, who merely quotes Mac Quhirrie as to the fact of the conversion, without mentioning Abercromby, puts it as occurring in 1598. Intelligence of it at last came to the ears of the King, who, instead of being angry, warned her to keep it secret, as her conversion might imperil his crown. He even went so far as to appoint Abercromby Superintendent of the Royal Falconry, in order that he might remain near the Queen. Up to the time when James succeeded to the crown of England, Father Abercromby remained at the Scottish Court, celebrating Mass in secret, and giving Holy Communion nine or ten times to his neophyte. When the King and Queen were crowned sovereigns of Great Britian, Anne gave proof of her sincerity by absolutely refusing to receive the Protestant sacrament, declaring that she preferred to forfeit her crown rather than take part in what she considered a sacrilegious profanation. Of this, Lang in his "History of Scotland" says nothing. She made several ineffectual attempts to convert the King. Abercromby remained in Scotland for some time, but as a price of 10,000 crowns was put upon his head he came to England, only to find that the King's kindly dispositions towards him had undergone a change. The alleged discovery of a Gunpowder Plot (q. v.) in 1605, and the attempts made to implicate the Jesuits in the conspiracy had excited in the mind of the King feelings of bitter hostility to the Society. He ordered a strict search to be made for Abercromby, who consequently left the country and betook himself to Braunsberg, in Eastern Prussia, where he died, in his eighty-first year.

BELLESHEIM, *Hist. of the Cath. Church in Scotland*, VIII, 346; ROSTOWSKI, *Lituanic. S.J., Hist.*, 236; ABERCROMBY'S *Narrative* in the Biblioth. Nation., Paris, *Fonds latins*, 6051, fol. 50.

T. J. CAMPBELL.

Aberdeen, BREVIARY OF. See BREVIARY.

Aberdeen, THE DIOCESE OF (Scotland).—A see was founded in 1063 at Mortlach by Bl. Beyn. The earliest mention of the old See of Aberdeen is in the charter of the foundation, by the Earl of Buchan, of the Church of Deer (c. 1152), which is witnessed by Nectan, Bishop of Aberdeen. But the first authentic record of the see is in the Bull of Adrian IV (1157), confirming to Edward, Bishop of Aberdeen, the churches of Aberdeen and St. Machar, with the town of Old Aberdeen and other lands. The granite cathedral was built between 1272 and 1277. Bishop Thomas Spence founded a Franciscan house in 1480, and King's College was founded at Old Aberdeen by Bishop Elphinstone, for eight prebendaries, chapter, sacristan, organist, and six choristers, in 1505. The see was transferred to Old Aberdeen about 1125, and continued there until 1577, having had in that time a list of twenty-nine bishops. From 1653, when the Scottish clergy were incorporated into a missionary body by the Congregation of the

Propaganda, until 1695, the Catholics of Scotland were governed by prefects-apostolic. Then followed vicars-apostolic until 4 March, 1878, when Leo XIII, in the first year of his pontificate, restored the hierarchy of Scotland by the Bull "Ex supremo Apostolatus apice", and Vicar-Apostolic John MacDonald was translated to the restored See of Aberdeen as its first bishop.

The Bull made Aberdeen one of the four suffragan sees of the Archbishopric of St. Andrews and Edinburgh, and defined as its territory "the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides), Cromarty, Sutherland, Caithness, the Orkney and Shetland Islands, and that portion of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join". In 1906, out of a population of over 800,000 there were nearly 4,000 Catholics; 48 secular priests; 24 regulars; 57 churches, chapels, and stations; 1 college; 1 industrial school for girls; 1 orphanage for boys; 1 orphanage for girls. There are also Benedictine nuns, Poor Sisters of Nazareth, Franciscan Sisters, Religious of the Sacred Heart, and Sisters of Mercy. There have been four Bishops of Aberdeen since the restoration, the present incumbent, the Rt. Rev. Æneas Chisholm, having been consecrated 24 February, 1899. There is a Benedictine Abbey at Fort Augustus, at which the restored hierarchy met in a Provincial Council, August, 1886, under the presidency of the Archbishop of St. Andrews, three hundred and twenty-six years after the downfall of the Faith in Scotland. The Provincial Council of 1 March, 1559, at Edinburgh, under Archbishop Hamilton, was the last council before this, and that had adjourned after appointing Septuagesima Sunday of 1560, for the next meeting of the synod. Fort Augustus was raised to the rank of an abbey, immediately subject to the Holy See, by a brief of Leo XIII, 12 December, 1882. The munificence of Lord Lovat and other liberal benefactors called it into being.

The Catholic Directory (London, 1906); BELLESHEIM, *History of the Catholic Church in Scotland* (London, 1887, tr. HUNTER-BLAIR), I, 239, 425, *passim*.

JOHN J. A' BECKET.

Aberdeen, THE UNIVERSITY OF.—The founder of this, one of the three universities established in Scotland in Catholic times, was William Elphinstone, who was Bishop of Aberdeen from 1483 to 1514. Early in his episcopate a petition had been sent to Rome in the name of King James IV, but probably framed by Elphinstone himself, representing the ignorance which prevailed in the greater part of his diocese, and in the northern districts of the kingdom generally. The Papal Bull for the erection of Aberdeen University was issued 24 February, 1494 (1495, according to our modern way of reckoning). Bishop Elphinstone had been a professor at Paris and at Orleans for nine years, and it was on the University of Paris, both as to form and organization, and also in its wide scope for general mental training, that the new establishment was modelled by its founder. In 1497 Elphinstone procured a royal charter assigning to academic purposes certain ecclesiastical revenues and conceding to the new university all the privileges enjoyed by the universities of Paris, St. Andrews, and Glasgow. Hector Boece, professor of philosophy at Paris, was appointed first principal of the university, which was established in what is now known as Old Aberdeen, near the ancient Cathedral of St. Machar. In 1593, George Keith, fifth Earl Marshal of Scotland, founded a second university (hence called Marischal College) in the new town of Aberdeen, and granted to it the buildings of the dispossessed Black (Dominican), Grey (Franciscan), and White (Carmelite) Friars as endowment. The two universities were united for a time (from 1640 until after the Restoration), and many schemes for their permanent reunion were promulgated in the eighteenth century; but it was not until 1859 that their fusion was finally effected, after much local opposition. New professorships and lectureships have been recently founded, and at Marischal College, now the seat of the faculties of science, law, and medicine, a scheme of building extension on a great scale is at present (1905) being carried out. The number of students is about 700, and the number of professors 24.

RASHDALL, *History of Universities*, (1895) II, 309; INNES, *Sketches of Early Scotch History* (Edinburgh, 1871), 254.

D. O. HUNTER-BLAIR.

Aberle, MORITZ VON, Catholic theologian, b. at Rottum, near Biberach, in Swabia, 25 April, 1819; d. at Tübingen, 3 November, 1875. He became professor in the Obergymnasium, at Ehingen, in 1845; director of the Wilhelmstift, in 1848; professor of moral theology and New-Testament exegesis in the university at Tübingen, in 1850, a position he retained till the day of his death. He had a considerable number of pupils in both branches, but he was especially devoted to Scriptural studies. He emphasized the activity of the human bearers of revelation, without changing it into a purely natural process. The results of his investigations he published in a series of articles contributed to the "Tübingen theol. Quartalschrift", 1851–72, and to the "Bonner theol. Lit.-Blatt". The main thoughts of these articles were collected and published under the title, "Introduction to the New Testament", by Dr. Paul Schanz (Freiburg, 1877). Aberle's view that the Gospels and the Book of Acts are apologetic writings, meeting certain needs of the Apostolic times, cannot be sustained. He took also an active part in the struggle for ecclesiastical liberty in Würtemberg, and his strong newspaper articles forced the State to arrange Church matters on a tolerable basis.

HIMPEL, *Theologische Quartalschrift*, 1876, 177–228; WERNER, *Geschichte der neuzeitl. christlich-kirchl. Apologetik* (Schaffhausen, 1867).

A. J. MAAS.

Abgar, THE LEGEND OF.—The historian Eusebius records (H. E., I, xii) a tradition, which he himself firmly believes, concerning a correspondence that took place between Our Lord and the local potentate at Edessa. Three documents relate to this correspondence: (1) the letter of Abgar to Our Lord; (2) Our Lord's answer; (3) a picture of Our Lord, painted from life. This legend enjoyed great popularity, both in the East and in the West, during the Middle Ages: Our Lord's letter was copied on parchment, marble, and metal, and used as a talisman or an amulet. In the age of Eusebius the original letters, written in Syriac, were thought to be kept in the archives of Edessa. At the present day we possess not only a Syriac text, but an Armenian translation as well, two independent Greek versions, shorter than the Syriac, and several inscriptions on stone, all of which are discussed in two articles in the "Dictionnaire d'archéologie chrétienne et de liturgie," cols. 88 sq. and 1807 sq. The only two works to be consulted in regard to this literary problem are the "Ecclesiastical History" of Eusebius, and the "Teaching of Addaï," which professes to belong to the Apostolic age. The legend, according to these two works, runs as follows: A king of Edessa, afflicted with an incurable sickness, has heard the fame of the power and miracles of Jesus and writes to Him, praying Him to come and heal him. Jesus declines, but promises to send a messenger, endowed with His power, namely Thaddæus (or Addaï), one of the seventy-two Disciples. The letters of Our Lord and of the King of Edessa vary in the version given in Eusebius and

in that of the "Teaching of Addaï." That which follows is taken from the "Teaching of Addaï," as being less accessible than the History of Eusebius:--

"Abgar Ouchama to Jesus, the Good Physician Who has appeared in the country of Jerusalem, greeting:

"I have heard of Thee, and of Thy healings; namely that Thou dost not use medicines or roots, but by Thy word openest (the eyes) of the blind, makest the lame to walk, cleansest the lepers, makest the deaf to hear; how by Thy word (also) Thou healest (sick) spirits and those who are tormented with lunatic demons, and how, again, Thou raisest the dead to life. And, learning the wonders that Thou doest, it was borne in upon me that (of two things, one): either Thou art God, who hast come down from heaven, or else Thou art the Son of God, who bringest all these things to pass. Wherefore I write to Thee, and pray that Thou wilt come to me, who adore Thee, and heal all the ill that I suffer, according to the faith I have in Thee. I also learn that the Jews murmur against Thee, and persecute Thee, that they seek to crucify Thee, and to destroy Thee. I possess but one small city, but it is beautiful, and large enough for us two to live in peace."

When Jesus had received the letter, in the house of the high priest of the Jews, He said to Hannan, the secretary, "Go thou, and say to thy master, who hath sent thee to Me: 'Happy art thou who hast believed in Me, not having seen Me, for it is written of Me that those who shall see Me shall not believe in Me, and that those who shall not see Me shall believe in Me. As to that which thou hast written, that I should come to thee, (behold) all that for which I was sent here below is finished, and I ascend again to My Father who sent Me, and when I shall have ascended to Him I will send thee one of My disciples, who shall heal all thy sufferings, and shall give (thee) health again, and shall convert all who are with thee unto life eternal. And thy city shall be blessed forever, and the enemy shall never overcome it.'" According to Eusebius, it was not Hannan who wrote the answer, but Our Lord Himself.

A curious legendary growth has sprung up from this imaginary occurrence. The nature of Abgar's sickness has been gravely discussed, to the credit of various writers' imaginations, some holding that it was gout, others leprosy; the former saying that it had lasted seven years, the latter discovering that the sufferer had contracted his disease during a stay in Persia. Other chroniclers, again, maintain that the letter was written on parchment, though some favour papyrus. The crucial passage in Our Lord's letter, however, is that which promises the city of Edessa victory over all enemies. It gave the little town a popularity which vanished on the day that it fell into the hands of conquerors. It was a rude shock to those who believed the legend; they were more ready to attribute the fall of the city to God's anger against the inhabitants than to admit the failure of a safeguard which was no less trusted to at that time than in the past.

The fact related in the correspondence has long since ceased to be of any historical value. The text is borrowed in two places from that of the Gospel, which of itself is sufficient to disprove the authenticity of the letter. Moreover, the quotations are made not from the Gospels proper, but from the famous concordance of Tatian, compiled in the second century, and known as the "Diatessaron", thus fixing the date of the legend as approximately the middle of the third century. In addition, however, to the importance which it attained in the apocryphal cycle, the correspondence of King Abgar also gained a place in liturgy. The decree, "De libris non recipiendis", of the pseudo-Gelasius, places the letter among the apocrypha, which may, possibly, be an allusion to its having been interpolated among the officially sanctioned lessons of the liturgy. The Syrian liturgies commemorate the correspondence of Abgar during Lent. The Celtic liturgy appears to have attached importance to the legend; the "Liber Hymnorum", a manuscript preserved at Trinity College, Dublin (E. 4, 2), gives two collects on the lines of the letter to Abgar. Nor is it by any means impossible that this letter, followed by various prayers, may have formed a minor liturgical office in certain churches.

The account given by Addaï contains a detail which may here be briefly referred to. Hannan, who wrote at Our Lord's dictation, was archivist at Edessa and painter to King Abgar. He had been charged to paint a portrait of Our Lord, a task which he carried out, bringing back with him to Edessa a picture which became an object of general veneration, but which, after a while, was said to have been painted by Our Lord Himself. Like the letter, the portrait was destined to be the nucleus of a legendary growth; the "Holy Face of Edessa" was chiefly famous in the Byzantine world. A bare indication, however, of this fact must suffice here, since the legend of the Edessa portrait forms part of the extremely difficult and obscure subject of the iconography of Christ, and of the pictures of miraculous origin called *acheiropoietæ* ("made without hands").

TIXERONT, *Les origines de l'Eglise d'Edesse et la légende d'Abgar* (Paris, 1888); LECLERCQ, in *Dict. d'archéol. chrét. et de liturgie*, 5, v.; Dict. Christ. Biog., I, 5-7.

H. LECLERCQ.

Abiathar (Hebr. *'ebhyāthār*, Father of plenty, or, the great one is father), descendant of Achimelech, Achitob, Phinees, Heli, Ithamar, Aaron, a high priest who escaped from the slaughter at Nob, went to David in his banishment (I K., xxii, 20-23; xxiii, 6) and assisted him with his advice (I K., xxiii, 9-14; xxx, 7). Together with the high priest Sadoc, he assisted at the transportation of the ark to Jerusalem (I Par., xv, 11, 12), and tried to follow David in his flight (II K., xv, 24), but instead aided him by counsel (II K., xv, 29-36; xvii, 15 sq.; xix, 11; I Par., xxvii, 34). He favoured Adonias (III K., i, 7, 19, 25, 42), and was banished by Solomon to Anathoth (III K., ii, 22-27), thus completing the ruin of the house of Ithamar (I K., ii, 30-36; iii, 10-14). As to II K., viii, 17, see Commentaries.

HAGEN, *Lexicon Biblicum* (Paris, 1905); RENARD in VIG., *Dict. de la Bible* (Paris, 1895); WHITE in HAST., *Dict. of the Bible* (New York, 1903).

A. J. MAAS.

Abila, a titular see of Phœnicia, in the region of Mt. Libanus, now Suk Wady Barada, near Damascus, and the capital and stronghold of Abilina (Luke, iii, 1).

Abingdon, THE ABBEY OF, in the County of Berkshire, England, was founded A. D. 675, by Cyssa, Viceroy of Kinwine, King of the West Saxons, or by his nephew Heane, in honour of the Virgin Mary, for twelve Benedictine monks. Endowed by successive West Saxon kings, it grew in importance and wealth until its destruction by the Danes in the reign of King Alfred, and the sequestration of its estates by Alfred because the monks had not made him a sufficient requital for vanquishing their enemies. There is a collection of 136 charters granted to this Abbey by various Saxon Kings (Cottonian MSS. *apud* Dugdale). Among its abbots were St. Ethelwold, afterwards Bishop of Winchester (954), and Richard de Hendred, for whose appointment the King's consent was obtained in 1262. It is recorded of him that he wore both mitre and pontificals on the Feast of

Holy Trinity in 1268. Hence Willis supposes that he was the first abbot to possess the privilege. He was present at the Council of Lyons in 1272. The last Abbot of Abingdon was Thomas Pentecost (*alias* Rowland), who was among the first to acknowledge the Royal Supremacy. With the rest of his community he signed the surrender of his monastery in 1538, receiving the manor of Cumnor for life or until he had preferment to the extent of £223 per annum. The revenues of the Abbey (26 Hen. VIII) were valued at £1876, 10 s, 9 d.

Chronicon Monasterii de Abingdon (ed. Stevenson); DUGDALE, *Monasticon Anglicanum;* LYSONS, *Magna Brittania* (Berkshire); COOPER-KING, *History of Berkshire*, s. v.

FRANCIS AVELING.

Abington (or HABINGTON), THOMAS, an English antiquarian, b. 1560; d. 1647. His father, who was treasurer to Queen Elizabeth, had him educated at Oxford, Reims, and Paris. For six years he was imprisoned in the Tower, being accused, with his brother Edward, of having taken part in the plot of Babington to effect the escape of Mary Queen of Scots. On his release he retired to Hinlip Castle in Lancaster, where he gave asylum to the Jesuit Fathers, Henry Garnett and Oldcorne, accused of complicity in the Gunpowder Plot. For this he was condemned to death, but through the intervention of his son-in-law, Lord Monteagle, the sentence was commuted to exile. His "History of Edward IV" was published after his death and also an English translation of "Gildas" (London, 1638). He also left in manuscript a "History of the Cathedral of Worcester" and "Researches into the Antiquities of Worcester".

GILLOW, *Bibl. Dict. English Catholics*, s. v.

THOMAS WALSH.

Abipones, MISSIONS AMONG THE.—This Indian tribe, linguistically of Guaycuru stock, formerly roaming on the east side of the Paraná river, was finally concentrated between the Rio Bermejo on the north, the Rio Salado on the south, and the Paraná on the east, on the soil of the present Argentine Republic. Their customs appear to have been the same as those of South-American tribes in general: clanship, an elaborate animism, or fetishism, complete sway of the medicine-men over private and tribal matters; chiefs eligible, or imposed through the impression created by casual achievements combined with wiles of the Shamans. Their weapons were lances, bows, and arrows, though the lance was preferred. They had most of the customs of the Guaycurus, including the couvade. In 1641 the Abipones had already obtained the horse from the Spanish settlers. At that time they were, according to tradition, still north of the Rio Bermejo, whence it is likely they were driven south by the Tobas, a warlike tribe of their own linguistic stock. Their horses, thriving on the grassy plains, soon made the Abipones very dangerous to Spanish colonization by means of raids on the settlements, by which they increased their own stock of horses and cattle. In the first half of the eighteenth century, the Jesuits undertook the task of taming these unruly centaurs of the "Gran Chaco". With great difficulty Fathers Casado, Sanchez, and especially Father Martin Dobrizhoffer, who was for eighteen years a missionary in Paraguay, succeeded in forming several settlements of Christianized Abipones near the Paraná. These colonies were maintained in spite of the turbulent spirit of the neophytes, which caused incessant trouble with Spanish settlers and, above all, in spite of the murderous onslaughts made by the Tobas and Moobobis, strong and warlike tribes, upon the missions, when these showed signs of material prosperity. The expulsion of the Jesuits from Paraguay in 1768 and 1769 was the deathknell for the Abipones. The Tobas and Moobobis destroyed them in the course of less than half a century. It is to the work of Father Martin Dobrizhoffer, S.J., that we owe most of our knowledge of the Abipones.

DOBRIZHOFFER, *Historia de Abiponibus, equestri, bellicosâque Paraquariæ natione*, etc. (Vienna, 1784; German version, 1784; English tr. 1822). References to the language are found in HERVAS, *Origine, Formazione, Mecanismo, ed Armonia degli Idiomi* (Cesena, 1785); ID., *Vocabulario poliglotto* (1787); *Saggio pratico delle Lingue*, etc. (1787); ADRIAN BALBI, *Atlas ethnographique du globe* (Paris, 1826); ALCIDE D'ORBIGNY, *L'Homme américain* (Paris, 1839); BRINTON, *The American Race.*

AD. F. BANDELIER.

Abisai, *'ăbhîshay, 'ăbhshay;* Sept. 'Αβεσσά, 'Αβισαί, son of David's sister Sarvia, and brother of Joab, a most valiant warrior (II K., xxiii, 18, 19; I Par., xi, 20, 21), and a faithful friend of David in his struggles against Saul (I K., xxvi, 6–9; II K., ii, 24; iii, 30), against the Ammonites, Syrians, and Edomites (II K., viii, 13; x, 9–14; I Par., xviii, 12; xix, 11–15), against Absalom (II K., xvi, 9, 10; xix, 21, 22; xviii, 2), Seba (II K., xx, 6), and the Philistines (II K., xxi, 15–17).

HAGEN, *Lexicon Biblicum* (Paris, 1905); PALIS in VIG., *Dict. de la Bible* (Paris, 1895); WHITE in HAST., *Dict. of the Bible* (New York, 1903).

A. J. MAAS.

Abjuration, a denial, disavowal, or renunciation under oath. In common ecclesiastical language this term is restricted to the renunciation of heresy made by the penitent heretic on the occasion of his reconciliation with the Church. The Church has always demanded such renunciation, accompanied by appropriate penance. In some cases the abjuration was the only ceremony required; in others abjuration was followed by the imposition of hands, or by unction, or both by the laying on of hands and by unction. St. Gregory the Great (A. D. 590–604) in a letter (Epistolæ, lib. XI, Ep. lxvii, P. L., Tom. LXXVII, Col. 1204–08; Decret. Gratiani, Pars III, Dist. iv, c. xliv) to Quiricus and the Bishops of Iberia, concerning the reconciliation of Nestorians, sets forth the practice of the ancient Church in this matter. According to this testimony of St. Gregory, in cases where the heretical baptism was invalid, as with the Paulinists, Montanists, or Cataphrygians (Conc. Nicæn., can. xix, P. L., II, 666; Decret. Gratiani, Pars II, Causa I, Q. i, c. xlii), Eunomians (Anomœans), and others, the rule was that the penitent should be baptized (*cum ad sanctam Ecclesiam veniunt, baptizantur*); but where the heretical baptism was considered valid, converts were admitted into the Church either by anointing with chrism, or by the imposition of hands, or by a profession of faith (*aut unctione chrismatis, aut impositione manus, aut professione fidei ad sinum matris Ecclesiæ revocantur*).

Applying this rule, St. Gregory declares that Arians were received into the Church in the West by the imposition of hands, in the East by unction (*Arianos per impositionem manus Occidens, per unctionem vero sancti chrismatis . . . Oriens, reformat*), while the Monophysites, who separated from the Church in the fifth and sixth centuries, were treated with less severity, being admitted, with some others, upon a mere profession of the orthodox faith [*solâ verâ confessione recipit* (*Ecclesia*)]. St. Gregory's statement applies to the Roman Church and to Italy (Siricius, Epist., i, c. i; Epist., iv, c. viii; Innoc. I, Epist. ii, c. viii; Epist. xxii, c. iv), but not to the whole Western Church, since in Gaul and Spain the rite of unction was also in use [Second Coun. of Arles, can. xvii; Coun. of Orange (A. D. 529), can. ii; Coun. of Epaon, can. xvi; Greg. of Tours, Historia, lib. II, c. xxxi; lib. IV, cc. xxvii, xxviii; lib. V, c. xxxix; lib. IX, c. xv].

As to the Eastern Church, St. Gregory's phrase entirely agrees with the rule laid down in the seventh canon of Constantinople, which, though not emanating from the Œcumenical Council of 381, bears wit-

ness nevertheless to the practice of the Church of Constantinople in the fifth century [Duchesne, Christian Worship (London, 1904), 339, 340]. This canon, which was inserted in the Trullan or Quinisext Synod (canon xcv), and thus found a place in Byzantine canon law, distinguishes between sects whose baptism, but not confirmation, was accepted and those whose baptism and confirmation were rejected. With the Arians, consequently, are classed the Macedonians, Novatians (Conc. Nicæn., I, can. ix; Nicæn., II, can. ii), Sabellians, Apollinarists, and others, who were to be received by the anointing with chrism on the forehead, eyes, nostrils, mouth, and ears. Some identify this ceremony of the laying on of hands with the rite of confirmation, and not merely an imposition of hands unto penance. A similar discussion prevails in regard to the anointing with chrism.

I. *Imposition of Hands.*—The imposition of hands, as a sign that due penance had been done, and in token of reconciliation (Pope Vigilius, P. L., CXXX, 1076), was prescribed first for those who had been baptized in the Church and who had later fallen into heresy. St. Cyprian in a letter to Quintus (epist. lxxi, in P. L., IV, 408–411) is witness of this practice, as is also St. Augustine (De baptismo contra Donatistas, lib. III, c. xi, in P. L., XLIII, 208). This rite was prescribed, secondly, for those who had been baptized in heresy. Regarding Pope Eusebius (A. D. 309 or 310) we read in the Liber Pontificalis (edit. Duchesne, I, 167): "Hic hereticos invenit in Urbe Româ, quos ad manum impositionis [*sic*] reconciliavit." The same work (I, 216) declares of Pope Siricius (A. D. 384–399): "Hic constituit hereticum sub manum impositionis reconciliari, præsente cunctâ ecclesiâ." [This latter was doubtless copied from the first chapter of the decretals of Pope Siricius, writing to Himerius, Bishop of Tarragona in Spain (P. L., XIII, 1133, 1134; Duchesne, Liber Pontif., I, 132, 133).] Pope St. Stephen declares this rite to be sufficient (see St. Cyprian, Epist. lxxiv, in P. L., IV, 412, 413; Eusebius, Hist. Eccl., VII, iii, in P. G., XX, 641). The first Council of Arles (A. D. 314), can. viii [Labbe, Concilia (Paris, 1671), I, 1428; P. L., CXXX, 376] inculcates the same law. (See also St. Leo, Epist. clix, c. vii; Epist. clxvi, c. ii; Epist. clxvii, Inquis. 18; P. L., LIV.)

II. *Unction.*—The unction alone or together with the imposition of hands was also in vogue. The Council of Laodicea (A. D. 373) in canon vii (Labbe, Concilia, I, 1497) confirms this usage in the abjuration of Novatians, Photinians, and Quartodecimans. The second Council of Arles (A. D. 451) in canon xvii (Labbe, IV, 1013) extends the discipline to adherents of Bonosius, adversaries of the virginity of the Blessed Virgin Mary (*Bonosianos . . . cum chrismate et manus impositione in Ecclesiâ recipi sufficit*). The Council of Epaon (A. D. 517), canon xvi (Labbe, IV, 1578), allows the same rite (*Presbyteros . . . , si conversionem subitam petant, chrismate subvenire permittimus*).

III. *Profession of Faith.*—Especially after the birth of Nestorianism and Eutychianism, to abjuration of heresy was added a solemn profession of faith. It was thus the bishops who, in the Second Council of Ephesus, had espoused the cause of Eutyches and Dioscurus were reconciled to the Church. St. Cyril of Alexandria (Epist. xlviii, ad Donat. Epis. Nicopol., P. G., LXXII, 252) received a like profession from Paul of Emesa, who was thought to be affected with Nestorianism. St. Leo (Epist. i, Ad Episc. Aquilens. c. ii, in P. L., LIV, 594) required the same from the votaries of Pelagianism, as did also a council, held at Aachen in 799, from Felix, Bishop of Urgel [Alzog, Universal Church Hist. (tr. Cincinnati, 1899), II, 181].

It is to be noted that as clerics, unless degraded or reduced to the lay state, were not submitted to the humiliation of public penance, so, consequently, their admission into the Church involved no imposition of hands or other ceremony except a profession of faith (Fratres Ballerini, in Epist. S. Leon., n. 1594, P. L., LIV, 1492). In all cases there was demanded the presentation of a *libellus*, or form of abjuration, in which the convert renounced and anathematized his former tenets. After declaring his abjuration to be free from compulsion, fear, or other unworthy motive, he proceeded to anathematize all heresies in general and in particular that sect to which he had belonged, together with its heresiarchs, past, present, and future. He then enumerated the tenets accepted by said sect, and, having repudiated them singly and generally, he ended with a profession of his belief in the true Faith. Sometimes there was added, under pain of punishment, a promise to remain in the Church. Accidental differences only are found in the ancient formulas of abjuration extant. Later, in the countries especially where the Inquisition was established, three sorts of abjuration were practised: (1) Abjuration *de formali* (of formal heresy), made by a notorious heretic or apostate; (2) *de vehementi* (of strong suspicion of heresy), made by a Catholic strongly suspected of heresy; (3) *de levi* (of slight suspicion of heresy), made by a Catholic slightly suspected of heresy. The abjuration demanded of converts in the present discipline of the Church is essentially the same as the above. A convert to the Church who has never been baptized is not obliged to abjure heresy. A convert, whose baptism is considered valid, or who, at most, on his reception into the Church is rebaptized conditionally, is required to make a profession of faith, which contains an abjuration of heresy. A salutary penance also is imposed (S. Cong. S. Off., Nov., 1875.—See Appendix Conc. Plen. Balt., II, 277, 278; American edit. Roman Ritual, 1, 2, 3). No abjuration is required from converts under the age of fourteen (S. Cong. S. Off., Mar. 8, 1882, in Collectanea S. Cong. de Propag. Fid., n. 1680, ed. 1903).

ERMONI, in *Dictionnaire d'archéologie chrétienne et de liturgie* (Paris, 1903); DESHAYES, in *Dict. de théol. cath.* (Paris, 1899), I, 75; MAUREL, *Guide pratique de la liturgie romaine* (Paris, 1878), Par. I, §§ 2, 104, art. 6; BENEDICT XIV, *de Synodo Diœcesana*, V, ix, n. 10, lib. IX, c. iv, n. 3; *Gelasian Sacramentary*, I, 85, 86; BUTLER, in *Dict. of Christ. Antiq.* (London, 1893); MARTÈNE AND DURAND, *De Antiquis Ecclesiæ Ritibus*, II, lib. CXI, c. vi; FERRARIS, *Prompta Bibliotheca*, I, 32 sqq.

ANDREW B. MEEHAN.

Ablegate. See LEGATE.

Ablution. See BAPTISM; MASS; WASHING.

Abner, a son of Ner, a cousin of Saul, and commander-in-chief of Saul's army (I K. xiv, 50; xvii, 55; xxvi, 5, 7, 14). After Saul with three of his sons had fallen at Mount Gelboe, Abner made Isboseth, the fourth son of Saul, king over the whole land of Israel excepting Judea, which adhered to David. For seven years and a half Abner fought for the throne of Isboseth. After his defeat near Gabaon, he was hotly pursued by Asael, brother of Joab, who was David's commander-in-chief, and in self-defence he reluctantly slew his enemy (II K. ii, 12 sq.). This embittered the hostility between the two factions, since Joab considered himself the avenger of his brother Asael. Abner now married Respha, a concubine of Saul, and thus incurred the suspicion of aspiring to the throne. Isboseth remonstrated with the warrior, and the latter became so angry that he made advances to David. David demanded that Abner should first restore to him his wife Michol, daughter of Saul, who had been given to Phaltiel. Abner complied with this condition, and came to a full understanding with David. After his departure Joab, David's commander-in-chief, sent for him, and killed him at the city gate. David bewailed Abner, made Joab walk in mourning

garb before Abner's bier, and on his death-bed enjoined on Solomon to avenge Abner's murder.

PALIS in VIG., *Dict. de la Bible*, s. v.

A. J. MAAS.

Abomination of Desolation, THE.—The importance of this Scriptural expression is chiefly derived from the fact that in St. Matthew, xxiv, 15, and St. Mark, xiii, 14, the appearance of "the abomination of desolation" standing "in the Holy Place" (Matt.), or where "it ought not" (Mark), is given by Our Lord to His disciples as the signal for their flight from Judea, at the time of the approaching ruin of Jerusalem (Luke, xxi, 20). The expression itself is confessedly obscure. To determine its meaning, interpreters have naturally betaken themselves to the original Hebrew of the book of Daniel; for our first Evangelist distinctly says that "the abomination of desolation" he has in view "was spoken of by Daniel the prophet"; and further, the expression he makes use of, in common with St. Mark, is simply the Greek phrase whereby the Septuagint translators rendered literally the Hebrew words *shiqqûç shômēm* found in Daniel, xii, 11; ix, 27; xi, 31. Unfortunately, despite all their efforts to explain these Hebrew terms, Biblical scholars are still at variance anent their precise meaning. While most commentators regard the first "*shiqqûç*", usually rendered by "abomination", as designating anything (statue, altar, etc.) that pertains to idolatrous worship, others take it to be a contemptuous designation of a heathen god or idol. Again, while most commentators render the second "*shômēm*" by the abstract word "desolation", others treat it as a concrete form referring to a person, "a ravager", or even as a participial noun meaning "that maketh desolate". The most recent interpretation which has been suggested of those Hebrew words is to the following effect: The phrase *shiqqûç shômēm* stands for the original expression *bá' ál shámáyîm* (Baal of heaven), a title found in Phœnician and Aramaic inscriptions, and the Semitic equivalent of the Greek Ζεύς, Jupiter, but modified in Daniel through Jewish aversion for the name of a Pagan deity. While thus disagreeing as to the precise sense of the Hebrew phrase usually rendered by "the abomination of desolation", Christian scholars are practically at one with regard to its general meaning. They commonly admit, and indeed rightly, that the Hebrew expression must needs be understood of some idolatrous emblem, the setting up of which would entail the ultimate desolation of the Temple of Jerusalem (I Mach., i, 57; iv, 38). And with this general meaning in view, they proceed to determine the historical event between Our Lord's prediction and the ruin of the Temple (A. D. 70), which should be regarded as "the abomination of desolation" spoken of in St. Matthew, xxiv, 15, and St. Mark, xiii, 14. But here they are again divided. Many scholars have thought, and still think, that the introduction of the Roman standards into the Holy Land, and more particularly into the Holy City, shortly before the destruction of the Temple, is the event foretold by Our Lord to His disciples as the signal for their flight from Judea. It is true that the standards were worshipped by the Roman soldiers and abhorred by the Jews as the emblem of Roman idolatry. Yet they can hardly be considered as "the abomination of desolation" referred to in St. Matthew, xxiv, 15. The Evangelist says that this "abomination" is to stand in the "holy place", whereby is naturally meant the Temple (see also Daniel. ix, 27, where the Vulgate reads: "there shall be in the Temple the abomination of the desolation"), and the Roman standards were actually introduced into the Temple only after it had been entered by Titus, that is, too late to serve as a warning for the Christians of Judea. Other scholars are of the mind that the desecration of the Temple by the Zealots who seized it and made it their stronghold shortly before Jerusalem was invested by Titus, is the event foretold by Our Lord. But this view is commonly rejected for the simple reason that "the abomination of desolation" spoken of by Daniel and referred to in St. Matthew's Gospel, was certainly something connected with idolatrous worship. Others, finally, interpret Our Lord's warning to His disciples in the light of the history of Caligula's attempt to have his own statue set up and worshipped in the Temple of Jerusalem. The following are the principal facts of that history. About A. D. 40, Caius Caligula issued a peremptory decree ordering the erection and worship of his statue in the Temple of God. He also appointed Petronius to the government of Syria, bidding him carry out that decree even at the cost of a war against the rebellious Jews. Whereupon the Jews in tens of thousands protested to the governor that they were willing to be slaughtered rather than to be condemned to witness that idolatrous profanation of their holy Temple. Soon afterwards Petronius asked Caligula to revoke his order, and Agrippa I, who then lived at Rome, prevailed upon the Emperor not to enforce his decree. It seems, however, that Caligula soon repented of the concession, and that but for his untimely death (A. D. 41) he would have had his statue set up in Jerusalem (E. Schürer, History of the Jewish People in the Time of Christ, 1 Div., II, 99–105; tr.). In view of these facts it is affirmed by many scholars that the early Christians could easily regard the forthcoming erection of Caligula's statue in the Temple as the act of idolatrous Abomination which, according to the prophet Daniel, ix, 27, portended the ruin of the House of God, and therefore see in it the actual sign given by Christ for their flight from Judea. This last interpretation of the phrase "the abomination of desolation" is not without its own difficulties. Yet it seems preferable to the others that have been set forth by commentators at large

DRIVER, in HASTINGS, *Dict. of the Bible;* VIGOUROUX, in *Dict. de la Bible;* Commentaries of MALDONATUS, KNABENBAUER, FILLION, MAAS, etc., on *St. Matthew*, and of CALMET, KNABENBAUER, BEVAN, etc., on Daniel.

FRANCIS E. GIGOT.

Abortion (from the Latin word *aboriri*, "to perish") may be briefly defined as "the loss of a fœtal life." In it the fœtus dies while yet within the generative organs of the mother, or it is ejected or extracted from them before it is viable; that is, before it is sufficiently developed to continue its life by itself. The term abortion is also applied, though less properly, to cases in which the child is become viable, but does not survive parturition. In this article we shall take the word in its widest meaning, and treat of abortion as occurring at any time between conception and safe delivery. The word miscarriage is taken in the same wide sense. Yet medical writers often use these words in special meanings, restricting abortion to the time when the embryo has not yet assumed specific features, that is, in the human embryo, before the third month of gestation; miscarriage occurs later, but before viability; while the birth of a viable child before the completed term of nine months is styled premature birth. Viability may exist in the seventh month of gestation, but it cannot safely be presumed before the eighth month. If the child survives its premature birth, there is no abortion; for this word always denotes the loss of fœtal life. It was long debated among the learned at what period of gestation the human embryo begins to be animated by the rational, spiritual soul, which elevates man above all other species of the animal creation, and survives the body to live forever. The keenest mind among the ancient philosophers, Aristotle, had conjectured that the future child was endowed at conception with a principle of only vegetative life,

which was exchanged after a few days for an animal soul, and was not succeeded by a rational soul till later; his followers said, on the fortieth day for a male, and the eightieth for a female, child. The authority of his great name and the want of definite knowledge to the contrary caused this theory to be generally accepted up to recent times. Yet, as early as the fourth century of the Christian era, St. Gregory of Nyssa had advocated the view which modern science has confirmed almost to a certainty, namely, that the same life principle quickens the organism from the first moment of its individual existence until its death (Eschbach, Disp. Phys., Disp., iii). Now it is at the very time of conception, or fecundation, that the embryo begins to live a distinct, individual life. For life does not result from an organism when it has been built up, but the vital principle builds up the organism of its own body. In virtue of the one eternal act of the Will of the Creator, Who is of course ever present at every portion of His creation, the soul of every new human being begins to exist when the cell which generation has provided is ready to receive it as its principle of life. In the normal course of nature the living embryo carries on its work of self-evolution within the maternal womb, deriving its nourishment from the placenta through the vital cord, till, on reaching maturity, it is by the contraction of the uterus issued to lead its separate life. Abortion is a fatal termination of this process. It may result from various causes, which may be classed under two heads, accidental and intentional.

Accidental causes may be of many different kinds. Sometimes the embryo, instead of developing in the uterus, remains in one of the ovaries, or gets lodged in one of the Fallopian tubes, or is precipitated into the abdomen, resulting, in any of these cases, in an ectopic, or extra-uterine gestation. This almost invariably brings on the death of the fœtus, and is besides often fraught with serious danger to the mother. Even if an ectopic child should live to maturity, it cannot be born by the natural channel; but, once it has become viable, it may be saved by a surgical operation. Most commonly the embryo develops in the uterus; but there, too, it is exposed to a great variety of dangers, especially during the first months of its existence. There may be remote predispositions in the mother to contract diseases fatal to her offspring. Heredity, malformation, syphilis, advanced age, excessive weakness, effects of former sicknesses, etc. may be causes of danger; even the climate may exercise an unfavourable influence. More immediate causes of abortion may be found in cruel treatment of the mother by her husband, or in starvation, or any kind of hardship. Her own indiscretion is often to blame; as when she undertakes excessive labours, lifts heavy weights, jumps or dances, uses intoxicating drinks too freely, or indulges in violent fits of anger, or of any other passion; also when she rides in wagons over rough roads, or travels by railroads which are rudely built or unskilfully managed, or works vigorously treading the pedals of a sewing machine. Intense griefs or sudden joy, anything in fact that causes a severe shock to the bodily frame or the nervous system of the mother, may be fatal to the child in her womb. On the part of the father, syphilis, alcoholism, old age, and physical weakness may act unfavourably on the offspring at any time of its existence. The frequency of accidental abortions is no doubt very great; it must differ considerably according to the hardiness or weakness of various races of men, and many other circumstances, so that the proportion between successful and unsuccessful conceptions is beyond the calculation of the learned.

Intentional abortions are distinguished by medical writers into two classes. When they are brought about for social reasons, physicians style them criminal; and they rightly condemn them under any circumstances whatsoever. They express utter contempt for the doctors and midwives concerned in them. They usually strive to prevent such crimes by all the means in their power. "Often, very often," says Dr. Hodge, of the University of Pennsylvania, "must all the eloquence and all the authority of the practitioner be employed; often he must, as it were, grasp the conscience of his weak and erring patient, and let her know, in language not to be misunderstood, that she is responsible to the Creator for the life of the being within her" (Wharton and Stille's Med. Jurispr., Vol. on Abortion, 11). The name of obstetrical abortion is given by physicians to such as is performed to save the life of the mother. Whether this practice is ever morally lawful we shall consider below. Of late years the leaders of the medical profession have employed commendable industry in lessening the frequency of its performance. Aside from moral considerations, they count it a gross blunder against the science of obstetrics to sacrifice the life of the child unless it be the only means to save the mother's life. Their efforts have met with gratifying success. The most enlightened among them never perform or permit abortion in any case whatever. At the sixty-first Annual Meeting of the British Medical Association (1893), which counts about fifteen thousand practitioners, Dr. James Murphy said in his presidential address before the section of Obstetric Medicine and Gynecology: "It is not for me to decide whether the modern Cæsarean section, Porro's operation, symphysiotomy, ischiopubotomy, or other operation is the safest or most suitable; nor yet is there sufficient material for this question to be decided. But when such splendid and successful results have been achieved by Porro, Leopold, Saenger, and by our own Murdock Cameron, I say it deliberately, and with whatever authority I possess, and I urge it with all the force I can muster, that we are not now justified in destroying a living child" (Brit. Med. Journ., 26 August, 1893). While the medical profession is thus striving, for scientific reasons, to diminish the practice of abortion, it is evident that the determination of what is right or wrong in human conduct belongs to the science of ethics and the teaching of religious authority. Both of these declare the Divine law, "Thou shalt not kill". The embryonic child, as seen above, has a human soul; and therefore is a man from the time of its conception; therefore it has an equal right to its life with its mother; therefore neither the mother, nor medical practitioner, nor any human being whatever can lawfully take that life away. The State cannot give such right to the physician; for it has not itself the right to put an innocent person to death. No matter how desirable it might seem to be at times to save the life of the mother, common sense teaches, and all nations accept the maxim, that "evil is never to be done that good may come of it"; or, which is the same thing, that "a good end cannot justify a bad means". Now it is an evil means to destroy the life of an innocent child. The plea cannot be made that the child is an unjust aggressor. It is simply where nature and its own parents have put it. Therefore, Natural Law forbids any attempt at destroying fœtal life.

The teachings of the Catholic Church admit of no doubt on the subject. Such moral questions, when they are submitted, are decided by the Tribunal of the Holy Office. Now this authority decreed, 28 May, 1884, and again, 18 August, 1889, that "it cannot be safely taught in Catholic schools that it is lawful to perform . . . any surgical operation which is directly destructive of the life of the fœtus or the mother". Abortion was condemned by name,

24 July, 1895, in answer to the question whether, when the mother is in immediate danger of death, and there is no other means of saving her life, a physician can with a safe conscience cause abortion, not by destroying the child in the womb (which was explicitly condemned in the former decree), but by giving it a chance to be born alive, though not being yet viable, it would soon expire. The answer was that he cannot. After these and other similar decisions had been given, some moralists thought they saw reasons to doubt whether an exception might not be allowed in the case of ectopic gestations. Therefore the question was submitted: "Is it ever allowed to extract from the body of the mother ectopic embryos still immature, before the sixth month after conception is completed?" The answer given, 20 March, 1902, was: "No; according to the decree of 4 May, 1898; according to which, as far as possible, earnest and opportune provision is to be made to safeguard the life of the child and of the mother. As to the time, let the questioner remember that no acceleration of birth is licit unless it be done at a time, and in ways in which, according to the usual course of things, the life of the mother and the child be provided for". Ethics, then, and the Church agree in teaching that no action is lawful which directly destroys fœtal life. It is also clear that extracting the living fœtus, before it is viable, is destroying its life as directly as it would be killing a grown man directly to plunge him into a medium in which he cannot live, and hold him there till he expires. But if medical treatment or surgical operation, necessary to save a mother's life, is applied to her organism (though the child's death would, or at least might, follow as a regretted but unavoidable consequence), it should not be maintained that the fœtal life is thereby directly attacked. Moralists agree that we are not always prohibited from doing what is lawful in itself, though evil consequences may follow which we do not desire. The good effects of our acts are then directly intended, and the regretted evil consequences are reluctantly permitted to follow because we cannot avoid them. The evil thus permitted is said to be indirectly intended. It is not imputed to us, provided four conditions are verified, namely: (a) That we do not wish the evil effects, but make all reasonable efforts to avoid them; (b) That the immediate effect be good in itself; (c) That the evil is not made a means to obtain the good effect; for this would be to do evil that good might come of it—a procedure never allowed; (d) That the good effect be as important at least as the evil effect. All four conditions may be verified in treating or operating on a woman with child. The death of the child is not intended, and every reasonable precaution is taken to save its life; the immediate effect intended, the mother's life, is good; no harm is done to the child in order to save the mother; the saving of the mother's life is in itself as good as the saving of the child's life. Of course provision must be made for the child's spiritual as well as for its physical life, and if by the treatment or operation in question the child were to be deprived of Baptism, which it could receive if the operation were not performed, then the evil would be greater than the good consequences of the operation. In this case the operation could not lawfully be performed. Whenever it is possible to baptize an embryonic child before it expires, Christian charity requires that it be done, either before or after delivery; and it may be done by any one, even though he be not a Christian.

History contains no mention of criminal abortions antecedent to the period of decadent morality in classic Greece. The crime seems not to have prevailed in the time of Moses, either among the Jews or among the surrounding nations; else that great legislator would certainly have spoken in condemnation of it. No mention of it occurs in the long enumeration of sins laid to the charge of the Canaanites. The first reference to it is found in the books attributed to Hippocrates, who required physicians to bind themselves by oath not to give to women drinks fatal to the child in the womb. At that period voluptuousness had corrupted the morals of the Greeks, and Aspasia was teaching ways of procuring abortion. In later times the Romans became still more depraved, and bolder in such practices; for Ovid wrote concerning the upper classes of his countrymen:

Nunc uterum vitiat quæ vult formosa videri,
Raraque, in hoc ævo, est quæ velit esse parens.

Three centuries later we meet with the first record of laws enacted by the State to check this crime. Exile was decreed against mothers guilty of it; while those who administered the potion to procure it were, if nobles, sent to certain islands, if plebeians, condemned to work in the metal mines. Still the Romans in their legislation appear to have aimed at punishing the wrong done by abortion to the father or the mother, rather than the wrong done to the unborn child (Döllinger, "Heathenism and Judaism"). The early Christians are the first on record as having pronounced abortion to be the murder of human beings; for their public apologists, Athenagoras, Tertullian, and Minutius Felix (Eschbach, "Disp. Phys.," Disp. iii), to refute the slander that a child was slain, and its flesh eaten, by the guests at the Agapæ, appealed to their laws as forbidding all manner of murder, even that of children in the womb. The Fathers of the Church unanimously maintained the same doctrine. In the fourth century the Council of Eliberis decreed that Holy Communion should be refused all the rest of her life, even on her deathbed, to an adulteress who had procured the abortion of her child. The Sixth Œcumenical Council determined, for the whole Church, that anyone who procured abortion should bear all the punishments inflicted on murderers. In all these teachings and enactments no distinction is made between the earlier and the later stages of gestation. For, though the opinion of Aristotle, or similar speculations, regarding the time when the rational soul is infused into the embryo, were practically accepted for many centuries, still it was always held by the Church that he who destroyed what was to be a man was guilty of destroying a human life. The great prevalence of criminal abortion ceased wherever Christianity became established. It was a crime of comparatively rare occurrence in the Middle Ages. Like its companion crime, divorce, it did not again become a danger to society till of late years. Except at times and in places influenced by Catholic principles, what medical writers call "obstetric" abortion, as distinct from "criminal" (though both are indefensible on moral grounds), has always been a common practice. It was usually performed by means of craniotomy, or the crushing of the child's head to save the mother's life. Hippocrates, Celsus, Avicenna, and the Arabian school generally invented a number of vulnerating instruments to enter and crush the child's cranium. In more recent times, with the advance of the obstetric science, more conservative measures have gradually prevailed. By use of the forceps, by skill acquired in version, by procuring premature labour, and especially by asepticism in the Cæsarean section and other equivalent operations, medical science has found much improved means of saving both the child and its mother. Of late years such progress has been made in this matter, that craniotomy on the living child has passed out of reputable practice. But abortion proper, before the fœtus is viable, is still often employed, especially in ectopic gestation; and there are many men and women who may be called professional abortionists.

In former times civil laws against all kinds of abor-

tion were very severe among Christian nations. Among the Visigoths, the penalty was death, or privation of sight, for the mother who allowed it and for the father who consented to it, and death for the abortionist. In Spain, the woman guilty of it was buried alive. An edict of the French King Henry II, in 1555, renewed by Louis XIV in 1708, inflicted capital punishment for adultery and abortion combined. To-day the French law is much less severe. It punishes the abortionist with imprisonment, and physicians, surgeons, and pharmacists, who prescribe or furnish the means, with the penalty of forced labour. For England, Blackstone stated the law as follows: "Life is the immediate gift of God, a right inherent by nature in every individual; and it begins, in contemplation of law, as soon as an infant is able to stir in its mother's womb. For if a woman is quick with child, and by a potion, or otherwise, killeth it in her womb, or if any one beat her, whereby the child dieth, and she is delivered of a dead child; this, though not murder, was by the ancient law homicide or manslaughter. But the modern law does not look upon this offence in so atrocious a light, but merely as a heinous misdemeanour". In the United States, legislation in this matter is neither strict nor uniform, nor are convictions of frequent occurrence. In some of the States any medical practitioner is allowed to procure abortion whenever he judges it necessary to save the mother's life.

The Catholic Church has not relaxed her strict prohibition of all abortion; but, as we have seen above, she has made it more definite. As to the penalties she inflicts upon the guilty parties, her present legislation was fixed by the Bull of Pius IX "Apostolicæ Sedis". It decrees excommunication—that is, deprivation of the Sacraments and of the prayers of the Church in the case of any of her members, and other privations besides in the case of clergymen—against all who seek to procure abortion, if their action produces the effect. Penalties must always be strictly interpreted. Therefore, while anyone who voluntarily aids in procuring abortion, in any way whatever, does morally wrong, only those incur the excommunication who themselves actually and efficaciously procure the abortion. And the abortion here meant is that which is strictly so called, namely, that performed before the child is viable. For no one but the lawgiver has the right to extend the law beyond the terms in which it is expressed. On the other hand, no one can restrict its meaning by private authority, so as to make it less than the received terms of Church language really signify. Now Gregory XIV had enacted the penalty of excommunication for abortion of a "quickened" child; but the present law makes no such distinction, and therefore it must be differently understood.

That distinction, however, applies to another effect which may result from the procuring of abortion; namely, he who does so for a child after quickening incurs an irregularity, or hindrance to his receiving or exercising Orders in the Church. But he would not incur such irregularity if the embryo were not yet quickened. The terms "quickened" and "animation" in present usage are applied to the child after the mother can perceive its motion, which usually happens about the one hundred and sixteenth day after conception. But in the old canon law, which established the irregularity here referred to, the "animation" of the embryo was supposed to occur on the fortieth day for a male child, and on the eightieth day for a female child. In such matters of canon law, just as in civil law, many technicalities and intricacies occur, which it often takes the professional student to understand fully. In regard to the decisions of the Roman tribunal quoted above, it is proper to remark that while they claim the respect and loyal adhesion of Catholics, they are not irreformable, since they are not definitive judgments, nor do they proceed directly from the Supreme Pontiff, who alone has the prerogative of infallibility. If ever reasons should arise, which is most improbable, to change these pronouncements, those reasons would receive due consideration.

ANTONELLI, *Medicina Pastoralis;* CAPELLMAN, *Pastoral Medicine;* ESCHBACH, *Disputationes Physicæ;* COPPENS, *Moral Principles and Medical Practice;* KLARMANN, *The Crux of Pastoral Medicine, The Right to Life of the Unborn Child;* SLATER, *Principia Theologiæ Moralis.*

C. COPPENS.

Abortion, THE PHYSICAL EFFECTS OF.—The expulsion of the human ovum occurring during the first three months of pregnancy, and occurring from any cause whatsoever, is called abortion. In the fourth, fifth, sixth, and seventh months, i. e. from the formation of the placenta, or after-birth, to the period of viability, the occurrence is called immature delivery, or miscarriage; and a delivery occurring from the twenty-eighth week (the earliest period of viability) to the thirty-eighth week is called premature. To understand the physical effects of abortion we must know something of the causes, which are in the main the same as the causes of miscarriage and premature delivery. Abortion may be due to pathological changes in the ovum, the uterus, or its *adnexa*—one or both; to the physical or nervous condition of the woman; to diseases either inherited or acquired (syphilis, tuberculosis, rheumatism); to any infectious, contagious, or inflammatory disease; to shock, injury, or accident. It may be induced knowingly, willingly, and criminally by the pregnant person herself, or by someone else, with the aid of drugs, or instruments, or both.

Naturally, therefore, the physical effects of abortion will depend in direct ratio on the causation thereof, and the comparative malignity or benignity of such causation. In any case, abortion is fraught with serious consequences, direct and indirect; and is a sad miscarriage of nature's plan, greatly to be deplored, and earnestly, strenuously, and conscientiously to be avoided. Of course, when brought about with criminal intent, abortion is nothing less than murder in the first degree; and if the law of the land does not discover and punish the criminal, the higher law of the God of Nature, and of Nature's inexorable reprisals for interference with, or destruction of her beneficent designs, will sooner or later most certainly do so. When abortion is due to pathological causes it is usually preceded by the death of the fœtus; so that the causes of abortion are really the causes producing the death of the fœtus. The causes may be grouped as follows:—direct violence (blows, falls, kicks, etc.); diseases of the fœtal appendages (cord, amnion, chorion, placenta); hæmorrhage and other diseases of the decidua before the complete formation of the placenta; febrile affections, excessive anæmia, starvation, corpulency, atrophy or hypertrophy of the uterine mucous membrane, hyperæmia of the gravid uterus, excessive heat or cold, diseases of the heart, liver, or lungs, long journeys, shock, excessive coitus, nervous influences, uterine anti-displacements, and the like. The abortion may be complete or partial. If complete, the danger is principally from shock and hæmorrhage; if incomplete and any débris remains, there is danger of septicæmia, uræmia, endometritis, perimetritis, diseases of the tubes, ovaries, bladder, cervix uteri, vaginal canal, and rectum; together with catarrhal discharges from one or more of these parts, displacements, impoverished blood supply, various neuroses, and usually a tardy and expensive convalescence.

The retention of the dead fœtus is not always so dangerous. Even if decomposition or putrefaction occur, Nature frequently—possibly more often than we are willing to give her credit for—eliminates the

offending foreign mass without the aid of the obstetrician. But it is not wise to advocate the waiting for such happy and spontaneous events. However, while it is true that with proper medical care and attention most cases of abortion (excluding criminal cases and those complicated with other morbid conditions) present a modicum of danger, yet we must not forget that reports and statistics on this subject are very unreliable. First, there may be a false diagnosis; and secondly, concealment on the part of the patient, attendants, and all concerned is exceedingly common to-day.

From 1867 to 1875 the Bureau of Vital Statistics of New York reported 197 deaths from abortion, but admitted that the Department believed that number to fall far short of the truth. In the thirty years since then, obstetrical science has made many and important advances in ætiology, pathology, and treatment; but abortions from one cause or another continue in abundance; and their results have been and are still crowding the offices and sanatoria of the female specialists. Hegar reckoned one abortion to every eight full-term deliveries. Lusk, Marsais, Siebold, Gallard, and other equally prominent but more modern obstetricians and gynæcologists, present about the same testimony. From criminal abortion death is very frequent. To tear out the living products of conception by the roots is, in most cases, to give the pregnant woman gratuitous transportation for eternity. Tardieu alone records seventy women who died out of one hundred cases. Even in spontaneous cases, as we have seen, death may occur from hæmorrhage, shock, peritonitis, septicæmia, etc. How much greater the danger, then, when the vandal hand of the professional abortionist adds wounds and injuries to complete his diabolical work. After a careful perusal of this subject the conclusions are:—

When nature, from what cause soever, produces the abortion, some women die, and most have troubles of greater or less gravity left over; when abortion results from criminal interference, a large proportion of women die, and all are more or less maimed for life. Both of these results increase in number and gravity in direct proportion to the number of times the fatality occurs in each individual case.

Since so many people to-day have ceased to look on abortion as a calamity at all times, and as a moral monstrosity in its criminal aspect, they should be deterred from committing it by the fear of physical consequences, if they are not moved by the love of morality and righteousness.

MARSAIS, *Des blessures de la matrice dans les manœuvres criminelles abortives* (*Bibl. d'anthr. crim. et des sciences pénales*) (1870); SIEBOLD, *Zur Lehre von der künstlichen Frühgeburt*; LUSK, *Nature, Origin, and Prevention of Puerperal Fever*; *Transactions, International Medical Congress* (Philadelphia), 830; HEGAR, *Beiträge zur Pathologie des Eies*, *Monatsschr. f. Geburtsk.*, XXI, 34; GALLARD, *De l'avortement au point de vue médico-légal* (Paris, 1878), 45.

J. N. BUTLER.

Abra de Raconis, CHARLES FRANÇOIS D', a French bishop, b. at the Château de Raconis in 1580, of a Calvinistic family; d. 1646. In 1592, this family was converted to the Catholic faith, of which Charles, then twelve years of age, was to become an earnest defender. He taught philosophy at the College of Plessis, in 1609; theology at the College of Navarre, in 1615, and three years later was appointed court preacher and royal almoner. At this epoch he took an active part in religious polemics and wrote works of controversy. In 1637, he was appointed Bishop of Lavaur, but was not consecrated until 1639. In 1643 he was back in Paris, and controversies with the Jansenists engaged him up to his death. St. Vincent de Paul spurred him on and encouraged him. Two years before his death he published his "Examen et jugement du livre de la fréquente communion fait contre la fréquente communion et publié sous le nom du sieur Arnauld" (Paris, 1644). The following year he published a rejoinder to the reply to this. Arnauld affected great contempt for him, and declared that his works were "despised by all respectable persons". Raconis also wrote against the heresy of "two heads of the Church [Sts. Peter and Paul]," formulated by Martin de Barcos. The bishop's "Primauté et Souveraineté singulière de saint Pierre" (1645) roused the wrath of his opponents. Towards the close of 1645, the report was circulated in Paris that he had written to the Pope, denouncing the dangerous teachings in the "Fréquente Communion", and telling the Pope that some French bishops tolerated and approved of these impieties. The Bishop of Grasse informed a general assembly of the clergy of this fact. This aroused their animosity, all the more since some of them had recommended Arnauld's work. They entered a complaint with the Nuncio, and then compelled Raconis to say whether he had written the letter or not. Although he denied having done so, they drew up a common protestation against the accusations of which they were the objects and sent it to Innocent X.

OBLET, in *Dict. de théol. cath.*, I, 94; BAUER, in *Kirchenlex.*, I, 113.

JOHN J. A' BECKET.

Abrabanel (ABRAVANEL, ABARBANEL), DON ISAAC, Jewish statesman, apologist and exegete, b. in Lisbon, 1437; d. in Venice, 1508, buried in Padua. From his early youth, he was carefully instructed in the Talmudic and Rabbinic literatures, and mastered the various branches of secular learning. His keen intellect and, above all, a great business ability drew to him the attention of Alfonso V of Portugal, who made him his treasurer, a position that he held until 1481. The favour shown by a Catholic prince to a Jew shocked the public opinion of those times, and under John II Abrabanel was accused of conspiring with the Duke of Braganza, and barely saved his life by fleeing to Castile, 1483. Soon afterwards he entered the service of Ferdinand and Isabella, 1484–92. After the fall of Granada, he shared the fate of his race, and was banished from Spain in 1492. He repaired to Naples and, owing to various vicissitudes, went successively to Messina, Corfu, Monopoli, and finally to Venice. Most of Abrabanel's works date from the last years of his life, when, on account of his misfortunes, he found more leisure for collecting and ordering his thoughts. Abrabanel knew Plato and Aristotle, and is often ranked among the Jewish philosophers. His philosophy, however, was intended by him simply as a means of defending his religious convictions. He can hardly be said to have written any work professedly philosophical, with the possible exception of a juvenile treatise on the form of the natural elements; his views in this respect must be gathered from his various theological and exegetical treatises. As a theologian and apologist, Abrabanel shows himself a champion of the most rigid Jewish orthodoxy, and does not hesitate to oppose even Maimonides when the latter seems to depart from the traditional belief. In the field of Biblical exegesis, Abrabanel has the merit of having anticipated much of what has been advanced as new by modern investigators, and of having considered systematically not only the letter of the sacred text, but also the persons of its authors, their aim and surroundings. Each commentary is furnished with a preface in which these preliminary questions are treated. His familiarity with Christian authors, his acquaintance with court life and customs, a keen sense of his misfortunes, joined with a very extensive knowledge and a great power of observation, fitted him eminently for the task of a Biblical interpreter. We have from him a commentary on Deuteronomy;

on the first four books of the Pentateuch; on the earlier and on the later Prophets. They have been warmly lauded both by Jews and by Christians, have passed through several editions, and many of them have been, in whole or in part, translated into Latin. Of his other works we may mention "The Crown of the Ancients", "The Pinnacle of Faith", "The Sources of Salvation", in the form of a commentary on Daniel, "The Salvation of His Anointed", "The Herald of Salvation", in which are collected and explained all the Messianic texts. His works, the titles of which are here rendered in English, were written in a clear, refined, but occasionally diffuse modern Hebrew.

GRAETZ, *History of the Jews* (Philadelphia, 1891–98), IV; MAI, *Dissertatio historico-philologica de Origine, Vitâ, et Scriptis Isaaci Abrabanielis* (Altorf, 1708); BARTOLOCCI, *Bibliotheca Magna Rabbinica* (Rome, 1675–83), III, 874; WOLF, *Bibliotheca Hebræa* (Hamburg & Leipzig, 1715–33), I, 627, III, 540, IV, 875; JOST, *Geschichte des Judenthums u. seiner Sekten* (Leipzig, 1857–59), III, 104; FÜRST, *Bibliotheca Judaica* (Leipzig, 1863); BEN JACOB, *Oscar ha-Sepharim* (Wilna, 1880).

ROMAIN BUTIN.

Abraham.—The original form of the name, Abram, is apparently the Assyrian *Abu-ramu*. It is doubtful if the usual meaning attached to that word, "lofty father", is correct. The meaning given to Abraham in Genesis, xvii, 5, is popular word play, and the real meaning is unknown. The Assyriologist, Hommel, suggests that in the Minnean dialect ם is written for long ā. Perhaps here we may have the real derivation of the word, and Abraham may be only a dialectical form of Abram. The story of Abraham is contained in the Book of Genesis, xi, 26; xxv, 18. We shall first give a brief outline of the Patriarch's life, as told in that portion of Genesis, then we shall in succession discuss the subject of Abraham from the view-points of the Old Testament, New Testament, profane history, and legend. Thare had three sons, Abram, Nachor, and Aran. Abram married Sarai. Thare took Abram and his wife, Sarai, and Lot, the son of Aran, who was dead, and leaving Ur of the Chaldees, came to Haran and dwelt there till he died. Then, at the call of God, Abram, with his wife, Sarai, and Lot, and the rest of his belongings went into the Land of Chanaan, amongst other places to Sichem and Bethel, where he built altars to the Lord. A famine breaking out in Chanaan, Abram journeyed southward to Egypt, and when he had entered the land, fearing that he would be killed on account of his wife, Sarai, he bade her say she was his sister. The report of Sarai's beauty was brought to the Pharao, and he took her into his harem, and honoured Abram on account of her. Later, however, finding out that she was Abram's wife, he sent her away unharmed, and, upbraiding Abram for what he had done, he dismissed him from Egypt. From Egypt Abram came with Lot towards Bethel, and there, finding that their herds and flocks had grown to be very large, he proposed that they should separate and go their own ways. So Lot chose the country about the Jordan, whilst Abram dwelt in Chanaan, and came and dwelt in the vale of Mambre in Hebron. Now, on account of a revolt of the Kings of Sodom and Gomorrha and other kings from Chodorlahomor King of Elam, after they had served him twelve years, he in the fourteenth year made war upon them with his allies, Thadal king of nations, Amraphel King of Senaar, and Arioch King of Pontus. The King of Elam was victorious, and had already reached Dan, with Lot a prisoner, and laden with spoil, when he was overtaken by Abram. With 318 men the patriarch surprises, attacks, and defeats him; he re-takes Lot and the spoil, and returns in triumph. On his way home, he is met by Melchisedech, king of Salem, who brings forth bread and wine, and blesses him. And Abram gives him tithes of all he has; but for himself he reserves nothing. God promises Abram that his seed shall be as the stars of heaven, and he shall possess the land of Chanaan. But Abram does not see how this is to be, for he has already grown old. Then the promise is guaranteed by a sacrifice between God and Abram and by a vision and a supernatural intervention in the night. Sarai, who was far advanced in years and had given up the idea of bearing children, persuaded Abram to take to himself her hand-maid, Agar. He does so, and Agar being with child despises the barren Sarai. For this Sarai afflicts her so that she flies into the desert, but is persuaded to return by an angel who comforts her with promises of the greatness of the son she is about to bear. She returns and brings forth Ismael. Thirteen years later God appears to Abram and promises him a son by Sarai, and that his posterity will be a great nation. As a sign, he changes Abram's name to Abraham, Sarai's to Sara, and ordains the rite of circumcision. One day later, as Abraham is sitting by his tent, in the vale of Mambre, Jehovah with two angels appears to him in human form. He shows them hospitality. Then again the promise of a son named Isaac is renewed to Abraham. The aged Sara hears incredulously and laughs. Abraham is then told of the impending destruction of Sodom and Gomorrha for their sins, but obtains from Jehovah the promise that he will not destroy them if he finds ten just men therein. Then follows a description of the destruction of the two cities and the escape of Lot. Next morning Abraham, looking from his tent towards Sodom, sees the smoke of destruction ascending to heaven. After this, Abraham moves south to Gerara, and again fearing for his life says of his wife, "she is my sister". The king of Gerara, Abimelech, sends and takes her, but learning in a dream that she is Abraham's wife, he restores her to him untouched, and rebukes him and gives him gifts. In her old age Sara bears a son, Isaac, to Abraham, and he is circumcised on the eighth day. Whilst he is still young, Sara is jealous, seeing Ismael playing with the child Isaac, so she procures that Agar and her son shall be cast out. Then Agar would have allowed Ismael to perish in the wilderness, had not an angel encouraged her by telling her of the boy's future. Abraham is next related to have had a dispute with Abimelech over a well at Bersabee, which ends in a covenant being made between them. It was after this that the great trial of the faith of Abraham takes place. God commands him to sacrifice his only son Isaac. When Abraham has his arm raised and is in the very act of striking, an angel from heaven stays his hand and makes the most wonderful promises to him of the greatness of his posterity because of his complete trust in God. Sara dies at the age of 127, and Abraham, having purchased from Ephron the Hethite the cave in Machpelah near Mambre, buries her there. His own career is not yet quite ended, for first of all he takes a wife for his son Isaac, Rebecca from the city of Nachor in Mesopotamia. Then he marries Cetura, old though he is, and has by her six children. Finally, leaving all his possessions to Isaac, he dies aged 175, and is buried by Isaac and Ismael in the cave of Machpelah.

VIEW-POINT OF OLD TESTAMENT.—Abraham may be looked upon as the starting-point or source of Old Testament religion. So that from the days of Abraham men were wont to speak of God as the God of Abraham, whilst we do not find Abraham referring in the same way to anyone before him. So we have Abraham's servant speaking of "the God of my father Abraham" (Gen. xxiv, 12). Jehovah, in an apparition to Isaac, speaks of himself as the God of Abraham (Gen. xxvi, 24), and to Jacob he is "the God of my father Abraham" (Gen. xxxi, 42). So, too, showing that the religion of Israel does not begin with Moses, God says to Moses: "I am the God of thy fathers,

the God of Abraham" etc. (Ex. iii, 6). The same expression is used in the Psalms (xlvi, 10) and is common in the Old Testament. Abraham is thus selected as the first beginning or source of the religion of the children of Israel and the origin of its close connection with Jehovah, because of his faith, trust, and obedience to and in Jehovah and because of Jehovah's promises to him and to his seed. So, in Genesis, xv, 6, it is said: "Abram believed God, and it was reputed to him unto justice." This trust in God was shown by him when he left Haran and journeyed with his family into the unknown country of Chanaan. It was shown principally when he was willing to sacrifice his only son Isaac, in obedience to a command from God. It was on that occasion that God said: "Because thou hast not spared thy only begotten son for my sake, I will bless thee" etc. (Gen., xxii, 16, 17). It is to this and other promises made so often by God to Israel that the writers of the Old Testament refer over and over again in confirmation of their privileges as the chosen people. These promises, which are recorded to have been made no less than eight times, are that God will give the land of Chanaan to Abraham and his seed (Gen., xii, 7); that his seed shall increase and multiply as the stars of heaven; that he himself shall be blessed and that in him "all the kindred of the earth shall be blessed" (xii, 3). Accordingly the traditional view of the life of Abraham, as recorded in Genesis, is that it is history in the strict sense of the word. Thus Father von Hummelauer, S.J., in his commentary on Genesis in the "Cursus Scripturæ Sacræ" (30), in answer to the question from what author the section on Abraham first proceeded, replies, from Abraham as the first source. Indeed he even says that it is all in one style, as a proof of its origin, and that the passage, xxv, 5–11, concerning the goods, death, and burial of Abraham comes from Isaac. It must, however, be added that it is doubtful if Father von Hummelauer still adheres to these views, written before 1895, since he has much modified his position in the volume on Deuteronomy.

Quite a different view on the section of Genesis treating of Abraham, and indeed of the whole of Genesis, is taken by modern critical scholars. They almost unanimously hold that the narrative of the patriarch's life is composed practically in its entirety of three writings or writers called respectively the Jahvist, the Elohist, and the priestly writer, and denoted by the letters J, E, and P. J and E consisted of collections of stories relating to the patriarch, some of older, some of later, origin. Perhaps the stories of J show a greater antiquity than those of E. Still the two authors are very much alike, and it is not always easy to distinguish one from the other in the combined narrative of J and E. From what we can observe, neither the Jahvist nor the Elohist was a personal author. Both are rather schools, and represent the collections of many years. Both collections were closed before the time of the prophets; J some time in the ninth century B. C., and E early in the eighth century, the former probably in the South Kingdom, the latter in the North. Then towards the end of the kingdom, perhaps owing to the inconvenience of having two rival accounts of the stories of the patriarchs etc. going about, a redactor R.JE (?) combined the two collections in one, keeping as much as possible to the words of his sources, making as few changes as possible so as to fit them into one another, and perhaps mostly following J in the account of Abraham. Then in the fifth century a writer who evidently belonged to the sacerdotal caste wrote down again an account of primitive and patriarchal history from the priestly point of view. He attached great importance to clearness and exactness; his accounts of things are often cast into the shape of formulas (cf. Genesis, i); he is very particular about genealogies, also as to chronological notes. The vividness and colour of the older patriarchal narratives, J and E, are wanting in the later one, which in the main is as formal as a legal document, though at times it is not wanting in dignity and even grandeur, as is the case in the first chapter of Genesis. Finally, the moral to be drawn from the various events narrated is more clearly set forth in this third writing, and, according to the critics, the moral standpoint is that of the fifth century B. C. Lastly, after the time of Ezra, this last history, P, was worked up into one with the already combined narrative J.E. by a second redactor R.JEP, the result being the present history of Abraham, and indeed the present book of Genesis; though in all probability insertions were made at even a later date.

VIEW-POINT OF NEW TESTAMENT.—The generation of Jesus Christ is traced back to Abraham by St. Matthew, and though in Our Lord's genealogy, according to St. Luke, he is shown to be descended according to the flesh not only from Abraham but also from Adam, still St. Luke shows his appreciation of the fruits of descent from Abraham by attributing all the blessings of God on Israel to the promises made to Abraham. This he does in the Magnificat, iii, 55, and in the Benedictus, iii, 73. Moreover, as the New Testament traces the descent of Jesus Christ from Abraham, so it does of all the Jews; though as a rule, when this is done, it is accompanied with a note of warning, lest the Jews should imagine that they are entitled to place confidence in the fact of their carnal descent from Abraham, without anything further. Thus (Luke, iii, 8) John the Baptist says: "Do not begin to say: We have Abraham for our father, for I say to you God is able of these stones to raise up children to Abraham." In Luke, xix, 9, our Saviour calls the sinner Zacheus a son of Abraham, as he likewise calls a woman whom he had healed a daughter of Abraham (Luke, xiii, 16); but in these and many similar cases, is it not merely another way of calling them Jews or Israelites, just as at times he refers to the Psalms under the general name of David, without implying that David wrote all the Psalms, and as he calls the Pentateuch the Books of Moses, without pretending to settle the question of the authorship of that work? It is not carnal descent from Abraham to which importance is attached; rather, it is to practising the virtues attributed to Abraham in Genesis. Thus in John, viii, the Jews, to whom Our Lord was speaking, boast (33): "We are the seed of Abraham", and Jesus replies (39): "If ye be the children of Abraham, do the works of Abraham". St. Paul, too, shows that he is a son of Abraham and glories in that fact, as in II Cor., xi, 22, when he exclaims: "They are the seed of Abraham, so am I". And again (Rom., xi, 1): "I also am an Israelite, of the seed of Abraham", and he addresses the Jews of Antioch in Pisidia (Acts, xiii, 26) as "sons of the race of Abraham". But, following the teaching of Jesus Christ, St. Paul does not attach too much importance to carnal descent from Abraham; for he says (Gal., iii, 29): "If you be Christ's, then you are the seed of Abraham", and again (Rom., ix, 6): "All are not Israelites who are of Israel; neither are all they who are the seed of Abraham, children". So, too, we can observe in all the New Testament the importance attached to the promises made to Abraham. In the Acts of the Apostles, iii, 25, St. Peter reminds the Jews of the promise, "in thy seed shall all the families of the earth be blessed". So does St. Stephen in his speech before the Council (Acts, vii), and St. Paul in the Epistle to the Hebrews, vi, 13. Nor was the faith of the ancient patriarch less highly thought of by the New Testament writers. The passage of Genesis which was most prominently before them

was xv, 6: "Abraham believed God, and it was reputed to him unto justice." In Romans, iv, St. Paul argues strongly for the supremacy of faith, which he says justified Abraham; "for if Abraham were justified by works, he hath whereof to glory, but not before God." The same idea is inculcated in the Epistle to the Galatians, iii, where the question is discussed: "Did you receive the spirit by the works of the law, or by the hearing of faith?" St. Paul decides that it is by faith, and says: "Therefore they that are of faith shall be justified with faithful Abraham". It is clear that this language, taken by itself, and apart from the absolute necessity of good works upheld by St. Paul, is liable to mislead and actually has misled many in the history of the Church. Hence, in order to appreciate to the full the Catholic doctrine of faith, we must supplement St. Paul by St. James. In ii, 17–22, of the Catholic Epistle we read: "So faith also, if it have not works, is dead in itself. But some man will say: Thou hast faith, and I have works; show me thy faith without works; and I will show thee by works my faith. Thou believest that there is one God. Thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, and by works faith was made perfect?"

In the seventh chapter of the Epistle to the Hebrews, St. Paul enters into a long discussion concerning the eternal priesthood of Jesus Christ. He recalls the words of the 109th psalm more than once, in which it is said: "Thou art a priest for ever according to the order of Melchisedech." He recalls the fact that Melchisedech is etymologically the king of justice and also king of peace; and moreover that he is not only king, but also priest of the Most High God. Then, calling to mind that there is no account of his father, mother, or genealogy, nor any record of his heirs, he likens him to Christ, king and priest; no Levite nor according to the order of Aaron, but a priest forever according to the order of Melchisedech.

In the Light of Profane History.—One is inclined to ask, when considering the light which profane history may shed on the life of Abraham: Is not the life of the patriarch incredible? That question may be, and is, answered in different ways, according to the point of view of the questioner. Perhaps it will not be without interest to quote the answer of Professor Driver, an able and representative exponent of moderate critical views: "Do the patriarchal narratives contain intrinsic historical improbabilities? Or, in other words, is there anything intrinsically improbable in the lives of the several patriarchs, and the vicissitudes through which they severally pass? In considering this question a distinction must be drawn between the different sources of which these narratives are composed. Though particular details in them may be improbable, and though the representation may in parts be coloured by the religious and other associations of the age in which they were written, it cannot be said that the biographies of the first three patriarchs, as told in J and E, are, generally speaking, historically improbable; the movements and general lives of Abraham, Isaac, and Jacob are, taken on the whole, credible" (Genesis, p. xlvi). Such is the moderate view; the advanced attitude is somewhat different. "The view taken by the patient reconstructive criticism of our day is that, not only religiously, but even, in a qualified sense, historically also, the narratives of Abraham have a claim on our attention" (Cheyne, Encyc. Bib., 26). Coming now to look at the light thrown by profane history upon the stories of Abraham's life as given in Genesis, we have, first of all, the narratives of ancient historians, as Nicholas of Damascus, Berosus, Hecateus, and the like. Nicholas of Damascus tells how Abraham, when he left Chaldea, lived for some years in Damascus. In fact in Josephus he is said to have been the fourth king of that city. But then there is no practical doubt that this story is based on the words of Genesis, xiv, 15, in which the town of Damascus is mentioned. As to the great man whom Josephus mentions as spoken of by Berosus, there is nothing to show that that great man was Abraham. In the "Præparatio Evang." of Eusebius there are extracts recorded from numerous ancient writers, but no historical value can be attached to them. In fact, as far as ancient historians are concerned, we may say that all we know about Abraham is contained in the book of Genesis.

A much more important and interesting question is the amount of value to be attached to the recent archæological discoveries of Biblical and other explorers in the East. Archæologists like Hommel, and more especially Sayce, are disposed to attach very great significance to them. They say, in fact, that these discoveries throw a serious element of doubt over many of the conclusions of the higher critics. On the other hand, critics, both advanced as Cheyne and moderate as Driver, do not hold the deductions drawn by these archæologists from the evidence of the monuments in very high esteem, but regard them as exaggerations. To put the matter more precisely, we quote the following from Professor Sayce, to enable the reader to see for himself what he thinks (Early Hist. of the Hebrews, 8): "Cuneiform tablets have been found relating to Chodorlahomor and the other kings of the East mentioned in the 14th chapter of Genesis, while in the Tel-el-Amarna correspondence the king of Jerusalem declares that he had been raised to the throne by the 'arm' of his God, and was therefore, like Melchisedech, a priest-king. But Chodorlahomor and Melchisedech had long ago been banished to mythland, and criticism could not admit that archæological discovery had restored them to actual history. Writers, accordingly, in complacent ignorance of the cuneiform texts, told the Assyriologists that their translations and interpretations were alike erroneous." That passage will make it clear how much the critics and archæologists are at variance. But no one can deny that Assyriology has thrown some light on the stories of Abraham and the other patriarchs. Thus the name of Abraham was known in those ancient times; for amongst other Canaanitish or Amorite names found in deeds of sale of that period are those of Abi-ramu, or Abram, Jacob-el (Ya'qub-il), and Joseph-el (Yasub-il). So, too, of the fourteenth chapter of Genesis, which relates the war of Chodorlahomor and his allies in Palestine, it is not so long ago that the advanced critics relegated it to the region of fable, under the conviction that Babylonians and Elamites at that early date in Palestine and the surrounding country was a gross anachronism. But now Professor Pinches has deciphered certain inscriptions relating to Babylonia in which the four kings, Amraphel King of Senaar, Arioch King of Pontus, Chodorlahomor King of the Elamites, and Thadal King of nations, are identified with Hammurabi King of Babylon, Eri-aku, Kudur-laghghamar, and Tuduchula, son of Gazza, and which tells of a campaign of these monarchs in Palestine. So that no one can any longer assert that the war spoken of in Genesis, xiv, can only be a late reflection of the wars of Sennacherib and others in the times of the kings. From the Tel-el-Amarna tablets we know that Babylonian influence was predominant in Palestine in those days. Moreover, we have light thrown by the cuneiform inscriptions upon the incident of Melchisedech. In Genesis, xiv, 18, it is said: "Melchisedech, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God,

blessed him." Amongst the Tel-el-Amarna letters is one from Ebed-Tob, King of Jerusalem (the city is Urusalim, i. e. city of Salim, and it is spoken of as Salem). He is priest appointed by Salem, the god of Peace, and is hence both king and priest. In the same manner Melchisedech is priest and king, and naturally comes to greet Abraham returning in peace; and hence, too, Abraham offers to him as to a priest a tithe of the spoils. On the other hand, it must be stated that Professor Driver will not admit Sayce's deductions from the inscriptions as to Ebed-Tob, and will not recognize any analogy between Salem and the Most High God.

Taking archæology as a whole, it cannot be doubted that no definite results have been attained as to Abraham. What has come to light is susceptible of different interpretations. But there is no doubt that archæology is putting an end to the idea that the patriarchal legends are mere myth. They are shown to be more than that. A state of things is being disclosed in patriarchal times quite consistent with much that is related in Genesis, and at times even apparently confirming the facts of the Bible.

VIEW-POINT OF LEGEND.—We come now to the question: how far legend plays a part in the life of Abraham as recorded in Genesis. It is a practical and important question, because it is so much discussed by modern critics and they all believe in it. In setting forth the critical view on the subject, I must not be taken as giving my own views also.

Hermann Gunkel, in the Introduction to his Commentary on Genesis (3) writes: "There is no denying that there are legends in the Old Testament; consider for instance the stories of Samson and Jonah. Accordingly it is not a matter of belief or scepticism, but merely a matter of obtaining better knowledge, to examine whether the narratives of Genesis are history or legend." And again: "In a people with such a highly developed poetical faculty as Israel there must have been a place for saga too. The senseless confusion of 'legend' with 'lying' has caused good people to hesitate to concede that there are legends in the Old Testament. But legends are not lies; on the contrary, they are a particular form of poetry." These passages give a very good idea of the present position of the Higher Criticism relative to the legends of Genesis, and of Abraham in particular.

The first principle enunciated by the critics is that the accounts of the primitive ages and of the patriarchal times originated amongst people who did not practise the art of writing. Amongst all peoples, they say, poetry and saga were the first beginning of history; so it was in Greece and Rome, so it was in Israel. These legends were circulated, and handed down by oral tradition, and contained, no doubt, a kernel of truth. Very often, where individual names are used these names in reality refer not to individuals but to tribes, as in Genesis, x, and the names of the twelve patriarchs, whose migrations are those of the tribes they represent. It is not of course to be supposed that these legends are no older than the collections J, E, and P, in which they occur. They were in circulation ages before, and for long periods of time, those of earlier origin being shorter, those of later origin longer, often rather romances than legends, as that of Joseph. Nor were they all of Israelitish origin; some were Babylonian, some Egyptian. As to how the legends arose, this came about, they say, in many ways. At times the cause was etymological, to explain the meaning of a name, as when it is said that Isaac received his name because his mother laughed (*çāḥáq*); sometimes they were ethnological, to explain the geographical position, the adversity, or prosperity, of a certain tribe; sometimes historical; sometimes ceremonial, as the account explaining the covenant of circumcision; sometimes geological, as the explanation of the appearance of the Dead Sea and its surroundings. Ætiological legends of this kind form one class of those to be found in the lives of the patriarchs and elsewhere in Genesis. But there are others besides which do not concern us here.

When we try to discover the age of the formation of the patriarchal legends, we are confronted with a question of great complexity. For it is not merely a matter of the formation of the simple legends separately, but also of the amalgamation of these into more complex legends. Criticism teaches us that that period would have ended about the year 1200 B. C. Then would have followed the period of remodelling the legends, so that by 900 B. C. they would have assumed substantially the form they now have. After that date, whilst the legends kept in substance to the form they had received, they were modified in many ways so as to bring them into conformity with the moral standard of the day; still not so completely that the older and less conventional ideas of a more primitive age did not from time to time show through them. At this time, too, many collections of the ancient legends appear to have been made, much in the same way as St. Luke tells us in the beginning of his Gospel that many had written accounts of Our Saviour's life on their own authority.

Amongst other collections were those of J in the South and E in the North. Whilst others perished these two survived, and were supplemented towards the end of the captivity by the collection of P, which originated amidst priestly surroundings and was written from the ceremonial standpoint. Those that hold these views maintain that it is the fusion of these three collections of legends which has led to confusion in some incidents in the life of Abraham; as for instance in the case of Sarai in Egypt, where her age seems inconsistent with her adventure with the Pharao. Hermann Gunkel writes (148): "It is not strange that the chronology of P displays everywhere the most absurd oddities when injected into the old legends; as a result, Sarah is still at sixty-five a beautiful woman, whom the Egyptians seek to capture, and Ishmael is carried on his mother's shoulders after he is a youth of sixteen."

The collection of P was intended to take the place of the old combined collection of J and E. But the old narrative had a firm hold of the popular imagination and heart. And so the more recent collection was combined with the other two, being used as the groundwork of the whole, especially in chronology. It is that combined narrative which we now possess.

HUMMELAUER, *Genesis* (Paris, 1895); SAYCE, *Early Hist. of the Hebrews* (London, 1897); RYLE in HASTINGS, *Hist. of the Bible* (London, 1898); DRIVER, *Genesis* (London, 1904); CARPENTER AND BATTERSBY, *The Hexateuch* (London, 1900); RENAN, *Hist. du peuple d'Israel* (Paris, 1887); GUNKEL, *Die Genesis* (Göttingen, 1901).

J. A. HOWLETT.

Abraham (IN LITURGY).—While of peculiar interest to the liturgiologist (especially in the classification of the liturgies of the East and of the West, as is noted below under MISSAL), the inclusion of noted names of the Old Testament in the liturgies of Christian Churches must be a subject of sufficiently general interest to warrant some brief notice here. Of all the names thus used, a special prominence accrues to those of Abel, Melchisedech, Abraham, through their association with the idea of sacrifice and their employment in this connection in the most solemn part of the Canon of the Mass in the Roman rite. The inclusion in the Litany for the Dying (Roman Ritual) of only two (Abel and Abraham) out of all the great names of the Old Testament must give these a special prominence in the eyes of the faithful; but of these two, again, the name of Abraham occurs so often and in such a variety of connections, as to make his position in the liturgy one of very decided pre-eminence. Of first interest

will be the present use of the word *Abraham* in the Roman liturgy:

I. MARTYROLOGY (9th October): "Eodem die memoria S. Abrahæ Patriarchæ et omnium credentium Patris" (The same day, the memory of S. Abraham, Patriarch and Father of all believers).

II. RITUAL. (a) In the *Ordo commendationis animæ* (Recommendation of a soul departing), the brief litany includes but two names from the Old Testament, that of the Baptist belonging to the New Testament:—

Holy Mary, All ye holy Angels and Archangels, Holy Abel, All ye choirs of the just, Holy Abraham, St. John Baptist, St. Joseph,	Pray for him.

In the *Libera* (Deliver, etc.), which follows shortly after, many names of the Old Testament are mentioned, including Abraham, but omitting Abel: "Deliver . . . as thou didst deliver Abraham from Ur of the Chaldeans". (b) *Benedictio peregrinorum* (Blessing of pilgrims etc.). The second prayer reads: "O God, who didst guide Abraham safely through all the ways of his journey from Ur of the Chaldeans. . . ."

III. BREVIARY. (a) On Septuagesima Sunday the lessons from Scripture begin with the first verse of Genesis, and the formal narrative of Abraham begins with Quinquagesima Sunday, the lessons ending on Shrove Tuesday with the sacrifice of Melchisedech. (b) The antiphon to the *Magnificat* on Passion Sunday is: "Abraham your father rejoiced . . ." (John, viii, 56). Again, the first antiphon of the second nocturn of the Common of Apostles reads: "The princes of the people are gathered together with the God of Abraham". The occurrence of the name in the last verse of the *Magnificat* itself: "As he spake to our fathers, to Abraham and his seed forever", and in the *Benedictus* (sixth verse): "The oath which he swore to Abraham our father . . ." make the name of daily occurrence in the Divine Office, as these two Canticles are sung daily—the former at Vespers, the latter at Lauds. In the Psaltery, also, recited during every week, the name occurs in Pss., xlvi, 10; civ, 9, 42. See also the third strophe of the hymn *Quicumque Christum quæritis* (Vespers of Transfiguration D. N. J. C. and various Lessons in the Nocturns, e. g. *Feria 3a infra Hebd. vi p. Pent.*, *Feria 3a infra oct. Corp. Christi*, *2d nocturn*).

IV. MISSAL. (a) The third of the twelve lessons called "Prophecies" read on Holy Saturday between the lighting of the Paschal Candle and the Blessing of the Font deals wholly with the sacrifice of Isaac imposed upon Abraham. The lesson (Gen., xxii, 1–19) is, like the others, not only read quietly by the priest at the altar, but also chanted in a loud voice simultaneously by a cleric. The dramatic incidents thus rehearsed must have impressed the catechumens deeply, as is evidenced by the reproduction of the incidents on the walls of catacombs and on sarcophagi. The lesson is followed by a prayer: "O God, the supreme Father of the faithful, who throughout the world didst multiply the children of thy promise . . . and by the paschal mystery dost make Abraham thy servant the father of all nations. . . ." (b) Again, in the prayer after the fourth lesson: "O God, grant that the fulness of the whole world may pass over to the children of Abraham. . . ." (c) The Epistle of the thirteenth Sunday after Pentecost: "To Abraham were the promises made. . . . But God gave it to Abraham by promise. . . ." (Gal., iii, 16–22). (d) Offertory of the Mass for the Dead: "O Lord . . . may the holy standard-bearer Michael introduce them to the holy light which Thou didst promise of old to Abraham. . . ." (e) In the Nuptial Mass, the blessing reads: "May the God of Abraham, the God of Isaac, the God of Jacob, be with you . . ." (f) Of greater interest than anything thus far cited is the prayer in the Canon of the Mass, when the priest extends his hands over the Consecrated Species: "Upon which do Thou vouchsafe to look . . . and accept them, as Thou didst vouchsafe to accept the gift of Thy just servant Abel, and the sacrifice of our Patriarch Abraham. . . ." Here the Canon insists on the idea of sacrifice, a fact common to Western liturgies, while those of the East, except the Maronite, omit in their *epicleses* all reference to the typic sacrifices of the Old Testament, and appear concerned with impressing the faithful with the idea rather of sacrament and communion. This is esteemed a fact of capital importance towards a classification of the liturgies. (g) In the Sequence of Corpus Christi, while Abraham is not named, his sacrifice (unbloody, like that of the altar) is commemorated in the lines:

In figuris præsignatur,
Cum Isaac immolatur. . . .

V. PONTIFICAL.—In one of the Prefaces of the Consecration of an altar we read: "May it have as much grace with Thee as that which Abraham, the father of faith, built when about to sacrifice his son as a figure of our redemption . . ." Again, in the Blessing of a Cemetery (third Prayer) and in connection with Isaac and Jacob (sixth Prayer). Finally, in two of the Prayers for the Blessing and Coronation of a King. The exalted position of Abraham in Sacred History, and the frequent use of his name in invocations etc. in the Old Testament (e. g. Gen., xxviii, 13; xxxii, 9; xlviii, 15, 16; Exod., iii, 6, 15, 16; iv, 5; Tob., vii, 15 etc.), and the continued use thereof by the early Christians (Acts, iii, 13; vii, 32) made his name of frequent occurrence in prayers, exorcisms and even amongst Pagans, ignorant of the significance of the formula "God of Abraham, God of Isaac, God of Jacob" etc., in magical rites and incantations, as Origen testifies.

A few instances of the use of the word in other Western and Eastern liturgies are given by LECLERCQ in *Dict. d'archéologie chrétienne et de liturgie* s. v.

H. T. HENRY.

Abraham, THE BOSOM OF.—In Holy Writ, the expression "the Bosom of Abraham" is found only in two verses of St. Luke's Gospel (xvi, 22, 23). It occurs in the parable of the Rich Man and Lazarus, the imagery of which is plainly drawn from the popular representations of the unseen world of the dead which were current in Our Lord's time. According to the Jewish conceptions of that day, the souls of the dead were gathered into a general tarrying-place, the *Sheol* of the Old Testament literature, and the *Hades* of the New Testament writings (cf. Luke, xvi, 22—in the Gr. xvi, 23). A local discrimination, however, existed among them, according to their deeds during their mortal life. In the unseen world of the dead the souls of the righteous occupied an abode or compartment of their own which was distinctly separated by a wall or a chasm from the abode or compartment to which the souls of the wicked were consigned. The latter was a place of torments usually spoken of as *Gehenna* (cf. Matt., v, 29, 30; xviii, 9; Mark, ix, 42 sqq. in the Latin Vulgate); the other, a place of bliss and security known under the names of "Paradise" (cf. Luke, xxiii, 43) and "the Bosom of Abraham" (Luke, xvi, 22, 23). And it is in harmony with these Jewish conceptions that Our Lord pictured the terrible fate of the selfish Rich Man, and on the contrary, the glorious reward of the patient Lazarus. In the next life Dives found himself in *Gehenna*, condemned to the most excruciating tor-

ments, whereas Lazarus was carried by the angels into "the Bosom of Abraham", where the righteous dead shared in the repose and felicity of Abraham, "the father of the faithful". But while commentators generally agree upon the meaning of the figurative expression "the Bosom of Abraham", as designating the blissful abode of the righteous souls after death, they are at variance with regard to the manner in which the phrase itself originated. Up to the time of Maldonatus (A. D. 1583), its origin was traced back to the universal custom of parents to take up into their arms, or place upon their knees, their children when they are fatigued, or return home, and to make them rest by their side during the night (cf. II Kings, xii, 2; III Kings, iii, 20; xvii, 19; Luke, xi, 7 sqq.), thus causing them to enjoy rest and security in the bosom of a loving parent. After the same manner was Abraham supposed to act towards his children after the fatigues and troubles of the present life; hence the metaphorical expression "to be in Abraham's Bosom" as meaning to be in repose and happiness with him. But according to Maldonatus (In Lucam, xvi, 22), whose theory has since been accepted by many scholars, the metaphor "to be in Abraham's Bosom" is derived from the custom of reclining on couches at table which prevailed among the Jews during and before the time of Christ. As at a feast each guest leaned on his left elbow so as to leave his right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind, and he was therefore said "to lie in the bosom" of the other. It was also considered by the Jews of old a mark of special honour and favour for one to be allowed to lie in the bosom of the master of the feast (cf. John, xiii, 23). And it is by this illustration that they pictured the next world. They conceived of the reward of the righteous dead as a sharing in a banquet given by Abraham, "the father of the faithful" (cf. Matt., viii, 11 sqq.), and of the highest form of that reward as lying in "Abraham's Bosom". Since the coming of Our Lord "the Bosom of Abraham" gradually ceased to designate a place of imperfect happiness, and it has become synonymous with Heaven itself. In their writings the Fathers of the Church mean by that expression sometimes the abode of the righteous dead before they were admitted to the Beatific Vision after the death of the Saviour, sometimes Heaven, into which the just of the New Law are immediately introduced upon their demise. When in her liturgy the Church solemnly prays that the angels may carry the soul of one of her departed children to "Abraham's Bosom", she employs the expression to designate Heaven and its endless bliss in company with the faithful of both Testaments, and in particular with Abraham, the father of them all. This passage of the expression "the Bosom of Abraham" from an imperfect and limited sense to one higher and fuller is a most natural one, and is in full harmony with the general character of the New Testament dispensation as a complement and fulfilment of the Old Testament revelation.

MANGENOT, in *Dict. de la Bible*, I, col. 83 sqq.; MALDONATUS, *In Lucam;* FILLION, *St. Luc;* GOEBEL, *The Parables of Jesus.*

FRANCIS E. GIGOT.

Abraham (IN CHRISTIAN ART). See CHRISTIAN ART; SYMBOLISM.

Abraham a Sancta Clara, a Discalced Augustinian friar, preacher, and author of popular books of devotion, b. at Messkirch, Baden, 1644; d. 1 December, 1709. The eighth of nine children born to Matthew Megerlin, or Megerle, a well-to-do serf who kept a tavern in Kreenheinstetten, he received in Baptism the name John Ulrich. At the age of six he attended the village school in his native place, and about three years later he began his Latin studies in Messkirch. During the years 1656–59, he passed successively through the three classes of the Jesuit untergymnasium in Ingolstadt. At his father's death, which occurred about this time, the boy was adopted by his uncle, Abraham von Megerlin, canon of Altötting, who removed him to the Benedictine school in Salzburg. In the fall of 1662, at the age of 18, John joined the Discalced Augustinians at Vienna, choosing the name Abraham—doubtless out of respect to his uncle—with the addition *a Sancta Clara*. He made his novitiate and completed his theological studies at Mariabrunn, not far from Vienna. On his ordination in Vienna (1666) he was sent, after a brief preparation, as preacher to the shrine of Taxa, near Augsburg, but after about three years he was recalled to Vienna, a centre of greater activity. On 28 April, 1677, he was appointed imperial court preacher by Leopold I, and while holding this office experienced the terrors of the year of the plague, 1679. After a rest of five months as chaplain to the Landmarshal of Lower Austria, he once more ascended the pulpit. For the year 1680 he is recorded as being prior of the convent at Vienna, while two years later we find him chaplain to the monastic church of his order in Gratz, where he remained three years as Sunday preacher, and later as prior. It was in this capacity that he went to Rome in 1687. In 1690 he is mentioned once more by the house chronicle of the Vienna monastery as court preacher, and the following year as having the rank of provincial. In this capacity he undertook his second journey to Rome (1692), where he took part in the general chapter of his order. Upon his return he took up his customary duties, besides filling the office of *definitor*. He eventually became the *definitor provinciæ*. These manifold sustained exertions, however, had gradually undermined his strength, still further impaired by years of suffering from gout, and finally resulted in his death. Abraham had at his command an amazingly large amount of information which, with an abundant wit in keeping with the taste of his time, made him an effective preacher. His peculiar talent lay in his faculty for presenting religious truths, even the most bitter, with such graphic charm that every listener, both high and low, found pleasure in his discourse, even though certain of his contemporaries expressed themselves with great virulence against "the buffoon, the newsmonger, and the harlequin of the pulpit". Even in his character of author, he stands as it were in the pulpit, and speaks to his readers by means of his pen. His works are numerous. His first occasion for literary work was furnished by the plague, on which he wrote three treatises. "Merk's, Wien! or a detailed description of destructive death" (Vienna, 1680), shows how death spares neither priests, nor women, nor learned men, nor married people, nor soldiers. The second tract, "Lösch Wien" (Vienna, 1680), which is less powerful, exhorts the survivors of the plague to extinguish with their good works the torments of Purgatory for those who

ABRAHAM A SANCTA CLARA

had fallen victims. "Die grosse Totenbruderschaft" (1681) enumerates the people of prominence who died in 1679–80, in order to illustrate forcibly, and almost rudely, the reflection "that after death the prince royal is as frightfully noisome as the newborn child of the peasant". Similarly based on a critical event of history was the little book entitled "Auf, auf, ihr Christen" (Vienna, 1683), a stirring exhortation to Christians in arms against the Turk. This has become chiefly celebrated as the original of the sermon in the "Wallenstein's Lager" of Schiller. A collection of sermons which had been actually preached appeared in Salzburg in 1684 under the title of "Reim dich, oder ich lis' dich". In the following year a little pilgrimage book was printed for the monastery of Taxa entitled "Gaik, Gaik, Gaik, a Ga einer wunderseltsamen Hennen". This grotesque title arose from the story of the origin of the monastery, according to which a picture of the Blessed Virgin was seen imprinted on a hen's egg. Abraham's masterpiece, the fruit of ten years' labour, is "Judas der Erzschelm" ("Judas, the archknave", Salzburg, 1686–95). This treats of the apocryphal life of the traitor Judas, and is varied with many moral reflections. While still at work upon this extensive book, he published a compendium of Catholic moral teaching, "Grammatica religiosa" (Salzburg, 1691), consisting of fifty-five lessons, and embracing the themes of thirty-three sermons. This appeared in a German translation (Cologne, 1699). The remaining works of the celebrated barefoot preacher are for the most part a confused mixture of verses, reflections, and sermons. Thus: Etwas für alle (Something for All Persons; Würzburg, 1699); Sterben und Erben (Death and Inheritance; Amsterdam, 1702); Neu eröffnete Welt-Galleria (Newly-Opened World-Gallery; Nürnberg, 1703); Heilsames Gemisch-Gemasch (A Salutary Mix-Mash; Würzburg, 1704); Huy! und Pfuy der Welt (Ho! And Fie on the World; Würzburg, 1707). All these treatises showed the influence of Sebastian Brant's Narrenschiff (Ship of Fools), which was even more apparent in the two following works: Centifolium stultorum in Quarto (A Hundred excellent fools in Quarto; Vienna, 1709), and Wunderwürdiger Traum von einem grossen Narrennest (Wonderful Dream of a Great Nest of Fools, Salzburg, 1710; also printed during the lifetime of Abraham). A year after his death there appeared Geistliche Kramerladen (Spiritual Haberdasher's Shop); Wohl angefüllter Weinkeller (A Well-filled Winecellar; Würzburg); and Besonders meublirt und gezierte Toten-Kapelle (A Strangely Furnished and Adorned Mortuary Chapel; Nürnberg). Five quarto volumes of his literary remains were published posthumously: Abrahamisches Bescheidessen (Abraham's Honour Feasts; Vienna, Brünn, 1717); Abrahamische Lauberhütt (Abraham's Leaf-clad Arbour; Vienna and Nürnberg, 1721–23); Abrahamisches Gehab dich wohl! (Abraham's Farewell; Nürnberg, 1729). A collective edition of his works appeared (Passau, 1835–46) in nineteen octavo volumes. Schiller, a Swabian compatriot of Abraham, has passed this interesting judgment on the literary monk in a letter to Göthe: "This Father Abraham is a man of wonderful originality, whom we must respect, and it would be an interesting, though not at all an easy, task to approach or surpass him in mad wit and cleverness." Moreover, Schiller was greatly influenced by Abraham; even more were Jean Paul Richter and other lesser minds. Even to the most recent times Abraham's influence is chiefly noticeable in the literature of the pulpit, though but little to its advantage. To honour the memory of Abraham the city of Vienna has begun a new edition of his works.

VON KARAJAN, *Abraham a Sancta Clara* (Vienna, 1867) (still the best work on the celebrated monk); SCHERER, *Vorträge und Aufsätze zur Geschichte des geistlichen Lebens in Deutschland und Österreich* (Berlin, 1874); ID., article on *Abraham* in the *Allgemeine deutsche Biographie;* MARETA, *Ueber Judas den Erzschelm*, in *Programm des Schottengymnasium* (Vienna, 1875); BOBERTAG, *Abraham a Sancta Clara, Judas der Erzschelm*, in KÜRSCHNER'S *Deutsche Nationalliteratur;* BLANKENBURG, *Studien über die Sprache Abrahams a Sancta Clara* (Halle, 1897); NAGL, *Die erzichische Einwirkung Abrahams a Sancta Clara auf das österreicherische Volk* in DITTES' *Pädagogium* (1891); NAGL AND ZEIDLER, *Deutsch-Oesterreichische Literatur Geschichte* (Vienna, 1899), 621–651.

N. SCHEID.

Abraham Ecchelensis, a learned Maronite, b. in Hekel, or Ecchel (hence his surname), a village on Mount Lebanon, in 1600; d. 1664 in Rome. He studied at the Maronite College in Rome, published a Syriac grammar (1628), and taught Syriac and Arabic at the College of the Propaganda. In 1630 he began to teach the same languages in the Royal College, Paris, and to assist in editing Le Jay's "Polyglot Bible", working with Gabriel Sionita on the Syriac and Arabic texts and their Latin translation. He contributed III Mach. in Arabic, and Ruth in Syriac and Arabic, with a Latin translation. Abraham and Gabriel soon quarrelled, and the former wrote three letters explaining this difference, and defending his work against its depreciators, especially Valerian Flavigny. In 1642 he resumed his teaching in Rome, but returned to Paris in 1645; after eight years he again went to Rome, where he remained until his death. Among his many works we may mention: a "Synopsis of Arab Philosophy" (Paris, 1641); some disciplinary canons of the Council of Nice, according to Eastern attribution, though unknown to the Latin and Greek churches (Paris, 1641); "Abr. Ecchellensis et Leon. Allatii Concordantia Nationum Christianarum Orientalium in Fidei Catholicæ Dogmate" (Mainz, 1655); "De Origine nominis Papæ, necnon de illius Proprietate in Romano Pontifice, adeoque de ejus Primatu contra Joannem Seldenum Anglum" (Rome, 1660); "Epistola ad J. Morinum de variis Græcorum et Orientalium ritibus;" "Chronicon Orientale nunc primum Latinitate donatum, cui Accessit Supplementum Historiæ orientalis" (Paris, 1653); "Catalogus librorum Chaldæorum tam Eccl. quam profanor.. Auctore Hebed-Jesu Latinitate Donatus et Notis Illustratus" (Rome, 1653); a "Life of St. Anthony;" a Latin translation of Abulfath's "Paraphrase of Apollonius' Conic Sections, 5, 6, and 7."

LAMY, in *Dict. de théol., cath.* (Paris, 1903), 116; *Biographie universelle*, s.v. *Abraham d'Ecch.*

A. J. MAAS.

Abraham Usque. See BIBLE, VERSIONS.

Abrahamites.—(1) Syrian heretics of the ninth century. They were called *Brachiniah* by the Arabs, from the name of their head, Ibrahim, or Abraham of Antioch. They denied the Divinity of Christ, and were looked on by some as allied to the Paulicians.—(2) A sect of Bohemian Deists. They claimed that they held what had been Abraham's religion before his circumcision. They believed in one God, but rejected the Trinity, original sin, and the perpetuity of punishment for sin, and accepted nothing of the Bible save only the Ten Commandments and the Lord's Prayer. On their refusal to adopt some one of the religions tolerated in Bohemia, Joseph II banished them to Transylvania in 1783. Some became converted later on to the Catholic Faith. There are still found in Bohemia some whose religious belief suggests that of the Abrahamites.—(3) Martyrs in the time of the Byzantine Emperor Theophilus, when a persecution of Catholics took place on account of the revival of the heresy of the Iconoclasts. At this time there was a monastery of monks in Constantinople called St. Abraham's. When the Emperor called on them to renounce the cult of holy images they defended the practice with

great zeal, and were consequently subjected (832) to martyrdom.

Kirchenlex., I, 119, 120.

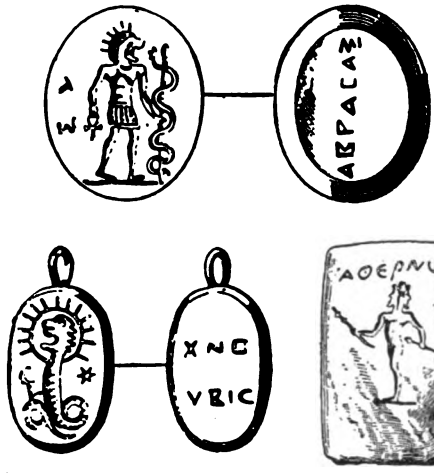
JOHN J. A' BECKET.

Abram, NICHOLAS, Jesuit theologian, b. in 1589, at Xaronval, in Lorraine; d. 7 September, 1655. He taught rhetoric at Pont-à-Mousson, then engaged in missionary work, and finally taught theology at Pont-à-Mousson for seventeen years. His principal works are: (1) "Nonni Panopolitani Paraphrasis Sancti secundum Joannem Evangelii. Accesserunt Notæ P. N. A., Soc. Jes." (Paris, 1623); (2) "Commentarii in P. Virgilii Maronis Bucolica et Georgica. Accessit diatriba de quatuor fluviis et loco paradisi" (Pont-à-Mousson, 1633–35); (3) "Pharus Veteris Testamenti, sive sacrarum quæstionum libri XV. Quibus accesserunt ejusdem auctoris de veritate et mendacio libri IV" (Paris, 1648). This is the principal exegetical work of Father N. Abram. His other works may be found in Sommervogel, "Bibliothèque de la compagnie de Jésus" (Brussels, 1890).

Bibliotheca scriptorum S.J. (Rome, 1676); DOM CALMET, *Bibliothèque de Lorraine* (Nancy, 1751); MANGENOT in VIG., *Dict. de la Bible* (Paris, 1895).

A. J. MAAS.

Abrasax.—The study of Abrasax is, at first sight, as discouraging as it is possible to imagine. The name has been given to a class of ancient stone articles, of small dimensions, inscribed with outlandish figures and formulas, sometimes wholly indecipherable, specimens of which are to be found in almost every museum and private collection. These, for the most part, have hitherto resisted all attempts at interpretation, though it would be rash to conclude that a fuller knowledge may not solve enigmas which remain closed to us. The true name, moreover, is Abrasax, and not, as incorrectly written, Abraxas, a reading due to the confusion made by the Latins between Σ and Ξ. Among the early Gnostics, Abrasax appears to have had various meanings. Basilides gave this title to Almighty God, and claimed that the numerical value of its letters gave the sum of 365, because the Abrasax is enclosed in the solar cycle. Sometimes the number 365 signifies the series of the heavens. In view of such imaginings, it is easy to guess at the course taken by an untrammelled Gnostic fancy, whereby its adherents strove to discover the meaning of the mysterious word. It is, however, an error to give the name Abrasax to all stones of Gnostic origin, as has been done up to the present day. It is not the name which applies to talismans, any more than the names of Jupiter and Venus apply to all ancient statues indiscriminately. Abrasax is the name given by the Gnostics to the Supreme Deity, and it is quite possible that we shall find a clue to its etymological meaning in the influences of numbers. The subject is one which has exercised the ingenuity of many savants, but it may be said that all the engraved stones to which the name is commonly given fall into three classes: (1) Abrasax, or stones of Basilidian origin; (2) Abrasaxtes, or stones originating in ancient forms of worship, and adapted by the Gnostics to their peculiar opinions; (3) Abraxoïdes, or stones absolutely unconnected with the doctrine of Basilides. Bellermann, following Montfaucon, made a tentative classification of Gnostic stones, which, however, is nowadays looked upon as wholly inadequate. His mistake consisted in wishing, as it were, to make a frontal attack on Gnosticism. Kopp, endowed with greater skill and patience, seems to have realized in some measure how wide the problem actually is. Ad. Franck and, quite lately, Moses Schwab have made diligent researches in the direction of the Cabbala. "The demonology devised by the Cabbalists", according to the former writer, "was nothing more than a carefully thought out personification of the different degrees of life and intelligence which they perceived in external nature. All natural growths, forces, and phenomena are thus typified." The outline here furnished needs only to be extended indefinitely in order to take in quite easily the countless generations of Gnosticism. The whole moral and physical world, analyzed and classified with an inconceivable minuteness, will find place in it. Thence, also, will issue the bewildering catalogues of Gnostic personalities. The chief difficulty, however, arises from the nomenclature of Gnosticism,



ABRASAX, FROM THE COLLECTION IN THE NATIONAL MUSEUM, PARIS

and here the "Sepher Raziel" supplies a first and valuable hint. "To succeed in the operations of divination", it says, "it is necessary to pronounce the mystic names of the planets or of the earth." In fact, stones of Gnostic origin often show designs made up out of the initial letters of the planets. Another parallel is still more suggestive. The Jews, as is well known, would never pronounce the Ineffable Name, Jehovah, but substituted either another name or a paraphrase; a rule which applied, not only to the Ineffable Name and its derivatives, but to others as well, ending, in order to evade the difficulty which arose, in a series of fantastic sounds which at first seem simply the outcome of a hopeless confusion. It became necessary to resort to permutations, to the use of other letters, to numerical and formal equivalents. The result was an outlandish vocabulary, only partially accounted for, yet one which nevertheless reveals in Gnosticism the existence of something more than mere incoherences. Very many secrets of Gnosticism remain unexplained, but it may be hoped that they will not always be shrouded in mystery.

KING, *The Gnostics and their Remains* (London, 1887); BELLERMANN, *Versuch über die Gemmen der Alten mit dem Abraxas-Bilde* (Berlin, 1817–19); DIETERICH, *Die Abraxas* (Leipzig, 1892); LECLERCQ, in *Dict. d'archéol. chrét. et de liturgie*, I, 127 sq.; MATTER, *Hist. du gnosticisme* (Paris, 1843); MONTFAUCON, *L'antiquité expliquée* (Paris, 1722), II, 2, 353.

H. LECLERCQ.

Abrogation. See LAW.

Absalom (*'Abhshālôm* in Hebr.; *Abessalom, Apsalomos* in Gr.), the name of several distinguished persons mentioned in the Old Testament (Kings, Par., Mach.), interpreted "The Father of Peace".

1. ABSALOM, SON OF DAVID.—He is third in the order mentioned by the chronicler (II Kings, iii, 2, 3) of the sons born at Hebron during the first turbulent years of David's reign over Judah, when Isboseth, son of Saul, still claimed by right of inheritance to rule over Israel. His mother was Maacha, daughter

of Tholmai, King of Gessur. The sacred writer who sketches for us the career of Absalom (II Kings, xiii–xviii) lays stress upon the faultless beauty of the youth's appearance, and mentions in particular the luxurious wealth of his hair, which, when shorn, weighed over ten ounces. The significance of this latter note becomes apparent when we remember the important part which the culture of the hair played in the devotions of the Eastern people (note even at this day the ceremonial prayers of the Dervishes). As shaving the head was a sign of mourning, so offering a comely growth of hair to the priest was a token of personal sacrifice akin to the annual offering of the first fruits in the sanctuary. Probably the chronicler had also in mind that it was this gift of nature which became the occasion of Absalom's fatal death. To a pleasing exterior the youth Absalom joined a temperament which, whilst fond of display, was nevertheless reserved, bold, and thoughtful. These qualifications were calculated to nourish a natural desire to be one day the representative of that magnificent power created by his father, from the prospective enjoyment of which his minority of birth alone seemed to debar him. Despite his ambition, there appears to have been in the youth that generous instinct of honour which inspires noble impulses where these do not clash with the more inviting prospects of self-interest. Under such circumstances it is not strange that Absalom, idolized by those around him, whilst his natural sense of gratitude and filial duty became gradually dulled, was led to cultivate that species of egotism which grows cruel in proportion as it counts upon the blind affection of its friends.

There were other causes which alienated Absalom from his father. David's eldest son, Amnon, born of a Jezrahelite mother, and prospective heir to the throne by reason of his seniority, had conceived a violent passion for Thamar, Absalom's beautiful sister. Unable to control his affection, yet prevented from gaining access to her by the conventionalities of the royal court, which separated the King's wives and kept Thamar in her mother's household, Amnon, on the advice of his cousin Jonadab, feigns illness, and upon being visited by the King, his father, requests that Thamar be permitted to nurse him. It was thus that Amnon found opportunity to wrong the innocence of his step-sister. Having injured the object of his passion, he forthwith begins to hate her, and sends from him the aggrieved maiden, who must be to him a constant reminder of his wrongdoing. Thamar, departing in the bitterness of her sorrow, is met by Absalom, who forces from her the secret of Amnon's violence to her. David is informed, but, apparently unwilling to let the disgrace of his prospective heir become public, fails to punish the crime. This gives Absalom the pretext for avenging his sister's wrong, for which now not only Amnon, the heir to the throne, but also David appears responsible to him. He takes Thamar into his house and quietly but determinedly lays his plan. The sacred writer states that Absalom never spoke to Amnon, neither good words nor evil, but he hated him with a hatred unto death.

For two years Absalom thus carried his resentment in silence, when at length he found occasion to act openly. From the days of the patriarchs it had been customary among the shepherd princes of Israel to celebrate as a public festival of thanksgiving the annual sheep-shearing. The first clip of the flocks was ordained for the priests (Deut., xviii, 4), and the sacredness of the feast made it difficult for any member of the tribal family to absent himself. The sacred writer does not state that there was in the mind of David a secret suspicion that Absalom meditated mischief, but to one whose insight into past and future events was so clear as that of the Royal Seer, it might easily have occurred that there had been in the days of his forefather, Jacob, another Thamar (Gen., xxxviii, 6) who figured at a sheep-shearing, and who found means of avenging a similar wrong against herself, though in a less bloody way than that contemplated by Absalom on the present occasion. Although David excuses himself from attending the great sheep-shearing, he eventually yields to Absalom's entreaty to send Amnon there to represent him. The festive reunion of the royal household takes place at Baalhasor, in a valley east of the road that leads to Sichem, near Ephraim. When the banquet is at its height, and Amnon has fairly given himself over to the pleasures of wine, he is suddenly overpowered by the trusted servants of Absalom, and slain. The rest of the company flee. Absalom himself escapes the inevitable anger of his father by seeking refuge in the home of his maternal grandfather at Gessur. Here he hopes to remain until, the grief of his father having died out, he might be forgiven and recalled to the royal court. But David does not relent so quickly. After three years of banishment, Absalom, through the intervention of Joab, David's nephew and trusted general, is allowed to return to the city, without, however, being permitted to enter the King's presence. In this condition Absalom lives for two years, seeking all the while to regain through the instrumentality of Joab the favour of his father. Joab himself is reluctant to press the matter, until Absalom, by setting fire to the crops of his kinsman, forces Joab to come to him with a view of seeking redress for the injury. Absalom turns the opportunity of this altercation with Joab to good account by pleading his own neglected and humiliated condition: I would rather die ignominiously, he argues, than have this rancour of the King against me all the days of my life. As a result Absalom is received by the King.

Restored to his former princely dignity and the apparent confidence of his father, Absalom now enters upon that course of secret plotting to which his ambition and his opportunity seemed to urge him, and which has stamped his name as a synonym of unnatural revolt. By ingratiating himself in the good will of the people, and at the same time fostering discontent with the conditions of his father's reign, he succeeds in preparing the minds of the disaffected for a general uprising. After four years [the Septuagint has "forty," which is evidently a misreading, as appears from the Hebrew (*Keri*), Syriac, and Arabic versions] of energetic secret activity, Absalom asks leave of the King to repair to Hebron, that he might fulfil a self-imposed vow made while in captivity at Gessur. Preparations had already been consummated for a simultaneous uprising of the secret adherents of Absalom in different parts of the country, and emissaries were ready to proclaim the new king. Achitophel, one of David's oldest counsellors, had joined the conspirators, and by his design a strong current was being directed against David. When, amid the sound of trumpets and the shouts of the military, the proclamation of the new king reaches David, he quickly assembles his trusted followers and flies towards Mount Olivet, hoping to cross the Jordan in time to escape the ambitious fury of his son. On the way he meets his faithful officer Chusai, whom he advises to join Absalom. "You will be of no use to me if you go with us. But if you join Absalom, and say to him: I am thy follower, O King, as once I was thy father's, he will receive thee, and thou wilt have it in thy power to frustrate the designs of Achitophel who has betrayed me." Chusai acts on the advice, and succeeds in gaining the confidence of Absalom. So skilfully does he play his rôle as adherent of the rebel party that his suggestion, pretending the use-

lessness of pursuing David, prevails against the urgent counsel of Achitophel, who urges Absalom to attack the King, lest he gain time to organize his bodyguard, lately strengthened by the accession of six hundred Gethæan soldiers. The event proves the accuracy of Achitophel's foresight. David is secretly informed of Absalom's delay, and forthwith sends his three generals, Joab, Abisai, and Ethai, to attack the rebel hosts from the eastern side of the hill. Shielded by a forest, David's men proceed and meet Absalom's unguarded forces on the edge of the woods which fringe the circular plain at a point marked by the present site (presumably) of Mukaah. A frightful slaughter ensues, and the disorganized rebel party is quickly routed. Absalom madly flies. Suddenly he finds himself stunned by a blow while his head is caught in the fork of the low hanging branches of a terebinth tree. At the same time his long loose hair becomes entangled in the thick foliage, whilst the frightened animal beneath him rushes on, leaving him suspended above the ground. Before he is able to extricate himself he is espied by one of the soldiers, who, mindful of the King's words, "Spare me the life of Absalom", directs Joab's attention to the plight of the hapless youth. The old general, less scrupulous, and eager to rid his master of so dangerous a foe, thrice pierces the body of Absalom with his javelin. When the news of Absalom's death is brought to David, he is inconsolable. "My son Absalom, Absalom my son: would to God that I might die for thee, Absalom my son, my son Absalom." The sacred text states that Absalom was buried under a great heap of stones (II Kings, xviii, 17) near the scene of his disaster. The traveller today is shown a tomb in Græco-Jewish style, east of the Kidron, which is designated as the sepulchre of Absalom, but which is evidently of much later construction and probably belongs to one of the Jewish kings of the Asmonean period (Josephus, De Bello Jud., V, xii, 2). Absalom had three sons, who died before him. He left a daughter Maacha (Thamar), who was afterwards married to Roboam, son of Solomon (II Par., xi, 20), although there is some doubt as to the identity of this name mentioned in the Book of Kings and in Paralipomenon.

2. ABSALOM, father of Mathathias (I Mach., xi, 70) and perhaps identical with Absalom, father of Jonathan (I Mach., xiii, 11).

3. ABSALOM, one of the two ambassadors whom Judas Machabeus sent to Lysias, procurator of Antiochus (II Mach., xi, 17), identical with the foregoing. H. J. HEUSER.

Absalon of Lund, also known as AXEL, a famous Danish prelate, b. in 1128, at Finnestoë, in Seeland; d. 21 March, 1201, in the Benedictine monastery of Soröe (Sora) founded by his father. He was a graduate of the University of Paris, and taught for a while in the school of Ste. Geneviève. In 1158 he was made Bishop of Roskilde, and in 1178 Archbishop of Lund, Primate of Denmark and Sweden, and eventually Papal Legate. In this capacity he laboured zealously for the final extirpation of paganism in the Scandinavian world, notably on the Isle of Rügen, its last stronghold. He exercised great political influence under King Waldemar I (1155–81) and Canute VI. It was at his request that Saxo Grammaticus composed his "Historiæ Danicæ Libri XVI". A tribute to Absalon is found in the fourteenth book of that work.

HEFELE, in *Kirchenlex.*, art. *Axel*, I, 1768; monographs by ESTRUP-MOHNIKE (Leipzig, 1832), and HAMMERICH (Copenhagen, 1863).

THOMAS J. SHAHAN.

Absence, ECCLESIASTICAL. See RESIDENCE, ECCLESIASTICAL.

Absinthe, Hebrew *lâ 'ănah*, wormwood, known for its repulsive bitterness (Jer., ix, 15; xxiii, 15; Deut., xxix, 18; Lam., iii, 19; Prov., v, 4). Figuratively it stands for a curse or calamity (Lam., iii, 15), or also for injustice (Amos, v, 7; vi, 13). In Apoc., viii, 11, the Greek equivalent ὁ ἄψινθος is given as a proper name to the star which fell into the waters and made them bitter. The Vulgate renders the Hebrew expression by *absinthium*, except in Deut., xxix, 18, where it translates it *amaritudo*. It seems that the biblical absinthe is identical with the *Artemisia monosperma* (Delile), or the *Artemisia herba-alba* (Asso); or, again, the *Artemisia judaica Linné*. (See PLANTS IN BIBLE.)

HAGEN, *Lexicon Biblicum* (Paris, 1905); VIGOUROUX, in *Dict. de la Bible* (Paris, 1895); TRISTAM, *Natural History of the Bible* (London, 1889).

A. J. MAAS.

Absolute, THE, a term employed in modern philosophy with various meanings, but applied generally speaking to the Supreme Being. It signifies (1) that which is complete and perfect; (2) that which exists by its own nature and is consequently independent of everything else; (3) that which is related to no other being; (4) the sum of all being, actual and potential (Hegel). In the first and the second of these significations the Absolute is a name for God which Christian philosophy may readily accept. Though the term was not current in the Middle Ages, equivalent expressions were used by the Scholastic writers in speaking, e. g., of God as Pure Actuality (*Actus Purus*), as uncaused Being, or as containing pre-eminently every perfection. St. Thomas, in particular, emphasizes the absoluteness of God by showing that He cannot be classed under any genus or species, and that His essence is identical with His existence. Aquinas also anticipates the difficulties which arise from the use of the term *Absolute* in the sense of unrelated being, and which are brought out quite clearly in modern discussions, notably in that between Mill, as critic of Sir William Hamilton's philosophy, and Mansel as its defender. It was urged that the Absolute could not consistently be thought of or spoken of as First Cause, for the reason that causation implies relation, and the Absolute is outside of all relation; it cannot, therefore, be conceived as producing effects. St. Thomas, however, offers a solution. He holds that God and created things are related, but that the relation is real in the effects only. It implies no conditioning or modification of the Divine Being; it is in its application to God merely conceptual. The fashion of our thought obliges us to conceive God as one term of a relation, but not to infer that the relation affects Him as it affects the created thing which is the other term. This distinction, moreover, is based on experience. The process of knowledge involves a relation between the known object and the knowing subject, but the character of the relation is not the same in both terms. In the mind it is real because perception and thought imply the exercise of mental faculties, and consequently a modification of the mind itself. No such modification, however, reaches the object; this is the same whether we perceive it or not.

Now it is just here that a more serious difficulty arises. It is claimed that the Absolute can neither be known nor conceived. "To think is to condition"; and as the Absolute is by its very nature unconditioned, no effort of thought can reach it. To say that God is the Absolute is equivalent to saying that He is unknowable.—This view, expressed by Hamilton and Mansel, and endorsed by Spencer in his "First Principles", affords an apparently strong support to Agnosticism, while it assails both the reasonableness and the possibility of religion. It is only a partial reply to state that God, though incomprehensible, is nevertheless knowable according to the manner and capacity of our intelligence. The Agnostic contends that God, precisely because He is the Absolute, is beyond the range of any knowledge

whatever on our part. Agnosticism, in other words, insists that we must believe in the existence of an absolute and infinite Being and at the same time warns us that we can have no idea of that Being. Our belief must express itself in terms that are meaningless. To avoid this conclusion one may reject altogether a term out of which all significance has evaporated; or (and this seems a wiser course) one may retrace the genesis of the term and hold fast to the items of knowledge, however imperfect and however in need of criticism, which that genesis involves. In proving the existence of God as First Cause, or as Absolute Being, we take as our starting-point facts that are knowable and known. So far as, in reasoning upon these facts, we are led beyond them to the concept of an Absolute, some remnant of the knowableness which facts present must be found in that which is the ultimate explanation of the facts. If, as Spencer affirms, "every one of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative", it follows that by getting clearly before our thought the meaning of those arguments and their force for distinctly postulating we must obtain some knowledge of the Being whose existence is thus established. Spencer, indeed, does not realize the full import of the words "positive existence", "ultimate reality", and "incomprehensible power", which he uses so freely. Otherwise he could not consistently declare that the Being to which these various predicates apply is unknowable. It is in fact remarkable that so much knowledge of the Absolute is displayed in the attempt to prove that the Absolute cannot be known. Careful analysis of a concept like that of First Cause certainly shows that it contains a wealth of meaning which forbids its identification with the Unknowable, even supposing that the positive existence of the Unknowable could be logically demonstrated. Such an analysis is furnished by St. Thomas and by other representatives of Christian philosophy. The method which St. Thomas formulated, and which his successors adopted, keeps steadily in view the requirements of critical thinking, and especially the danger of applying the forms of our human knowledge, without due refinement, to the Divine Being. The warning against our anthropomorphic tendency was clearly given before the Absolute had taken its actual place in philosophic speculation, or had yielded that place to the Unknowable. While this warning is always needful, especially in the interest of religion, nothing can be gained by the attempt to form a concept of God which offers a mere negation to thought and to worship. It is of course equally futile to propose an unknowable Absolute as the basis of reconciliation between religion and science. The failure of Spencer's philosophy in this respect is the more disastrous because, while it allows full scope to science in investigating the manifestations of the Absolute, it sets aside the claim of religion to learn anything of the power which is thus manifested. (See AGNOSTICISM, ASEITY, ANALOGY, GOD, KNOWLEDGE, THEOLOGY. For Hegel's conception of the Absolute, see HEGELIANISM, IDEALISM, PANTHEISM.)

SCHUMACHER, *The Knowableness of God* (Notre Dame, Indiana, 1905), contains good bibliography; ST. THOMAS, *Summa*, I, Q. xiii; *Contra Gentes*, II, 12, 13; HAMILTON, *Discussions* (New York, 1860); MILL, *An Examination of Sir W. Hamilton's Philosophy* (Boston, 1865); MANSEL, *The Philosophy of the Conditioned* (London, 1866); CAIRD, *An Introduction to the Philosophy of Religion* (Glasgow, 1901); ROYCE, *The World and the Individual* (New York, 1900); FLINT, *Agnosticism* (New York, 1903).

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Absolution (*Ab* = from; *solvere* = to free), is the remission of sin, or of the punishment due to sin, granted by the Church. (For remission of punishment due to sin, see CENSURE, EXCOMMUNICATION, INDULGENCE.) Absolution proper is that act of the priest whereby, in the Sacrament of Penance, he frees man from sin. It presupposes on the part of the penitent, contrition, confession, and promise at least of satisfaction; on the part of the minister, valid reception of the Order of Priesthood and jurisdiction, granted by competent authority, over the person receiving the sacrament. That there is in the Church power to absolve sins committed after baptism the Council of Trent thus declares: "But the Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, He breathed upon His disciples saying, 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.' By which action so signal, and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles, and to their lawful successors for the reconciling of the faithful who have fallen after baptism" (Sess. XIV, i). Nor is there lacking in divine revelation proof of such power; the classical texts are those found in Matthew, xvi, 19; xviii, 18, and in John, xx, 21–23. To Peter are given the keys of the kingdom of heaven. Sin is the great obstacle to entrance into the kingdom, and over sin Peter is supreme. To Peter and to all the Apostles is given the power to bind and to loose, and this again implies supreme power both legislative and judicial: power to forgive sins, power to free from sin's penalties. This interpretation becomes more clear in studying the rabbinical literature, especially of Our Lord's time, in which the phrase to bind and to loose was in common use. (Lightfoot, Horæ Hebraicæ; Buxtorf, Lexicon Chald.; Knabenbauer, Commentary on Matthew, II, 66; particularly Maas, St. Matthew, 183, 184.) The granting of the power to absolve is put with unmistakable clearness in St. John's Gospel: "He breathed upon them and said, 'Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain, they are retained'" (xx, 22, 23). It were foolish to assert that the power here granted by Christ was simply a power to announce the Gospel (Council of Trent, Sess. XIX, Can. iii), and quite as unwise to contend that here is contained no power other than the power to remit sin in the Sacrament of Baptism (Ibid., Sess. XIV); for the very context is against such an interpretation, and the words of the text imply a strictly judicial act, while the power to retain sins becomes simply incomprehensible when applied to baptism alone, and not to an action involving discretionary judgment. But it is one thing to assert that the power of absolution was granted to the Church, and another to say that a full realization of the grant was in the consciousness of the Church from the beginning. Baptism was the first, the great sacrament, the sacrament of initiation into the kingdom of Christ. Through baptism was obtained not only plenary pardon for sin, but also for temporal punishment due to sin. Man once born anew, the Christian ideal forbade even the thought of his return to sin. Of a consequence, early Christian discipline was loath to grant even once a restoration to grace through the ministry of reconciliation vested in the Church. This severity was in keeping with St. Paul's declaration in his Epistle to the Hebrews: "For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come and are fallen away, to be renewed again to penance" etc. (vi, 4–6). The persistence of this Christian ideal is very clear in the "Pastor" of Hermas, where the author contends against a rigorist school, that at least *one* opportunity for penance must be given by

the Church (III Sim., viii, 11). He grants only one such chance, but this is sufficient to establish a belief in the power of the Church to forgive sins committed after baptism. St. Ignatius in the first days of the second century seemingly asserts the power to forgive sins when he declares in his letter to the Philadelphians that the bishop presides over penance. This tradition was continued in the Syrian Church, as is evident from passages found in Aphraates and Ephrem, and St. John Chrysostom voices this same Syrian tradition when he writes "De Sacerdotio" (Migne P. G., LXVII, 643), that "Christ has given to his priests a power he would not grant to the angels, for he has not said to them, 'Whatsoever ye bind, will be bound,'" etc.; and further down he adds, "The Father hath given all judgment into the hands of his Son, and the Son in turn has granted this power to his priests."

Clement of Alexandria, who perhaps received his inspiration from the "Pastor" of Hermas, tells the story of the young bandit whom St. John went after and brought back to God, and in the story he speaks of the Angel of Penance, "*τὸν ἄγγελον τῆς μετανοίας*", meaning the bishop or priest who presided over the public penance. Following Clement in the Catechetical school of Alexandria was Origen (230). In the commentary on the words of the Lord's Prayer, "Forgive us our trespasses", he alludes to the practice of penance in the Church, recalling the text of John, xx, 21. He asserts that this text is proof of the power to pardon sin conferred by Christ upon His Apostles and upon their successors. True it is that in writing of the extent of the power conferred, he makes exception for the sins of idolatry and adultery, which he terms irremissible, although Dionysius of Corinth (170) years before held that no sin was excepted from the power of the keys granted by Christ to His Church (Eusebius, Hist. Eccl., iv, xxiii). In the Alexandrian Church we have also the testimony of Athanasius, who in a fragment against the Novatians pointedly asserts: "He who confesses his sins, receives from the priest pardon for his fault, in virtue of the grace of Christ (just as he who is baptized)." Asia Minor is at an early date witness of this power to absolve. St. Firmilian, in his famous letter to St. Cyprian, asserts that the power to forgive sins was given to the Apostles and to their successors (Epp. Cyp., LXXV), and this tradition is more clearly expressed both in Basil and Gregory Nazianzen (P. G., XXXI, 1284; XXXVI, 356, 357). The Roman tradition is clear in the "Pastor" of Hermas, where the power to forgive sins committed after baptism is defended (Sim., viii, 6, 5; ibid., ix, 19). This same tradition is manifest in the Canons of Hippolytus, wherein the prelate consecrating a bishop is directed to pray: "Grant him, O Lord, the power to forgive sins" (xxii). This is still more clearly expressed in the "Constitutiones Apostolicæ" (P. G., I, 1073): "Grant him, O Lord Almighty, by Thy Christ the fulness of Thy spirit, that he may have the power to pardon sin, in accordance with Thy command, that he may loose every bond which binds the sinner, by reason of that power which Thou hast granted Thy Apostles." (See also Duchesne, "Christian Worship", 439, 440.) True, this power seems to Hermas to be strangely limited, while Origen, Tertullian, and the followers of Novatian principles were unwilling to grant that the Church had a right to absolve from such sins as apostasy, murder, and adultery. However, Calixtus settled the question for all time when he declared that in virtue of the power of the keys, he would grant pardon to all who did penance—*Ego . . . delicta pœnitentiâ functis dimitto*, or again, *Habet potestatem ecclesia delicta donandi* (De Pud., xxi). In this matter, see Tertullian, "De Pudicitiâ", which is simply a vehement protest against the action of the Pope, whom Tertullian accuses of presumption in daring to forgive sins, and especially the greater crimes of murder, idolatry, etc.—"Idcirco præsumis et ad te derivasse solvendi et alligandi potestatem, id est, ad omnem Ecclesiam Petri propinquam." Tertullian himself, before becoming a Montanist, asserts in the clearest terms that the power to forgive sins is in the Church. "Collocavit Deus in vestibulo pœnitentiam januam secundam, quæ pulsantibus patefaciat [januam]; sed jam semel, quia jam secundo, sed amplius nunquam, quia proxime frustra" (De Pœnitentiâ, vii, 9, 10). Although Tertullian limits the exercise of this power, he stoutly asserts its existence, and clearly states that the pardon thus obtained reconciles the sinner not only with the Church, but with God (Harnack, Dogmengeschichte, I, note 3, 407). The whole Montanist controversy is a proof of the position taken by the Church and the Bishops of Rome; and the great Doctors of the West affirmed in the strongest terms the power to absolve granted to the priests of the Church by Christ. (Leo the Great, P. L., LIV, 1011–1013; Gregory the Great, P. L., LXVI, 1200; Ambrose, P. L., XV, 1639; XVI, 468, 477, etc.; Augustine, P. L., XXXIX, 1549–59.)

From the days, therefore, of Calixtus the power to absolve sins committed after baptism is recognized as vested in the priests of the Church in virtue of the command of Christ to bind and loose, and of the power of the keys. At first this power is timidly asserted against the rigorist party; afterwards stoutly maintained. At first the sinner is given one opportunity for pardon, and gradually this indulgence is extended; true, some doctors thought certain sins unpardonable, save by God alone, but this was because they considered that the existing discipline marked the limits of the power granted by Christ. After the middle of the fourth century, the universal practice of public penance precludes any denial of a belief in the Church's power to pardon the sinner, though the doctrine and the practice of penance were destined to have a still further expansion.

LATER PATRISTIC AGE.—Following the golden age of the Fathers, the assertion of the right to absolve and the extension of the power of the keys are even more marked. The ancient sacramentaries—Leonine, Gelasian, Gregorian, the "Missale Francorum"—witness this especially in the ordination service; then the bishop prays that "whatever they bind, shall be bound" etc. (Duchesne, Christian Worship, 360, 361). The missionaries sent from Rome to England in the seventh century did not establish a public form of penance, but the affirmation of the priest's power is clear from the "Pœnitentiale Theodori", and from the legislation on the Continent, which was enacted by the monks who came from England and Ireland (Council of Reims, can. xxxi, Harduin). The false decretals (about 850) accentuated the right of absolution; and in a sermon of the same century, attributed perhaps wrongly to St. Eligius, a fully developed doctrine is found. The Saint is speaking of the reconciliation of penitents and warns them to be sure of their dispositions, their sorrow, their purpose of amendment; for "we are powerless," he says, "to grant pardon, unless you put off the old man; but if by sincere repentance you put off the old man with his works, then know that you are reconciled to God by Christ, yea and by us, to whom He gave the ministry of reconciliation." And this ministry of reconciliation which he claims for the priesthood is that ministry and that power granted to the Apostles by Christ when He said, "Whatsoever you bind upon earth, shall be bound in heaven" (P. L., LXXXVII, 609, 610). The theologians of the medieval period, from Alcuin to St. Bernard, insist that the right to absolve from sin was given to the bishops and priests who succeeded to the apostolic

office (Alcuin, P. L., CI, 652–656; Benedict Levita, P. L., C, 357; Jonas of Orléans, P. L., CVI, 152; Pseudo-Egbert, P. L., LXXXIX, 415; Haymo of Halberstadt, P. L., CXVIII, 762 sqq.). Following the theologians, the canonists, such as Regino of Prüm, Burchard of Worms, Ivo of Chartres, furnish us with fuller proofs of the same power, and Harduin (Councils, VI, i, 544) cites the fifteenth canon of the Council of Troslé (909), which states expressly that penance through the ministry of Christ's priests is "fruitful unto the remission of sins". This epoch closes with St. Bernard, who takes Peter Abelard to task for daring to assert that Christ gave the power to forgive sins only to His disciples, and consequently that the successors of the Apostles do not enjoy the same privileges (P. L., CLXXXII, 1054). But while Bernard insists that the power of the keys given to the Apostles is lodged in the bishop and in the priests, he with equal stress insists that such power be not exercised unless the penitent make a full confession of wrong committed (ibid., 938). When the great scholastic epoch began, the doctrine which obtained was a power to absolve sins and this power distinctly recognized, in virtue of the power granted by Christ to His Apostles. On the part of the penitent, sorrow and a promise of better life were necessary, and also a declaration of sin made to him whom Christ had appointed judge.

SCHOLASTIC AGE.—At the beginning of the scholastic age, special stress is laid upon the power of contrition to secure pardon. St. Anselm of Canterbury, in a commentary upon Luke xvii, 14, likens this power to that possessed of old by the Jewish priest in the case of leprosy (P. L., CLVIII, 662; ibid., 361–430). At first sight, the doctrine of St. Anselm seemed to annul the power to absolve which antiquity had granted to the priesthood, and to reduce the office of reconciliation to a mere declaration that sin had been forgiven. Hugo of St. Victor (1097–1141) took ground against Anselm, not because Anselm insisted on contrition, but because he seemingly left no place for the power of the keys. But how admit the one and not the other? Hugo says the sinner is "bound down by obduracy of soul, and by the penalty of future damnation"; the grace of God frees man from the darkness brought on by sin, while the absolution of the priest delivers him from the penalty which sin imposes—"The malice of sin is best described as obduracy of heart, which is first broken by sorrow, that later, in confession, the sin itself, i. e. the penalty of damnation, be remitted." There is some obscurity in the text, but Hugo seems inclined to hold that the priest absolves from the punishment due to sin, rather than from sin itself. The Master of the Sentences, Peter Lombard, took issue with Hugo, and asserted in clear terms that charity not only blotted out the stain of sin, but also freed the sinner from punishment due to sin. Not understanding, however, that penance as a sacrament is a moral unit, Peter Lombard in turn used language which is far from exact. He seems to hold that contrition takes away sin and its consequences, and when questioned concerning the power granted to the priest, he seems to recur to the opinion of Anselm that it is declarative. "They remit or retain sins when they judge and declare them remitted or retained by God" (P. L., CXCII, 888). He also grants to the priest certain power in reference to the temporal punishment due to sin (ibid.). Richard of St. Victor, though he speaks of the opinion of Peter Lombard as frivolous, in reality differs but little from the Master of the Sentences. Peter's opinion indeed exercised great influence over the minds both of his contemporaries and of the following generation. With William of Auvergne (who taught up to 1228, when he became Archbishop of Paris) comes the distinction between contrition and attrition in the Sacrament of Penance. Contrition takes away all stain of guilt, while attrition prepares the way for the real remission of sin in the sacrament. Theologians had recognized the distinction between contrition and attrition even before William of Paris, but neither Alexander of Hales nor Albert, the master of Aquinas, advanced much beyond the teaching of Peter Lombard. Both seemingly insisted on real contrition before absolution, and both also held that such contrition in reality took away mortal sin. They did not, however, deny the office of the minister, for they both held that contrition involved a promise of confession [Alb. Mag., IV Sent., Dist. xvi–xvii (Paris, 1894), XXIX, 559, 660, 666, 670, 700]. St. Bonaventure (IV, Dist. xvii) also admits the distinction between contrition and attrition; he asserts the power of contrition to take away all sin, even without the priest's absolution, confession being necessary only when possible. As regards the priest's power to pardon sin, he not only admits it, not only asserts that absolution forgives sin and its eternal consequences, but calls it the *forma sacramenti*. He even goes so far as to say that attrition is sufficient for pardon if accompanied by absolution (ibid., Dist. xviii). When questioned as to the manner in which absolution produces its sacramental effect, he distinguishes between two forms of absolution employed by the priest: the one deprecatory, "Misereatur tui" etc., and the other indicative, "Ego te absolvo". In the former the priest intercedes for the sinner, and this intercession changes his attrition into real contrition and secures pardon for sin committed. In the latter, which is indicative and personal, the priest exercises the power of the keys, but remits only a temporal punishment due still on account of sin. This after all is but a new way of putting the theory of Peter Lombard (ibid., Dist. xviii). St. Thomas Aquinas treats this subject in his Commentary on the Master of the Sentences (IV, Dist. xvii, xviii, xix; Summa Theologica III, QQ. lxxxiv–xc; Supplement, QQ. i–xx; Opuscula, De Formâ Absolutionis). Taking the many distracted theories of the schoolmen with this partial truth, he fused them into a united whole. In the commentary on the "Libri Sententiarum" he shows clearly that the ministry of the priest is directly instrumental in the forgiveness of sin; for "if the keys had not been ordained for the remission of sin, but only for release from the penalty (which was the opinion of the elder scholastics), there would be no need of the intention to obtain the effect of the keys for the remission of sin"; and in the same place he clearly states: "Hence if before absolution one had not been perfectly disposed to receive grace, one would receive it in sacramental confession and absolution, if no obstacle be put in the way" (Dist. xvii, 2, I, art. 3, Quæstiuncula iv). He sees clearly that God alone can pardon sin, but God uses the instrumentality of absolution which, with confession, contrition, and satisfaction, concurs in obtaining forgiveness, in blotting out the stain, in opening the kingdom of heaven, by cancelling the sentence of eternal punishment. This doctrine is expressed again with equal clearness in the "Summa" and in the "Supplement". In the "Summa", Q. lxxxiv, art. 3, he states that the absolution of the priest is the *forma sacramenti*, and consequently confession, contrition, and satisfaction must constitute "in some way, the matter of the sacrament". When asked whether perfect contrition secured pardon for sin even outside the Sacrament of Penance, St. Thomas answers in the affirmative; but then contrition is no longer an integral part of the sacrament; it secures pardon because forgiveness comes from perfect charity, independently of the instrumentality of the sacramental rite (Supplement,

Q. v, a. 1). Duns Scotus not only grants the power of absolution in the forgiveness of sin, but goes a step farther and asserts that the sacrament consists principally in the absolution of the priest, because confession, contrition, and satisfaction are not integral parts or units in the sacrament, but only necessary previous dispositions to the reception of divine grace and forgiveness. "There is no similarity, therefore, between the priest of the Law in regard to leprosy and the priest of the Gospel in regard to sin", and he adds that the priest of the New Law, "exercet actum qui est signum prognosticum, efficax mundationis sequentis" etc. (edit. Vivès, XVIII, 649, 650, in Dist. XIX; ibid., 420, 421). Some think this opinion of Scotus more in conformity with the Council of Trent, which calls contrition, confession, and satisfaction not "the matter", but *quasi materia*, "as if the matter", of the sacrament; others doubt whether the Council thus meant to class contrition, confession, and satisfaction as mere necessary dispositions. This doctrine, as taught by St. Thomas and Scotus, finds its echo in the Council of Florence, in the decree of Eugene IV, as it does in the Council of Trent, which defines (Sess. XIV, chap. iii), "That the form of the Sacrament of Penance, wherein its force principally consists, is placed in those words of the priest: 'I absolve thee' etc., but the acts of the penitent himself are *quasi materia* of this Sacrament."

MINISTER.—In the closing years of the first century, Ignatius of Antioch asserts that Penance is in the hands of the bishop; soon the same power is recognized in the priests, and in St. Cyprian, the deacon on extraordinary occasions performed the office of reconciliation (Batiffol, Théol. pos., 145 sqq.). The deacon's power is recognized later on in Alcuin, in a council held at York, 1194, and in the Council of London, 1200 (cap. iii).

TIME.—The ceremonial rite connected with the sacrament of reconciliation has also varied with the changing discipline of the Church. The earliest tradition hints at a public penance—*vide* tradition *supra* —but very soon there appears the *Presbyter Pœnitentiarius;* certainly as early as 309 Pope Marcellus divided Rome into twenty-five districts *propter baptismum et pœnitentiam*, and Innocent I (416) mentions the "priest whose office it was to judge anent sin, to receive the confession of the penitent, to watch over his satisfaction, and to present him for reconciliation at the proper time". The case of Nectarius who abolished the *Presbyter Pœnitentiarius* is classical (381–98). This reconciliation generally took place on Holy Thursday, and the bishop presided. Surely absolution was pronounced on Maundy Thursday. This all the sacramentaries attest (Duchesne, Christian Worship, 439, 440); but the practice of public penance has given rise to the important and difficult question, whether or not the absolution granted at the public function of Holy Thursday was really the sacramental absolution. Theologians have questioned this, many preferring to believe that the sacramental absolution was really imparted by the *Presbyter Pœnitentiarius* at the early stage of public penance, even before the satisfaction was complete. They allege as their reasons the long delay which otherwise would have been necessary and the fact that the bishop absolved on Holy Thursday, while the confession had been heard previously by the *Presbyter Pœnitentiarius* (Palmieri, De pœnit., App. II, nn. 8, 9). But there are many others who think the traditional truth concerning the Sacrament of Penance cannot be safeguarded unless it is admitted that, ordinarily speaking, sacramental absolution was given only after the completion of the penance imposed and in the public session of Holy Thursday. What was done, they ask, before the institution of the *Presbyter Pœnitentiarius*, or where there was no such functionary? And they answer the objections brought forward above by saying that there is no evidence in early history that a first absolution was imparted by the priests who determined the necessity of undergoing public satisfaction, nor are we permitted *a priori* to judge of ancient ways in the light of our modern practice (Boudinhon, Revue d'histoire de littérature relig., II, sec. iii, 329, 330, etc.; Batiffol, Théolog. posit., Les origines de la pénitence, IV, 145 sqq.). Moreover, there is full evidence of a reconciliation on Holy Thursday; there are canons as late as the sixth century forbidding priests to reconcile penitents, *inconsulto episcopo* (Batiffol, ibid. 192, 193), and even as late as the ninth century there is clear testimony that absolution was not given until after the imposed penance had been completed (Benedict Levita, P. L., XCVII, 715; Rabanus Maurus, P. L., CVII, 342; Harduin, Councils, V, 342); and when absolution was granted before Holy Thursday it was after the fashion of an exception (Pseudo Alcuin, CI, 1192): "Denique admonendi sunt ut ad cœnam Domini redeant ad reconciliationem: si vero interest causa itineris . . . reconciliet eum statim" etc. This exception gradually became the rule, especially after the Scholastics of the Middle Age period began to distinguish clearly the different parts which make up the Sacrament of Penance.

FORM.—It is the teaching of the Council of Trent that the form of the Sacrament of Penance, wherein its force principally consists, is placed in these words of the minister, "I absolve thee"; to which words certain prayers are, according to the custom of Holy Church, laudably added etc. (Sess. XIV, iii). That the public penance was concluded with some sort of prayer for pardon, is the doctrine of antiquity, particularly as contained in the earliest sacramentaries (Duchesne, Christian Worship, 440, 441). Leo the Great (450) does not hesitate to assert that pardon is impossible without the prayer of the priest ("ut indulgentia nisi supplicationibus sacerdotum nequeat obtineri"). In the early Church these forms certainly varied (Duchesne, loc. cit.). Surely all the sacramentaries assert that the form was deprecatory, and it is only in the eleventh century that we find a tendency to pass to indicative and personal formulæ (Duchesne, loc. cit.). Some of the forms used at the transition period are interesting: "May God absolve thee from all thy sins, and through the penance imposed mayst thou be absolved by the Father, the Son, the Holy Ghost, by the Angels, by the Saints, and by me, a wretched sinner" (Garofali, Ordo ad dandam pœnitentiam, 15). Then come really indicative and personal formulæ, often preceded by the supplicatory prayer, "Misereatur tui" etc. These forms, while much the same in substance, vary in wording not a little (Vacant, Dict. de théol., 167). It was not until the scholastic doctrine of "matter and form" in the sacraments reached its full development that the formula of absolution became fixed as we have it at present. The form in use in the Roman Church to-day has not changed since long before the Council of Florence. It is divided into four parts as follows:—

(1) Deprecatory prayer. "May the Almighty God have mercy on you, and forgiving your sins, bring you to life everlasting. Amen." Then, lifting his right hand towards the penitent, the priest continues: "May the Almighty and Merciful God grant you pardon, absolution, and remission of your sins". (2) "May Our Lord Jesus Christ absolve you, and I, by His authority, absolve you from every bond of excommunication [suspension, in the case of a cleric only] and interdict as far as I can and you may need." (3) "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (While repeating the names of the Trinity, the priest makes the sign of the cross over the peni-

tent.) (4) "May the Passion of Our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the Saints, what good you have done or what evil you have suffered be to you for the remission of (your) sins, growth in grace and the reward of everlasting life. Amen." In the decree "Pro Armenis", 1439, Eugene IV teaches that the "form" of the Sacrament is really in those words of the priest: "Ego absolvo te a peccatis tuis in nomine Patris" etc., and theologians teach that absolution would be valid should the priest use, "Absolvo te", "Absolvo te a peccatis tuis", or words that are the exact equivalent (Suarez, Disp., XIX, i, n. 24; Lugo, Disp., XIII, i, nn. 17, 18; Lehmkuhl, de Pœnit., 9th ed., 199).

In the Oriental churches the present forms are deprecatory, though they by no means exclude the idea of a judicial pronouncement on the part of the minister. Such are the forms of absolution among (a) Greeks, (b) Russians, (c) Syrians, (d) Armenians, (e) Copts. Is the indicative form necessary? Many learned Catholics seem to hold that the indicative form as used at present in the Roman Church is necessary even for the validity of the Sacrament of Penance. The great Doctor of the Sacrament, St. Alphonsus (De Sac. Pœnit., n. 430), declares that no matter what may be the verdict from the point of view of history, it is of faith since the Council of Trent that the indicative form is essential. St. Thomas and Suarez also declare that the indicative form is necessary. Others equally learned, and perhaps better versed in history, hold that in the light of the Divine institution the deprecative form must not be excluded, and that the Council of Trent in its decree did not intend to make final pronouncement in the premises. They point out with Morinus (De Pœnit., Lib. VIII) that up to the twelfth century the deprecatory form was employed both in the East and in the West: that it is still in use among the Greeks and among Orientals generally. In the light, therefore, of history and of theological opinion it is perfectly safe to conclude that the deprecatory form is certainly not invalid, if it exclude not the idea of judicial pronouncement (Palmieri, Parergon, 127; Hurter, de Pœnit.; Duchesne, loc. cit.; Soto, Vasquez, Estius, *et al.*). Theologians, however, have questioned whether or not the deprecatory form would be valid to-day in the Latin Church, and they point out that Clement VIII and Benedict XIV have prescribed that Greek priests should use the indicative form whensoever they absolve penitents belonging to the Latin Rite. But this is merely a matter of discipline, and such decrees do not give final decision to the theological question, for in matters of administration of the Sacraments those in authority simply follow the safest and most conservative opinions. Morinus is followed by Tournely in asserting that only the indicative form is to-day valid in the Latin Church (Morinus, De pœnit., Lib. VIII; Tournely, ibid., de absolutionis formâ); but many hold that if the deprecatory form exclude not the judicial pronouncement of the priest, and consequently be really equivalent to the *ego te absolvo*, it is surely not invalid, though all are agreed that it would be illicit as contravening the present law and discipline of the Roman Church. Some, not pronouncing judgment on the real merits of the case, think that the Holy See has withdrawn faculties from those who do not use the indicative form, but in the absence of positive ordinance this is by no means certain.

CONDITIONAL ABSOLUTION.—Antiquity makes no mention of conditional absolution. Benedict XIV alludes in "De Synodo" (Bk. VII, c. xv) to a passage of Gandavensis (d. 1293), but it is doubtful whether the learned pontiff caught the meaning of the theologian of Ghent. Gerson in the fifteenth century, both in "De schismate tollendo" and "De unitate ecclesiæ", stands as sponsor for conditional absolution, although Cajetan, a century later, calls Gerson's position mere superstition. But Gerson's position gradually obtained, and in our day all theologians grant that under certain circumstances such absolution is not only valid but also legitimate (Lehmkuhl-Gury, De pœnit., absol. sub conditione); valid, because judicial pronouncements are often rendered under certain conditions, and the Sacrament of Penance is essentially a judicial act (Counc. of Trent, Sess. XIV); also, because God absolves in heaven when certain conditions are fulfilled here below. The fulfilment may escape man's judgment, but God no man may deceive. This very doubt makes conditional absolution possible. Conditions are either (a) present, (b) past, or (c) future. Following a general law, whensoever the condition leaves in suspense the effect intended by the Sacrament, the Sacrament itself is null and void. If the condition does not suspend the sacramental efficacy, the Sacrament may be valid. As a consequence, all future conditions render absolution invalid: "I absolve you if you die to-day." This is not true of conditions past or present, and absolution given, for example, on condition that the subject has been baptized, or is still alive, would certainly not invalidate the Sacrament. What is in itself valid may not be legitimate, and in this important matter reverence due the holy Sacrament must ever be kept in mind, and also the spiritual need of the penitent. The doctrine commonly received is that whenever conditional absolution will safeguard the holiness and dignity of the Sacrament it may be employed, or whenever the spiritual need of the penitent is clear, but at the same time dispositions necessary for the valid reception of the Sacrament are in doubt, then it would be a mercy to impart absolution even if under condition.

INDIRECT ABSOLUTION.—Closely allied to conditional is the absolution termed indirect. It obtains whenever absolution is granted for a fault that has not been submitted to the judgment of the minister in the tribunal of penance. Forgetfulness on the part of the penitent is responsible for most cases of indirect absolution, though sometimes reservation (see RESERVED CASES) may be.

GRANTING OF ABSOLUTION.—In virtue of Christ's dispensation, the bishops and priests are made judges in the Sacrament of Penance. The power to bind as well as the power to loose has been given by Christ. The minister therefore must have in mind not only his own powers, viz., order and jurisdiction, but he must also keep in mind the dispositions of the penitent. If (a) the penitent is well-disposed, he must absolve; (b) if the penitent lack the requisite dispositions, he must endeavour to create the proper frame of mind, for he cannot and may not absolve one indisposed; (c) when dispositions remain doubtful, he employs the privilege given above in conditional absolution. When the minister sees fit to grant absolution, then he pronounces the words of the form (*supra*) over the penitent. It is commonly taught that the penitent must be physically present; consequently, absolution by telegraph has been declared invalid, and when questioned in regard to absolution by the telephone the Sacred Congregation (1 July, 1884) answered *Nihil respondendum.*

ABSOLUTION OUTSIDE THE LATIN CHURCH.—(I) In the Greek Church. The belief of the ancient Greek Church has been set forth above. That the Greeks have always believed that the Church has power to forgive sin, that they believe it at present, is clear from the formulæ of absolution in vogue among all branches of the Church; also from the decrees of synods which since the Reformation have again and again expressed this belief (Alzog on Cyril Lucaris, III, 465; Synod of Constantinople, 1638; Synod of Jassy, 1642; Synod of Jerusalem, 1672). In the Synod of Jerusalem the Church reiterates its belief in

Seven Sacraments, among them Penance, which the Lord established when He said: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." The formulæ of absolution are generally deprecatory, and if now and then the indicative form appears, it may be traced to Latin sources.

(II) Russian Church. The belief of the Greek Church is naturally also that of the Russian. Russian theologians all hold that the Church possesses the power to forgive sins, where there is true repentance and sincere confession. The form in use at present is as follows: "My child, N. N., may our Lord and God Christ Jesus by the mercy of His love absolve thee from thy sins; and I, His unworthy priest, in virtue of the authority committed to me, absolve thee and declare thee absolved of thy sins in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

(III) Armenians. Denzinger, in his "Ritus Orientalium" (1863), gives us a full translation of the penitential ritual used by the Armenians. The present version is from the ninth century. The form of absolution is declarative, though it is preceded by a prayer for mercy and for pardon. It is as follows: "May the merciful Lord have pity on thee and forgive thee thy faults; in virtue of my priestly power, by the authority and command of God expressed in these words, 'Whatsoever you shall bind on earth shall be bound in heaven', I absolve thee from thy sins, I absolve thee from thy thoughts, from thy words, from thy deeds, in the name of the Father, and of the Son, and of the Holy Ghost, and I restore thee to the Sacrament of the Holy Church. May all thy good works be for thee an increase of merit, may they be for the glory of life everlasting, Amen."

(IV) Copts. Dr. Hyvernat asserts that the liturgical books of the Copts have no penitential formulæ, nor is this surprising, for they inscribe in the ritual only those things not found in other rituals. Father du Bernat, writing to Père Fleurian (Lettres édifiantes), says, in reference to the Sacrament of Penance among the Copts, that the Copts believe themselves bound to a full confession of their sins. This finished, the priest recites over them the prayer said at the beginning of the Mass, the prayer asking pardon and forgiveness from God; to this is added the so-called "Benediction", which Father Bernat says is like the prayer said in the Latin Church after absolution has been imparted. Dr. Hyvernat, however, asserts that Father Bernat is mistaken when he likens the Benediction to our *Passio Domini*, for it is like the Latin prayer only inasmuch as it is recited after absolution.

(V) Jacobites. (For the earliest tradition in the Syrian Church see above, *Absolution in Patristic age*.) The Syrians who are united with the Roman See now use the declarative form in imparting absolution. This formula is, however, of recent date. The present Jacobite Church not only holds and has held the power to absolve from sin, but its ritual is expressive of this same power. Denzinger (Ritus Orientalium) has preserved for us a twelfth-century document which gives in full the order of absolution.

(VI) Nestorians. The Nestorians have at all times believed in the power to absolve in the Sacrament of Penance. Assemani, Renaudot, Badger (Nestorians and their Rituals), also Denzinger, have the fullest information on this point. It is noticeable that their formula of absolution is deprecatory, not indicative.

(VII) Protestants. The earliest Reformers attacked virulently the penitential practice of the Catholic Church, particularly the confession of sins to a priest. Their opinions expressed in their later theological works do not differ as markedly from the old position as one might suppose. The Lutheran tenet of justification by faith alone would make all absolution merely declarative, and reduce the pardon granted by the Church to the merest announcement of the Gospel, especially of remission of sins through Christ. Zwingli held that God alone pardoned sin, and he saw nothing but idolatry in the practice of hoping for pardon from a mere creature. If confession had aught of good it was merely as direction. Calvin denied all idea of sacrament when there was question of Penance; but he held that the pardon expressed by the minister of the Church gave to the penitent a greater guarantee of forgiveness. The Confession styled "Helvetian" contents itself with denying the necessity of confession to a priest, but holds that the power granted by Christ to absolve is simply the power to preach to the people the Gospel of Jesus, and as a consequence the remission of sins: "Rite itaque et efficaciter ministri absolvunt dum evangelium Christi et in hoc remissionem peccatorum prædicant."

(VIII) Anglican Church. In the "Book of Common Prayer" there is a formula of Absolution in Matins, at the communion service, and in the visitation of the sick. The first two are general, akin to the liturgical absolution in use in the Roman Church; the third is individual by the very nature of the case. Of the third absolution the rubric speaks as follows: "Here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort: Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." This is the form generally employed by the Anglican clergymen when they absolve after having heard private confessions. These formulæ, even the last, are indeed vague, and in the light of Anglican interpretation (always excepting the advanced Ritualists) mean little more than the power to declare sins forgiven (Convocation, 1873; Lambeth Conference, 1877; Liddon's "Life of Pusey").

The Ritualists, since the Pusey sermon of 1846, have held with more or less variance that Christ has granted to His priests the power to forgive sins. They have also held that this power should be exercised after confession has been made to the minister of the Church. Among Ritualists themselves some have insisted that confession to the priest was necessary either *in re* or *in voto*, others have not gone to such lengths. On the discussion in the year 1898, Dr. Temple wrote a Pastoral. One may consult with profit Mashell's "Enquiry upon the Doctrine of the Anglican Church on Absolution"; Boyd's "Confession, Absolution and Real Presence"; Father Gallwey's "Twelve Lectures on Ritualism" (London, 1879).

EDWARD J. HANNA.

Absolution, Canonical. See CENSURE; EXCOMMUNICATION.

Absolutism. See PREDESTINATION.

Abstemii.—An *abstemius* is one who cannot take wine without risk of vomiting. As, therefore, the consecration at Mass must be effected in both species, of bread and wine, an *abstemius* is consequently irregular. St. Alphonsus, following the opinion of Suarez, teaches that such irregularity is *de jure divino;* and that, therefore, the Pope cannot dispense from it. The term is also applied to one who has a strong distaste for wine, though able to take a small quantity. A distaste of this nature does not constitute irregularity, but a papal dispensation is required, in order to excuse from the use of wine at the purification of the chalice and the ablution

of the priest's fingers at the end of Mass. In these cases the use of wine is an ecclesiastical law from whose observance the Church has power to dispense. A decree of Propaganda, dated 13 January, 1665, grants a dispensation in this sense to missionaries in China, on account of the scarcity of wine; various similar rulings are to be found in the collection of the decrees of the Congregation of Rites. Abstention from the use of wine has, occasionally, been declared obligatory by heretics. It was one of the tenets of Gnosticism in the second century. Tatian, the founder of the sect known as the Encratites, forbade the use of wine, and his adherents refused to make use of it even in the Sacrament of the Altar; in its place they used water. These heretics, mentioned by St. Irenæus (Adv. Hær., I, xxx), are known as Hydroparastes, Aquarians, and Encratites. The great Manichean heresy followed a few years later. These heretics, in their turn, professed the greatest possible aversion to wine, as one of the sources of sin. St. Augustine, in his book against heresies, ch. xlvi, says of them, "Vinum non bibunt, dicentes esse fel principum tenebrarum"—"They drink no wine, for they say it is the gall of the princes of darkness." They made use of water in celebrating Mass. At the beginning of the Reformation, one of the grievances alleged against the Church was that she did not allow the faithful to communicate under both kinds. "We excuse the Church", so runs the Augsburg Confession, "which has suffered the injustice of only receiving under one kind, not being able to have both; but we do not excuse the authors of this injustice, who maintain that it was right to forbid the administering of the complete Sacrament." How, then, were those to be admitted to the Lord's Table, who were unable to communicate under the species of wine? A decree of the Synod of Poitiers, in 1560, reads: "The Bread of the Lord's Supper shall be administered to those who cannot drink the wine, on condition that they shall declare that they do not abstain out of contempt." Other Protestant synods also lay down the rule that persons unable to take wine shall be admitted to the Lord's Table on condition that they shall at least touch with their lips the cup which holds the species of wine. Jurieu, on the other hand, starting from the principle that Christ has founded the essence of the Eucharist on the two species, held that an *abstemius* does not receive the Sacrament, because it consists of two parts, and he receives only one. A great controversy ensued among the Protestants themselves on this point. Bossuet held that communion under both kinds could not be of divine obligation, since many would thereby be deprived of the Sacrament owing to a natural weakness.

BENEDETTO OJETTI, *Synopsis Rerum Moralium et Juris Pontificii* (1904); *Theologia Moralis Sti. Alphonsi*, Lib. VII, 409; *Collectanea S. Congregationis de Propagandâ Fide*, N. 798; BOSSUET, *La Tradition défendue sur la matière de la communion sous une espèce*, VI; JEROME in *Dict. de théol. cath.*, s. v. *Abstème;* CORBLET, *Hist. du Sacrement de l'Eucharistie* (Paris, 1886).

JOS. N. GIGNAC.

Abstinence.—Inasmuch as abstinence signifies abstaining from food, the Bible narrative points to the first instance wherein such a course of conduct was imposed by law (Gen., ii, 16, 17). The obvious purpose of this mandate was to lead the moral head of the human race to recognize the necessary dependence of creature upon Creator. The hour which witnessed the transgression of this law marked an increase in the debt which the creature owed the Creator. Adam's disobedience rendered all men criminal, and liable to the necessity of appeasing God's justice. To meet this new exigency nature dictated the necessity of penance; positive legislation determined the ways and means whereby this natural obligation would best be concreted. The chief results of this determination are positive statutes concerning fasting and abstinence. Laws relating to fasting are principally intended to define what pertains to the quantity of food allowed on days of fasting, while those regulating abstinence, what refers to the quality of viands. In some instances both obligations coincide; thus, the Fridays of Lent are days of fasting and abstinence. In other instances the law of abstinence alone binds the faithful; thus ordinary Fridays are simply days of abstinence. The purpose of this article is to trace the history of ecclesiastical legislation regarding the law of abstinence, as well as to examine the motives which underlie this legislation.

THE BIBLE: ABSTINENCE IN THE OLD TESTAMENT. —Fasting implying abstinence was ordained by law for the Day of Atonement (Levit., xvi, 29 sq.). The ceremony incident to this feast was observed by the Jews on the fifth day before the feast of Tabernacles. From evening of the ninth until evening of the tenth day labour and eating were strictly prohibited. Besides this passage the sacred narrative contains many others which show how adversity moved the Jews to assume the burden of fasting and abstinence in a spirit of penance (Judges, xx, 26; Judith, vi, 20; Joel, i, 14; ii, 15). Moreover, the Jews abstained on the ninth day of the fourth month, because on that day Nabuchodonosor captured Jerusalem (Jerem., lii, 6); on the tenth day of the fifth month, because on that day the temple was burned (Jerem., lii, 12 sq.); on the third day of the seventh month, because on that day Godolias had been murdered (Jerem., xli, 2); and on the tenth day of the tenth month, because on that day the Chaldees commenced the siege of Jerusalem (IV Kings, xxv, 1 sq.). They were told that fidelity to these regulations would bring joy, gladness, and great solemnities to the house of Juda (Zach., viii, 19). During the month of new corn they were obliged to spend seven days without leaven, and to eat the bread of affliction in memory of their delivery from Egypt (Deut., xvi, 3). In addition to those indications concerning the seasons of abstinence amongst the Jews, the sacred text contains passages regarding the ways and means whereby the law of abstinence assumed more definite shape amongst them. After the deluge God said to Noe: "Everything that moveth upon the earth shall be a meat for you, saving that flesh with blood you shall not eat" (Gen., ix, 3, 4; similar passages are contained in Levit., vii, 26 sq.; xvii, 14 sq.; Deut., xii, 15, 16). A prohibition whereby corn, oil, wine, and the first-born of herds and cattle are forbidden in towns is set forth in Deut., xii, 17. Priests were forbidden to drink any intoxicant lest they die (Levit., x, 9). The eleventh chapter of Leviticus contains a detailed enumeration of the various beasts, birds, and fish that fall under the ban. Such were reputed unclean. Abstinence from things legally unclean was intended to train the Israelites in the pursuit of spiritual cleanness.

The Old Testament furnishes several instances of celebrated personages who betook themselves to this chastisement of the flesh. David kept fast on account of the child born of the wife of Urias (II Kings, xii, 16); Esther humbled her body with fasts (Esth., xiv, 2); Judith fasted all the days of her life (Jud., viii, 6); Daniel ate neither bread nor flesh till the days of three weeks were accomplished (Dan., x, 3); and Judas Machabeus and all the people craved mercy in tears and fasting (II Mach., xiii, 12). Moreover, Esdras commanded a fast by the river Ahava (I Esd., viii, 21). The King of Ninive proclaimed a fast in Ninive whereby neither man nor beasts should taste anything, whether of food or drink (Jonas, iii, 7). Moses (Exod., xxxiv, 28) and Elias (III Kings, xix, 8) spent forty days in abstinence and fasting. Finally, the Pharisee in the Temple declared that he fasted

"twice in a week" (Luke, xviii, 12). Apropos of this passage Duchesne says that Monday and Thursday were days of fasting among the pious Jews ("Christian Worship", London, 1903, 228).

THE NEW TESTAMENT.—In the first portion of his Gospel St. Matthew relates how Christ passed forty days in the desert, during which time neither food nor drink passed his lips. No doubt this penance of the God-man was not only expiatory, but also exemplary. True, Christ did not explicitly define the days nor the weeks wherein his followers would be obliged to fast and abstain. At the same time his example, coupled with his reply to the disciples of the Baptist, is an evidence that the future would find his followers subjected to regulations whereby they would fast "after the bridegroom had been taken away". The only piece of clearly defined legislation concerning abstinence embodied in the New Testament was framed by the Council of Jerusalem, prescribing "abstinence from things sacrificed to idols, and from blood, and from things strangled" (Acts, xv, 29). Nevertheless the Acts of the Apostles give evidence of a tendency on the part of the Church, as an organized body, to prepare the way for important events by abstinence and fasting (Acts, xiii, 3; xiv, 22). In fine, St. Paul sets forth the necessity of abstinence when he says that "everyone striving for the mastery must abstain from all things (I Cor., ix, 25); and "let us exhibit ourselves as the ministers of Christ in labours, watchings, and fastings" (II Cor., vi, 5), which he had often practised (II Cor., xi, 27).

THE LATIN CHURCH: SUBJECTS UNDER, AND MATERIAL ELEMENT OF, THE LAW.—Throughout the Latin Church the law of abstinence prohibits all responsible subjects from indulging in meat diet on duly appointed days. Meat diet comprises the flesh, blood, or marrow of such animals and birds as constitute flesh meat according to the appreciation of intelligent and law-abiding Christians. For this reason the use of fish, vegetables, molluscs, crabs, turtles, frogs, and such-like cold-blooded creatures is not at variance with the law of abstinence. Amphibians are relegated to the category whereunto they bear most striking resemblance. This classification can scarcely preclude all doubt regarding viands prohibited by the law of abstinence. Local usage, together with the practice of intelligent and conscientious Christians, generally holds a key for the solution of mooted points in such matters, otherwise the decision rests with ecclesiastical authority. Furthermore, on many fasting days during the year the law of abstinence bars the use of such viands as bear some identity of origin with flesh meat. For this reason eggs, milk, butter, cheese, and lard are interdicted (St. Thomas, Summa, II-II, Q. cvii, art. ult., ad 3). The Church enjoins the ways and means whereby her subjects must satisfy the obligation of doing penance inculcated by natural law. Many of the Fathers allude to the exercise of ecclesiastical authority in reference to the obligation of abstinence. The disciplinary canons of various councils bear witness to the actual exercise of authority in the same direction. Texts of theology and catechisms of Christian doctrine indicate that the obligation of abstaining forms an element in one of the Commandments of the Church. Satisfaction for sin is an item of primary import in the moral order. Naturally enough, abstinence contributes no small share towards the realization of this end. As a consequence, the law of abstinence embodies a serious obligation whose transgression, objectively considered, ordinarily involves a mortal sin. The unanimous verdict of theologians, the constant practice of the faithful, and the mind of the Church place this point beyond cavil. They who would fain minimize the character of this obligation so as to relegate all transgressions, save such as originate in contempt, to the category of venial sin are anathematized by Alexander VII [Cf. Prop. 23, ap. Bucceroni, Enchiridion Morale, 145 (Rome, 1905)]. In fine, the Trullan synod (can. 58, ap. Hefele, "History of the Councils of the Church", V, 231, Edinburgh, 1896) inflicts deposition on clerics and excommunication on laymen who violate this law. Furthermore, theologians claim that a grievous sin is committed as often as flesh meat is consumed in any quantity on abstinence days (Sporer, Theologia Moralis super Decalogum, I, De observ. jejunii, § 2, assert. II), because the law is negative, and binds *semper et pro semper*. In other words, the prohibition of the Church in this matter is absolute. At times, however, the quantity of prohibited material may be so small that the law suffers no substantial violation. From an objective standpoint such transgressions carry the guilt of venial sin. Moralists are by no means unanimous in deciding where the material element of such minor disorders passes into a material disorder of major importance. Some think that an ounce of flesh meat suffices to constitute a serious breach of this law, whereas others claim that nothing short of two ounces involves infringement of this obligation. Ordinarily, the actual observance of the law is confined to such circumstances as carry no insupportable burden. This is why the sick, the infirm, mendicants, labourers, and such as find difficulty in procuring fish diet are not bound to observe the law as long as such conditions prevail.

DAYS OF ABSTINENCE. (1) *Friday*.—From the dawn of Christianity, Friday has been signalized as an abstinence day, in order to do homage to the memory of Christ suffering and dying on that day of the week. The "Teaching of the Apostles" (viii), Clement of Alexandria (Strom., VI, 75), and Tertullian (De jejun., xiv) make explicit mention of this practice. Pope Nicholas I (858–867) declares that abstinence from flesh meat is enjoined on Fridays. There is every reason to conjecture that Innocent III (1198–1216) had the existence of this law in mind when he said that this obligation is suppressed as often as Christmas Day falls on Friday (De observ. jejunii, ult. cap. ap. Layman, Theologia Moralis, I, iv, tract. viii, ii). Moreover, the way in which the custom of abstaining on Saturday originated in the Roman Church is a striking evidence of the early institution of Friday as an abstinence day.

(2) *Saturday*.—As early as the time of Tertullian, some churches occasionally prolonged the Friday abstinence and fast so as to embrace Saturday. Tertullian (De jejunio, xiv) calls this practice *continuare jejunium*—an expression subsequently superseded by *superponere jejunium*. Such prolongations were quite common at the end of the third century. The Council of Elvira (can. xxvi, ap. Hefele, op. cit., I, 147) enjoins the observance of one such fast and abstinence every month, except during July and August. At the same time the fathers of Elvira abrogated the "superposition" which had up to that time been obligatory on all Saturdays (Duchesne, op. cit., 231). Moreover, Gregory VII (1073–85) speaks in no uncertain terms of the obligation to abstain on Saturdays, when he declares that all Christians are bound to abstain from flesh meat on Saturday as often as no major solemnity (e. g. Christmas) occurs on Saturday, or no infirmity serves to cancel the obligation (cap. Quia dies, d. 5, de consecrat., ap. Joannes, Azor. Inst. Moral. I, Bk. VII, c. xii). Various authors have assigned different reasons to account for the extension of the obligation so as to bind the faithful to abstain not only on Fridays, but also on Saturdays. Some hold that this practice was inaugurated to commemorate the burial of Christ Jesus; others

that it was instituted to imitate the Apostles and Disciples of Christ, who, together with the Holy Women, mourned the death of Christ even on the seventh day; while others claim that it owes its origin to the conduct of St. Peter, who passed Saturday in prayer, abstinence, and fasting, to prepare to meet Simon Magus on the following day (Acts, viii, 18 sq.; cf. Migne, P. L. XLIX, coll. 147, 148). Though the Roman Pontiffs have constantly refused to abrogate the law of abstaining on Saturday, special indults dispensing with the obligation have been granted to the faithful in many parts of the world.

(3) *Lent.*—In point of duration, as well as in point of penitential practices, Lent has been the subject of many vicissitudes. In the days of St. Irenæus (177-202) the season of penance preceding Easter was of rather short duration. Some fasted and therefore abstained from flesh meat etc. for one day, others for two days, and others again for a greater number of days. No distinct traces of the quadragesimal observance are discernible until the fourth century. The decrees of the Council of Nicæa in 325 (can. v, ap. Hefele, op. cit., I, 387) contain the earliest mention of Lent. Thenceforward ecclesiastical history contains numerous allusions to those forty days. Nevertheless, the earliest references to the quadragesimal season indicate that it was then usually considered a time of preparation for baptism, or for the absolution of penitents, or a season of retreat and recollection for people living in the world. True, fasting and abstinence formed part of the duties characterizing this season, but there was little or no uniformity in the manner of observance. On the contrary, different countries adopted a different régime. At Rome it was customary to spend but three weeks, immediately before Easter, in abstinence, fasting, and praying (Socrates, H. E., V, 22). Many attempts were made to include Holy Week in Quadragesima. The attempt succeeded at Rome, so that thenceforward the Lenten season consisted of six weeks. During these six weeks Sundays were the only days not reached by the law of fasting, but the obligation to abstain was not withdrawn from Sundays. As a consequence, the Lenten season numbered no more than thirty-six days. Hence St. Ambrose (Serm. xxxiv, de Quadrag.) notes that the beginning of Lent and the first Sunday of Lent were simultaneous prior to the reign of Gregory I. In the seventh century four days were added. Some claim that this change was the work of Gregory I; others ascribe it to Gregory II (Layman, loc. cit.). Duchesne (op. cit., 244) says that it is impossible to tell who added four days to the thirty-six previously comprised in the Lenten season. It is likely, at all events, that the change was made so as to have forty days in which to commemorate Christ's forty days in the desert. Be this as it may, the Church has never deviated from the ordinance of the seventh century whereby the Lenten season comprises forty days over and above Sundays.

(4) *Ember Days.*—The beginning of the four seasons of the year is marked by Ember Week, during which Wednesday, Friday, and Saturday are days of fasting and abstinence. Ember Week occurs after the first Sunday of Lent, after Pentecost, after the feast of the Exaltation of the Holy Cross, and after the third Sunday in Advent. According to some writers the Ember Days in December were introduced by the Apostles as a preparation for the ordinations which occurred during that month (Layman, loc. cit.). The scriptural basis for this practice is to be found in Acts, xiii, 2 sq. The summer Ember Days were observed during the octave of Pentecost (St. Leo I, Sermo ii, de Pentecost.), and the autumn Ember Days in September (Idem, Sermo viii, De jejunio septimi mensis). In the False Decretals (c. 840-50) Pope Callistus (217-22) is made to add a fourth week. We decree, he says, that the fast which you have learned to keep three times yearly, shall henceforward be made four times a year (Epist., Decr. lxxvi, cap. i; Migne, P. G., X, 121). St. Jerome, in his commentary on the eighth chapter of Zachary, believes that the Ember Days were instituted after the example of the Jews, who fasted and abstained four times during the year, as noted in the preceding paragraph. St. Leo I (Sermo vii, De jej. sept. mensis) considers that the purpose of penance during Ember Week is to urge the faithful to special efforts in the cause of continency. The two views are entirely compatible.

(5) *Advent.*—Radulphus de Rivo (Kalendarium eccles. seu de observatione canonum, Prop. xvi) and Innocent III (De observ. jej., cap. ii) testify that the Roman Church appointed a period of fasting and abstinence as a preparation for the solemnization of Christmas. Traces of this custom are still to be found in the Roman Breviary indicating the recitation of ferial prayers during Advent just as on days of fasting and abstinence. Radulphus de Rivo (loc. cit.) remarks that the Roman Church appointed the first Sunday after St. Catharine's feast as the beginning of Advent.

(6) *Vigils.*—In former times the clergy assembled in church, on the eves of great festivals, and chanted the divine office. In like manner the laity also repaired to their churches and passed the time in watching and praying. Hence the term *vigil.* Innocent III (op. cit., i) mentions the vigils of Christmas, the Assumption, and the Apostles (28 June). It is likely that the obligation of abstaining on the vigils of Pentecost, St. John Baptist, St. Lawrence, and All Saints was introduced by custom (cf. Azor., op. cit., VII, xiii), for, according to Duchesne (op. cit., 287), the element of antiquity is not the fasting, but the vigil. Formerly, the obligation of abstaining on vigils was anticipated as often as a vigil fell on Sunday. This practice is still in vogue.

(7) *Rogation Days.*—These days occur on the Monday, Tuesday, and Wednesday preceding the Ascension. Mamertus, Bishop of Vienne, introduced (some time before 474) the custom of reciting the Litanies on these days. He also prescribed fasting and abstinence thereon. This practice was extended to the whole of Frankish Gaul in 511 by the first Council of Orléans (can. xxvii). About the beginning of the ninth century Leo III introduced the Rogation Days into Rome (Duchesne, op. cit., 289). An almost similar observance characterizes the feast of St. Mark, and dates from about the year 589 (Duchesne, op. cit., 288).

APPLICATION OF THE LAW IN THE UNITED STATES.—Diversity in customs, in climate, and in prices of food have gradually paved the way for modifications of the law of abstinence. Throughout the United States the ordinary Saturday is no longer a day of abstinence. During Lent, in virtue of an indult, the faithful are allowed to eat meat at their principal meal on Mondays, Tuesdays, Thursdays, and Saturdays, the second and last Saturdays excepted. The use of meat on such days is not restricted to the principal meal for such as are exempt from fasting by reason of ill health, age, or laborious occupations. Eggs, milk, butter, and cheese, formerly prohibited, are now permitted without restriction as far as the day of the week is concerned. The use of lard or dripping in preparing fish and vegetables at all meals and on all days is allowed by an indult issued 3 August, 1887. It is never lawful to take fish with flesh, at the same meal, during Lent, Sundays included (Benedict XIV, Litt. ad Archiep. Compostel., 10 June, 1745, ap. Bucceroni, Enchiridion Morale, 147). At other times this is not prohibited (Bucceroni, ib.). On Wednesdays and Fridays, as well as on the second and last Saturdays of Lent,

flesh meat is not permitted. Wednesdays, Fridays, and Saturdays during Ember Week are still days of abstinence and fasting. The vigils of Christmas, Pentecost, Assumption, and All Saints are also days of abstinence and fasting. In virtue of faculties granted by the Holy See, workingmen, and their families as well, may use flesh meat once a day on all abstinence days throughout the year except Fridays, Ash Wednesday, Holy Saturday, and the vigil of Christmas. This indult was issued for ten years, 15 March, 1895, and renewed for another decade on 25 February, 1905. (See "Exposition of Christian Doctrine", Philadelphia, 1899, II, 528–529; Spirago-Clarke, "The Catechism Explained", New York, 1900; Diocesan Regulations for Lent.)

In Great Britain and Ireland, Fridays during the year, Wednesdays during Advent, weekdays during Lent, Ember Days, the vigils of Christmas, Pentecost, the Assumption, All Saints, Sts. Peter and Paul, and St. Andrew (in Scotland only) are days of abstinence. Meat is allowed by indult at the principal meal on all days during Lent except Wednesdays, Fridays, Holy Thursday, and the second and last Saturdays. Eggs are allowed at the principal meal during Lent except on Ash Wednesday and the last three days of Lent. Milk, butter, and cheese are allowed at the principal meal, and at the collation during Lent, except on Ash Wednesday and Good Friday. Lard and drippings are allowed at the chief meal and at the collation, except on Good Friday. Suet is prohibited whenever meat is not allowed. Fish and flesh are never allowed at the same meal on any fast day during the year (Catholic Directory, London, 1906). In Australia, Fridays during the year, Wednesdays and Saturdays during Lent, Holy Thursday, Wednesdays during Advent, Ember Days, the vigils of Christmas, Pentecost, the Assumption, Sts. Peter and Paul, and All Saints are days of abstinence. There is a somewhat general practice whereby the use of meat is allowed at the chief meal on ordinary Saturdays throughout the year. For the rest, the application of the law of abstinence is much the same as in Ireland (The Year Book of Australia, Sydney, 1892). In Canada, Fridays during the year, Wednesdays during Lent and Advent, Ember Days, the vigils of Christmas, Easter, Pentecost, the Assumption, Sts. Peter and Paul, and All Saints are days of abstinence. The abstinence incident to the feasts of Sts. Peter and Paul and the Assumption is transferred to the eve of the transferred solemnity. Milk, butter, cheese, and eggs are allowed during Lent even at the collation; lard and drippings as in the United States. (See "Expos. of Christian Doctrine", Philadelphia, 1899, II, 528, 529.)

THE GREEK CHURCH.—In the Greek Church the law of abstinence is designated by the term *xerophagy* in contradistinction to *monophagy*, signifying the law of fasting. In its strictest sense xerophagy bars all viands except bread, salt, water, fruits, and vegetables (St. Epiphanius, Expositio Fidei, xxii; Migne, P. G., XLII, col. 828; Apost. Const., V, xviii, ap. Migne, P. G., I, col. 889). On days of abstinence meat, fish, eggs, milk, cheese, oil, and wine are rigorously interdicted. This traditional custom of rigorous abstinence still binds the Greeks on all Wednesdays and Fridays, on all days of their Major Lent, including Saturdays and Sundays, except Palm Sunday, on which day oil, wine, and fish are now permitted, and on the vigils of Christmas and Epiphany. Xerophagy seems to have been obligatory only on these days. Another less severe form of abstinence, still common among the Greeks, prohibits the use of meat, eggs, milk, and sometimes fish on certain occasions. According to their present regime, the Greeks observe this mitigated form of abstinence during their Lent of the Apostles (i. e. from Monday after the feast of All Saints, celebrated on the first Sunday after Pentecost, until 29 June); during Mary's Lent (1–14 August); during Christmas Lent, or Advent (also called St. Philip's Lent, 15 November to 24 December); 29 August (commemoration of the Beheading of St. John Baptist), and on 14 September (feast of the Exaltation of the Holy Cross). The canonical regulations determining obligatory abstinence have suffered no substantial alteration during the lapse of many centuries. In its general outlines this legislation is the same for the Greek Church Uniat and non-Uniat. The Uniat Greek Church is not allowed to father any innovation without explicit authorization from the Holy See (Benedict XIV, Decret. Demandatam, § vi, in his Bullarium, I, 128, Venice ed., 1778). Though usage and dispensations have led the way to certain modifications, the canons covering this matter remain unchanged. Custom has made the use of wine and oil legitimate on xerophagy days. In many places fish is likewise allowed, except during the first and last week of their Major Lent. Goar (Euchologium, Venice, 1730, 175) says that the Greeks of his day were allowed by an unwritten law to eat fish, eggs, snails, and such-like viands on xerophagy days.

Innovations in the duration of the Greek penitential seasons have originated in usage. Thus arose their practice of spending the week preceding their Major Lent in minor abstinence, as a prelude to the more rigorous observance of the Lenten season (Nilles, Kalendarium, II, 36, Innsbruck, 1885; Vacant, Dict. de théol. cath., I, 264). This custom lapsed into desuetude, but the decrees of the Synod of Zamosc, 1720 (tit. xvi, Collect. Lacensis, II), show that the Ruthenians had again adopted it. The Melchites have reduced their xerophagy during Christmas Lent to fifteen days. The same tendency to minimize is found amongst the Ruthenians (Synod of Zamosc, loc. cit.). The Apostles' Lent counts no more than twelve days for the Melchites. Goar says that their Christmas Lent is reduced to seven days. Other alterations in these seasons have been made at various times in different places. The Greeks enjoy some relaxation of this obligation on a certain number of days during the year. Accordingly, when feasts solemnized in the Greek Church fall on ordinary Wednesdays and Fridays, or on days during their various Lenten seasons (Wednesdays and Fridays excepted), a complete or partial suspension of xerophagy takes place. The obligation of abstaining from flesh is withdrawn on Wednesdays and Fridays between Christmas and 4 January; whenever Epiphany falls on Wednesday or Friday; Wednesday and Friday during the week preceding the feast of the Exaltation of the Holy Cross; during the octaves of Easter and Pentecost. Some of the Greeks, especially the Melchites, hold that xerophagy does not bind from Easter to Pentecost [cf. Pilgrimage of Etheria (Peregrinatio Sylviæ) ap. Duchesne, op. cit. 569]. In their partial suspension of the xerophagy the Greeks maintain the obligation of abstaining from flesh meat, but they countenance the use of such other viands as are ordinarily prohibited when the law is in full force. This mitigation finds application as often as the following festivals fall on Wednesdays or Fridays not included in their Lenten seasons, or any day (Wednesdays and Fridays excepted) during their Lenten seasons: 24 November, Feast of St. Philip; 21 November, Presentation of the Blessed Virgin Mary; 7 January, Commemoration of St. John Baptist; 2 February, Presentation of Christ in the Temple; 25 March, Annunciation of the Blessed Virgin Mary; 29 June, The Apostles; 6 August, Transfiguration; 15 August, Assumption; and Palm Sunday. St. Basil's rule is followed by all monks and nuns in the Greek Church

Xerophagy is their general rule for penitential practices. The law of abstaining from meat admits no relaxation. The greater solemnities entitle them to use fish, eggs, milk, oil, and wine. Feasts of minor solemnity, falling on days other than Wednesday or Friday, admit fish, eggs, milk, oil, and wine, otherwise wine and oil only. Finally, simple feasts admit the use of oil and wine. The obligation of xerophagy on Wednesdays and Fridays dates its origin to apostolic tradition (cf. Teaching of the Apostles, viii, I; Clement of Alexandria, Strom. VI, lxxv; Tertullian, De jejunio, xiv). The xerophagy of Major Lent is likewise of ancient growth. There is strong reason to think that the question was mooted in the second century, when the Easter controversy waxed strong. Writings of the fourth century afford frequent references to this season. According to the Pilgrimage of Etheria (Duchesne, op. cit., 555), the end of the fourth century witnessed Jerusalem devoting forty days (a period of eight weeks) to fasting and abstinence. The season comprised eight weeks because Orientals keep both Saturday (save Holy Saturday) and Sunday as days of rejoicing, and not of penance. There are several noteworthy evidences of those forty days thus appointed by the Greeks for abstinence and fasting (St. Cyril of Jerusalem, Procatech., no. 4, and Catech., iv, 3, ap. Migne, P. G., XXXIII, 341, 347; Eusebius, De solemnitate paschali, no. 4, Migne, P. G., XXIV, 697; Apostolic Canons, can. lxviii, ap. Hefele, op. cit., I, 485). The canons of Greek councils show no traces of legislation regarding their Christmas Lent etc. prior to the eighth century. No doubt the practice of keeping xerophagy during these seasons originated in monasteries and thence passed to the laity. In the beginning of the ninth century St. Nicephorus, Patriarch of Constantinople, states that all are obliged to observe xerophagy during those seasons (Pitra, Juris Ecclesiastici Græci Historia et Monumenta, Rome, 1868, II, 327). It is scarcely necessary to note here that the Greek Church has legislated nearly half of the year into days of fasting or abstinence or both. Nevertheless, many Oriental writers protest against a lessening of this number. In point of fact, however, many Greeks claim that many days of this kind scarcely win proper recognition from the faithful.

THE RUSSIAN CHURCH.—The legislation of the Russian church relating to abstinence consists of an elaborate programme specifying days of penance whereon various sorts of food are forbidden, and indicating several festivals whereon the rigour of the law is tempered to a greater or lesser degree according to the grade of solemnity characterizing the fast. Good Friday is signalized by their most severe form of exterior penance, namely complete abstinence. During their Major Lent cold, dried fare is prescribed for Mondays, Tuesdays, and Thursdays, as well as for the first three days of Holy Week. On Saturdays and Sundays during this period fish is prohibited, and crustaceans are allowed. On Wednesdays and Fridays throughout the year, as well as on the vigil of Christmas, baked fare and fruit are enjoined. Oil is prohibited, and wine allowed, on Holy Saturday, on Thursday of the Major Canon (Thursday of the fifth week in Lent), and on Good Friday, whenever the Annunciation coincides therewith. Fish is interdicted, but fish eggs are permitted on the Saturday preceding Palm Sunday, and on the feast of St. Lazarus. Wine and oil are allowed on Holy Thursday. During their Christmas Lent, Mary's Lent, and the Apostles' Lent meat is prohibited, but wine and oil are allowed on Mondays, Tuesdays, and Thursdays. The same regulation applies to 14 September, 29 August, and 5 January. During Mary's Lent milk diet is interdicted; fish diet is permitted on Saturdays and Sundays. During the other two minor Lents the same injunction holds on Tuesdays, Thursdays, Saturdays, and Sundays. The same regulation binds on Palm Sunday, as well as on Wednesdays and Fridays of Paschaltide. Finally, the feasts of the Transfiguration, Mary's Nativity, Annunciation, Purification, Presentation, and Assumption, the Nativity of St. John the Baptist, Sts. Peter and Paul, and the Commemoration of St. John the Baptist, 7 January, occurring during Lent, or on Wednesday or Friday, are marked by this same degree of abstinence. Meat diet is under the ban, except during the whole of carnival week. Russian monks are obliged to observe this part of the programme during the whole year. The Russian Church suspends the obligation of abstinence during Christmastide (25 December to 6 January, minus the vigil of Epiphany), during Eastertide, and during the octave of Pentecost.

SYRIAN CHURCH.—All branches of the Syrian Church abstain on Wednesdays and Fridays and during Lent, in keeping with the Apostolic Canons (Can. lxviii, Hefele, loc. cit). The Council of Laodicea (can. l), recognized by all Syrians, enjoins xerophagy for Lent (Hefele, op. cit., II, 320). Nevertheless, changes and abuses have been gradually introdueed into various portions of the Syrian Church.

JACOBITES.—(a) Among the laity all adults are obliged to abstain on all Wednesdays and Fridays. On those days eggs, milk, and cheese are interdicted. During Lent their rigorous regime excludes the use of eggs, milk, butter, cheese, fish, and wine. The Apostles' Lent is observed from Pentecost to 29 June. Abstinence is then recommended, not imposed. Mary's Lent lasts fifteen days. The Christmas Lent is kept by monks forty days longer than by laics. During these periods a less rigorous regime is in vogue. Finally, their ninivitic, or rogation, abstinence continues for three days. (b) Following the example of James of Edessa, the Jacobite monks and nuns observe alternately seven weeks of fasting and abstinence, with seven other weeks wherein such obligations apply on Wednesdays and Fridays only. Some eat no meat during the entire year. Sozomen (Hist. Eccl., VI; Migne, P. G., LXVII, col. 393) speaks of Syrian anchorites who live on herbs without eating even so much as bread, or drinking wine. Rabulas, Bishop of Edessa (d. 435), and the Council of Seleucia-Ctesiphon (420) (Hefele, op. cit., II, 449 sq.) forbade monks and nuns to eat meat.

NESTORIANS.—As a general rule, the laity follow the same regime as the Jacobites. With them Lent begins on Quinquagesima Sunday. Contrary to their ancient discipline, they abstain on Saturdays and Sundays. They observe the same minor penitential seasons as the Jacobites. Their ninivitic, or rogation, season is kept on Tuesday, Wednesday, and Thursday of the third week before Lent. The canonical regulations for monks and nuns prescribe fasting and abstinence as observed in other branches of the Syrian Church. Nevertheless, at various periods, innovations and relaxations have found their way into Nestorian communities of men and women (Vacant, op. cit., I, 268).

MARONITES.—Lent for the laity commences on Monday of Quinquagesima week and continues until Holy Saturday. Saturdays and Sundays (Holy Saturday excepted), together with obligatory feasts occurring during Lent, are not fasting days, but even then meat and milk diet are strictly forbidden. Their Christmas Lent begins on 5 December and ends on 24 December. Mary's Lent begins on 1 August and ends on 14 August; 6 August is not included therein. The Apostles' Lent begins 15 June and ends 28 June, although 24 June is not therein included. Meat, eggs, and milk diet are interdicted on all Wednesdays and Fridays except such as occur

during Christmastide, Eastertide, or the octave of Pentecost. This mitigation takes place during the week preceding their Major Lent and on the feasts of the Transfiguration, St. John the Baptist, and Sts. Peter and Paul. Their legislation for monks and nuns is simple and austere. They are forbidden to eat flesh meat under penalty of grievous sin, unless a physician should order it for them in case of illness. When obliged to make long journeys, they must have recourse to the bishop or their own local superior for permission to eat meat during the journey (Vacant, op. cit., I, 269).

ARMENIANS.—Vartan, whom the Armenians regard as the leading exponent of their ecclesiastical traditions, held that they were bound not only to abide by the legislation framed in the Council of Jerusalem, but also to adhere to the Mosaic law regarding unclean animals (Vacant, op. cit., I, 269). The Council of Florence condemned this rigorism and decided that the decrees enacted in the Council of Jerusalem concerning this matter, as well as the Mosaic regulations regarding unclean animals, have no longer the binding force of law. The Armenians recognize the sixty-eighth canon of the Apostles, which prescribes abstinence on Wednesdays and Fridays, and on all days of Major Lent. The Greek canonists Zonaras and Balsamon liken the abstinence of Wednesdays and Fridays to that of Lent. During Lent nothing save bread, salt, herbs, and wine is allowed the laity. Meat, fish, milk, cheese, butter, eggs, and oil are under the ban. Nevertheless, with time there become visible traces of innovation in this discipline. At present the Armenians observe the law of abstinence on Wednesdays and Fridays, except during the octave of Epiphany and during Eastertide, i. e. from Easter Sunday to Ascension Day. Their Major Lent begins on Monday of Quinquagesima week and terminates on Holy Saturday. From Ash Wednesday until Easter Day they keep xerophagy except on Saturdays and Sundays, when milk diet is allowed. Besides, they devote the week preceding the feasts of the Transfiguration, the Assumption, the Holy Cross, and St. Gregory to abstinence and fasting. They are likewise obliged to abstain for one week during Advent, one week preceding the feast of St. James, and another immediately before the Epiphany. The Armenian monks and nuns never eat meat. With them the law of abstinence is quite rigorous. They may eat fish whenever the laity are allowed to eat meat.

COPTS.—Lay people are obliged to abstain from flesh meat, eggs, and milk diet during all the penitential seasons. Such are Major Lent, Mary's Lent, Christmas Lent, and the Apostles' Lent. They are bound by the law of abstinence on all Wednesdays and Fridays, except during the interval between Easter and Pentecost, and whenever Christmas or Epiphany falls on Wednesday or Friday. The law of abstinence extends to Saturdays and Sundays during their penitential seasons. During Major Lent and Holy Week fish is prohibited. At other times its use is lawful. Some time has elapsed since the rigour peculiar to seasons of penance in the Orient was mitigated amongst the Copts. It was then restricted to the observance of abstinence during all seasons except Major Lent. Nevertheless, a goodly number of Copts continue to keep Mary's Lent with pristine rigour. While residing in their monasteries, the Coptic monks and nuns are bound to abstain from meat, eggs, and milk diet throughout the year. Whenever they dwell outside the monastery they may conform to the regulations binding the laity.

MOTIVES OF ECCLESIASTICAL LAWS PERTAINING TO ABSTINENCE.—According to the vagaries of the Manicheans, Montanists, and Encratites, flesh meat is intrinsically evil and merits the most rigorous kind of prohibition. Keenly sensible of this heterodoxy, the Church of Christ has not based her ordinances enjoining abstinence on any such unwarranted assumption. As the exponent of revelation, the Church knows and teaches that every creature in the visible universe is equally a work of the divine wisdom, power, and goodness, which defy all limitations. This is why the first pages of the inspired text indicate that the Creator "saw all the things that he had made and they were very good" (Gen., i, 31). St. Paul is, if anything, still more explicit in condemning the folly of those sectaries, though they originated after his day. "Now, the Spirit manifestly says that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, . . . forbidding to marry, to abstain from meats which God hath created to be received with thanksgiving by the faithful and by them that know the truth. For, every creature is good, and nothing to be rejected that is received with thanksgiving" (I Tim., iv, 1, 2, 3). Neither is the Church, in her legislation on abstinence, animated by any such gross superstition as influences the adherents of Brahmanism or Buddhism. Moved by their theories regarding the transmigration of souls, they are logically induced to abstain from eating the flesh of animals, lest they should unconsciously consume their parents or friends. In consequence of those notions their diet is vegetarian. So rigorous is the law prescribing this diet that transgressions are visited with social and domestic ostracism. At the same time this ultra conservatism has not been espoused by all who share the doctrine regarding the transmigration of souls. Many of them have not hesitated to temper their belief in this creed with a mitigated form of abstinence from flesh meat.

Eagerness to harmonize her disciplinary regime with the exigencies of the Mosaic legislation did not prompt the Church in shaping the measures which she set before her children in regard to abstinence. Though the Law of Moses embodies a detailed catalogue of forbidden viands, Christ abrogated those prohibitions when the Law was fulfilled. The Apostles, assembled in the Council of Jerusalem, gave definite shape to their convictions concerning the passing of the Old Law, as well as to their divinely founded right to shape and mould the tenor of ecclesiastical legislation so as best to meet the spiritual needs of those entrusted to their charge (Acts, xv, 28, 29). Nevertheless, legislation alone is wellnigh powerless in attempting to change abruptly the current of traditions and prejudices, when they are so deeply rooted in national institutions as to form an important factor in the growth and development of a nation. This was precisely the sort of problem that confronted the missionary enterprises of the Apostles. Their converts were recruited from Paganism and Judaism. Though Jews and Gentiles were doubtless sincere in their conversion to the new religion, previous habits of thought and action had left more than superficial traces in their character. As a consequence, many Jewish converts were unwilling to forego the Mosaic law concerning unclean meats, while Gentile converts could see no reason whatsoever for adopting the tenets of Judaism. This diversity of sentiment paved the way to misunderstanding, and all but open rupture, in various communities of the early Church. This is why St. Paul speaks so unequivocally regarding the lawfulness of all meats, but recommends due consideration for those Christians whose conscience will not brook this liberty (Rom., xiv; Gal., iii, 28; Rom., ii). Centuries of Christian life have so greatly simplified this matter that it is now wellnigh impossible to realize how there could then have been anything more than a passing contro-

versy. At the same time it is well to bear in mind that in the beginning of the present era the Apostles were called upon to deal amicably with those who based their conservatism on the traditions of two thousand years of adhesion to the Mosaic legislation.

Daily experience testifies that the phenomena circumscribing the evolution of life in the material world are rooted in laws involving a process of transition from death unto life. "The struggle for existence and the survival of the fittest" is simply the dictum of science admitting the presence of this law in the animal kingdom. This law, so widespread in the material order, has been embodied in that economy wherein they who would imitate Christ must deny themselves, take up the cross, and follow Him. Hence, in moulding her penitential discipline, the Church is inspired by the maxims and example of her Divine Founder. As a consequence, she is not the author of arbitrary measures in this matter; she simply frames her laws of abstinence to meet the exigencies of fallen nature. Darkness in the understanding, weakness in the will, and turbulence in the passions must ever remain to reveal the ravages of sin in fallen man. Though the passions are destined to satisfy the legitimate cravings of human nature, and enable man to develop his being according to the dictates of reason, still they give unquestionable evidence of a vicious propensity to invade the domain of reason and usurp her sovereignty. In order to check this lawless invasion of the passions, and to subordinate their movements to the empire of reason, man is obliged to labour unceasingly; else he is sure to become the slave of unbridled passion. This is what St. Paul means when he says: "The flesh lusteth against the spirit, and the spirit against the flesh" etc. (Gal., v, 17). The substance of certain viands, especially meat, renders inestimable service to man in his efforts to gain and retain the desired supremacy. This is what St. Jerome means when, quoting Terence, he says: *Sine Cerere et Baccho, friget Venus* (Cont. Jov., II, 6), or, to use the words of St. Thomas (II-II, quæst. cxlvii, art. 1), "the ardour of lust is dampened by abstinence from food and drink." Besides, abstinence exercises a salutary influence in leading man to suprasensible pursuits. For, according to St. Augustine (De oratione et jejunio, sermo ccxxx, de temp.), abstinence purifies the soul, elevates the mind, subordinates the flesh to the spirit, begets a humble and contrite heart, scatters the clouds of concupiscence, extinguishes the fire of lust, and enkindles the true light of chastity. This is summarized in the official message of the Church found in the Mass-preface used during Lent: "Who by bodily fasting suppressest vice, ennoblest the mind, grantest virtue and rewards." It is no exaggeration, therefore, to maintain that Christians must find in abstinence an efficacious means to repair the losses of the spirit and augment its gains. Inspired by such motives, the Church wisely prohibits the use of flesh meat at duly appointed times. Seemingly harsh, the law of abstinence, in its last analysis, serves to promote bodily and spiritual well-being. The mechanism of the body stamps man as an omnivorous animal. Hence, all nations have adopted a mixed diet. Nay more, a priori and a posteriori reasons prove that the occasional interruption of meat diet conduces to bodily and spiritual health. In case of less rugged constitutions, the Church tempers the rigours of her legislation with the mildness of her dispensations. Finally, the experience of nineteen centuries proves that transgression of this law neither promotes health nor prolongs life. Hence, consummate wisdom and prudence, seeking to safeguard the welfare of soul and body, inspire the Church in her laws pertaining to abstinence. (See ADVENT; LENT.)

TERTULLIAN, *De Jejunio, P. L.*, II; ST. LEO I, *Sermones, P. L.*, LIV; HERMAS, *Pastor*, in *Ante-Nicene Fathers* (New York), II; CLEMENT OF ALEXANDRIA, ibid., II; *Teaching of the Twelve Apostles*, ibid., VII; DUCHESNE, *Christian Worship: Its origin and evolution* (tr. London, 1904); *Pilgrimage of Etheria* (*Sylviæ*), in DUCHESNE, op. cit., 547-577; HEFELE, *A History of the Councils of the Church* (tr. Edinburgh, 1896), I, II, V; ST. THOMAS, *Summa*, II-II, QQ. cxlvi, cxlvii; THOMASSIN, *Traité des jeûnes d' l'Eglise* (Paris, 1680); LAYMAN, *Theologia Moralis* (Padua, 1733); SPORER, *Theologia Moralis super Decalogum* (Venice, 1761), I; VACANT, *Dict. de théol. cath.* (Paris, 1899), I, 262-277.

JAMES D. O'NEILL.

Abstinence, PHYSICAL EFFECTS OF.—The effects on the human system of abstinence from flesh meats divide themselves naturally and logically into two parts: (1) Effects due to total abstinence (in other words vegetarianism); (2) Effects due to partial or periodic abstinence, such as is enjoined by the Catholic Church. These abstinences comprise the fish observance of Fridays, the fasts before feasts, the forty days of Lent, and the ember-days. It is the partial, or Roman Catholic, phase of the subject with which we have to deal.

Physiologically, man is an omnivorous animal, as evidenced by the structure and consequent nomenclature of the teeth; and a mixed diet, into which meat or flesh food largely enters, would seem to be the natural requirement for such a complex physio-anatomical entity. Additional corroboration of this view is afforded by researches of physiological chemistry, and the discovery of elements produced at various points along the digestive tract, whose function it is to peptonize milk-foods, emulsify fats and oils, destroy the insulation of muscular fibre, and prepare the nucleines for absorption and nutrition. Granting, therefore, that flesh food in some form is necessary for the human race as a whole, what are the physical effects of partial Abstinence therefrom? These effects are as numerous and divergent as the causes. We have first, the family history of the individual (diseases or tendencies inherited or acquired); second, age; third, personal history of the individual (diseases or tendencies inherited or acquired), natural or artificial infantile feeding; fourth, education and environment; fifth, climatic conditions; sixth, occupation and its effects on the physical and mental state of the individual; seventh, *status præsens*, and last—but really the most important of all—that indefinable but very tangible element which we may call the personal equation in each individual, the observer as well as the observed. Additional facts to be remembered are: (a) That women bear Abstinence better than men, because, as a rule, the former have greater development of fatty and less development of muscular tissue; (b) that mature age bears deprivation of customary food better than youth or old age; (c) that a very damp atmosphere, extremes of heat and cold, unhygienic surroundings (tenements, prisons, workhouses, etc.), insufficient, improper, and unwholesome food, the state of pregnancy, alcoholism, and the premature physical and mental decadence, due to the stress and strain in the modern battle of life, are all to be considered as important matters for investigation in any case that has to do with the question of Abstinence.

The Church has so wisely, and with a foreknowledge of scientific investigation and present proof so accurate as to be almost supernatural, taken all the above-mentioned conditions into consideration, in framing her laws regarding Abstinence, that there is not the slightest danger of any physical ills accruing to those to whom these laws apply. On the contrary, it is abundantly demonstrated by the highest scientific authority that temporary Abstinence from solid food—particularly flesh food, in which there is a great proportion of waste material, and consequently, increased wear and tear on the organs of excretion,

such as the lungs, liver, and kidneys—is greatly to be desired in all persons, but particularly in those suffering from acute infectious and inflammatory diseases. Those who lead a physically active life, like the manual labourer, seem to need animal food more continuously and feel its temporary withdrawal more acutely than the sedentary or brain worker. Here, also, the important element is the personal equation. The history of mankind seems to show that while the meat-eating nations of the earth have been the most powerful, aggressive, and sanguinary (growing, in other words, like the things they feed on), yet they have been and continue to be conservative forces in civilization; prolific and enduring contributors to the arts and sciences, and, in the final analysis, strenuous upholders of civil and religious liberty and morality. The dietetic question raised by some as the result of the late Russo-Japanese War means nothing as a basis of comparison. It is a well-known fact that battles have been fought, and lost, and won, alike by men suffering from too much, too little, or no food at all. Wars and their eventualities depend, not so much on foods as on civil, religious, and politico-economical conditions. The medical and scientific world of to-day seems to be well satisfied (1) That while man, by structure and development, is omnivorous, there is too much animal food consumed by the average individual, particularly in large centres of population. (2) That owing to this large consumption of food, which has an amount of waste out of proportion to its nutritive value, the vital organs are overtaxed in their excretory functions, and that consequently, human life and usefulness is very frequently curtailed. (3) That this over-ingestion of animal food is in some way—as yet undetermined—closely associated with the rapid increase of parasitic diseases like cancer. (4) That over-feeding—particularly with strong, meaty foods—together with lack of proper muscular exercise have much to do with the question of so-called "race-suicide". This last suggestion arises from the well-known analogy between the reproductive processes in human and brute animals. Too much and too rich food combined with physical inactivity has a tendency to replace (by a process of degeneration) the muscular fibres of the reproductive organs by fat cells, and hence render such organs either sterile or incapable of carrying a pregnancy to term.

YARRELL in HARVEY, *The Sea Side Book* (1857), Chapter on Fish and Fish Diet; LICHTENFELT, *Ueber die chemische Zusammensetzung einiger Fischarten, etc.* (Archw. Physiol. de Menschen, Bonn, 1904); LATHAM, *Milbank Penitentiary* (1823); SLOANE, *Med. Gaz.*, XVII, 389; MCNAUGHTON, *Am. Jour. of Med. Sci.*, VI, 543; FRENCH ACADEMY, *Archives génér. de médecine*, XXVII, 130, s. v. *Pestilence and Famine in Ireland, 1847; Human Foods* (U. S. Agricultural Dep't Year Book, 1894), 547–558; (1895), 573–580; (1897), 676–682; DENSMORE, *How Nature Cures; The Natural Food of Man* (London, 1892), X, 61–413; KALLE, *Nutrition Tables* (1892); THOMPSON, *Diet* (London, 1902); *Annales d'hygiene publique* (1902); *Nutrition Investigations, U. S. Gov.* (1894–1904); CASPARI, *Physiologische Studien über Vegetarismus Archiv. f. d. gesammte Physiol.* (Bonn, 1905), CIX, 475–595.

J. N. BUTLER.

Abstinents. See PRISCILLIANISTS.

Abstraction (Lat. *abs*, from; *trahere*, to draw) is a process (or a faculty) by which the mind selects for consideration some one of the attributes of a thing to the exclusion of the rest. With some writers, including the Scholastics, the attributes selected for attention are said to be abstracted; with others, as Kant and Hamilton, the term is applied to the exclusion of the attributes which are ignored; the process, however, is the same in both cases. The simplest-seeming things are complex, i. e. they have various attributes; and the process of abstraction begins with sensation, as sight perceives certain qualities; taste, others; etc. From the dawn of intelligence the activity progresses rapidly, as all of our generalizations depend upon the abstraction from different objects of some phase, or phases, which they have in common. A further and most important step is taken when the mind reaches the stage where it can handle its abstractions, such as extension, motion, species, being, cause, as a basis for science and philosophy, in which, to a certain extent at least, the abstracted concepts are manipulated like the symbols in algebra, without immediate reference to the concrete. This process is not without its dangers of fallacy, but human knowledge would not progress far without it. It is, therefore, evident that methods of leading the mind from the concrete to the abstract, as well as the development of a power of handling abstract ideas, are matters of great importance in the science of education.

With this account of the place of abstraction in the process of knowledge, most philosophers—and all who base knowledge on experience—are in substantial agreement. But they differ widely concerning the nature and validity of abstract concepts themselves. A widely prevalent view, best represented by the Associationist school, is that general ideas are formed by the blending or fusing of individual impressions. The most eminent Scholastics, however, following Aristotle, ascribe to the mind in its higher aspect a power (called the Active Intellect) which abstracts from the representations of concrete things or qualities the typical, ideal, essential elements, leaving behind those that are material and particular. The concepts thus formed may be very limited in content, and they vary in number and definiteness with the knowledge of particulars; but the activity of the faculty is always spontaneous and immediate; it is never a process of blending the particular representations into a composite idea, much less a mere grouping of similar things or attributes under a common name. The concept thus obtained represents an element that is universally realized in all members of the class, but it is recognized formally as a universal only by means of further observation and comparison. The arguments for the existence of such a faculty are not drawn from a study of its actual operation, which eludes our powers of introspection, but from an analysis of its results. Its defenders rely mainly on the fact that we possess definite universal concepts, as of a triangle, which transcend the vague floating images that represent the fusion of our individual representations; and also on the element of universality and necessity in our judgments. It is in connection with this latter point that the question is of most importance, as systems of philosophy which reject this power of direct abstraction of the universal idea are naturally more or less sceptical about the objective validity of our universal judgments.

PORTER, *The Human Intellect* (New York, 1869), 377–430; MAHER, *Psychology* (London and New York, 1900), 294, 307, 310; SPENCER, *Psychology* (New York, 1898), I, viii; MILL, *Logic* (London and New York, 1898), I, ii; IV, ii; MIVART, *The Origin of Human Reason* (London, 1889), ii; VAN BECELAERE, *The Philos. Rev.*, Nov., 1903; NEWMAN, *Grammar of Assent* (London 1898), viii; BOWNE, *Theory of Thought and Knowledge* (New York, 1897), xi; BAIN, *Education as a Science* (New York, 1879), vii; SULLY, *Teacher's Psychology* (New York, 1887), xii, xiii.

F. P. DUFFY.

Abthain (or ABTHANE), an English or Lowland Scotch form of the middle-Latin word *abthania* (Gaelic, *abdhaine*), meaning abbacy. The exact sense of the word being lost, it was presumed to denote some ancient dignity, the holder of which was called *abthanus* or *abthane*. Dr. W. F. Skene (Historians of Scotland, IV; Fordun, II, 413) holds that the correct meaning of *abthain* (or *abthane*) is not "abbot" or "over-thane", but "abbey" or "monastery." The word has special reference to the territories of the churches and monasteries founded by the old Celtic or Columban monks, mostly between the

mountain chain of the Mounth and the Firth of Forth. Dr. Skene recommends the use of the word *abthany* or *abthanry*. Many of these abthains passed into the hands of laymen, and were transmitted from father to son. They paid certain ecclesiastical tributes, and seem to have closely resembled the *termon* lands of the early Irish Church.

SKENE, *Celtic Scotland* (Edinburgh, 1887), III, 83, 261, 283; *A New English Dictionary* (Oxford, 1888).

THOMAS WALSH.

Abucara, THEODORE, a bishop of Caria in Syria; d., probably, in 770. In his anti-heretical dialogues (P. G., XCVII, 1461–1609) he claimed frequently to reproduce the identical words of the great Eastern theologian, St. John of Damascus, whose disciple he was. St. John addressed to him three famous discourses in defence of the sacred images. There are attempts to identify him with a Bishop Theodore of Caria who attended the Eighth Œcumenical Council of Constantinople (869).

MARIN, in *Dict. théol. cath.*, I, 287.

THOMAS WALSH.

Abulpharagius. See BAR HEBRÆUS.

Abundius, an Italian bishop, b. at Thessalonica early in the fifth century; d. 469. He was the fourth Bishop of Como, in Italy, was present at the Council of Constantinople in 450, and took an active part against the Eutychian heresy at Chalcedon (451), where he was the representative of Pope Leo the Great. In 452 he also took part in the Council of Milan, convened to refute the same heresy. Abundius is one of those to whom the authorship of the "Te Deum" is occasionally attributed.

WESTCOTT, in *Dict. of Christ. Biogr.*, I, 10; TILLEMONT, *Mém.*, X, 962.

THOMAS WALSH.

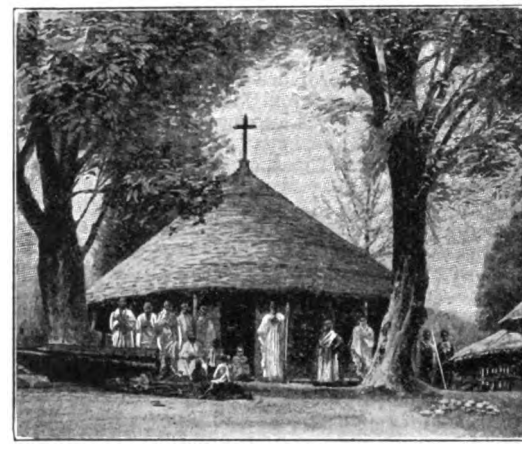
Abydus (ABYDOS), a titular see of Troas in Asia Minor, suffragan of Cyzicus in the Hellespontic province. It was situated at the narrowest point of the Hellespont, and was famous as the legendary spot where Leander swam over to Sestus to visit his mistress, Hero. Here, too, Xerxes built the famous bridge of boats (480 B. C.) on which he crossed with his troops to a promontory on the opposite European shore.

SMITH, *Dict. of Greek and Roman Geogr.* (London, 1878), I, 7–8; MAS LATRIE, *Trésor de chronologie*, etc. (Paris, 1887), I, 1978; LEQUIEN, *Oriens Christianus*, III, 1115–16.

Abyss (Greek ἄβυσσος), is primarily and classically an adjective, meaning deep, very deep (Wisd., x, 19; Job, xxxviii, 16). Elsewhere in the Bible, and once in Diog. Laert., it is a substantive. Some thirty times in the Septuagint it is the equivalent of the Hebrew *tĕhôm*, Assyrian *tihamtu*, and once each of the Hebrew *mĕçûlah*, "sea-deep", *çûlah*, "deep flood", and *rāchābh*, "spacious place". Hence the meanings: (1) primeval waters; (2) the waters beneath the earth; (3) the upper seas and rivers; (4) the abode of the dead, limbo; (5) the abode of the evil spirits, hell. The last two meanings are the only ones found in the New Testament.

A. J. MAAS.

Abyssinia.—GEOGRAPHY.—Abyssinia, extending from the sixth to the fifteenth degree of north latitude, and situated to the south of Nubia, is, by reason of its peculiar contour, unique among the countries of the African continent. It has been compared, indeed, to a vast fortress, towering above the plains of eastern Africa. It is, in fact, a huge, granitic, basaltic mass, forming a great mountainous oval, with its main ridge towards the east. A chain runs for over 650 miles north and south; seen from the shores of the Red Sea, it looks like a vast wall, some 8,000 feet high near Kasen, opposite Massowah; over 10,300 at Mount Souwaira; 11,000 at the plateau of Angolala, and more than 10,000 in Shoa. The Abyssinian chain, however, is mountainous only on the eastern side. On the other, it consists of plateaux of varying altitudes, broken up by mountains shattered by volcanic forces, the summits of which are over 6,500 feet high in Tigré, and from 13,000 to 16,000 in Simien. A comparative depression, that of Lake Tana, hollows out the high lands to the southwest. The lake itself is at an elevation of some five thousand feet, and the neighbouring plateaux, from that height to six thousand. The volcanic mass of Gojam, on the south, attains a height of more than 13,000 feet, while the peaks of Kaffa rise to an altitude of some 12,000 feet. The remarkable elevation of Abyssinia gives it a peculiar climate, and savants have classified its territory into three chief zones. That of the low valleys, or *kollas*, is a district having the Soudanese climate, great heat, and a heavy summer rainfall. The soil is sandy, dry, and stony; the crops, maize, sugar cane, and cotton. Various kinds of acacias and



CHURCH OF ST. JOSEPH, LAFTO, ABYSSINIA

mimosas form the sole vegetation of these arid, unhealthy regions, whose rushing torrents of the rainy season are but stony beds during the dry. The rocks and caverns are the haunts of lions and leopards; the trees swarm with monkeys. The scattered inhabitants of these burning plains are small, withered, nervous, irritable, and quarrelsome, devoid of the dignity which marks those who live in the high lands. The middle zone, or *Voina-dega*, with an elevation of from 6,000 to 8,000 feet, is by far the largest part of Abyssinia, with an equable heat little greater than that of the Mediterranean. Thus Gondar (6,000 feet) has a mean annual temperature of 19° C. (66.2 Fahr.), with 16° C. (60.8 Fahr.) as the minimum of the coldest month. This is a temperature slightly higher than that of Southern Spain, Italy, and Greece, but as, in Abyssinia, the summer is the rainy season, the heat is by no means so unbearable as the summer months of the South of Europe. The lands of this region form a series of vast plateaux, covered with rich pasturage, the grazing ground of great herds of sheep and cattle. The air is pure and dry, the temperature moderate, water plentiful and of good quality; vines, olives, lemons, and pomegranates thrive there. Nearly the whole population of Abyssinia lives in this region. Here, too, are the cities, which are seldom found elsewhere, as the natural divisions of the country are such as keep the inhabitants in a state of patriarchal feudalism. The climate is very healthy, and sickness very infrequent. The cold zone, or *dega*, at an altitude of more than 8,000 feet, is marked by a variable temperature, and by chilly nights. The British army at a height of 10,400 feet met with four degrees of frost on 28

March. On the heights are found the rhododendrons, mosses, and lichens of the Alps.

ETHNOLOGY.—Few eastern or African nations exhibit such various aspects as the aborigines. Descendants of Cush are locally known as Agas, or "Freemen", and still form the basis of the Abyssinian nation. On the west, they have intermarried with the ancient Berbers, and with the blacks of the Soudan, who must not be confused with the Niger, Congo, and Zambesi tribes. On the east, Semitic peoples, Arabs and Hi nyarites, having crossed the Red Sea in the fourth century B. C., conquered the whole eastern coast of Africa, and settled chiefly in the province called, after them, Amhara. The invasion of the Galla tribes, in the fifteenth and sixteenth centuries, spread through all this region, and especially towards the south. These invasions and minglings of races in all ages have resulted in such diversity of type that the neighbouring Arab tribes never speak of the country but as *Habech* (from which the name "Abyssinia" is derived), which means "a crowd", or "heap of sweepings". Abyssinia answers to the Upper, or Eastern, Ethiopia of the ancients, and comprises the four provinces: Tigré, Amhara, Goggiam, and Shoa, four small kingdoms, entrusted to as many *Ras*, or *Negus*, whence the title, *negus-se néghest*, i. e. "King of Kings", assumed by the Emperor of Abyssinia. The whole empire contains some 4,000,000 inhabitants. According to the vague traditional legend of the "Glorious memories of the Empire," or *Kébrè-néghest*, the dynasty of the Ethiopian kings goes back to King Solomon and Makedda, Queen of Sheba; and by it, the worship of the true God and the Mosaic Law were brought to Ethiopia. Whatever truth may be in this legend, it is certain that ancient Ethiopia was evangelized in Apostolic times by the eunuch of Queen Candace, baptized by Philip the Deacon, but was not wholly converted to the Faith until the year 341, when St. Frumentius (*Keddous Faramanatos*), who was tutor to the emperor's two young sons, won his pupils to Christianity. It was they who made both the capital and the empire Christian. Nor could St. Athanasius, Patriarch of Alexandria, find one whom he thought better fitted to rule this infant Church than its first apostle, Frumentius.

CHRISTIANITY.—The whole great Ethiopian empire did not, however, become Christian at that period; since, at the very gates of Gondar, the aboriginal tribes of the Kamant are pagans to-day, as they have been for fourteen centuries. Moreover, even the converted provinces retain, despite their Christian faith and Christian morality, many traces of Pagan and Judaic atavism. Even in the nineteenth century, idolatrous superstitions, fetishism, serpent-worship, and the cult of various jinns, Jewish practices, rest on the Sabbath, and the custom of vowing children to the keeping of certain religious observances till the age of puberty are still active almost everywhere. In the sixteenth century, King Ghelaodieos found them so deeply rooted in the national habits that he tried to justify these in the eyes of the Church as purely civil customs in no way contrary to the laws of Christianity. So long as Christian Abyssinia could remain in touch with the Catholic Patriarch of Alexandria, it was preserved from the taint of Arianism, victorious almost everywhere else, as well as from the errors of Macedonius and Nestorius. In the seventh century, however, the Caliph Omar, after his conquest of Egypt, came to an understanding with the Jacobite Patriarch Benjamin, whereby the Copts and Abyssinians were forbidden all intercourse with the Roman Pontiff, but were promised toleration on that condition. Still, the Ethiopian Church, even after the ruin of the Alexandrian Church and of the Byzantine Empire in Egypt, resisted more or less successfully for nearly three centuries the heresies which infested all the other churches of the East. Moreover, during the times of schism, and of Byzantine or of Mussulman persecution, it became the refuge of the proscribed Catholics. Many monuments of the tenth and eleventh centuries, due to Egyptian refugees, bear witness to this fact by their Latin character, and it is also borne out by the manuscripts of Lalibéla.

MODERN MISSIONS.—Communication between Rome and Abyssinia became more difficult, and from the end of the eleventh to the beginning of the thirteenth century one could see no bond existing between Abyssinia and the centre of Catholicism. The Sovereign Pontiffs, nevertheless, have bestowed a constant solicitude on the Christians of Ethiopia. The first missionaries sent to their aid were the Dominicans, whose success, however, roused the fanaticism of the Monophysites against them, and caused their martyrdom. For more than a hundred years silence enfolded the ruins of this Church. At a later period, the fame of the Crusades having spread, pilgrim monks, on their return from Jerusalem, wakened once more, by what they told in the Ethiopian court, the wish to be reunited to the Church. The Acts of the Council of Florence tell of the embassy sent by the emperor Zéra-Jacob with the object of obtaining this result (1452). The union was brought about; but, on their home journey, the messengers, while passing through Egypt, were given up to the schismatic Copts and to the Caliph, and put to death before they could bring the good news to their native land. More than a hundred years later, in 1557, the Jesuit Father Oviedo penetrated into Ethiopia. One of his successors, Father Paëz, succeeded in converting the Emperor Socinios himself. On 11 December, 1624, the Church of Abyssinia, abjuring the heresy of Eutyches and the schism of Dioscorus, was reunited to the true Church, a union which, unfortunately, proved to be only temporary. In 1632, the Negus Basilides mounted the throne. Addicted as he was to polygamy and to every vice, he showed himself the relentless enemy of Catholicism and of its moral law. The Jesuits were handed over to the axe of the executioner, and Abyssinia remained closed to the missionaries until 1702. In that year three Franciscans got as far as Gondar, the capital, where they converted several princes. The Negus wrote with his own hand to Clement XI, professing his submission to His Holiness. Once more the hope proved futile. A palace revolution overthrew the Negus, and heresy again assumed the reins of power. From then until the middle of the nineteenth century, a silence as of death lay on the Church of Abyssinia. In 1846, the Holy See divided Ethiopia into two Apostolic vicariates: that of Abyssinia, entrusted to the Lazarists, and that of Galla, given to the Capuchins. In the former, the labours and success of M. de Jacobus awakened the jealousy of the schismatic clergy. An ex-Emir of Cairo, who had become Abouna of Ethiopia, and a man of low birth named Kassa, who had been anointed Negus under the name of Theodoros, joined forces to persecute the Catholics, drive out the missionaries, and put them to death. The Negus Johannes IV, who succeeded Theodoros, followed in his predecessor's footsteps. His reign of twenty years was a time of trouble and suffering for the Catholics of Abyssinia. At last, however, Menelik, the King of Shoa, who became Negus and was crowned in March, 1889, restored tranquillity to the missions. Under his rule Catholic priests rest assured of justice and protection throughout the whole Empire of Abyssinia.

CHURCH CONSTITUTION.—Abyssinia is a province of the Patriarchate of Alexandria, the Church of Abyssinia is daughter of the Egyptian Church, and there is nothing to show that the daughter ever really tried to withdraw herself from the maternal juris-

diction. To-day the Abyssinians are governed as they were in the time of St. Athanasius, by a special delegate, who is practically the vicar of the Coptic Patriarch of Alexandria, and is locally known as *Abouna*, or *Abou-Salama*, "Father of Peace." He has the sole right, throughout Ethiopia, and in perpetuity, of anointing the Negus "King of Kings"; of consecrating bishops, of ordaining priests and deacons, of blessing altar-stones, of superintending theological instruction, and of settling, as a last court of appeal, disputed or difficult questions of dogma, morals, and discipline. The law of Ethiopia demands that the Abouna shall always be a foreigner, an Egyptian, whom the Negus obtains, or rather buys, from the Khedive and the Coptic Patriarch of Cairo, the alleged successor of St. Mark in the See of Alexandria. Immediately after obtaining his episcopal consecration and his primatial jurisdiction, the Abouna sets out for Ethiopia, with no hope of return; but lands and large revenues ensure him a comfortable existence there. The *Itchagué*, or Ethiopian Archbishop, is the second religious personage in Abyssinia. The Ethiopian primate is forbidden by the Patriarch of Alexandria to consecrate more than seven bishops, but there are a considerable number of secular and religious clergy, recruited with little discretion, and deplorably ignorant. The Ethiopian Church has, in addition to the priests and monks, an intermediate class, the *Deftaras*, or literati, whose duty it is to preserve, interpret, and apply the written law, a vast collection of the ordinances of the Lower Empire, modified and altered by the Copts in order to ensure the supremacy of the See of Alexandria over the whole of Ethiopia. The liturgical language is the Gheez, a mixture of Greek and Arabic.

Since the settlement of the Italians at Massowah and on the shores of the Red Sea, where they have founded the colony of Erythræa, Abyssinia has been

MISSIONARIES CROSSING RIVER

divided into three missionary divisions. The Vicariate of Abyssinia, entrusted to the Lazarists, and comprising Tigré, Amhara, and Gondar, contained, in 1904, 4,000 Catholics, two churches, two chapels, six Lazarist priests, and four native secular priests, with more than sixty seminarians studying Gheez at Alitiena. The Prefecture of Erythræa, in the charge of Italian Capuchins, comprises the entire colony of that name, and contains 14,000 Catholics, thirty-three churches, and fifty-one priests, nine of whom are Capuchins. The Vicariate of the Gallas, in the kingdom of Shoa and among several tribes independent of the Negus, contains 18,000 Catholics and twenty churches. It is administered by twenty Capuchins, French for the most part, and eight secular priests. There are in Abyssinia 200,000 Mussulmans, with much influence in the country, and filling the most important positions at court; 100,000 Pagans, and 50,000 Jews. The only Protestants who have succeeded in gaining a foothold in Abyssinia during the nineteenth century are the missionaries of the Swedish National Society, who, however, may only labour in Erythræa, where they have two principal centres, at Moncullo, near Massowah, and at Geleb, as well as certain stations in Cunana land and in the province of Hamasen. Their statistics give them 380 church members. The Catholic apostolate in Abyssinia must always exercise a courageous discretion and an unfailing mildness. The missionaries will have to contend for many years against the Eutychian fanaticism of the monks, and the quarrelsome nature of the inhabitants. Moreover, the frequent political revolutions of the past give little hope of settled peace and continued security.

POLITICAL REVOLUTIONS, WARS.—The Galla, or Oromo, race in the South has been the terror of Abyssinia ever since the sixteenth century. The importation of European rifles, as well as the dissensions among the Galla tribes, gave an opportunity (1870) to Menelik, King of Shoa, to undertake the conquest of all the colonies of the Oromo nation as far as Lake Victoria-Nyanza and Uganda. This conquest was not achieved until more than thirty years after the time it was undertaken.

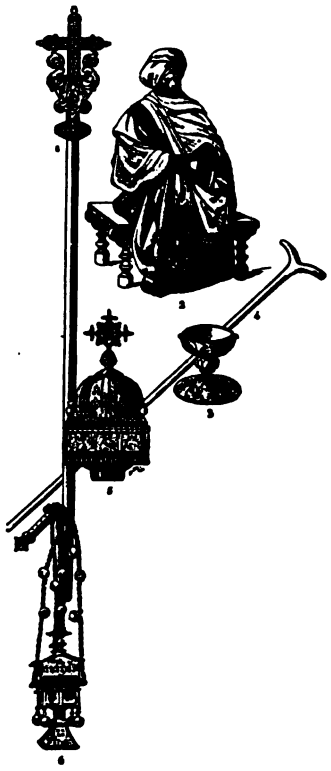
In 1846, Gregory XVI appointed as vicar apostolic to the Galla missions Father William Massaïa, an Italian Capuchin, formerly tutor to King Humbert. The new prelate belonged to the Order of St. Francis, which was the only one that succeeded (1636–1752) in introducing Catholic priests into Abyssinia. The few apostles who braved the Schismatics, however, were all martyred. The first Franciscan missionaries were beheaded at Suakin, and Blessed Agathange of Vendôme and Cassianus of Nantes were ignominiously hanged (1638). More than a century later (1752), three others were stoned to death in a public square of Gondar. From this time, Abyssinia, as if barred from the rest of the world by a wall of iron, was an impenetrable region for the Church, and it was almost a century later that Mgr. Massaïa landed at Massowah to undertake to reanimate the old faith of the Ethiopians. In the disguise of a merchant, under the constant espionage of the mercenaries of the Abouna-Salama and Theodoros, now welcomed by certain chiefs, again attacked by a frenzied crowd, often bound and condemned to death, he always contrived to escape. He left Abyssinia to go to France and England, where he conferred with Napoleon III and Queen Victoria. Having received from them important help for his work, he returned to his mission, in September, 1853. On his arrival, he compiled a Galla dictionary, translated the Bible, converted a prince of Lagamara, vaccinated a hundred people daily during a smallpox epidemic, and once more fell into the hands of Theodoros, who put him in chains. Mocked and flouted by the populace, he was thrown into a hut open to the four winds of heaven. His patience, however, won the esteem of Theodoros, who released him. Having been summoned by Menelik, the young King of Shoa, he gained his affection and aroused in him an admiration of the Catholic religion. "You have saints," said the king to the bishop, "and that is a wonder which neither my priests nor my *deptera* [doctors] can accomplish." After a fruitful apostolic mission of thirty-five years among the Galla tribes, Mgr. Massaïa was created a Cardinal by Leo XIII, and died in 1889, leaving 10,000 Christians in the country.

The British Consul, Walter Plowden, a hardy adventurer, frequently gave the Negus Theodoros such timely assistance as led to his success in several wars. Plowden was assassinated, however, and his successor, Captain Charles Duncan Cameron, failed to establish a good understanding with the African emperor. Suspected of having had an understanding with the Mussulmans of Egypt, who had just defeated Theo-

doros at Gédaril in the Sudan, he was imprisoned (July, 1863) with some German missionaries accused of having spoken ill of the Negus. After various promises to release the prisoners, Theodoros wound up by brutally consigning the British Consul and the members of his suite, together with some other Europeans, tied together in pairs, to the fortress of Magdala, which he had chosen as his capital. On hearing of this outrageous infringement of international law, the patience of the British gave way, and they declared war (July, 1867). Sir Robert Napier, who had already made a name by his victories in India, was placed in command of the troops assigned to this expedition. Colonel Merewether, whose activity in this campaign did much to win for him the rank of general, having previously reconnoitred the ground, suggested that the landing be made at Adulis in Annesley Bay. The British army comprised 16,000 combatants, an equal number of servants, forty-five elephants, and a great many pack mules. Napier, on landing in Abyssinia (3 January, 1868), issued a proclamation to the Ethiopians to the effect that the sole object of the invasion was to deliver the captives, and that he had nothing but friendly feeling except for those who should seek to interfere with his progress. With this, the army boldly began its march through the steep defiles of the "great African citadel". After marching about fifty-three miles, the vanguard reached the plateau of Senafé, where they found a delightful climate, a temperature of 30° to 43° Fahr., and a most fertile country. Word reached them here that several Ras and governors of provinces, discontented with the suspicious Theodoros, stood ready to replenish their commissary and to supply them with horses. Napier made this plateau his base of operations. He was obliged to cover his line of march by three intrenched camps, the first at Senafé, the second at Addizerat, and the third at Antolo. At last, on 10 April, the troops reached the slopes of Silassia without having encountered a single hostile soldier, when suddenly a cannon was fired on the heights, and 6,000 Abyssinians hurled themselves down upon the 16,000 British. The Snider rifles, however, which the British used for the first time in this engagement, quickly brought the assailants to a halt, and disabled the greater number. By 13 April, the British were beneath the walls of Magdala, which surrendered after a two hours' siege. As soon as Theodoros saw the British soldiers entering the city, feeling himself abandoned by all, and conquered, he put a pistol to his mouth and killed himself. The victorious army then released the prisoners, whom they had hardly hoped to find alive. On 17 April, Napier, henceforth Lord Napier of Magdala, ordered the inhabitants to evacuate the city, after which the walls were demolished, and the public buildings given to the flames. It was necessary to hasten the return of the troops to the sea, as the rains had already made the passage difficult. The troops embarked as they arrived at the Red Sea, on descending from the heights of Senafé.

This prompt and lucky campaign of the English was to inspire the Italians twenty-eight years later to make a like bold attempt. Their ambitious designs, however, roused the whole country against them, and the bloody battle of Adua (March, 1896) in which almost 20,000 were killed, put an end to their rash undertaking. In 1897 Mr. Rodd, first secretary of the British Legation at Cairo, was entrusted with a mission to the Negus. A treaty was signed 14 May, and Menelik proclaimed the Mahdists enemies of his empire. He also asked for the adjustment of the frontiers between Harrar and Somaliland. Lastly, a Franco-Anglo-Italian agreement was concluded which guaranteed the independence of Ethiopia and assured to the three Powers bordering on the kingdom their respective rights and interests.

THE ABYSSINIAN CHURCH.—The chief distinction between the Abyssinian Church and the Catholic Church is the erroneous doctrine that there is but one nature in Christ, the divine nature and the human nature being in some manner unified by a species of fusion. It was in Mary's womb according to some, or at the baptism of Christ according to others, that the Holy Ghost effected this union. Then, assuming that the two natures in Christ, human and divine, form but one, Mary is the mother of the divine as well as of the human nature of her Son, and becomes by that very fact almost equal to God the Father. To these, so to speak, original errors of the Monophysites the Ethiopian Church added some of its own: e. g. the belief that the faith of parents suffices to save their children who die unbaptized; the wholesale repudiation of all Œcumenical Councils held since the Council of Ephesus, and the belief in traducianism as an explanation of the soul's origin. Moreover, they still retain in full force various practices of the primitive Church which have long since fallen into desuetude elsewhere: e. g. abstinence from the flesh and blood of animals which have been strangled; Baptism by immersion; the custom of administering Communion to little children under the species of wine; resting from work on the Sabbath, and the celebration of the *Agapæ*. It may be added that no church has kept to this very day a more visible imprint of the Jewish religion. Children of both sexes are circumcised by women two weeks after birth. They are then baptized, girls on the eightieth and boys on the fortieth day. As in Judæa, they distinguish by the term "Nazarenes" children dedicated by their parents to the observance of certain practices or prohibitions, such as drinking hydromel and shaving the head. The canon of Scripture admitted by the Ethiopians comprises, besides the books accepted by Catholics, certain apocryphal works, such as the "Book of Enoch", the "Ascension of Isaiah", etc. The oldest translation of the Bible into Ethiopian dates from the fourth century, having been made in Gheez. Pell, Platt, and Dillmann have edited some of the manuscripts in London and Leipzig, but the majority still remain untouched, in convents of Abyssinian monks. The present clergy are buried in a state of deplorable ignorance. Little is required of secular priests beyond the ability to read and to recite the Nicene Creed, and a knowledge of the most necessary liturgical rites



1. PROCESSIONAL CROSS
2. ABYSSINIAN PRIEST
3. CHALICE
4. CRUTCH USED BY CHANTERS
5. PRIEST'S MITRE
6. CENSER

The monks in their numerous convents receive an education somewhat more complete, and occasionally there are found among them men versed in sacred hermeneutics, who can recite by heart the entire Bible.

PIOLET, *Missions catholiques françaises au XIXe siècle* (Paris, 1900), I, 1–44; LUDOLF, *Historia Æthiopiæ* (Frankfurt, 1681); ARNAUD D'ABBADIE, *Douze ans en Ethiopie* (1838–50) (Paris); MASSAIA, *I miei trenta cinque anni nel l'alta Etiopia* (Rome, Propaganda, 1895); HOLLAND AND HOZIER, *Record of the Expedition to Abyssinia* (London, 1870); TELLEZ, *Historia de Ethiopia alta* (Coimbra, 1660); WANSLEB, *Biographie de Pierre Heyling, missionnaire protestant en Abyssinie*, 1635; *Études historiques sur l'Ethiopie* [Text of the imperial chronicles (incomplete) and translation with notes by BASSET (Paris)].

JEAN-BAPTISTE PIOLET.

Acacia (in Hebrew shiṭṭah, plural shiṭṭîm; Theod. *τύφος*; Vulgate, *spina*, thorn). The Hebrew shiṭṭah is probably a contraction of *Shinṭṭāh*, and thus identical with the Egyptian *shent;* the Coptic *shonte*, thorn; the Arabic *sunt*. Hence the Greek name *ἄκανθα*, thorn, the Latin, *acanthus* for the Egyptian *acacia*. Acacia wood is designated *ξύλον ἄσηπτον*, "incorruptible wood", in the Septuagint, and *lignum setim*, "setim-wood" in the Vulgate. The Biblical Acacia belongs to the *genus Mimosa*, and is no doubt identical with the *Acacia seyal* (Del.) or the *Acacia tortilis* (Hayne); both are called *seyyal*, or torrent trees, *sayl* meaning torrent. They grow in the desert *wadis*, or torrent valleys, of Sinai. The wood is light, hard, and durable, and grows almost as black as ebony with age. The ark of the covenant, the table of the loaves of proposition, the altar of holocausts, the altar of incense, the wooden parts of the tabernacle, were made of setim-wood (Ex. xxv, 5). (See PLANTS OF THE BIBLE.)

VIGOUROUX, in *Dict. de la Bible* (Paris, 1895); CHAPMAN in HASTINGS, *Dictionary of the Bible*, art. *Shittah Tree* (New York, 1902).

A. J. MAAS.

Acacians, THE, known also as the HOMŒANS, an Arian sect which first emerged into distinctness as an ecclesiastical party some time before the convocation of the joint Synods of Ariminum (Rimini) and Seleucia in 359. The sect owed its name as well as its political importance to Acacius, Bishop of Cæsarea, *οἱ περὶ Ἀκάκιον*, whose theory of adherence to scriptural phraseology it adopted and endeavoured to summarize in its various catch words: *ὅμοιος, ὅμοιος κατὰ πάντα, κ. τ. λ.*

In order to understand the theological significance of Acacianism as a critical episode, if only an episode, in the logical, as well as in the historical progress of Arianism, it is needful to recall that the great definition of the Homoöusion, promulgated at Nicæa in 325, so far from putting an end to further discussion, became rather the occasion for keener debate and for still more distressing confusion of statement in the formulation of theories on the relationship of Our Lord to His Father, in so far as that relationship constituted a distinct tenet of orthodox belief. Events had already begun to ripen towards a fresh crisis shortly after the advent of Constantius to sole power, on the death of his brother Constans in the year 350. The new Augustus was a man of vacillating character with an unfortunate susceptibility to flattery and a turn for theological debate (Ammianus, XXI, xvi) that soon made him a mere puppet in the hands of the Eusebian faction. Roughly speaking, there were at this period but three parties in the Church: the Orthodox or Nicæan party, who sympathized for the most part with Athanasius and his supporters and who insisted on making his cause their own; the Eusebian or Court party and their bewildered Semi-Arian followers; and, last of all, and not least logical in their demands, the Anomœan party which owed its origin to Aetius. In the summer of 357, Ursacius and Valens, the astute, but not always consistent advocates of this latter group of dissidents in the West, through the influence which they were enabled to bring to bear upon the Emperor by means of his second wife, Aurelia Eusebia (Panegyr. Jul. Orat., iii; Ammianus, XX, vi, 4), succeeded in bringing about a conference of bishops at Sirmium.

In the Latin creed put forth at this meeting there was inserted a statement of views drawn up by Potamius of Lisbon and the venerable Hosius of Cordova, which, under the name of the Sirmian Manifesto, as it afterwards came to be known, roused the whole of the Western Church and threw the temporizers of the East into disorder. In this statement the assembled prelates, while declaring their confession in "One God, the Father Almighty, and in His only-begotten Son, Our Lord Jesus Christ, generated from Him before the ages," recommended the disuse of the terms *οὐσία* (essence or substance), *ὁμοούσιον* (identical in essence, or substance), and *ὁμοιούσιον* (similar in essence, or substance), "by which the minds of many are perturbed"; and they held that there "ought to be no mention of any of them at all, nor any exposition of them in the Church, and for this reason and for this consideration that there is nothing written about them in divine Scripture and that they are above men's knowledge and above men's understanding" (Athan., De Syn., xxviii; Soz., ii, xxx; Hil., De Syn., xi). The effect of these propositions upon conservative opinion was like that of the proverbial spark in a barrel of gunpowder. As we look back from the standpoint of modern Catholicism upon the circumstances of this publication, it is impossible not to see that they occasioned the crisis upon which the whole subsequent history of Arianism turned. In spite of the scriptural disclaimer against the employment of inscrutable terms, nearly all parties instinctively perceived that the Manifesto was nothing else but a subtly Anomœan document.

The situation was assuredly rich in possibilities. Men began to group themselves along new lines. In the East, the Anomœans turned almost as a matter of course to Acacius of Cæsarea, whose influence was growing stronger at court and who was felt to be a shrewd and not too scrupulous temporizer. In the West, bishops like Ursacius and Valens began to carry on a like policy; and everywhere it was felt that the time called once more for concerted action on the part of the Church. This was precisely what the party in favour with the Emperor Constantius were eager to bring about; but not in the way in which the Nicæans and Moderates expected. A single council might not be easily controlled; but two separate synods, sitting, one in the East and the other in the West, could be kept better in hand. After a number of preliminary conferences accompanying an inevitable campaign of pamphleteering in which Hilary of Poitiers took part, the bishops of the Western portion of the Empire met at Ariminum towards the end of May, and those of the East at Seleucia in the month of September, 359. The theological complexion of both Synods was identical, at least in this, that the party of compromise, represented at Seleucia by Acacius and at Ariminum by Ursacius and Valens, was politically, though not numerically, in the ascendant and could exercise a subtle influence which depended almost as much on the argumentative ability of their leaders as on their curial prestige. In both councils, as the result of dishonest intrigue and an unscrupulous use of intimidation, the Homœan formula associated with the name of Acacius ultimately prevailed. The Homoöusion, for which so much had been endured by saintly champions of orthodoxy for over half a century, was given up and the Son was declared to be merely similar to—no longer identical in essence with—the Father. St. Jerome's characterization of the issue still affords the best commentary, not only

on what had come to pass, but on the means employed to obtain it. The whole world groaned in wonderment to find itself Arian—*ingemuit totus orbis et Arianum se esse miratus est.* It was Acacius and his followers who had skilfully managed the whole proceeding from the outset. By coming forward as advocates of temporizing methods they had inspired the Eusebian or Semi-Arian party with the idea of throwing over Aetius and his Anomœans. They thus found themselves thrust into a position of importance to which neither their numbers nor their theological acumen entitled them. As they had proved themselves in practice all through the course of the unlooked-for movement that brought them to the front, so were they now, in theory, the exponents of the *Via Media* of their day. They separated themselves from the orthodox by the rejection of the word ὁμοούσιος; from the Semi-Arians by their surrender of the ὁμοιούσιος; and from the Aetians by their insistence upon the term ὅμοιος. They retained their influence as a distinct party just so long as their spokesman and leader Acacius enjoyed the favour of Constantius. Under Julian the Apostate, Aetius, who had been exiled as the result of the proceedings at Seleucia, was allowed to regain his influence. The Acacians seized the occasion to make common cause with his ideas, but the alliance was only political; they threw him over once more at the Synod of Antioch held under Jovian in 363. In 365 the Semi-Arian Synod of Lampsacus condemned Acacius. He was deposed from his see; and with that event the history of the party to which he had given his name practically came to an end.

ATHANASIUS, *De Syn.*, XII, XXIX, XL, in *P. G.*, XXVI, 701, 745, 766; ST. HILARIUS, *Contra Constant.*, xii-xv, in *P. L.*, X; ST. EPIPHANIUS, *Hær.*, lxxiii, 23-27, in *P. G.*, XLII; SOCRATES AND SOZOMEN, in *P. G.*, LXVII; THEODORET, in *P. G.*, LXXXII; TILLEMONT, *Mémoires*, VI (ed. 1704); HEFELE, *Hist. Ch. Counc.* (tr. CLARK), II; NEWMAN, *Ar. IV Cent.*, 4th ed.; GWATKIN, *Studies in Arianism*, 2d ed. (Cambridge, 1900).

CORNELIUS CLIFFORD.

Acacius, BISHOP OF BERŒA, b. in Syria c. 322; d. c. 432. While still very young he became a monk in the famous community of solitaries, presided over by Asterius, at a place just outside Antioch. He seems to have been an ardent champion of orthodoxy during the Arian troubles, and suffered greatly for his courage and constancy. After Eusebius of Samosata returned from exile, on the death of Valens in 378, he gave public recognition to the great services of Acacius and ordained him to the See of Berœa. We next hear of Acacius in Rome, apparently as a deputy on the part of Meletius and the Fathers of the Antiochene Synod, when the questions connected with the heresy of Apollinaris came up for discussion before Pope Damasus. While fulfilling this difficult embassy he attended the meeting of the prelates summoned to decide upon the errors of Apollinaris, and subscribed the profession of faith in the "Two Natures." It was thus largely due to his efforts that the various schismatical movements at Antioch were ended. A little later we find him at Constantinople whither he had gone to take part in the second General Council, convened in 381, to re-emphasize the Nicene definitions and to put down the errors of the Macedonians or Pneumatomachians. Meletius of Antioch died in the same year and Acacius, unfortunately, took part in the illegitimate consecration of Flavian. For this constructively schismatical proceeding—schismatical in the sense that it was an explicit violation of the agreement entered into between Paulinus and Meletius and tended unhappily to keep the Eustathian party in power—Acacius fell under the displeasure of Pope Damasus, who refused to hold communion with him and his supporters. This Roman excommunication lasted some ten or eleven years until the Council of Capua re-admitted him to unity in 391 or 392 (Labbe, Conc., II, 1072). In 398 Acacius, who was now in his seventy-sixth year, was charged once more with a delicate mission to the Roman Church. Having been selected by Isidore of Alexandria to convey to Pope Siricius the news of St. John Chrysostom's election to the See of Constantinople, he was especially exhorted by the Egyptian metropolitan to do all in his power to remove the prejudice which still existed in the West against Flavian and his party. In this, as in the previous embassy, he displayed a tactfulness that disarmed all opposition. The reader will find in the pages of Socrates, Sozomen, and Theodoret an estimate of the high value which the entire Oriental episcopate put upon the services of Acacius, who is described as "famous throughout the world" (Theod., V, xxiii). We now come to the two incidents in the career of this remarkable man which throw so perplexing a light upon the problem of his real character that he may be called one of the enigmas of ecclesiastical history. We refer to his sustained hostility towards St. John Chrysostom and to his curious treatment of Cyril of Alexandria during the Nestorian controversy.

Acacius was always an avowed rigorist in conduct and enjoyed great repute for piety. Sozomen (VII, xxviii) tells us that he was "rigid in observing all the regulations of the ascetic life" and that when raised to the episcopate his life was lived practically and austerely "in the open". Theodoret is consistent in his admiration for his many episcopal qualities and calls him "an athlete of virtue" (V, iv). Early in the episcopate of St. John Chrysostom, in the year 398, Acacius came to Constantinople, where he was treated with less distinction than he had apparently looked for. Whatever may have been the nature of the slight put upon him, he seems to have felt it keenly; for Palladius, St. John's biographer, records a most unepiscopal saying of the injured prelate to the effect that he would one day give his brother of Constantinople a taste of his own hospitality—ἐγὼ αὐτῷ ἀρτύω χύτραν (Pallad., Vita Chrys., VI, viii, in P. G., XLVII, 22-29). It is certain, at any rate, that from this time forth, Acacius showed himself indefatigable in working for the great orator-bishop's removal and was not the least active of those who took part in the disgraceful "Synod of the Oak" in the year 403. Indeed, he was one of the notorious "four" whom the Saint particularly named as men at whose hands he could not expect to obtain common justice. In every one of the various synods convened for the Saint's undoing, the restless old man of Berœa took a leading and almost acrimonious part, and even made a laborious, but happily futile, effort to win over Pope Innocent to his uncharitable view. He was excommunicated for his pains and remained under ban until 414. Nor was his implacability quenched either by his great antagonist's death or by the lapse of time. Fourteen years after St. John had died in exile, Acacius is found writing to Atticus of Constantinople, in 421, to apologize for the conduct of Theodotus of Antioch, who had, in spite of his better judgment, placed the Saint's name upon the diptychs. The same perplexing inconsistency of character, considering his advanced years, his profession, and the wide repute for sanctity he enjoyed, may be seen also in the attitude which Acacius maintained towards Nestorius. When his violent plea for leniency towards the heresiarch failed to produce its effect, he worked adroitly to have Cyril hoist with his own petard and charged with Apollinarianism at Ephesus. Acacius spent the last years of his life in trying, with edifying inconsistency, to pour the water of his charity upon the smouldering embers of the feuds which Nestorianism had left in its train. His letters to Cyril and to Pope Celestine make curious reading on this score; and he has the amazing distinction of having inspired St. Epiphanius

to write his "History of Heresies" (Hær., i, 2, in P. G., XLI, 176). He died at the extraordinary age of one hundred and ten years.

The ecclesiastical historians SOCRATES, in *P. G.*, LXVII; SOZOMEN, in *P. G.*, LXVII; THEODORET, in *P. G.*, LXXXII; PALLADIUS, *Vita Chrys.*, VI, viii, in *P. G.*, XLVII; BARONIUS, *Ann. Eccl.* (PAGI, Crit.); TILLEMONT, *Mémoires;* NEWMAN, *Ar. IV Cent.* (4th ed.); GWATKIN, *Studies in Arianism* (2d ed.); HEFELE, *Hist. Ch. Counc.* (tr. CLARK; ed. OXENHAM), II.

CORNELIUS CLIFFORD.

Acacius, BISHOP OF CÆSAREA in Palestine, disciple and biographer of Eusebius, the historian, whose successor in the See of Cæsarea he became in 340. Nothing is known of the date or country of his birth, but he was probably a Syrian; and throughout his life bore the nickname of *μονόφθαλμος* (one-eyed); no doubt from a personal defect (S. Hier. Viri Ill., XCVIII), but possibly with a maliciously figurative reference, also, to his general shiftiness of conduct and his rare skill in ambiguous statement. He was a prelate of great learning, a patron of studies (S. Hier., Epist. ad. Marcellam, 141), and was the author of a treatise on Ecclesiastes. He also wrote six books of miscellanies (*συμμικτὰ ζητήματα*) or essays on various subjects which have come down to us only in fragments. The student may consult these fragments in detail in Fabricius, "Bibliotheca Græca", vii, 336, and ix, 254 sqq. (ed. Harless). He is remembered chiefly for his bitter opposition to St. Cyril of Jerusalem and for the part he was afterwards enabled to play in the more acute stages of the Arian controversy. There is a significant passage in the famous twenty-first oration of St. Gregory Nazianzen, in which that champion of orthodoxy speaks of "the tongue of the Arians" (Orat., xxi, 21) in dubiously complimentary terms.

If, as seems probable, it is Acacius who is there referred to, it can only be said that the story of his career fully justifies the implication so darkly made. He was one of those imperial prelates so effectively described by Newman (Arians 4th Cent., 4th ed., 274) as "practised in the gymnastics of the Aristotelic school"; and his readiness in debate and genius for intrigue, joined to the prestige he already possessed as the friend and successor of the great Church-historian of Cæsarea, naturally singled him out as the likeliest spokesman and guiding spirit of the Court faction, even before their first great leader, Eusebius of Nicomedia, had passed away. He was one of the notorious "ninety" who signed the ambiguous creeds at Antioch, in the presence of Constantius in 341 (Sozomen, III, v), on the occasion of the dedication of the Golden Basilica. For his part in this transaction and for his open advocacy of a policy of reticence towards the Nicæan formula, we find his name mentioned in the list of those who were deposed by the Council of Sardica in 347 (Athanasius, Hist. Ar., XVII; Epist. ad. Ægypt., VII). Refusing to acquiesce in the sentence passed upon him, he withdrew with the other bishops of the Court faction to Philippopolis, where he in turn helped to secure a sentence of excommunication and deposition against his judges and also against Pope Julius, the patron and defender of St. Athanasius, and against Hosius of Cordova (Soc., II, xvi; Soz., III, xiv; Theod., II, xxvi; Labbe, Conc., II, 625–629). These penalties which were inflicted on him at the hands of the orthodox did nothing, of course, to diminish his prestige. If we may trust the testimony of St. Jerome, his credit with Constantius was so great during all these years that when Pope Liberius was deposed and driven into exile, in 355 or 357, Acacius was able to secure the intrusion of Felix the Anti-pope in his place.

The year 358 marks the culmination of his acrimonious and undignified quarrel with Cyril of Jerusalem. The misunderstanding, which dated back to a period not long after Cyril's installation, had arisen ostensibly over a question of canonical precedence, but was most probably rooted in the chagrin that Acacius characteristically felt at being unable to sway Cyril's policy entirely to his own liking. Charges and counter-charges of heresy followed for some years, until Acacius managed to secure the deposition of Cyril, through the assistance of the Palestinian bishops, whom he had induced to examine a wholly ridiculous charge of contumacy. Cyril went into exile, but was restored to his church within two years by a decision of the famous Council of Seleucia. But the extraordinary credit enjoyed by Acacius with the weak-minded Constantius was able to undo this act of ordinary justice, and, in 360, Cyril was condemned once more—this time through the influence which Acacius was able to exercise at the Synod of Constantinople. Cyril was forced to yield. He left his see and remained in exile until the accession of Julian, in 361. The fact, however, that Acacius received a temporary check in the reinstatement of Cyril, at the hands of the Synod of Seleucia, must not blind the reader to the real weight of his influence either in the Council itself or in the ecclesiastical politics of the time. He was among the foremost of the Arianizing prelates who succeeded in carrying through the idea of a divided Synod to solve the problems created by the *Sirmian* manifesto. In this sense he may be charged with the bulk of the mischief created by the definitions of Ariminum and Seleucia. The turbulent and unscrupulous faction which rallied to the support of his ideas in both gatherings was entirely his creation and rightly bore his name—*οἱ περὶ Ἀκάκιον*.

The detailed account of his activities at Seleucia belongs rather to the history of that gathering than to the present sketch of his life; but some notice of his mode of procedure will not be out of place here. The number of bishops present has been variously estimated as somewhere between one hundred and fifty and one hundred and sixty (Gwatkin, Studies in Arianism, V, note G, where the original authorities are ably discussed). The Semi-Arians were in a large majority; and Acacius had a well-disciplined following, which, with the Anomœans whom he had won to his side, by holding out hopes of a compromise, amounted to some forty in all. The first critical stage of events was soon marked by the re-adoption of the Semi-Arian Creed of Antioch, known popularly as the "Creed of the Encænia", or "Creed of the Dedication" (*ἡ ἐν τοῖς ἐγκαινίοις*), which was a negatively unsatisfactory profession of faith—the only distinct character about it being that it was Anti-Nicene in scope and had been framed by men who had deliberately confirmed the deposition of St. Athanasius. The next stage of events was more significant still; for it gave Acacius and his followers the opportunity to reveal their strength. Silvanus of Tarsus proposed to confirm the famous Lucianic Creed, when Acacius and his party arose and left the assembly, by way of protest. In spite of this move the Creed was signed the next morning with closed doors; a proceeding which Acacius promptly characterized as a "deed of darkness". On Wednesday Basil of Ancyra and Macedonius of Constantinople arrived with Hilary of Poitiers, Cyril of Jerusalem, and Eustathius. Cyril was already under censure; and Acacius refused to bring his followers back to the synod until he and some other accused bishops who were present had withdrawn. After a stormy debate his plan was agreed to and Leonas, the *Comes*, or representative of Constantius at the deliberation, rose and read a copy of a new Creed which Acacius had put into his hands. While not expressly repudiating the Lucianic formulas, it nevertheless objected to the terms *ὁμοούσιον* and *ὁμοιούσιον* as being alike unscriptural. This led to a very heated discussion, and on Thursday Acacius found himself

bluntly attacked by Eleusius, the ex-soldier and Semi-Arian Bishop of Cyzicus.

On Friday Acacius refused once more to take part in any further deliberations and Leonas joined with him, on the plea, as he averred, that the Emperor had not sent him to preside over a council of bishops who could not agree among themselves. The majority thereupon convened without them and deposed Acacius and some fifteen other prelates. That astute leader, however, did not wait for the formal vote of deposition against him, but set out immediately, with eight others, for Constantinople. On arriving there he discovered that his object had already been secured by the advent of a number of disaffected deputies from Ariminum. The famous conference of Nikê (near Hadrianople) had taken place and the ὅμοιος, without the supposed safe-guard of the κατὰ πάντα, had been adopted. This led to a fresh synod held at the suggestion of Constantius in the imperial city itself. It meant the complete triumph of the indefatigable Acacius. Homœan ideas were established at Constantinople; and, although their influence never lasted very long in the West, they enjoyed a fluctuating but disquieting supremacy in the East for nearly twenty years longer. Acacius returned to his see in 361 and spent the next two years of his life in filling the vacant sees of Palestine with men who were thought to sympathize with his policy of theological vagueness and Anti-Nicenism. With characteristic adroitness he consented to a complete change of front and made a public profession of adherence to the Nicæan formularies on the accession of Jovian in 363. When the Arian Valens was proclaimed Augustus in 364, however, Acacius once more reconsidered his views and took sides with Eudoxius; but his versatility this time served him to little purpose. When the Macedonian bishops met at Lampsacus, the sentence previously passed against him was confirmed and he is heard of no more in authentic history. Baronius gives the date of his death as 366.

For bibliography see ACACIANS.

CORNELIUS CLIFFORD.

Acacius, PATRIARCH OF CONSTANTINOPLE; Schismatic; d. 489. When Acacius first appears in authentic history it is as the ὀρφανοτρόφος, or dignitary entrusted with the care of the orphans, in the Church of Constantinople. He thus filled an ecclesiastical post that conferred upon its possessor high rank as well as curial influence; and, if we may borrow a hint as to his real character from the phrases in which Suidas has attempted to describe his undoubtedly striking personality, he early made the most of his opportunities. He seems to have affected an engaging magnificence of manner; was open-handed; suave, yet noble, in demeanour; courtly in speech, and fond of a certain ecclesiastical display. On the death of the Patriarch Gennadius, in 471, he was chosen to succeed him, and for the first five or six years of his episcopate his life was uneventful enough. But there came a change when the usurping Emperor Basiliscus allowed himself to be won over to Eutychian teaching by Timotheus Ælurus, the Monophysite Patriarch of Alexandria, who chanced at that time to be a guest in the imperial capital. Timotheus, who had been recalled from exile only a short time previously, was bent on creating an effective opposition to the decrees of Chalcedon; and he succeeded so well at court that Basiliscus was induced to put forth an encyclical or imperial proclamation (ἐγκύκλιος) in which the teaching of the Council was rejected. Acacius himself seems to have hesitated at first about adding his name to the list of the Asiatic bishops who had already signed the encyclical; but, warned by a letter from Pope Simplicius, who had learned of his questionable attitude from the ever-vigilant monastic party, he reconsidered his position and threw himself violently into the debate. This sudden change of front redeemed him in popular estimation, and he won the regard of the orthodox, particularly among the various monastic communities throughout the East, by his now ostentatious concern for sound doctrine. The fame of his awakened zeal even travelled to the West, and Pope Simplicius wrote him a letter of commendation. The chief circumstance to which he owed this sudden wave of popularity was the adroitness with which he succeeded in putting himself at the head of the particular movement of which Daniel the Stylite was both the coryphæus and the true inspirer. The agitation was, of course, a spontaneous one on the part of its monastic promoters and of the populace at large, who sincerely detested Eutychian theories of the Incarnation; but it may be doubted whether Acacius, either in orthodox opposition now, or in unorthodox efforts at compromise later on, was anything profounder than a politician seeking to compass his own personal ends. Of theological principles he seems never to have had a consistent grasp. He had the soul of a gamester, and he played only for influence. Basiliscus was beaten.

He withdrew his offensive encyclical by a counter-proclamation, but his surrender did not save him. His rival Zeno, who had been a fugitive up to the time of the Acacian opposition, drew near the capital. Basiliscus, deserted on all sides, sought sanctuary in the cathedral church and was given up to his enemies, tradition says, by the time-serving Patriarch. For a brief space there was complete accord between Acacius, the Roman Pontiff, and the dominant party of Zeno, on the necessity for taking stringent methods to enforce the authority of the Fathers of Chalcedon; but trouble broke out once more when the Monophysite party of Alexandria attempted to force the notorious Peter Mongus into that see against the more orthodox claims of John Talaia in the year 482. This time events took on a more critical aspect, for they gave Acacius the opportunity he seems to have been waiting for all along of exalting the authority of his see and claiming for it a primacy of honour and jurisdiction over the entire East, which would emancipate the bishops of the capital not only from all responsibility to the sees of Alexandria, Antioch, and Jerusalem, but to the Roman Pontiff as well. Acacius, who had now fully ingratiated himself with Zeno, induced that emperor to take sides with Mongus. Pope Simplicius made a vehement but ineffectual protest, and Acacius replied by coming forward as the apostle of re-union for all the East. It was a specious and far-reaching scheme, but it laid bare eventually the ambitions of the Patriarch of Constantinople and revealed him, to use Cardinal Hergenröther's illuminating phrase, as "the forerunner of Photius".

The first effective measure which Acacius adopted in his new rôle was to draw up a document, or series of articles, which constituted at once both a creed and an instrument of re-union. This creed, known to students of theological history as the *Henoticon*, was originally directed to the irreconcilable factions in Egypt. It was a plea for re-union on a basis of reticence and compromise. And under this aspect it suggests a significant comparison with another and better known set of "articles" composed nearly eleven centuries later, when the leaders of the Anglican schism were thridding a careful way between the extremes of Roman teaching on the one side and of Lutheran and Calvinistic negations on the other. The *Henoticon* affirmed the Nicene-Constantinopolitan Creed (i. e. the Creed of Nicæa completed at Constantinople) as affording a common symbol or expression of faith in which all parties could unite. All other σύμβολα or μαθήματα were excluded; Eutyches and Nestorius were unmistakably condemned,

while the anathemas of Cyril were accepted. The teaching of Chalcedon was not so much repudiated as passed over in silence; Jesus Christ was described as the "only-begotten Son of God . . . one and not two" (*ὁμολογοῦμεν τὸν μονογενῆ τοῦ θεοῦ ἕνα τυγχάνειν καὶ οὐ δύο . . . κ. τ. λ.*) and there was no explicit reference to the two Natures. Mongus naturally accepted this accomodatingly vague teaching. Talaia refused to subscribe to it and set out for Rome, where his cause was taken up with great vigour by Pope Simplicius. The controversy dragged on under Felix II (or III) who sent two legatine bishops, Vitalis and Misenus, to Constantinople, to summon Acacius before the Roman See for trial. Never was the masterfulness of Acacius so strikingly illustrated as in the ascendancy he acquired over this luckless pair of bishops. He induced them to communicate publicly with him and sent them back stultified to Rome, where they were promptly condemned by an indignant synod which reviewed their conduct. Acacius was branded by Pope Felix as one who had sinned against the Holy Ghost and apostolic authority (*Habe ergo cum his . . . portionem S. Spiritus judicio et apostolicâ auctoritate damnatus*); and he was declared to be perpetually excommunicate—*nunquamque anathematis vinculis exuendus*. Another envoy, inappropriately named Tutus, was sent to carry the decree of this double excommunication to Acacius in person: and he, too, like his hapless predecessors, fell under the strange charm of the courtly prelate, who enticed him from his allegiance. Acacius refused to accept the documents brought by Tutus and showed his sense of the authority of the Roman See, and of the synod which had condemned him, by erasing the name of Pope Felix from the diptychs. Talaia equivalently gave up the fight by consenting to become Bishop of Nola, and Acacius began by a brutal policy of violence and persecution, directed chiefly against his old opponents the monks, to work with Zeno for the general adoption of the *Henoticon* throughout the East. He thus managed to secure a political semblance of the prize for which he had worked from the beginning. He was practically the first prelate throughout Eastern Christendom until his death in 489. His schism outlived him some thirty years, and was ended only by the return of the Emperor Justin to unity, under Pope Hormisdas in 519.

MANSI, *Coll. Concil.*, (Florence, 1742) VII, 976–1176; *Epp. Simplicii, Papæ*, in *P. L.*, LVIII, 41–60; *Epp. Felicis, Papæ*, ibid., 893–967; THEODORET, *Hist. Eccl.*; EVAGRIUS, *Hist. Eccl.*; SUIDAS, s. v. *Ἀκάκιος*; TILLEMONT, *Mémoires*, XVI; HERGENRÖTHER, *Photius, Patr. von Constant.* (Ratisbon, 1867) I; MARIN, *Les moines de Constantinople* (Paris, 1897).

CORNELIUS CLIFFORD.

Acacius, SAINT, Bishop of Melitene in the third century. The Greeks venerate him on different days, but especially on 31 March. He lived in the time of the persecution of Decius, and although it is certain that he was cited before the tribunal of Marcian to give an account of his faith, it is not sure that he died for it. He was indeed condemned to death, but the Emperor released him from prison after he had undergone considerable suffering. He was famous both for the splendour of his doctrinal teaching and the miracles he wrought. There was a younger Acacius, who was also Bishop of Melitene, and who was conspicuous in the Council of Ephesus, but it is not certain that he is to be ranked among the saints.

Acta SS., March 3.

T. J. CAMPBELL.

Academies, ROMAN.—The Italian Renaissance at its apogee [from the close of the Western Schism (1418) to the middle of the sixteenth century] found two intellectual centres, Florence and Rome. Scientific, literary, and artistic culture attained in them a development as intense as it was multiform, and the earlier Roman and Florentine academies were typical examples of this variety. We shall restrict our attention to the Roman academies, beginning with a general survey of them, and adding historical and bibliographical notes concerning the more important of these associations of learned men, for the Italian "Academies" were that and not institutes for instruction. The Middle Ages did not bequeath to Rome any institutions that could be called scientific or literary academies. As a rule, there was slight inclination for such institutions. The Academy of Charlemagne and the Floral Academy at Toulouse were princely courts at which literary meetings were held. A special reason why literature did not get a stronger footing at Rome is to be found in the constant politico-religious disturbances of the Middle Ages. Owing to the oppression of the papacy under the Hohenstaufen emperors, to the struggles for ecclesiastical liberty begun by Gregory VII, to the epic conflict between Guelph and Ghibelline, to the intrusion of a French domination which gave birth to papal Avignon and the Western Schism, medieval Rome was certainly no place for learned academies. But when papal unity was restored, and the popes returned to Rome, the Renaissance was at its height, and the city welcomed and encouraged every kind of intellectual culture. At this favourable moment begins the history of the Roman academies. At Rome, as at Florence, the academies reproduced to a considerable extent the traditions of the Academy of Plato; i. e. they were centres for the cultivation of philosophy in that larger sense dear to Greek and Roman antiquity, according to which it meant the broadest kind of culture. From the earliest days of the Renaissance the Church was the highest type of such an academy and the most prolific source of culture. The neo-Platonic movement was an extremely powerful factor in the Renaissance, implying as it did, a return to classical thought and a reaction against the decadent (Aristotelean) Scholasticism of that age. At the head of this movement in the above named "capitals of thought" were two Greeks, Gemistus Plethon at Florence, and Cardinal Bessarion (d. 1472) at Rome. About 1450 the house of the latter was the centre of a flourishing Academy of Platonic philosophy and of a varied intellectual culture. His valuable library (which he bequeathed to the city of Venice) was at the disposal of the academicians, among whom were the most intellectual Italians and foreigners resident in Rome. This Platonic propaganda (directed vigorously against the "peripatetic" restoration and the anti-Platonic attacks of the neo-Aristotelean school) had an echo in a small Latin folio of Bessarion, "Against the Calumniators of Plato" (Rome, 1469). Bessarion, in the latter years of his life, retired from Rome to Ravenna, but he left behind him ardent adherents of the classic philosophy. Unfortunately, in Rome the Renaissance took on more and more of a pagan character, and fell into the hands of humanists without faith and without morals. This imparted to the academic movement a tendency to pagan humanism, one evidence of which is found in the celebrated Roman Academy of Pomponio Leto.

Giulio, the natural son of a nobleman of the Sanseverino family, born in Calabria in 1425, and known by his academic name of "Pomponius Lætus", came to Rome, where he devoted his energies to the enthusiastic study of classical antiquity, and attracted a great number of disciples and admirers. He was a worshipper not merely of the literary and artistic form, but also of the ideas and spirit of classic paganism, and therefore a contemner of Christianity and an enemy of the Church. The initial step of his programme was the foundation of the Roman Academy in which every member assumed a classical

name. Its principal members were humanists, and nearly all of them were known for their irreligious and epicurean lives, e. g. Bartolomeo Platina and Filippo Buonaccorsi. Moreover, in their audacity, these neo-Pagans compromised themselves politically, at a time when Rome was full of conspiracies fomented by the Roman barons and the neighbouring princes. Paul II (1464–71) caused Pomponio and the leaders of the Academy to be arrested on charges of irreligion, immorality, and conspiracy against the Pope. The prisoners begged so earnestly for mercy, and with such protestations of repentance, that they were pardoned. The Academy, however, collapsed (Pastor, History of the Popes, II, ii, 2). The sixteenth century saw at Rome a great increase of literary and æsthetic academies, more or less inspired by the Renaissance, all of which assumed, as was the fashion, odd and fantastic names. We learn from various sources the names of many such institutes; as a rule, they soon perished and left no trace. At the beginning of the sixteenth century came the "Accademia degl' Intronati", for the encouragement of theatrical representations. There were also the Academy of the "Vignaiuoli", or "Vinegrowers" (1530), and the Academy "della Virtù" (1538), founded by Claudio Tolomei under the patronage of Cardinal Ippolito de' Medici. These were followed by a new Academy in the "Orti" or Farnese gardens. There were also the Academies of the "Intrepidi" (1560), the "Animosi" (1576), and the "Illuminati" (1598); this last, founded by the Marchesa Isabella Aldobrandini Pallavicino. Towards the middle of the sixteenth century there were also the Academy of the "Notti Vaticane", or "Vatican Nights", founded by St. Charles Borromeo; an "Accademia di Diritto civile e canonico", and another of the university scholars and students of philosophy (Accademia Eustachiana). In the seventeenth century we meet with similar academies; the "Umoristi" (1611), the "Fantastici" (1625), and the "Ordinati", founded by Cardinal Dati and Giulio Strozzi. About 1700 were founded the academies of the "Infecondi", the "Occulti", the "Deboli", the "Aborigini", the "Immobili", the "Accademia Esquilina", and others. As a rule these academies, all very much alike, were merely circles of friends or clients gathered around a learned man or wealthy patron, and were dedicated to literary pastimes rather than methodical study. They fitted in, nevertheless, with the general situation and were in their own way one element of the historical development. Despite their empirical and fugitive character, they helped to keep up the general esteem for literary and other studies. Cardinals, prelates, and the clergy in general were most favourable to this movement, and assisted it by patronage and collaboration.

With the seventeenth century, and while the Roman Academy, in its older form, still survived, there began a new epoch. The Academy was constituted as a public body, i. e. it was no longer confined to a small circle of friends. It set itself a fixed and permanent scope in the field of science, letters, and arts, often of a polemic or apologetic character. Naturally this higher definitive form of the new or remodelled Roman academies was closely allied with the general academic movement of Italy and of foreign countries, whose typical instance was the French Academy founded by Richelieu. It was then that academies became practical and efficacious instruments of culture, with a direct influence on public opinion; in this way, too, they claimed the special attention of the heads of the State. This was especially the case at Rome, where the papacy kept up its traditional patronage of the most varied ecclesiastical and general scholarship. In this period the first Roman academies that call for mention are the "Accademia dei Lincei" (Lynxes), founded in 1603, and the "Arcadia", founded in 1656. Ecclesiastical academies, whose scope was fixed by the counter-Reformation, were the "Accademia Liturgica", founded by Benedict XIV, and the "Accademia Theologica", founded in 1695. All of these are still extant; we shall treat of them in detail farther on. After the French Revolution and the restoration to Rome of the papal government, the new conditions suggested the adoption of the "Academy" as a link between the old and the new, and as a means of invigorating ecclesiastical culture and of promoting the defence of the Church. In this way there sprang up new academies, while old ones were revived. Under Pius VII (1800–23) were founded the "Accademia di Religione Cattolica", and the "Accademia Tiberina"; in 1835 that of the "Immacolata Concezione". The "Accademia Liturgica" was re-established in 1840, and in 1847 the "Accademia dei (Nuovi) Lincei". Apart from this group we have to chronicle the appearance in 1821 of the "Accademia Filarmonica". After the Italian occupation of Rome (1870), new Catholic academies were founded to encourage learning and apologetics; such were the "Accademia di Conferenze Storico-Giuridiche" and the "Accademia di San Tommaso", founded by Leo XIII, to which must be added, though not called an Academy, the "Società di Conferenze di Archeologia Sacra", founded in 1875. In 1870 the Italian government resuscitated, or better, founded anew, the "Accademia dei Lincei", and in 1875 the "Accademia Medica". We shall now deal in closer detail with these various academies.

ACCADEMIA DEI LINCEI AND DEI NUOVI LINCEI (1603).—The Roman prince, Federigo Cesi (1585–1630), a distinguished scholar and patron of letters, assembled in his palace (in which he had a magnificent library, a botanical garden, and a museum of antiquities) a number of scholarly persons, and with them founded (17 August, 1603) the "Accademia dei Lincei", so called because they took for their emblem the lynx, as denoting the keenness of their study of nature. According to the usage of the time, the Academy, though dedicated to physical, mathematical, and philosophical studies, made way also for literary pursuits. This intellectual circle was worthy of high praise, for it promoted the physico-mathematical studies, then little cultivated, and offset the prevalent tendency to purely literary studies. In the end it devoted itself particularly to the study of the exact sciences, of which it became the chief academic centre in Italy. It was not until 1657 that its Tuscan rival arose in the ducal "Accademia del Cimento". The Cesi library, to which was added that of Virginio Cesarini, became a powerful aid to scientific labours. Several of the academicians, during the lifetime and under the patronage of Cesi, prepared for publication the great unedited work of Francesco Hernandez on the natural history of Mexico (Rome, 1651). An abridgment of it in ten books by Nardo Antonio Recchi was never published. They contributed also to the issue of the posthumous botanical work of the prince "Tavole Filosofiche". Other colleagues of Cesi, in the foundation of the Academy, were Fabio Colonna, the author of "Fitobasano" (a history of rare plants), and of other scientific works, and Francesco Stelluti, procurator-general of the Academy in 1612, author of the treatise on "Legno Fossile Minerale" (Rome, 1635) and also of some literary works. The Academy gained great renown through its famous Italian members, such as Galileo Galilei, and through such foreign members as Johann Faber of Bamberg, Marcus Velser of Augsburg, and many others. After the death of Prince Cesi, the Academy met in the house of its new and distinguished president, Cassiano dal Pozzo. But notwithstanding all his ef-

forts the association began to decline, insomuch that after the above-mentioned publication of the works of Hernandez in 1651, the "Accademia dei Lincei" fell into oblivion. Its fame, however, had not perished, and when at the beginning of his pontificate Pius IX sought to provide an academic centre for physico-mathematical studies, he resuscitated Cesi's society, and on 3 July, 1847, founded the "Pontificia Accademia dei Nuovi Lincei", inaugurating it personally in the following November, and endowing it with an annual income from the pontifical treasury. Its members were divided into four classes, honorary, ordinary, corresponding, and associate; the last were young men who, on the completion of their studies, showed special aptitude for physico-mathematical sciences. The Academy was directed by a president, a secretary, an assistant secretary, a librarian-archivist, and an astronomer. Its headquarters were in the Campidoglio. Its "Proceedings" from 1847 to 1870 fill twenty-three volumes. In 1870 some of the members withdrew from the Academy, which insisted on retaining its papal character. Desirous at the same time of a traditional connection with the past, they reassumed the original name, and thus arose the "Regia Accademia dei Lincei". It was approved and subsidized by the Italian government in 1875, and began its career with an enlarged programme of studies, divided into two classes, the first of which includes physical, mathematical, and natural sciences, and the second, those of a moral, historical, and philological character. It publishes annually its "Proceedings", and is located in the Corsini Palace, whose library, at the disposal of the Academy, is very rich in manuscripts, printed works, and periodicals. It numbers to-day about one hundred members, besides correspondents and many foreigners. Its members have published important works on the exact sciences, also in the province of philology. Among the latter are the Oriental texts and dissertations of Professor Ignazio Guidi, many of which are of great value for the ecclesiastical sciences. Since 1870 the "Pontificia Accademia dei Nuovi Lincei" has continued its labours and the publication of its annual "Proceedings" bearing upon the physico-mathematical sciences. It has quarters in the palace of the Cancelleria Apostolica, and has a cardinal-patron. On the original "Accademia dei Lincei" see the work of its historian, Giano Planco (Giovanni Bianchi di Rimini), published in the second edition of the above-described work of Fabio Colonna (Il Fitobasano, Florence, 1744). The "Statuto" or constitution of the "Lincei" was published in Latin at Rome in 1624. For other information on the two academies, pontifical and royal, see their "Proceedings".

PONTIFICIA ACCADEMIA DEGLI ARCADI (1690).—The origins of this famous literary academy were not different from those of similar societies of the same period. A number of literary dilettanti, accustomed to those occasional meetings in villas and gardens that were so pronounced a feature of social life during the eighteenth century, conceived the idea of a better organization of their literary entertainments. In this manner arose the academy to which, in accordance with contemporary taste, they gave the poetical name of "Arcadia". The members called themselves "shepherds", and assumed classical names. All this has been narrated more or less sarcastically by various critics and encyclopædias, with undisguised contempt for such "pastoral follies". In their easy contempt, however, they fail to explain how such trivial beginnings and puerile aims succeeded in giving to the "Arcadia" its great vigour and repute, even though merely relative. The true reason of its fame lies in the fact that in addition to the usual "pastoral" literature, then and thereafter the peculiar occupation of so many academies, the "Arcadia" carried out an artistic and literary programme of its own, that was then, speaking generally, both opportune and important. It was the era of triumph of that bombastic, meaningless, and paradoxical style known as the "seicentismo" from the century (1600–1700) in which it flourished, and that bore in England the name of "euphuism". In Italy, this "seicentesco" style had ruined literature and art. It was the time when Achillini wrote a sonnet to say that the cannon of Charles V used the world for a ball, and begged fire to sweat in order properly to fuse the various metals needed for the artillery of Cæsar. This detestable taste, which tended to lower not only letters and arts, but also the dignity and gravity of society, found in the "Arcadia" an organized opposition. There is no doubt that in general the "Arcadia" and "Arcadianism" often fell into the contrary extreme and, in opposition to an artificial literature, conceited and bombastic, produced another literature whose simplicity was equally artificial, and for the laboured conceits of sonnets *a bomba*, such as the afore-mentioned one of Achillini, substituted only too many in which swains and sheep bleated in unison their far-fetched idylls. In spite of these extremes the attitude of the "Arcadia" was beneficial. It called for a return to the simplicity of nature. So imperative was this recall to nature that in various ways it made itself heard elsewhere in Europe. It is well known that precisely at this time in France, the art of Greuze and of Watteau, and the "pastoral" literature, heralded at once and stimulated that cult of simplicity and nature (in itself an art product) which sprang up in letters and art, and even in the court, at the time of Rousseau and Marie Antoinette. This is why the "Arcadia" endured and acquired such high repute that it counted among its members the principal literary men of the time, e. g. Menzini, Sergardi, Redi, Metastasio, Rolli, Filicaia, Guidi, Maggi, and others, some of whose names are still honoured in the history of Italian literature.

The beginnings of the "Arcadia" date back to February, 1656, when it arose under the auspices of the celebrated Queen Christina of Sweden, but it did not take on its definite form and official name until after the death of its patroness (1689). The "Arcadia" chose as its emblem the pipe of Pan with its seven unequal reeds. The fourteen founders selected as first "Custode di Arcadia", or president of the Academy, the somewhat mediocre writer, but enthusiastic votary of letters, Giovanni Mario Crescimbeni (Alfesibeo Cario), b. in Macerata, 1663, d. at Rome, 1728, author of a history of Italian poetry and of various literary works. The first solemn gathering of the "Arcadi" was held on the Gianicolo, in a wood belonging to the Reformed Minorites (Franciscans), 5 October, 1690. In 1692, the meetings were transferred to the Esquiline in the gardens of Duke Orsini; in 1696, to the Farnese gardens on the Palatine. Finally, the generosity of John V, King of Portugal, one of its members, under the name of Arete Melleo, enabled the society to secure (1773) on the Gianicolo a site known as the "Bosco Parrasio". Here they held their meetings on fine summer days, meeting for their winter séances at the "Teatro degli Arcadi", in the Salviati Palace. While the "Arcadia" was yet on the Palatine, its "Statuto" (constitution) was drawn up. Owing to an exaggerated admiration of antiquity, ever the organic defect of this academy, this constitution (the work of Gravina) was modelled on the ancient Roman laws of the "Twelve Tables", and was engraved on marble. Unfortunately, differences soon arose between Gravina and the president, Crescimbeni, one of those petty enmities injurious to the society. Nevertheless, "Arcadia" retained its vig-

our. Soon all the principal cities of Italy had imitated it, and this confirms our previous statement that, apart from its "pastorellerie", or affected sylvan note, the Arcadian movement marked a positive advance in the reformation of literature. Noblemen, ecclesiastics, and laymen, men famous in every walk of life, held membership in it as an honour; very soon it numbered 1,300. But its very numbers were its undoing. Not a few of them were henceforth mediocre or even dull, and in this way an institution called into being for the improvement of letters became itself a menace thereto. The arrogant rococo style in art and letters had, indeed, merited the attacks made upon it by the "Arcadia", and for this reason the latter received, directly and indirectly, a large measure of endorsement. But "Arcadianism", with its own exaggerations and one-sidedness, soon developed into a genuine peril for literature and art. It even reflected on the public intelligence, since the mob of "Arcadia", while pretending to simplicity and naturalness, frequently hid a great poverty of thought beneath a superficial literary air. Its principal members, moreover, often sounded the depths of bad taste. Among these may be specified one Bettinelli, notorious for his disparagement of Dante. The violence of the anti-Arcadian reaction was owing to its chief leaders, Baretti and Parini, and to the fact that, consciously or not, this reaction gave vent to the new spirit now dominant on the eve of the French Revolution. Arcadianism fell, the last and unsuccessful tentative, literary and artistic, of the ancient regime. This explains why, in certain quarters, since the Revolution, the Arcadia, both as an academy and as a symbol, has been the object of much contempt, exaggerated at the best when it is not absolutely unjust. Nevertheless, when the first onslaught of the Revolution had lapsed, "Arcadia" strove to renew itself in accord with the spirit of the times, without sacrificing its traditional system of sylvan associations and pastoral names. The academy no longer represented a literary school, but merely a general tendency towards the classic style. Dante came to be greatly honoured by its members, and even to this day its conferences on the great poet are extremely interesting. Furthermore, the academic field was enlarged so as to include all branches of study, in consequence of which history, archæology, etc. attracted, and continue to attract, assiduous students. The new Arcadian revival was marked by the foundation (1819) of the *Giornale Arcadico*, through the efforts of the distinguished scholars, Perticari, Biondi, Odescalchi, and Borghesi. Its fifth series closed in 1904. The current (sixth) series began in 1906 as a monthly magazine of science, letters, and arts. On account of its frankly Catholic character the Arcadia has provoked opposition on the part of anti-Catholic critics, who affect to belittle it in the eyes of a thoughtless public, as if even to-day its "shepherds" did nothing but indite madrigals to Phyllis and Chloe. Nevertheless, its scientific, literary, and artistic conferences, always given by scholars of note, are largely attended. Since 1870 there have been established four sections of philology (Oriental, Greek, Latin, and Italian), one of philosophy, and one of history. The Pope, foremost of the members, promotes its scientific and literary development. Its present location is near San Carlo al Corso, 437 Corso Umberto I. Cf. Crescimbeni, "Storia della volgar Poesia" (Rome 1698) Bk. VI, and "La Storia d' Arcadia" (Rome, 1709). For its history in recent times see the files of the *Giornale Arcadico*.

PONTIFICIA ACCADEMIA TEOLOGICA:—Like its sister societies at Rome, this academy was of private origin. In 1695, a number of friends gathered in the house of the priest, Raffaele Cosma Girolami, for lectures and discussions on theological matters. These meetings soon took on the character of an academy. In 1707 it was united to the Accademia Ecclesiastica. Clement XII gave it formal recognition in 1718 and assigned it a hall in the Sapienza (University of Rome), thereby making it a source of encouragement for young students of theology. The academy disposed of a fund of eighteen thousand scudi ($18,000), the income of which was devoted to prizes for the most proficient students of theology. Among the patrons were several cardinals, and the professors in the theological faculty in the University acted as censors. The successors of Clement XII continued to encourage the academy. In 1720 Clement XIII ordered that among its members twenty indigent secular priests should receive for six years from the papal treasury an annual allowance of fifty scudi and, other things being equal, should have the preference in competitive examinations. It is on these lines, substantially, that its work is carried on at present. The Academy is located in the Roman Seminary.

PONTIFICIA ACCADEMIA LITURGICA.—This academy was the one result of the notable movement in liturgical studies which owed so much to the great theologian and liturgist, Benedict XIV (1740–58). Disbanded in the time of the Revolution, the Academy was reorganized by the Lazarists, under Gregory XV (1840), and received a cardinal-protector. It continues its work under the direction of the Lazarists, and holds frequent conferences in which liturgical and cognate subjects are treated from the historical and the practical point of view. It is located in the Lazarist house, and its proceedings are, since 1886, published in the Lazarist monthly known as "Ephemerides Liturgicæ" (Liturgical Diary).

PONTIFICIA ACCADEMIA DI RELIGIONE CATTOLICA.—The urgent need of organizing Catholic apologetics with a view to the anti-Christian polemics of the "Encyclopédie" and the Revolution gave rise to this academy. The Roman priest Giovanni Fortunato Zamboni founded it in 1801, with the avowed aim of defending the dogmatic and moral teaching of the Church. It was formally recognized by Pius VII, and succeeding popes have continued to give it their support. It holds monthly meetings for the discussion of various points in dogmatic and moral theology, in philosophy, history, etc. Its conferences are generally published in some periodical, and a special edition is printed for the Academy. A number of these dissertations have been printed, and form a collection of several volumes entitled "Dissertazioni lette nella Pontificia Accademia Romana di Religione Cattolica". The Academy has for honorary censors a number of cardinals. The president of the Academy is also a cardinal. It includes promoters, censors, resident members, and corresponding members. It awards an annual prize for the members most assiduous at the meetings, and is located in the palace of the Cancelleria Apostolica.

PONTIFICIA ACCADEMIA TIBERINA.—In 1809 the well-known archæologist, A. Nibby, founded the short-lived "Accademia Ellenica". In 1813 many of its members withdrew to found the "Accademia Tiberina". One of the members, A. Coppi, drew up its first rules, according to which the Academy was to devote itself to the study of Latin and Italian literature, hold a weekly meeting, and a public session monthly. Great scientific or literary events were to be signalized by extraordinary meetings. It was also agreed that the Academy should undertake the history of Rome from Odoacer to Clement XIV, as well as the literary history from the time of that pontiff. The historiographer of the Academy was to edit its history and to collect the biographies of famous men, Romans or residents in Rome, who had died since the foundation of the "Tiberina". For

this latter purpose there was established a special "Necrologio Tiberiano". The Academy began in 1816 the annual coinage of commemorative medals. When Leo XII ordered (1825) that all the scientific associations in Rome should be approved by the Sacred Congregation of Studies, the "Tiberina" received official recognition; its field was enlarged, so as to include research in art, commerce, and especially in agriculture. Pius VII had done much for the promotion of agriculture in the States of the Church, and Leo XII was desirous of continuing the good work of his predecessor. Under Gregory XVI, in 1831, a year of grave disorders and political plottings, the Academy was closed, but it was soon reopened by the same pontiff, who desired the "Tiberina" to devote itself to general culture, science, and letters, Roman history and archæology, and to agriculture. The meetings were to be monthly, and it was to print annual reports, or *Rendiconti*. The Academy was thus enabled to establish important relations with foreign scientists. Its members, resident, corresponding, and honorary, were 2,000. The "Tiberina" is at present somewhat decadent; its proceedings are no longer printed. Its last protector was Cardinal Parocchi. Like several other Roman Academies, it is located in the Palace of the Cancelleria Apostolica.

Pontificia Accademia Romana di Archeologia. —A revival of archæological study, due as much to love of art as to documentary researches in the interest of history, occurred in Rome towards the end of the seventeenth century, especially after the famous work of Antonio Bosio on the Catacombs had drawn the attention of archæologists to a world forgotten until then. This revival culminated in an academical organization, in the time of Benedict XIV, under whose learned patronage was formed an association of students of Roman archæology. In a quiet way this association kept up its activity until the beginning of the nineteenth century, when the renaissance of classical art due, in Italy, to Canova gave a fresh impulse to the study of antiquity. In 1816 Pius VII, on the recommendation of Cardinal Consalvi, and of Canova himself, gave official recognition to the "Accademia Romana di Archeologia" already established under the Napoleonic regime. The Academy became a most important international centre of archæological study, the more so as there had not yet been established at Rome the various national institutes of history and archæology. Among the illustrious foreign members and lecturers of whom the Academy could then boast may be named Niebuhr, Akerblad, Thorwaldsen, and Nibby. Popes and sovereigns wished to be inscribed among its members, or to testify in other ways to the esteem in which they held it. Among these were Frederick William IV of Prussia, Charles Albert of Sardinia, and others. Among its distinguished Italian members were Canova, Fea, Piali, and Canina. Prizes were established for the best essays on Roman antiquity, many of which were awarded to learned foreigners (Ruperti, Herzen, etc). Among the merits of the Academy we must reckon its defence of the rights of art and history in the city of Rome, where, side by side with princely patronage, survived from the old Roman law a certain absolutism of private-property rights which often caused or perpetuated serious damages to the monuments, or inconvenience in their study. Thus, after a long conflict with the owners of hovels that backed upon the Pantheon, the Academy succeeded in obtaining from Pius IX a decree for the demolition of the houses on the left side of the Rotonda (Pantheon), and also protested efficaciously against the digging of new holes in the walls of this famous document in stone. Similarly, the Academy prevented certain profanations projected by bureaucrats or by unscrupulous engineers. When, in 1833, an attempt was made to remove the tomb of Raphael, the earnest protest of the Academy was heeded by Gregory XVI as the expression of a competent judgment. Through one of its members, Giovanni Azzurri, it advocated the restoration of the *Tabularium* on the Capitoline Hill. Through another member, Pietro Visconti, it succeeded in abolishing the purely commercial administration of the excavations at Ostia, and placed them on a scientific basis. For this purpose it obtained from Pius IX a decree ordaining that all excavations should be kept open, be carefully guarded, and be made accessible to students. In 1824, Campanari, a member of the Academy, proposed the establishment of an Etruscan Museum. The Academy furthered this excellent idea until it was finally realized in the Vatican by Gregory XVI. In 1858, Alibrandi advocated the use of epigraphical monuments in the study of law, and so anticipated the establishment of chairs for this special purpose in many European universities. By these and many other useful services the Academy won in a special degree the good will of the popes. Pius VIII gave it the title of "Pontifical Academy". On the revival of archæological studies at Rome, Gregory XVI and Pius IX took the Academy under their special protection, particularly when its guiding spirit was the immortal Giambattista De Rossi. Leo XIII awarded a gold medal for the best dissertation presented at the annual competition of the Academy, on which occasion there are always offered two subjects, one in classical and the other in Christian archæology, either of which the competitors are free to choose. The seal of the Academy represents the ruins of a classical temple, with the motto: *In apricum proferet* (It will bring to light). The last revision of its constitution and by-laws was published 28 December, 1894. In 1821 was begun the publication of the "Dissertazioni della Pontificia Accademia Romana di Archeologia" which reached in 1864 its sixteenth volume. The Cardinal Camerlengo is its protector. It has a steady membership of one hundred, thirty of whom are ordinary members; the others are honorary, corresponding, and associate, members. The Academy met at first in Campidoglio; under Gregory XVI, at the University. At present its meetings are held in the palace of the Cancelleria Apostolica. See "Leggi della Pontificia Accademia Romana di Archeologia" (Rome, 1894); "Omaggio al II Congresso Internazionale di Archeologia Cristiana in Roma" (Rome, 1900); "Bullettino di Archeologia Cristiana" of Giovanni Battista De Rossi (to the end of 1894) *passim;* "Il Nuovo Bullettino di Archeologia Cristiana" (Rome, 1894–1906).

Accademia Filarmonica.—It was founded in 1821 for the study and practice of music. It has 200 members, and is located at 225, Piazza San Marcello.

Pontificia Accademia della Immacolata Concezione.—This academy was founded in 1835 by young students of Sant' Apollinare (Roman Seminary) and of the Gregorian University. Among its founders Monsignor Vincenzo Anivitti deserves special mention. Its purpose was the encouragement of serious study among the youth of Rome. Hence, two-thirds of the members must be young students. Its title was assumed at a later date. It was approved in 1847 by the Sacred Congregation of Studies. The work is divided into five sections: theology; philology and history; philosophy; physics, ethics and economics. Its meetings are held weekly, and in 1873 it began to publish bi-monthly reports of its proceedings under the title "Memorie per gli Atti della Pont. Accademia della Immacolata Concezione". Twenty-one numbers were issued. Since 1875 the Academy has published many of the lectures read before its members. The most flourishing

period of this academy was from 1873 to 1882. Among its most illustrious deceased members may be mentioned Father Secchi, S.J., Monsignor Balan, and Michele Stefano De Rossi. The Academy, now in its decline, is attached to the Church of the Santi Apostoli.

REGIA ACCADEMIA MEDICA.—It was founded in 1875 for the study of medical and cognate sciences, has fifty ordinary members, and is located in the University.

PONTIFICIA ACCADEMIA DI CONFERENZE STORICO-GIURIDICHE.—This academy was founded in 1878 to encourage among Catholics the study of history, archæology, and jurisprudence. In 1880 it began to publish a quarterly entitled "Studi e Documenti di Storia e di Diritto", highly esteemed for its learned articles and for its publication of important documents with apposite commentaries. After an existence of twenty-five years this review ceased to appear at the end of 1905. The president of the Academy is a cardinal, and it holds its meetings in the Roman Seminary.

PONTIFICIA ACCADEMIA ROMANA DI SAN TOMMASO DI AQUINO.—When Leo XIII at the beginning of his pontificate undertook the restoration of scholastic philosophy and theology, this academy was founded (1880) for the diffusion of Thomistic doctrine. Its president is a cardinal, and its meetings are held in the Roman Seminary.

ACADEMIC SCHOOLS OF ROME.—The following is a brief account of the several academic schools mentioned above. One is ecclesiastical, the others are devoted to the fine arts. Some are Roman, and others are foreign:—

PONTIFICIA ACCADEMIA DEI NOBILI ECCLESIASTICI.—It was founded in 1701 by Clement XI, to prepare for the diplomatic service of the Holy See a body of men trained in the juridical sciences and in other requisite branches of learning. At the time, European diplomacy was usually confided to the nobility; hence the Academy was instituted and maintained for noble ecclesiastics. However, later, it opened its doors more freely to the sons of families in some way distinguished and in comfortable circumstances. Occasionally this academy languished, especially in the first half of the nineteenth century, but since then it has recovered and has steadily improved. Of late it has become a school of higher ecclesiastical education, with an eye to a diplomatic career for its students. This, however, does not imply that all its students, or even a majority of them, are destined for that career; indeed, the school tends constantly to set aside its earlier limitation. The academic course includes ecclesiastical diplomacy, political economy, diplomatic forms (*stile diplomatico*), the principal foreign languages, and, in addition, a practical course (after the manner of apprenticeship) at the bureaux of various congregations for such students as wish to prepare themselves for an office in any of these bodies. As a rule, Romans are not admitted to this academy, it having been expressly designed for those who, not being Romans, would have no other opportunity to acquire such a peculiar education and training. Its students pay a monthly fee. It has a cardinal-protector and a Roman prelate for president (rector). It owns and occupies its own palace (70, Piazza della Minerva).

The Roman Academies in the service of the fine arts are the following: REGIA ACCADEMIA ROMANA DI SAN LUCA (Accademia delle Belle Arti). This academy exhibits the evolution of the Roman corporation of artist-painters, reformed under Sixtus V (1577) by Federigo Zuccari and Girolamo Muziano. It took then the title of academy, and had for its purpose the teaching of the fine arts, the reward of artistic merit, and the preservation and illustration of the historic and artistic monuments of Rome. In respect of all these it enjoyed papal approval and encouragement. It rendered great services and counted among its members illustrious masters and pupils. In 1870 it passed under the control of the new government, and is now under the patronage of the King. It possesses a gallery of paintings and an excellent library, open to the public (44, Via Bonella).

REGIA ACCADEMIA DI SANTA CECILIA (Accademia di Musica). Pierluigi da Palestrina and G. M. Nanini founded in 1570 a school of music that was later (1583) canonically erected into a confraternity, or congregation, by Gregory XIII. The popes encouraged this association as an ideal instrument for the dissemination of good taste and the promotion of musical science. Urban VIII decreed that no musical works should be published without the permission of the censors of this congregation, and that no school of music or of singing should be opened in any church without the written permission of its deputies. This very rigorous ordinance provoked numerous complaints from interested parties, and its restrictions were soon much neglected. In 1684 Innocent XI conceded to the congregation the right to admit even foreign members, and in 1774 women were admitted as members. Owing to the political troubles of the period, the congregation was suspended from 1799 to 1803, and again from 1809 to 1822. Among its members have been illustrious musicians. We may mention, besides the above-named founders, Carissimi; Frescobaldi, the organist; Giuseppe Tartini, violinist and author of a new system of harmony; the brothers Fede, celebrated singers; and Muzio Clementi, pianist. From 1868 John Sgambati and Ettore Finelli taught gratuitously in this academy. Since 1870 the congregation of St. Cecilia has been transformed into a Royal Academy. In 1876 the "Liceo di Musica" was added to it, with a substantial appropriation from the funds of the province and city of Rome. In 1874 the statutes of this school were remodelled. It is greatly esteemed and is much frequented (18, Via dei Greci).

ACCADEMIA DI RAFFAELE SANZIO.—This is a school of modern foundation, with daily and evening courses for the study of art (504, Corso Umberto I).

There are several foreign academies of a scholastic kind. The American Academy, founded in 1896, is located in the Villa del' Aurora (42, Via Lombardi). The Académie de France was founded by Louis XIV in 1666. This illustrious school has given many great artists to France. Its competitive prize (*Prix de Rome*) is very celebrated. It owns and occupies its own palace, the Villa Medici on the Pincio. The English Academy was founded in 1821, and possesses a notable library (53, B Via Margutta). The Accademia di Spagna was founded in 1881 (32, B Piazza San Pietro in Montorio). Finally, it should be noted that, as formerly, there are now in Rome various associations which are true academies and may be classed as such, though they do not bear that name.

SOCIETÀ DI CONFERENZE DI SACRA ARCHEOLOGIA (founded in 1875 by Giambattista De Rossi). Its name is well merited, expressing as it does the active contributions of its members. In each conference are announced or illustrated new discoveries, and important studies are presented. The meetings are held monthly, from November to March, and are open to the public. This excellent association has done much to popularize the study of Christian archæology, especially the study of the Roman catacombs. Its proceedings are published annually in the "Nuovo Bulletino di Sacra Archeologia". Its sessions are held in the palace of the Cancelleria Apostolica.

CIRCOLO GIURIDICO DI ROMA.—It was founded in

1899, and offers a meeting-ground for students and professors of legal and sociological lore, and sciences, through lectures, discussions, etc. Attached to it is the "Istituto di Diritto Romano" founded in 1887 for the promotion of the study of Roman law (307, Corso Umberto I).

THE BRITISH AND AMERICAN ARCHÆOLOGICAL SOCIETY was founded in 1865 to promote among English-speaking people, through discussions and lectures (for which latter it possesses a convenient library), a broader and more general culture in all that pertains to Rome (72, Via San Nicola da Tolentino).

The general bibliography of the Roman Academies is very deficient, as is that of the greater part of the individual Academies. Besides the best guides and monographs on Rome, the following works may be consulted: JARKINS, *Specimen historiæ Academiarum Italiæ* (Leipzig, 1725); GISBERTI, *Storia delle Accademie d'Italia* (Venice, 1747); CANTÙ, *Memorie delle Moderne Accademie d'Italia*, in *Annali Universali di Statistica* (Milan, 1841). In several of the principal French and Italian encyclopædias there are noteworthy articles on the *Arcadia*, the *Lincei*, the *Académie de France*, etc.

U. BENIGNI.

Academy, THE. See PLATONISM.

Academy, THE FRENCH.—The French Academy was founded by Cardinal de Richelieu in 1635. For several years a number of learned gentlemen, such as Godeau, de Gombeaud, Giry, Chaplain, Habert, de Serizay, and the Abbé Cerisy de Malleville, had met once a week at Conrart's house for the purpose of discussing literary subjects. Through the Abbé de Boisrobert the existence of this society became known to Cardinal de Richelieu, who conceived the idea of making it a national institution. In 1635 the French Academy was formally established by royal letters-patent. The number of its members was fixed at forty, and statutes were drawn up which have suffered scarcely any change since that time. At the head of the Academy were three officers: a director, to preside at its meetings; a chancellor, to have the custody of its archives and the seal; a perpetual secretary, to prepare its work and keep its records. The perpetual secretary was appointed by lot for life with a salary of 6,000 francs a year. The director and the chancellor were at first appointed by lot for two months only. At present they are elected by vote for the term of three months. They are simply *primi inter pares*, and receive, like all the other members, an annual salary of 1,500 francs. The manner of electing members has been changed several times since 1635. At present, when an Academician dies, candidates who think themselves eligible present themselves to fill the vacancy. The new member is elected by the majority of the entire body. About a year later his public reception takes place. In the early years of the Academy all its members were Catholics. Among the distinguished men who held seats in it are the following: Corneille, Racine, Boileau, La Bruyère, d'Aguesseau, Bossuet, Fénelon, Fléchier, Mabillon, Lamoignon, Séguier, Fleury, Delille, Chateaubriand, Lamartine, de Barante, de Tocqueville, Berryer, Lacordaire, Dupanloup, de Falloux, Gratry, Montalembert, Ampère, Pasteur, de Bornier, Cardinal Perraud, all of them faithful sons of the Church. Among other Catholic members of the French Academy we shall mention: Brunetière, Coppée, de Mun, Lamy, Mézières, Duc de Broglie, René Bazin, Comte d'Haussonville, and Thureau-Dangin. The entire number of members of the French Academy from 1634 to 1906 has been 500. Of these fourteen were cardinals, nine archbishops, and twenty-five bishops; three belonged to reigning families: Comte de Clermont, Lucien Bonaparte, and Duc d'Aumale: one member, A. Thiers, was President of the French Republic; fifteen were prime ministers; forty-nine, ministers; thirty-six, ambassadors; twenty, dukes and peers; six, grandees of Spain; thirty-nine, knights of the orders of the King, of the Holy Ghost, or of St. Louis; eleven, Knights of the Golden Fleece; and thirty, grand-cross of the Legion of Honour. Twenty-four members were elected to the French Academy before they were twenty-three years of age; twenty-three were at least seventy years of age before their reception took place; fifteen died before reaching the age of forty-five; eighteen were about ninety years old when they died and two lived to be almost centenarians.

THE DICTIONARY.—The object for which the Academy was founded, as set forth in its statutes, was the purification of the French language. To attain this end it proposed to compile a dictionary, a grammar, a treatise on rhetoric, and a treatise on poetics. Only the dictionary has been carried out. From 1694 to 1878 seven editions of this work were published. The office of the Academy is not to create but to register words approved by the authority of the best writers and by good society. The dictionary is prepared by six members named for life, who are assisted by the perpetual secretary. Each word is submitted by the chairman of this committee to the Academy for approval. Besides this dictionary, the French Academy, at the suggestion of Voltaire, in 1778, began an "Historical Dictionary of the French Language", which, however, never progressed beyond the letter A. This undertaking was abandoned some twenty years ago. Every year the Academy awards a number of prizes. Previous to 1780 only two prizes were distributed. Since that period legacies and donations have provided an annual sum of more than 200,000 francs for the "Prix de Vertu", and the literary prizes. Some prizes for prose and poetry are given after competition. The "Prix Monthyon" (for literature, 19,000 francs), the "Prix Thérouanne" (for historical works, 4,000 francs), the "Prix Marcellin Guérin" (for literary works, 5,000 francs), and the "Prix Gobert" (for French history, 10,000 francs), are the most important. The "Prix de Vertu", of which the first was established by M. de Monthyon in 1784, are given to poor persons who have accomplished some remarkable act of charity or courage. Many of these have gone to missionaries and sisters belonging to various religious orders.

HISTORY.—At first the Academicians held their sessions at the house of Conrart, then at that of Séguier, after whose death Louis XIV placed a large room at their disposal, with ample provision for clerks, copyists, and servants. In 1793 the Convention suppressed the French Academy, also the Academy of Inscriptions and Belles Lettres, the Academy of Sciences, the Academy of Painting and Sculpture, and the Academy of Architecture. They were reestablished in 1795, under the name of a National Institute, composed of three sections: the first comprising the sciences of physics and mathematics; the second, the moral and political sciences; the third, literature and the fine arts. From that period dates the uniform which is still worn by the members of the Institute at public ceremonials and other solemn functions. It consists of a long coat, the collar and the lapels of which are embroidered in green, a cocked hat trimmed with black feathers, and adorned with a tricoloured cockade, and dress sword with a hilt of mother-of-pearl and gold. Bonaparte, after his election as First Consul, gave a new organization to the Institute, which henceforth was to be composed of four sections, the first being a section of sciences, corresponding to the former Academy of Science; the second that of French Language and Literature, corresponding to the former French Academy; the third, that of History and Ancient Literature, corresponding to the Academy of Inscriptions; and the fourth, that of Fine Arts, corresponding to the former Academy of Fine Arts. In 1806 Napoleon I granted to the Institute the College of

the Four Nations. Here the Academy holds its sessions, and here are its offices and library. This building received the name of Palace of the Institute. Louis XVIII officially re-established the name of Academy. Louis Philippe added a fifth section to the Institute under the name of Academy of Moral and Political Sciences. Since then no modifications have been made in the organization of the Institute. It therefore includes at present: (1) The French Academy; (2) The Academy of Fine Arts; (3) The Academy of Inscriptions and Belles-Lettres; (4) The Academy of Sciences; (5) The Academy of Moral and Political Sciences. What has been the

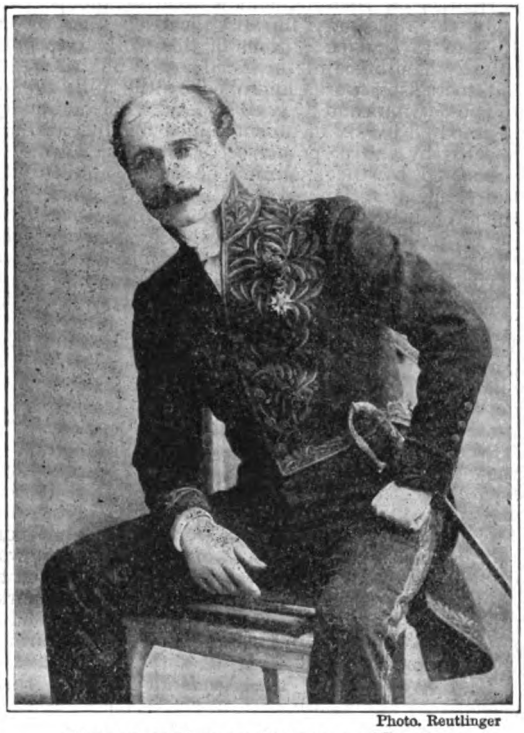


Photo. Reutlinger

MEMBER OF FRENCH ACADEMY IN UNIFORM

influence of the French Academy? Some critics have reproached it with a tendency to hamper and crush originality. But it is the general opinion of scholars that it has corrected the judgment, purified the taste, and formed the language of French writers. Matthew Arnold, in his essay on "The Literary Influence of the Academies", praised it as a high court of letters and a rallying point for educated opinion. To it he ascribed the most striking characteristics of the French language, its purity, delicacy, and flexibility.

ACADEMY OF FINE ARTS.—The Academy of Fine Arts replaced, in 1795, the Academy of Painting and Sculpture founded by Louis XIV in 1648, and the Academy of Architecture founded in 1675. It was reorganized 23 January, 1803, and again 21 March, 1816. It is now composed of forty members: fourteen painters, eight sculptors, eight architects, four engravers, and six musical composers. There are, besides, ten honorary members, forty corresponding members, and ten honorary corresponding members. From among the members are chosen the Directors of the "Ecole des Beaux Arts", and of the Villa Medici, the Art Academy of France at Rome, founded by Colbert in 1666, for young painters, sculptors, architects, and musicians who, having been chosen by competition, are sent to Italy for four years to complete their studies at the expense of the Government.

ACADEMY OF INSCRIPTIONS AND BELLES-LETTRES.—In 1663, at the suggestion of Colbert, Louis XIV appointed a committee of four members of the French Academy charged with the duty of furnishing legends and inscriptions for medals. This was the origin of the Academy of Inscriptions and Belles-Lettres, founded in 1701. It was composed of ten honorary members, ten *pensionnaires*, ten associates, and ten pupils. The Academy of Inscriptions and Belles-Lettres deals with the history, geography, and antiquities of France, with Oriental, Greek, and Latin antiquities, the history of science among the ancients, and comparative philology.

ACADEMY OF SCIENCES.—The Academy of Sciences was founded in 1666, at the suggestion of Colbert. At first it dealt only with geometry, astronomy, mechanics, anatomy, chemistry, and botany. At present it numbers sixty-six members, divided into eleven sections of six members each: geometry, mechanics, physics, astronomy, geography and navigation, chemistry, mineralogy, botany, agriculture, anatomy and zoology, medicine and surgery. There are, besides, two perpetual secretaries, ten honorary members, eight foreign members, eight foreign associates, and one hundred French and foreign corresponding members.

ACADEMY OF MORAL AND POLITICAL SCIENCES.—The Academy of Moral and Political Sciences was founded in 1795. Suppressed by Napoleon in 1803, it was re-established by Louis Philippe in 1832. It was then composed of thirty members divided into five sections: philosophy; morals; legislation, public law, and jurisprudence; political economy; general and philosophic history. Another section was added in 1855: politics, administration, and finances. In 1872 the number of the members was fixed at forty, besides ten honorary members, six associates, and from thirty to forty corresponding members. Every year on 25 October, the five sections of the Institute hold a general public session, when prizes awarded by the several Academies are distributed. In 1877, the Duc d'Aumale left to the Institute of France by his will the château of Chantilly with its art collections.

HOUSSAYE, *The Forum*, February, 1876; VINCENT, *The French Academy* (Boston, 1901); FUNCK-BRENTANO, *Richelieu et l'Académie* (Paris, 1904); FABRE, *Chapelain et nos deux premières Académies* (Paris, 1890); TASTET, *Histoire des quarante fauteuils de l'Académie française depuis sa fondation jusqu'à nos jours* (Paris, 1855); PELISSON-OLIVET, ed. LIVET, *Histoire de l'Académie française* (Paris, 1858); JEANROY-FÉLIX, *Fauteuils contemporains de l'Académie française* (Paris, 1900); FAGUET, *Histoire de la littérature française* (Paris, 1900), II; PETIT DE JULLEVILLE, *Histoire de la langue et de la littérature française* (Paris, 1897), IV.

JEAN LE BARS.

Acadia.—The precise location and extent of Acadia was a subject of constant dispute and consequent warfare between the French and English colonists of America for more than one hundred and fifty years. When Henry IV of France granted to the Sieur de Monts the territory of "La Cadie", as it was called, it was "to cultivate, to cause to be peopled, and to search for gold and silver mines from the 46th to the 40th degree N. lat." The Marquise de Guercheville, who purchased the claim from de Monts, fancied she owned from Florida to the St. Lawrence. Subsequently it was considered to be the present peninsula of Nova Scotia, and now is usually regarded as the small district on the south shore of the Bay of Fundy from Annapolis to the Basin of Minas. De Monts received his concession 8 November, 1603. Claims had previously been laid to the territory by Cartier's nephews; and de la Roche, Chauvin, and de Chastes had made attempts to found a colony there; but it had all resulted in nothing. De Monts was a Calvinist, but Henry enjoined on him to teach Catholicity to the tribe of Micmacs who inhabited those regions. With de Monts, on his journey out,

were Champlain, who was averse to the settlement, as being too near the English; and also Pontgravé, the Baron of Poutrincourt. After wandering about the coast of Maine, and attempting a settlement on an island which they called Sainte Croix, they entered the harbour to which Champlain gave the name of Port Royal, now Annapolis. De Monts' charter was revoked the following year, and, on withdrawing to France, he made over Port Royal and surroundings to Poutrincourt. The colony had great difficulty to maintain itself. Mme. de Guercheville attempted the work, but, disgusted with her ill-success, ordered La Saussaye, whom she sent over, to go somewhere else. Touching at Port Royal, he found its number of colonists very inconsiderable, and, taking the two Jesuit priests Biard and Massé, who were there, he with some new settlers established the colony of St. Sauveur at what is now Bar Harbor in Maine. Hardly was the work begun when the notorious pirate Argal of Virginia descended upon it and carried off the priests and some others, intending to hang them in Virginia, bidding the rest to withdraw, as they were in what he declared to be English territory. Returning with three vessels he utterly destroyed the colony, and then sailing across to Port Royal destroyed it also. This was in 1613. Haliburton attributes this raid to the "indigestible malice" of Father Biard, but the testimony of Champlain to the contrary refutes this accusation. Poutrincourt returned to France and died in battle. His son, commonly known as Biencourt, remained with some associates, among whom was Charles de la Tour, subsequently famous in Acadian history, and lived with the Indians as *coureurs de bois*, waiting for better times.

As it was now considered by the English to be their territory beyond dispute, a grant of it was made in 1627 to Sir William Alexander, who, though he never established a colony there, gave the country the name, which it still retains, of Nova Scotia. Sir William also received other grants of the most extravagant extent elsewhere. Meantime, de la Tour's father, Claude, who had left Acadia and turned traitor to his country, came over in a vessel furnished by England, having promised the government to induce his son to yield up the entire territory. This, however, the son refused to do. Both the de la Tours were Huguenots, though the younger is said to have later on become a Catholic. In virtue of the treaty of St. Germain-en-Laye, Acadia became French territory again in 1632, and Isaac de Razilly was sent over as Governor. Associated with him were his kinsman Charnisay, young de la Tour, and Denys, each controlling certain assigned portions of the country. On the death of Razilly in 1636, these three lieutenants began a fierce war for possession of the land, and later on a fourth claimant, in the person of Le Borgne, appeared, with the pretence that the territory of Charnisay had been mortgaged to him. The struggle was fought chiefly between de la Tour and Charnisay, both of whom treacherously appealed to the Puritans of Boston for assistance. This shameful strife ended in the English again entering into possession. Oliver Cromwell then ruled England, and de la Tour crossed the ocean and obtained a commission from the Protector to govern the colony, one of the stipulations being that no Catholics should be allowed to settle there. With him were associated two Englishmen, Crowne and Temple. In 1667 it was again restored to France by the treaty of Breda, and Grandfontaine, the new Governor, reported that there were only 400 souls in Acadia, more than three-fourths of whom lived in and around Port Royal; but it is probable that many had married Indians and were *coureurs de bois*. In 1687 the population had grown to 800. The census of 1714 gives 2,100; of 1737, 7,598; of 1747, about 12,500. After eighty years it had grown to 18,000, though there was little or no immigration. From 1671 the inhabitants began to attach themselves to the soil; agriculture was an almost universal occupation, and where the population was remote from Port Royal and unmolested it developed into a peaceful, prosperous, and moral people. But from the time of the treaty of Breda till 1712, Port Royal had been besieged no less than five times. In 1690 it was taken and sacked by Admiral Phips, Governor de Menneval and his garrison being carried off as prisoners to Boston; but as Phips was preoccupied with his projected expedition to Quebec, he took no steps to secure the fort and it soon fell into the hands of the French. This whole period of twenty years was one series of pillage, murder, and devastation. Finally a supreme effort was made to dislodge the French. Four expeditions were sent against Port Royal by the English, under Church, March, Wainwright, and Nicholson. On the French side were Subercase and de Saint-Castin. Nicholson finally entered Port Royal, 12 October, 1710, after a siege of nineteen days. Since then it is known as Annapolis. Finally, by the treaty of Utrecht, 13 April, 1713, all Acadia was ceded to England, The French inhabitants then determined to leave the country, and their kindred at Cape Breton and Prince Edward's Island endeavoured to have them migrate in their direction. This the English Governor opposed, although Queen Anne had commanded him to let them withdraw; but, as she died shortly afterwards, Nicholson had his way, and the Acadians took the oath of allegiance to King George, with the clause, however, that they should not be bound to take arms against the French or their Indian allies. In 1720, General Philipps, then Governor, ordered them to take the oath without reserve, or to withdraw inside of four months; whereupon they prepared to emigrate with their property, but were again prevented. Now began the plot to deport them. The purpose was not to permit them to go to Canada or elsewhere among the French, but to colonize them among the English, "in order to make them true Englishmen", and get them to change their faith, as is evident from a letter of Craggs, the Secretary of State, to the Governor. The deportation was already settled for that spring, but it did not take place till long years afterwards. During forty years they refused to be cajoled or threatened into taking the complete oath of allegiance. They admitted only an oath of fealty, and were known as the "French Neutrals". So loyal were they that, when in 1742 the French under Duvivier invaded Acadia, they gave him no assistance, continuing the same course of action during four successive years, even when the French troops under de Ramesay were at the walls of Annapolis, all of which is proved by State documents. In 1745–46 Governor Shirley did his utmost to make them apostatize, and proposed "to drive all Romish priests out of the Province and introduce English schools and French Protestant ministers". In 1749 an oath without restriction was exacted by Cornwallis, but refused by the whole population, and in 1750 they asked again to quit the country. Finally, when the French made their last stand at Fort Beauséjour, north of the Bay of Fundy, the Acadians gave them no assistance, except 300 who were forced under threat of death. Beauséjour surrendered 16 June, 1755. After the fall of Beauséjour, which was due to the treachery of its French occupants, began the famous deportation of these peaceful peasants, who for forty years had been faithful to the English Government. It is the subject of Longfellow's "Evangeline". They were torn from their homes, in what Bancroft calls "the appalling cold of December", and rudely thrust without money or provisions into the holds of ships; parents separated from their children, husbands from their wives, and

cast everywhere along the coast from Massachusetts to Georgia, some wandering over to their compatriots in Louisiana, some to Guianas and the West Indies, and others reaching France. As to the number of victims, some writers put it as low as 8,000, others, who are very reliable, rating it at 18,000. The mortality attending this act of cruelty was very great, particularly among the children. All the farms, cattle, and houses were confiscated and handed over to the English colonists who took their place. After a while many of the Acadians wandered back to their old homes, and finally came in such numbers that on 10 September, 1855, they celebrated in Nova Scotia, New Brunswick, Cape Breton, and Prince Edward's Island the centenary of their dispersion. According to Richard in his "Acadia" (II, 342), there are no fewer than 270,000 descendants of the Acadians living to-day; 130,000 in the Maritime Provinces, 100,000 in French Canada, and 40,000 in Louisiana.

Jesuit Relations (Cleveland, 1896-1901); ROCHEMONTEIX, *Les Jésuites et la nouvelle France au XVII siècle;* MURDOCH, *History of Nova Scotia* (1867); RICHARD, *Acadia* (1894); HALIBURTON, *History of Nova Scotia* (Halifax, 1862); PARKMAN, *Montcalm and Wolfe* (Boston, 1889, 1902).

T. J. CAMPBELL.

Acanthus, a titular see of Macedonia, on the Strymonic Gulf, now known as Erisso. Its inhabitants were praised by Xerxes for their zeal in his cause (Herodotus VII, CXXV). There were still extant earlier in the nineteenth century the ruins of a large curving mole built far into the sea.

SMITH, *Dict. of Greek and Roman Geogr.* (London, 1887), I, 8; LEAKE, *Travels in Northern Greece* (London, 1835), III, 147.

Acanthus.—A plant, indigenous to middle Europe, the leaf of which has served in all ages as an ornament, or for ornamentation. There are two varieties, one wild and thorny, and one with soft branches without spines. The acanthus appears for the first time in the arts in ancient Greece. It was chosen for decorative purposes because of the beauty of its leaves, as well as for its abundance on Greek soil. At first it was taken directly from nature. Greek sculpture rendered it with truthful expression, whether of the soft or the spiky variety, showing the character, texture, and model of the leaf. During the fifth century B. C. the acanthus ornament took an important place especially in architecture, and was the principal ornament of the Corinthian capital. From the conquest of Alexander in the East can be traced the transformation of the acanthus that is found in later Eastern art.

THOMAS H. POOLE.

Acarie, BARBE AVRILLOT. See CARMELITES.

Acathistus (Gr., ἀκάθιστος; ἀ privative, καθίζω, "sit"; i. e. not sitting; standing).—The title of a certain hymn (ὁ ἀκάθιστος ὕμνος) or, better, an Office in the Greek Liturgy, in honour of the Mother of God. The title is one of eminence; since, while in other similar hymns the people are permitted to sit during part of the time, this hymn is partly read, partly sung, all standing (or, perhaps, standing all night). The word is employed sometimes to indicate the day on which the hymn is said (i. e. the Saturday of the fifth week of Lent), as on that day it must be said by clergy and laity alike, "none ceasing from the divine praises", as the long historical Lesson of the Office remarks. It is proper to note in this connection that, while the whole Office is to be said on this day, portions of it are distributed over the first four Saturdays of Lent. When recited entire, it is divided into four parts or stations, between which various Psalms and Canticles may be sung sitting. Francis Junius wrongly interpreted *Acathistus* as one who neither sits nor rests, but journeys with child; as for instance when the Blessed Virgin was brought by Joseph to Bethlehem. Gretser [Commentarius in Codin. Curop. (Bonn, 1839), 321] easily refutes the interpretation by citing from the Lesson in the *Triodion*. The origin of the feast is assigned by the Lesson to the year 626, when Constantinople, in the reign of Heraclius, was attacked by the Persians and Scythians but saved through the intervention of the Mother of God. A sudden hurricane dispersed the fleet of the enemy, casting the vessels on the shore near the great church of the *Deipara* (Mother of God) at Blachernæ, a quarter of Constantinople near the Golden Horn. The people spent the whole night, says the Lesson, thanking her for the unexpected deliverance. "From that time, therefore, the Church, in memory of so great and so divine a miracle, desired this day to be a feast in honour of the Mother of God . . . and called it *Acathistus*" (Lesson). This origin is disputed by Sophocles (Greek Lexicon of the Roman and Byzantine Periods, s. v.) on the ground that the hymn could not have been composed in one day, while on the other hand its twenty-four οἶκοι contain no allusion to such an event and therefore could scarcely have been originally composed to commemorate it. Perhaps the κοντάκιον, which might seem to be allusive, was originally composed for the celebration on the night of the victory. However the feast may have originated, the Lesson commemorates two other victories, under Leo the Isaurian, and Constantine Pogonatus, similarly ascribed to the intervention of the *Deipara*.

No certain ascription of its authorship can be made. It has been attributed to Sergius, Patriarch of Constantinople, whose pious activities the Lesson commemorates in great detail. Quercius (P. G., XCII, 1333 sqq.) assigns it to Georgios Pisides, deacon, archivist, and sacristan of Saint-Sophia, whose poems find an echo both in style and in theme in the Acathistus; the elegance, antithetic and balanced style, the vividness of the narrative, the flowers of poetic imagery being all very suggestive of his work. His position as sacristan would naturally suggest such a tribute to Our Lady, as the hymn only gives more elaborately the sentiments condensed into two epigrams of Pisides found in her church at Blachernæ. Quercius also argues that words, phrases, and sentences of the hymn are to be found in the poetry of Pisides. Leclercq (in Cabrol, "Dict. d'archéol. chrét. et de liturgie", s. v. "Acathistus") finds nothing absolutely demonstrative in such a comparison and offers a suggestion which may possibly help to a solution of the problem.

In addition to several Latin versions, it has been translated into Italian, Ruthenian, Rumanian, Arabic, German, and Russian. Its very great length precludes anything more than the briefest summary here. It is prefaced by a *troparion*, followed by a *kontakion* (a short hymnodal summary of the character of the feast), which is repeated at intervals throughout the hymn. As this *kontakion* is the only part of the hymn which may clearly refer to the victory commemorated, and may have been the only original text (with repetitions interspersed with psalms, hymns, etc., already well known to the populace) composed for the night-celebration, it is translated here:—

"To thee, O Mother of God, unconquered Empress, do I, thy City freed from evils, offer thanks for the victories achieved; but do thou, by thy invincible power, deliver me from every kind of danger; that I may cry to thee, Hail, maiden Spouse!"

The Hymn proper comprises twenty-four *oikoi* (a word which Gretser interprets as referring to various churches or temples; but the *Triodion* itself indicates its meaning in the rubric, "The first six *oikoi* are read, and we stand during their reading" —*oikos* thus clearly referring to a division of the hymn) or stanzas (which may fairly translate the

word—stanza, like *oikos*, having an architectural value). These *oikoi* are alternately longer and shorter, and their initial letters form a Greek abecedary. The last (a shorter) one, beginning with the letter omega, reads:

"O Mother, worthy of all hymn-tributes, who didst bring forth the Word, Most Holy of all the holy, accept the present offering, deliver all from every evil, and save from future suffering all who cry to thee. Alleluia."

This Alleluia follows each one of the shorter stanzas. The longer ones begin with a sentence of about the same length, which skilfully leads up to a series of salutations beginning with "Hail". All of these longer stanzas, except the first (which has fourteen) comprise thirteen such sentences, including the last, which, as a sort of refrain, is always "Hail, maiden Spouse!" The first stanza narrates the mission of Gabriel to Mary; and his astonishment at the condescension of the Almighty is so great that he bursts forth into:—

Hail, through whom joy shall shine forth!
Hail, through whom evil shall end!
Hail, restorer of fallen Adam!
Hail, redemption of Eve's tears!

—etc. The second stanza gives the questioning of Mary; the third continues it and gives the answer of Gabriel; the fourth narrates the Incarnation; the fifth, the visit to Elizabeth, with a series of "Hails" prettily conceived as being translations into words of the joyful leapings of the Baptist; the sixth, Joseph's trouble of mind; the seventh, the coming of the shepherds, who begin their "Hail" very appropriately:—

Hail, Mother of the Lamb and of the Shepherd!
Hail, Sheepfold of rational sheep!

In the ninth stanza the Magi, star-led, cry out in joy:

Hail, Mother of the unwestering Star!
Hail, Splendour of the mystic Day!

In the tenth the Magi return home to announce *Alleluia;* the eleventh has appropriate allusions to the Flight into Egypt:

Hail, Sea that didst overwhelm the wise Pharaoh!
Hail, Rock that gavest life to the thirsty!

—with other references to the cloud, the pillar of fire, the manna, etc. The twelfth and thirteenth deal with Simeon; the fourteenth and twenty-second are more general in character; the twenty-third perhaps consciously borrows imagery from the Blachernian Church of the *Deipara* and perhaps also alludes distantly to the victory (or to the three victories) commemorated in the Lesson:—

Hail, Tabernacle of God and the Word!
Hail, unshaken Tower of the Church!
Hail, inexpugnable Wall!
Hail, through whom trophies are lifted up!
Hail, through whom enemies fall down!
Hail, healing of my body!
Hail, safety of my soul!

P. G., XCII, has the works of Pisides and the Acathistus with much comment; SOPHOCLES, *Greek Lexicon*, etc., has an interesting note; LECLERCQ, in *Dict. d'archéol. chrét. et de lit.*, gives an extensive bibliography.

H. T. HENRY.

Acca, CITY ON COAST OF PALESTINE. See ACRE, ST. JEAN D'.

Acca, SAINT, Bishop of Hexham, and patron of learning (c. 660–742). Acca was a Northumbrian by birth and began life in the household of a certain Bosa, who afterwards became Bishop of York. After a few years, however, Acca attached himself to St. Wilfrid and remained his devoted disciple and companion in all his troubles. He may have joined Wilfrid as early as 678, and he certainly was with him at the time of his second journey to Rome in 692. On their return to England, when Wilfrid was reinstated at Hexham, he made Acca Abbot of St. Andrew's monastery there; and after Wilfrid's death (709) Acca succeeded him as bishop. The work of completing and adorning the churches left unfinished by St. Wilfrid was energetically carried on by his successor. In ruling the diocese and in conducting the services of the Church, Acca was equally zealous. He brought to the North a famous cantor named Maban, who had learned in Kent the Roman traditions of psalmody handed down from St. Gregory the Great through St. Augustine. He was famed also for his theological learning, and for his encouragement of students by every means in his power. It was at Acca's instigation that Eddius undertook the Life of St. Wilfrid, and above all, it was to the same kind friend and patron that Bede dedicated several of his most important works, especially those dealing with Holy Scripture. For some unexplained reason Acca was driven from his diocese in 732. He is believed to have retired to Withern in Galloway, but he returned to Hexham before his death in 742, when he was at once revered as a Saint. Two crosses of exquisite workmanship, one of which is still preserved in a fragmentary state, were erected at the head and foot of his grave. When the body of the Saint was translated, the vestments were found entire, and accounts of his miracles were drawn up by St. Ælred and by Simeon of Durham. Of any true liturgical cultus there is little trace, but his feast is said to have been kept on 20 October. There is also mention of 19 February, which may have been the date of some translation of his relics.

THE CROSS OF ACCA, RESTORED AT HEXHAM, 1895

The only writing of Acca's which we possess is a letter addressed to St. Bede and printed in his works. This document, together with much other material relating to Acca, has also been printed in RAINE'S *Priory of Hexham* (London, 1864), Surtees Society, 1864. Our knowledge of Acca's life is derived primarily from BEDE, EDDIUS, SIMEON OF DURHAM, RICHARD OF DURHAM, and ÆLRED. Adequate accounts may be also found in STANTON'S *English Menology* (London, 1892), 507; *Dict. of Nat. Biog.*; *Dict. of Christ. Biog.* For some archæological sidelights, cf. BROWNE (Anglican bishop), *Theodore and Wilfrith* (London, 1897).

HERBERT THURSTON.

Acca of Galloway. See ACCA, SAINT.

Accad. See BABYLONIA.

Accaron (*Ekrôn*), the most northern of the five principal Philistine cities (Jos. xiii, 3; xv, 11, 46). We do not know whether it was founded by the Philistines or the Hevites. It was first given to the tribe of Juda

(Jos., xv, 11, 45) and then to Dan (Jos., xix, 43). Juda conquered it for a time (Judg., i, 18), but it fell again into the hands of the Philistines, who brought here the captive ark of the covenant after it had passed through Azotus and Geth (I K., v, 10). It came near being reconquered by Israel after the defeat of Goliath (I K., vii, 14). The city possessed a famous sanctuary of Beelzebub (IV K., i, 2, 3, 6, 16), and was often denounced by the prophets (Jer., xxv, 20; Am., i, 8; Soph., ii, 4; Zach., ix, 5). King Alexander Bales gave the city to Jonathan Machabeus (I Mach., x, 89). Robinson identified it with the village Akir, a station on the railway from Jaffa to Jerusalem.

HAGEN, *Lexicon Biblicum* (Paris, 1905); GUÉRIN in *Dict. de la Bible* (Paris, 1895).

A. J. MAAS.

Accentus Ecclesiasticus, the counterpart of *concentus*. In the ancient Church music all that portion of the liturgical song which was performed by the entire choir, or by sections of it, say two or three singers, was called *concentus*. Thus hymns, psalms, and alleluias were, generally speaking, included under the term *concentus*. On the other hand, such parts of the liturgy as the priest, or the deacon, or subdeacon, or the acolyte sang alone were called *accentus;* such were the Collects, the Epistle and Gospel, the Preface, in short anything which was recited chiefly on one tone, rather than sung, by the priest or one of his assistants. The accentus should never be accompanied by harmonies, whether of voices or of instruments, although the concentus may receive an accompaniment. The words *Gloria in excelsis Deo* and *Credo in Unum Deum*, being assigned to the celebrant, should not be repeated by the choir or accompanied by the organ or other musical instrument.

J. A. VÖLKER.

Acceptance, in canon law, the act by which one receives a thing with approbation or satisfaction. The collation of a benefice is not complete till it has been accepted by him on whom it has been conferred. Acceptance is the link between the benefice and the benefited. It is therefore necessary to accept the benefice, to have *jus in re;* till the acceptance, there is at most a *jus ad rem*. (See RIGHT.) Acceptance is needed for the validity of an election. If the person chosen be absent, a specified time may be given for acceptance, and a further time may be allowed to obtain the confirmation of the election to an office. Acceptance is of the essence of a gift, which, in law, means a gratuitous transfer of property. Delivery of personal property with words of gift suffices; if delivery is not made, a deed or writing under seal should be executed and delivered. For the transfer of real property, a deed is generally necessary. In all cases acceptance is necessary to make the transfer binding in law.

Acceptance of a law is not necessary to impose the obligation of submission. Even in a democracy, where the organized people may, or should, take part in the preparation and making of the laws, it may not refuse to accept and to obey the laws when made and promulgated. Otherwise the legislative authority would be a mockery, and all governmental power would vanish. We are not now posing the question whether an unjust law is binding; nor are we discussing how far either custom or desuetude may take away the binding force of a law; both may imply the assent of the law-making power. Acceptance by the faithful is not required for the binding force of ecclesiastical laws. The Apostles received from Christ the power of binding and loosing, and the hierarchy (i. e. the Pope, bishops and other prelates) have inherited this power, as has always been recognized in the Church. In the Catholic Church the law-making power established by Christ will ever have the authority to make laws previous to, and independent of, the acceptance of the faithful. If bishops or other prelates should enact a law contrary to the canons, there is the remedy of an appeal to the highest authority of the Church for its annulment. Wyclif attacked this authority when he proclaimed, in the fifteenth thesis condemned by the Council of Constance and Martin V, that "no one was a temporal prince, or prelate, or bishop, who was in mortal sin". Huss (ibid., Prop. 30) declared that "ecclesiastical obedience was an invention of the priests of the Church, and outside the authority of Scripture". Luther, in the proposition condemned (1521) by the University of Paris, taught that "neither pope nor bishop nor any one among men has the right to impose on a Christian a single syllable without his full acceptance; anything otherwise done is in the spirit of tyranny." The Jansenists favoured the theory that the authority of the bishops and Pope was representative of the will of the whole body of the Church; hence Clement XI, in 1713, condemned the 90th proposition of Quesnel: "The Church has the power to excommunicate, to be used by the chief pastor, with the (at least presumed) consent of the whole body." Against a natural or divine law, no custom or desuetude can avail for the cessation of obligation. From a merely ecclesiastical law either custom or desuetude may withdraw the obligation, wherever they may properly imply the assent of the law-making power in the Church. (See LAW, CUSTOM.)

D'AVINO, *Enc. dell' Ecclesiastico* (Turin, 1878); ANDRÉ-WAGNER, *Dict. de droit can.* (3d ed., Paris, 1901); DIDIOT in *Dict. de théol cath.* (Paris, 1903), s. v.

R. L. BURTSELL.

Acceptants, those Jansenists who accepted without any reserve or mental restriction the Bull "Unigenitus", issued in 1713 against the Jansenist doctrines as set forth in the "Réflexions morales sur le Nouveau Testament" of the Oratorian, Pasquier Quesnel. As is well known, the error of Jansenius gave rise to two conflicts in the Church: the first, early in the second half of the seventeenth century, centred about his book "Augustinus", and ceased with the *Pax Clementina*, also called the *paix fourrée* or "False Peace" (1669); the second, which began with the eighteenth century, was waged around the above-mentioned work of Quesnel. The peace too hastily granted by Clement IX was favourable to Jansenism. The doctrine took deep root in the French Parliaments and affected several religious orders, Benedictines, Fathers of Christian Doctrine, Genevievans, and especially Oratorians. Attention was called to the spread of the heresy by the success of the "Réflexions morales". This work, published as a small volume in 1671 with the approval of Vialart, Bishop of Châlons-sur-Marne, had been steadily enlarged in succeeding editions until, in 1693, it numbered four compact volumes bearing always the approbation of Vialart, who died in 1680. De Noailles, the new Bishop of Châlons, sanctioned the work in 1695, but the following year, as Archbishop of Paris, he condemned it. The edition of 1699 was published without the changes demanded by Bossuet, without the preface which he composed for it, and without the approval of the diocesan bishop. The following year (2 July, 1700) the anonymous work "Problème ecclésiastique, etc.", and the controversies to which it gave rise, again drew attention to the peril of Jansenism. At the Assembly of the French Clergy, in the same year, Bossuet brought about the condemnation of four Jansenist propositions and of 127 others of lax morality. After the death of Bossuet (1704), Fénelon led the contest against Jansenism and especially against the distinction between "fact" and "right" (*fait et droit*). Finally, at the request of Louis XIV, and following the example of his predecessors,

Clement XI condemned in the Bull "Vineam Domini" (1705) the Jansenist evasion known as *silentium obsequiosum*, or respectful silence, and proscribed (1708) the "Réflexions morales". Shortly afterwards, the King caused the Jansenist establishment of Port-Royal to be demolished (1710). Jansenism, however, had not yet been overthrown. Louis XIV then urged the Pope (November, 1711) to publish another Bull, and promised to have it accepted with due respect by the French bishops. On this assurance Clement XI established a special congregation to draw up the new constitution. After eighteen months of careful study, the famous Bull "Unigenitus", destined soon to provoke an outburst of wrath on the part of the Jansenists, was promulgated in Rome (8 September, 1713). In it the Pope condemned 101 propositions from Quesnel's book as "false, misleading, scandalous, suspected and savouring of heresy, bordering upon heresy, frequently condemned; what is more, as being heretical and reviving various propositions of Jansenius, in the very sense for which they were first proscribed". Noailles at first submitted, but later, in an assembly of forty-nine bishops, who met at the instance of Fénelon in the archiepiscopal palace in Paris, he recalled his submission and with eight of his colleagues ranged himself among the *appelants*. The forty others voted to accept. The Parliament of Paris registered the Bull (15 February, 1714), and the Sorbonne did the same, albeit under pressure of royal authority. The French Episcopate, with the exception of twenty hesitating or stubborn members, submitted forthwith. To make an end of the matter, Louis XIV, at Fénelon's suggestion, conceived the idea of holding a national council as a means of restoring unity; but his death prevented this and deferred the hour of final pacification.

The Regent, Philip of Orleans, a man without religious or moral convictions, a "vicious braggart", as Louis XIV styled him, attempted to hold the balance between the two parties. The Jansenists profited by his neutrality. Noailles was put at the head of a "conseil de conscience pour les affaires ecclésiastiques", and four doctors of the Sorbonne who had been exiled because of their violent opposition to the Bull were recalled. The Sorbonne, which had accepted the Bull "Unigenitus" by a mere majority, now cancelled its acceptance (1716). The Pope through a Brief punished the Sorbonne by depriving it of all its privileges. The Parliament of Paris sided with the Faculty and suppressed the Brief, while the Sorbonne itself contested the right of the Sovereign Pontiff to withdraw lawfully granted privileges. The following year four bishops, Soanen of Senez, Colbert of Montpellier, de la Broue of Mirepoix, and de Langle of Boulogne, appealed from the Bull "Unigenitus" to a future general council. Their example was followed by sixteen bishops, ninety-seven doctors of the Sorbonne, a number of curés of Paris, Oratorians, Genevievans, Benedictines of Saint-Maur, Dominicans, members of female religious orders, and even lay people. This movement extended to the provinces, but not to the universities, all of which, with the exception of Nantes and Reims, supported the Papal Bull. Of the 100,000 priests then in France, hardly 3,000 were among the *appelants*, and 700 of these were in Paris. The great majority voted for acceptance and counted on their side more than 100 bishops. The *appelants* had only 20 bishops. Clement XI knew that he must act vigorously. He had used every means of persuasion and had written to the Archbishop of Paris beseeching him to set the example of submission. He even consented to a delay. But the opposition was unyielding. It was then that the Pope published the Bull "Pastoralis Officii" (28 August, 1718), in which he pronounced excommunication upon all who opposed the Bull "Unigenitus". The same year, 2 October, Noailles and his party appealed from this second Bull, and the Faculties of the University of Paris, headed by the famous Rollin, endorsed the appeal. The Regent thought it time to intervene. He was indifferent to the question of doctrine, but was politic enough to see that censorious people like the *appelants* were no less dangerous to the State than to the Church. Moreover, his old teacher, the Abbé Dubois, now his Prime Minister, with an eye perhaps to the cardinal's hat, was in favour of peace. He caused to be composed a "Corps de Doctrine" (1720) explaining the Bull "Unigenitus", and about one hundred prelates gave their adhesion to it. Noailles then accepted the Bull (19 November, 1720), "following the explanations which have been approved of by a great number of French bishops". This ambiguous and uncertain submission did not satisfy Clement XI; he died, however, without having obtained anything more definite.

Louis XV and his aged minister, the Cardinal de Fleury, opposed the sect with vigour. Authorised by them, De Tencin, Archbishop of Embrun, convoked a provincial council (1727) to examine Soanen, the aged Bishop of Senez, who in a pastoral instruction had gone to extremes. Many bishops took part in this council, notably De Belzunce, famous for the zeal he displayed during the plague of Marseilles. Although supported by twelve bishops and fifty advocates, Soanen was suspended and sent to the monastery of Chaise-Dieu where he died, insubordinate, at the age of ninety-three. After numerous evasions, ending in submission, Noailles died in 1729. The only *appelants* left were the Bishops Colbert of Montpellier, Caylus of Auxerre, and Bossuet of Troyes, a nephew of the great Bishop of Meaux. At the same time 700 doctors of the Sorbonne, of whom thirty-nine were bishops, ratified the earlier (1714) acceptance of the Bull "Unigenitus". It was a triumph for the *acceptants*, that is to say, for the authority of the Pope and of the Church.

LAFITAU, *Histoire de la Constitution Unigenitus* (Avignon, 1757); SAINT-SIMON, *Mémoires* (prejudiced and untrustworthy); JAGER, *Hist. de l'Eglise catholique en France* (1862–68); SCHILL, *Die Konstitution Unigenitus* (Freiburg, 1876); BOWER, *History of the Roman Popes*, XC, 233 sqq.; BARTHÉLEMY, *Le Cardinal de Noailles* (Paris, 1888); LE ROY, *La France et Rome de 1700 a 1715* (Paris, 1892); DE CROUSAZ-CASTET, *L'Eglise et l'Etat au XVIIIe siècle* (Paris, 1893); THUILIER, *La seconde phase du Jansénisme* (Paris, 1901); BLIARD, *Dubois, cardinal et ministre* (Paris, 1902); THÉNON, *L'Eglise au XVIIIe siècle*, in LAVISSE AND RAMBAUD, *L'Histoire de France* (Paris, 1893–97); DE LACOMBE, *L'opposition religieuse au début du XVIIIe siècle*, in *Le Correspondant*, 10 April, 1904.

A. FOURNET.

Accession (from Lat. *accedere*, to go to; hence, to be added to) is a method of acquiring ownership of a thing arising from the fact that it is in some way added to, or is the fruit of something already belonging to oneself. This may happen in three ways: (1) naturally; (2) artificially; (3) from the combined operation of nature and industry. (1) *Natural.*—The increase of an animal, the yield of fields, the rent of a house, etc., belong to the owner of the animal, fields, and house, respectively. Thus, the offspring of a female animal is the property of her owner, even though it be the result of intercourse with a male belonging to someone else. The axiom applies in the case that *partus sequitur ventrem*. The Louisiana Code, in accordance with the Roman law, provided that the issue of slaves though born during the temporary use or hiring of their mothers, belonged not to the hirer but to the permanent owner. But the offspring of a slave born during a tenancy for life belonged to the tenant for life. In the same division is the species of accession due to alluvion. This is an addition to one's land made by the action of water, as by the current of a river. If this in-

crease is gradual and imperceptible, the augmentation belongs to the owner of the land. If it has been sudden and in large quantity, by the common law it belongs to the State. (2) *Artificial.*—This sort occurs (a) by specification, when one's labour or artistic talent is employed upon materials owned by another, so that a new substance or thing is produced. Where this is done in good faith, the product belongs to the artist or labourer with the obligation on his part of indemnifying the owner of the materials. (b) By adjunction, when one's labour and material have been so united with the property of another that they cannot be separated. The resultant then belongs to him who has contributed the more important component. (c) By blending, when materials of equal value appertaining to different owners, are mixed together. The thing or its price is then to be divided according to natural equity between the original possessors, if the mixture has been made in good faith; otherwise the weight of law is thrown in his favour whose right has been violated. (3) *Mixed.*—An example of the third kind of accession is the building of a house on another's ground, or the planting of trees or sowing of vegetables in another's field. The house, trees, etc., belong to the master of the soil after making suitable compensation to the builder, planter, etc.

BOUVIER, *Law Dictionary;* SABETTI, *Theol. Moralis.*

JOSEPH F. DELANY.

Accessus, a term applied to the voting in conclave for the election of a pope, by which a cardinal changes his vote and "accedes" to some other candidate. When the votes of the cardinals have been counted after the first balloting and the two-thirds majority has fallen to none of those voted for, at the following vote opportunity is granted for a cardinal to change his vote, by writing, *Accedo domino Cardinali*, mentioning some one of those who have been voted for, but not the cardinal for whom he has already voted. If he should not wish to change his vote, the cardinal can vote *Nemini*, i. e. for no one. If these supplementary votes of accession, added to those a candidate has received, equal two-thirds of the total vote, then there is an election. If not, the ballots are burned, and the usual ballot takes place the next day. (See CONCLAVE.)

LUCIUS LECTOR, *Le Conclave, origine, histoire*, etc. (Paris, 1894); LAURENTIUS, *Inst. Jur. Eccl.* (Freiburg, 1905) n. 126.

JOHN J. A' BECKET.

Acciajuoli, name of three cardinals belonging to an illustrious Florentine family of this name.—ANGELO, noted for his learning, experience, and integrity, b. 1349; d. at Pisa, 31 May, 1408. He was made Archbishop of Florence in 1383, and Cardinal in 1385, by Pope Urban VI. He resisted all endeavours that were made to bring him over to the Antipope, Clement VII, and defended by word and deed the regularity of the election of Urban VI. After this Pope's death, half the votes in the succeeding conclave were for Acciajuoli; but to end the schism, he directed the election towards Boniface IX. The new Pope made him Cardinal-Bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle difficulties there. He afterwards became Governor of Naples, and guardian of the young King Ladislaus, whom he brought to Naples, and some time later accompanied on his march into Hungary. On his return he reconciled the Pope with the Orsini, and reformed the Benedictine monastery of St. Paul in Rome. He died on his way to Pisa, and was buried in Florence, at the Certosa, a monastic foundation of his family.—NICCOLÒ, b. at Florence, 1630; d. in Rome, 23 February, 1719, as Cardinal-Bishop of Ostia, in his eighty-ninth year.—FILIPPO, b. in Rome, 12 March, 1700. He was nuncio in Portugal, but was expelled with military force by Pombal (August, 1760) because of his interference in behalf of the Jesuits. Clement XIII made him Cardinal in 1759; he died at Ancona, as Bishop of that see, 4 July, 1766 (Duhr, Pombal, 1891, 121 sqq.). JOHN J. A' BECKET.

Accident [Lat. *accidere*, to happen—what happens to be in a subject; any contingent, or non-essential attribute].

I.—The obvious division of things into the stable and the unstable, the more or less independently subsistent and the dependent, or essentially inherent, appears beset with obscurity and difficulty as soon as it is brought under reflective consideration. In their endeavour to solve the problem, philosophers have followed two extreme tendencies. Some have denied the objectivity of the substantial or noumenal element, and attributed it wholly or in part to the mind; others have made the phenomenal or accidental element subjective, and accorded objectivity to substance alone. These two extreme tendencies are represented among the ancient Greek materialists and atomists on the one hand and the Eleatic pantheists on the other. Aristotle and his medieval followers steer a middle course. They hold to the objectivity both of substance and of accident, though they recognize the subjective factor in the mode of perception. They use the term *accident* to designate any contingent (i. e. non-essential) relation between an attribute and its subject. As such it is a merely logical denomination, one of the five "predicables" or universals, modes of systematic classification—genus, difference, species, property, *accident*. In this sense it is called *predicable*, as distinguished from *predicamental*, *accident*, the latter term standing for a *real objective* form or status of things, and denoting a *being whose essential nature it is to inhere in another as in a subject*. Accident thus implies *inexistence* in substance—i. e. not as the contained in the container, not as part in the whole, not as a being in time or place, not as effect in cause, not as the known in the knower; but as an inherent entity or mode in a subject which it determines. Accidents modify or denominate their subject in various ways, and to these correspond the nine "Categories": (1) quantity, in virtue whereof material substance has integrant, positional parts, divisibility, location, impenetrability, etc.; (2) quality, which modifies substance immediately and intrinsically, either statically or dynamically, and includes such inherents of substance as habit, faculty, sense-stimuli, and figure or shape; (3) relation, the bearing of one substance on another (e. g. paternity). These three groups are called intrinsic accidents, to distinguish them from the remaining six groups—*action*, *passion*, *location*, *duration*, *position*, *habiliment*—which, as their names sufficiently suggest, are simply extrinsic denominations accruing to a substance because of its bearings on some other substance. Quantity and quality, and, in a restricted sense, relation are said to be *absolute* accidents, because they are held to superadd some special form of being to the substance wherein they reside. For this reason a real, and not a merely conceptual, distinction between them and their subject is maintained. Arguments for the physical reality of this distinction are drawn from experience; (a) internal-consciousness attesting that the permanent, substantial self is subject to constantly-shifting accidental states—and (b) external experience, which witnesses to a like permanence of things beneath the incessantly varying phenomena of nature. The supernatural order also furnishes an argument in the theology of the infused virtues which are habits supervening on, and hence really distinct from, the substance of the natural mind.

II.—With the reaction against scholasticism, led on by Descartes, a new theory of the accident is

devised, or rather the two extreme views of the Greeks referred to above are revived. Descartes, making quantity the very essence of matter, and thought the essence of spirit, denies all real distinction between substance and accident. While teaching an extreme dualism in psychology, his definition of substance, as independent being, gave occasion to Spinoza's monism, and accidents became still more deeply buried in substance. On the other hand, substance seems at last to disappear with Locke, the world is resolved into a congeries of qualities (*primary*, or extension, and *secondary*, or sensible properties). The primary qualities, however, still retain a foundation in the objective order, but with Berkeley they become entirely subjectified; only the soul is allowed a substantial element as the support of psychical accidents. This element is likewise dissolved in the philosophy of Hume and the Associationists. Kant considered accidents to be simply subjective categories of sense and intellect, forms according to which the mind apprehends and judges of things—which things are, and must remain, unknowable. Spencer retains Kant's unknowable noumenon but admits phenomena to be its objective aspects or modifications.

III.—Several other classifications of accidents are found in the pertinent treatises. It should be noted that while accidents by inhesion modify substance, they are witnesses to its nature, being the medium whereby the mind, through a process of abstraction and inference, builds its analogical concepts of the constitution of substances. From this point of view material accidents are classed as (a) *proper sensibles* —the excitants of the individual senses, colour for sight, sound for hearing, etc.—and (b) *common sensibles*—extension and its modes, size, distance, etc.—which stimulate two or more senses, especially touch and sight. Through these two groups of accidents, and concomitantly with their perception, the underlying subject is apperceived. Substance in its concrete existence, not in its abstract essence, is said to be an accidental object of sense.

IV.—The modern views of accident, so far as they accord to it any objectivity, are based on the physical theory that all, at least material, phenomena (light, colour, heat, sound, etc.) are simply varying forms of motion. In part, the kinetic element in such phenomena was known to Aristotle and the Scholastics (cf. St. Thomas, "De Anima", III, Lect. ii); but it is only in recent times that physical experimentation has thrown light on the correlation of material phenomena as conditioned by degrees of motion. While all Neo-Scholastic philosophers maintain that motion alone will not explain the objectivity of extension, some (e. g. Gutberlet) admit that it accounts for the sensible qualities (colour, sound, etc.). Haan (Philos. Nat.) frees the theory of motion from an extreme idealism, but holds that the theory of the real, formal objectivity of those qualities affords a more satisfactory explanation of sense-perception. The majority of Neo-Scholastic writers favour this latter view. (Pesch, Phil. Nat.)

V.—The teaching of Catholic philosophy on the distinct reality of certain absolute, not purely modal, accidents was occasioned by the doctrine of the Real Presence of the Body and Blood of Christ in the Eucharist, though the arguments for the theory are deduced from natural experience. The same doctrine, however, suggests the further question, whether such accidents may not be separable from substance. Reason alone offers no positive arguments for such separability. The most it can do is to show that separability involves no inherent contradiction, and hence no absolute impossibility; the Omnipotence that endows substance with the power of supporting accidents can, it is claimed, supply some other means of support. Nor would the accidents thus separated, and supernaturally supported, lose their character as accidents, since they would still retain their essential property, i. e. *natural exigence* of inhesion. Of course the intrinsic possibility of such separation depends solely on the supernatural interference of God, nor may it extend to all classes of accidents. Thus, e. g., it is absolutely impossible for vital faculties, or acts, to exist outside their natural subjects, or principles. Theorists who, like the Cartesians, deny the objective, distinct entity of all accidents have been obliged to reconcile this negation with their belief in the Real Presence by maintaining that the *species*, or accidents, of bread and wine do not really remain in the Eucharist, but that after Consecration God produces on our senses the impressions corresponding to the natural phenomena. This theory obviously demands a seemingly unnecessary multiplication of miracles and has at present few if any serious advocates. (See EUCHARIST.)

JOHN RICKABY, *General Metaphysics* (New York, 1900); MIVART, *On Truth* (London, 1899); MCCOSH, *First Truths* (New York, 1894); MERCIER, *Ontologie;* NYS, *Cosmologie* (Louvain, 1903); GUTBERLET, *Naturphilosophie*, and *Ontologie* (Münster, 1894); PESCH, *Philosophia Naturalis* (Freiburg, 1897).

F. P. SIEGFRIED.

Accidents, EUCHARISTIC. See EUCHARIST.

Acclamation (Lat. *ad*, to, *clamare*, to cry out). IN CIVIC LIFE.—The word *acclamatio* (in the plural, *acclamationes*) was used in the classical Latin of Republican Rome as a general term for any manifestation of popular feeling expressed by a shout. At weddings, funerals, triumphs, etc., these acclamations were generally limited to certain stereotyped forms. For example, when the bride was being conducted to her husband's house the spectators cried: *Io Hymen, Hymenaee*, or *Talasse*, or *Talassio*. At a triumph there was a general shout of *Io Triumphe*. An orator who gained the approbation of his hearers was interrupted with cries of *belle et festive, bene et præclare, non potest melius*, and the like, where we should say "Hear, hear!" Under the Empire these acclamations took a remarkable development, more particularly in the circus and in the theatre. At the entrance of the emperor the audience rose and greeted him with shouts, which in the time of Nero were reduced to certain prescribed forms and were sung in rhythm. Moreover, like the guns of a royal salute, these cries were also prolonged and repeated for a definite and carefully recorded number of times. The same custom invaded the senate, and under the later Antonines it would seem that such collective expressions of feeling as would nowadays be incorporated in an address of congratulation or a vote of censure, then took the form of acclamations which must have been carefully drafted beforehand and were apparently shouted in chorus by the whole assembly. A long specimen of denunciatory acclamations which indeed might better be called imprecations, chanted in the Senate after the assassination of the Emperor Commodus (192), is preserved by Lampridius. The original occupies several pages; a few clauses may suffice here: "On every side are statues of the enemy (i. e. Commodus); on every side statues of the parricide; on every side statues of the gladiator. Down with the statues of this gladiator and parricide. Let the slayer of his fellow-citizens be dragged in the dust; let the statues of the gladiator be dragged at the cart's tail."

More to our present purpose, however, are the favourable acclamations of the Senate, such as those recorded by Lampridius at the election of Alexander Severus: "Alexander Augustus, may the gods keep thee. For thy modesty; for thy prudence; for thy guilelessness; for thy chastity. From this we understand what sort of a ruler thou

wilt be. For this we welcome thee. Thou wilt make it appear that the senate chooses its rulers well. Thou wilt prove that the senate's judgment is of the highest worth. Alexander Augustus, may the gods keep thee. Let Alexander Augustus dedicate the temples of the Antonines. Our Cæsar, our Augustus, our Imperator, may the Gods keep thee. Mayest thou live, mayest thou thrive, mayest thou rule for many years." It is only from an examination of the few examples preserved to us that one can arrive at an understanding of the influence which this institution of acclamations shouted in unison was likely to exercise upon the early developments of the Christian liturgy. The general resemblance with certain primitive forms of litany or *ektene* is sufficiently striking, but the subject is obscure and we may content ourselves primarily here with the acclamations, more properly so called, which had and still have a recognized place in the ceremonial of consecration of popes, emperors, kings, bishops, etc., and those also which are recorded in the acts of certain early councils.

GROWTH OF LITURGICAL ACCLAMATIONS.—It seems highly probable that the practices observed in the election of the Pagan emperors were the prototype of most of the liturgical acclamations now known to us. In the long account given by Vopiscus of the election of the Emperor Tacitus (283) we are told that when Tacitus at first declined the honour in the senate on the score of his advanced age, "these were the acclamations of the senators, 'Trajan, too, acceded to the Empire as an old man!' (ten times); 'and Hadrian acceded to the Empire in his old age' (ten times) . . . 'Do you give orders, let the soldiers fight' (thirty times); 'Severus said: It is the head that reigns not the feet' (thirty times); 'It is your mind, not your body, we are electing' (twenty times); 'Tacitus Augustus, may the Gods keep you.'" Then Tacitus was taken out to the Campus Martius to be presented to the soldiers and the people. "Whereupon the people acclaimed: 'Most happily may the gods keep thee, Tacitus', and the rest which it is customary to say." The slender records which we possess of the ceremonial in other cases of the election of an emperor make it clear that these popular acclamations were never discontinued even after the coronation assumed an ecclesiastical character and was carried out in church. Thus the official rituals we possess, one of which dates back to the close of the eighth century, explain how when the crown has been imposed "the people shout, 'Holy, holy, holy', and 'Glory to God in the highest and on earth peace', thrice. And if there is a prince to be crowned as consort of the Empire, the Patriarch takes the second crown and hands it to the Emperor, and he imposes it, and the two choirs shout 'Worthy.'" After this followed the imperial *acta* (ἀκτολογεῖν is the technical term in Greek for the shouting of these acclamations) or *laudes*, as they were called in the West. A sort of litany consisting of more than a score of verses was chanted by heralds, while the people repeated each verse once or thrice after the leaders. In this we find such passages as,

"Many, many, many;

R. "Many years, for many years,

"Long years to you, N. and N., autocrats of the Romans,

R. "Many years to you.

"Long years to you, Servants of the Lord,

R. "Many years to you." etc.

Almost contemporary with these are the acclamations found in our English Egbert Pontifical (probably compiled before 769) which with other English MSS. has preserved to us the earliest detailed account of a coronation in the West. The text is a little uncertain, but probably should read as follows: "Then let the whole people say three times along with the bishops and the priests; 'May our King, N., live for ever' (*Vivat Rex N. in sempiternum*). And he shall be confirmed upon the throne of the kingdom with the blessing of all the people while the great Lords kiss him, saying: 'For ever. Amen, amen, amen.'" There is also in the Egbertine ritual a sort of litany closely resembling the imperial acclamations just referred to, and this may be compared with the elaborate set of *laudes*, technically so called, which belong to the time of Charlemagne and have been printed by Duchesne in his edition of the "Liber Pontificalis", II, 37. In these imperial *laudes* the words *Christus vincit, Christus regnat, Christus imperat* (Christ conquers, Christ reigns, Christ commands), nearly always find a place. It should be added that these acclamations or some similar feature have been retained to this day in the Eastern coronation rituals and in a few of Western origin, amongst others in that of England. Thus for the coronation of King Edward VII in 1902 the official ceremonial gave the following direction: "When the Homage is ended, the drums beat and the trumpets sound, and all the people shout, crying out: 'God save King Edward!' 'Long live King Edward!' 'May the King live for ever!'"

FOR POPES AND BISHOPS.—It was natural that the practice of acclaiming should not be confined to the person of the sovereign or to the occasion of his election. Just as we read of the king "wearing his crown" upon great feasts in certain favoured cities, a ceremony which seems to have amounted to a sort of secondary coronation, so the elaborate *laudes* in honour of the emperor were often repeated on festivals, especially at the papal Mass. But more than this the practice of acclaiming the emperor at his election was also extended to the Pope and in some cases to simple bishops. In the case of the Pope our testimonies are not very ancient, but the "Liber Pontificalis" in the eighth century frequently alludes to the practice, associating the words *acclamationes* and *laudes* in many combinations; while at a somewhat later date we have the explicit testimony of the "Ordines Romani". In the case of the coronation of Leo (probably the fourth pope of that name), we learn that the leaders of the people from each district acclaimed him with the words: "The Lord Leo Pope, whom St. Peter has chosen to sit in his see for many years." At the present day after the Gloria and the Collect of the Mass of the Coronation, the senior Cardinal Deacon, standing before the Pope enthroned, chants the words, "Exaudi, Christe" (Hear, O Christ); to which all present reply "Long life to our Lord Pius who has been appointed Supreme Pontiff and Universal Pope." This is repeated three times with some other invocations, and it then expands into a short litany in which the repetition of each title is answered by the prayer *tu illum adjuva* (Do thou help him). This last feature closely reproduces the *laudes* of the Middle Ages, chanted at the coronation of kings. Similar acclamations seem to have been familiar from very early times at the election of bishops, though it would probably be going much too far to represent them as regularly forming part of the ritual. The classical instance is that recorded by St. Augustine, who proposed Heraclius to the people of Hippo as his successor. Thereupon, he says, "The people shouted: 'Thanks be to God, Praised be Christ.' This was said twenty-three times. 'Hear, O Christ; long live Augustine,' sixteen times. 'Thee for our Father, Thee for our Bishop,' twenty times, 'Well deserving, truly worthy,' five times"; and so on (St. Aug., Epist., 212; P. L., XXXIII, 966). In this, however, there was clearly nothing liturgical, though that character may perhaps be better recognized in the cries of, "He is worthy, he is worthy, he is

worthy; for many years", etc., which the people in certain ancient rituals were directed to make when the bishop-elect was presented to them before his consecration.

COUNCILS.—Other acclamations meet us in the acts of some of the early councils. They seem in most cases to have taken the form of compliments to the emperors, and may often perhaps be no more significant than a toast to the king and royal family at a modern banquet. But we read of other cries, for instance, that at the first session of the Council of Chalcedon (October, 451) the Fathers shouted, regarding Dioscurus: "The scoffer always runs away. Christ has deposed Dioscurus, Christ has deposed the murderer"; or again: "This is a just verdict; This is a just council"; or again, "God has avenged His Martyrs". Upon the other meanings which have been attached to the word acclamation—some of them rather strained—it does not seem necessary to speak at length. (1) The applause of the congregation which often in ancient times interrupted the sermons of favourite preachers. (2) The prayers and good wishes found upon sepulchral monuments, etc., to which the name acclamations is sometimes given. (3) The brief liturgical formulæ, such as *Dominus vobiscum*, *Kyrie Eleison*, *Deo gratias*, etc. (4) For election by acclamation, See ELECTION, CONCLAVE, and ACCLAMATION IN PAPAL ELECTIONS.

CABROL in *Dict. d'archéol. chrét.*, 240–265. This article includes a discussion of inscriptions, liturgical formulæ, and other miscellaneous matters. For the subject of Acclamations in classical times, cf. DAREMBERG AND SAGLIO, *Dict. des Antiq.*, s. v.; PAULY-WISSOWA, *Real-Encyclopädie der classischen Alterthumswissenschaft*; MOMMSEN, *Röm. Staatsrecht*, III, 951, 349; PETER, *Die Scriptores Hist. August.* (Leipzig, 1892), 221 sqq.; HEER, in *Philologus* (supplementary vol.), IX (1904), 187 sqq.—For CORONATIONS IMPERIAL AND PAPAL, see *Le Laudes nell' Incoronazione del Som. Pontifice*, in *La Civiltà Cattolica*, 15 Aug., 1903, 387–404; BRIGHTMAN, *Byzantine Imperial Coronations*, in *Journ. of Theol. Studies*, April, 1901; GRISAR, *Analecta Romana* (Rome, 1899), 229 sqq.; MARTÈNE, *De Ant. Eccl. Rit.* (1737), II, 578, 851–852; DIEMAND, *Das Ceremoniell der Kaiserkrönungen* (Munich, 1894), 82; MASKELL, *Monumenta Ritualia* (2d ed., Oxford, 1882), II, 85; LEGG, *English Coronation Records* (London, 1901).

HERBERT THURSTON.

Acclamation, IN PAPAL ELECTIONS, one of the forms of papal election. The method of electing the Roman Pontiff is contained in the constitutions of Gregory XV, "Æterni Patris Filius" and "Decet Romanum Pontificem". Urban VIII's constitution, "Ad Romani Pontificis Providentiam", is confirmatory of the preceding. According to these documents, three methods of election alone are valid; namely, by scrutiny, by compromise, and by acclamation, or quasi-inspiration. This last form of election consists in all the cardinals present unanimously proclaiming one of the candidates Supreme Pontiff, without the formality of casting votes. As this must be done without previous consultation or negotiation it is looked on as proceeding from the Holy Ghost and hence is also designated "quasi-inspiration". An example of this mode of election in more recent times is found in the case of Clement X (1670–76), formerly Cardinal Altieri, whose election is said to have been determined by the sudden cry of the people outside the conclave, "Altieri Papa", which was confirmed by the cardinals (Keller). Innocent XI (1676–89) is another example. The cardinals surrounded him in the chapel of the conclave and in spite of his resistance every one of them kissed his hand, proclaiming him Pope (De Montor).

FERRARIS, *Bibliotheca*, art. *Papa* (Rome, 1890); WERNZ, *Jus Decret.* (Rome, 1899), II, tit. 30; DE MONTOR, *Lives of Rom. Pont.* (New York), 1866); KELLER, *Life of Leo XIII* (New York, 1888); LECTOR, *Le Conclave* (Paris, 1898).

WILLIAM H. W. FANNING.

Accommodation, BIBLICAL.—We shall consider (1) what is meant by biblical accommodation; (2) its use in Sacred Scripture; (3) the rules which ought to regulate its use.—(1) *What is Biblical Accommodation?* By accommodation is understood the adaptation of words or sentences from Sacred Scripture to signify ideas different from those expressed by the sacred author. Thus, if a sinner excuses his fault by saying, "The serpent deceived me", he applies the scriptural words of Eve (Gen., iii, 13) to express an idea which the sentence does not convey in the Bible. Similarly, a blind person might use the words of Tob., v, 12, "What manner of joy shall be to me, who sit in darkness, and see not the light of heaven". Here, again, the words would have a meaning whch they do not bear in Sacred Scripture. This accommodation is sometimes incorrectly styled the accommodated, or accommodative, sense of Scripture. From the definition it is clear that it is not a sense of Scripture at all. The possibility of such accommodation may arise, first, from some similarity between the ideas in the sacred text and the subject to which the passage is accommodated; secondly, from the fact that the words of Scripture may be understood in two different senses. The first is called extensive accommodation. Examples of it are found in the Church's offices, both in the Breviary and the Missal, when the praises bestowed by the Holy Ghost on Noe, Isaac, and Moses are applied to other saints. Thus the words of Ecclus., xxxii, 1, 5: "Have they made thee ruler? . . . hinder not music" are sometimes applied to College presidents assuming the burden of their office; we need not say that the words of Sacred Scripture have quite a different meaning. The second species of accommodation, called allusive, is often a mere play on words and at times seems due to a misunderstanding of the original meaning. The Vulgate text, *Mirabilis Deus in sanctis suis* (Ps., lxvii, 36) means, in the mouth of the Psalmist, that God is wonderful in His sanctuary (*sancta, -orum*). The Latin words may also be translated "God is wonderful in his saints" (*sancti, -orum*), and they are employed in this sense in the Missal. As this second signification was not intended by the inspired writer, the English rendering of the text in the Douay version is a mistranslation.—(2) *The Use of Accommodation in the Bible.* It is generally held by Catholic authors that certain passages from the Old Testament have been used over again in the New Testament with a change of meaning. In the Epistle to the Hebrews (xiii, 5) the words spoken to Josue, "I will not leave thee, nor forsake thee" (Jos., i, 5), are applied to all Christians. Other examples of accommodation are the use of Exod., xvi, 18 in II Cor., viii, 15; Zach., iv, 14 in Apoc., xi, 4; Ps., vi, 9 in Matt., vii, 2, 3; Mich., vii, 6 in Matt., x, 36. Evidently, the new meaning attached to the words is also inspired. Rationalistic writers have maintained that similar accommodations are to be found in every case where the Evangelists quote the prophecies of the Old Testament. Some few Catholic writers have been willing to grant this explanation for a few passages, but the words in which the Evangelists assert that events in Our Lord's life took place "in order that" the prophecies might be fulfilled are incompatible with the theory that they wished to indicate only a resemblance between the event and the prophet's words. It is probable that no prophecy is used in the Gospels merely by accommodation.—(3) *Rules for Accommodation.* The use of accommodation in the Liturgy and by the Fathers of the Church is sufficient to show that it is legitimate. Hence texts have been, and are frequently, accommodated by preachers and ascetical authors. Many of the sermons of St. Bernard are mosaics of Scripture phrases and owe much of their peculiar unction to his happy use of the sacred words. Latin writers and preachers have not been so reverent and careful in their accommodation, and this was one of the abuses

condemned by the Council of Trent when it forbade the wresting of Scripture to profane uses (Sess. IV, Decret. "De editione et usu Sacrorum Librorum"). Interpreters are wont to give the following rules for guidance in the accommodation of Scripture: (a) Accommodated texts should never be used as arguments drawn from revelation; for the words are not employed in the sense, either literal or typical, intended by the Holy Ghost. Violations of this rule are not rare, either in sermons or in pious literature. (b) Accommodation should not be far-fetched. Allusive accommodations in many cases are mere distortions of the sacred text. (c) Accommodations should be reverent. Holy words should be employed for purposes of edification, not to excite laughter, much less to cloak errors.

CORNELY, *Introductio Generalis*, nn. 206–208; PATRIZI, *De Interpretatione Bibliorum* (Rome, 1862), 273 sq.; VASQUEZ in *S. Thom.*, I, Q. i, a. 7, dist. 14; SERARIUS, *Prolegomena Biblica*, 21, 14; ACOSTA, *De verâ Scripturas tractandi ratione*, III, v–viii; VIGOUROUX, *Manuel biblique*, I; LONGHAYE, *La prédication* (Paris, 1888), 295–301; BAINVEL, *Les contresens bibliques;* MANGENOT in VIG. *Dict. de la Bible*, s. v. *Accommodation;* cf. works on biblical hermeneutics, and also many of the introductions to Sacred Scripture.

JOHN CORBETT.

Accomplice, a term generally employed to designate a partner in some form of evil-doing. An accomplice is one who co-operates in some way in the wrongful activity of another who is accounted the principal. From the view-point of the moral theologian not every such species of association is straightway to be adjudged unlawful. It is necessary to distinguish first of all between formal and material co-operation. To formally co-operate in the sin of another is to be associated with him in the performance of a bad deed in so far forth as it is bad, that is, to share in the perverse frame of mind of that other. On the contrary, to materially co-operate in another's crime is to participate in the action so far as its physical entity is concerned, but not in so far as it is motived by the malice of the principal in the case. For example, to persuade another to absent himself without reason from Mass on Sunday would be an instance of formal co-operation. To sell a person in an ordinary business transaction a revolver which he presently uses to kill himself is a case of material co-operation. Then it must be borne in mind that the co-operation may be described as proximate or remote in proportion to the closeness of relation between the action of the principal and that of his helper. The teaching with regard to this subject-matter is very plain, and may be stated in this wise: Formal co-operation is never lawful, since it presupposes a manifestly sinful attitude on the part of the will of the accomplice. Material complicity is held to be justified when it is brought about by an action which is in itself either morally good or at any rate indifferent, and when there is a sufficient reason for permitting on the part of another the sin which is a consequence of the action. The reason for this assertion is patent; for the action of the accomplice is assumed to be unexceptionable, his intention is already bespoken to be proper, and he cannot be burdened with the sin of the principal agent, since there is supposed to be a commensurately weighty reason for not preventing it. Practically, however, it is often difficult to apply these principles, because it is hard to determine whether the co-operation is formal or only material, and also whether the reason alleged for a case of material co-operation bears due proportion to the grievousness of the sin committed by the principal, and the intimacy of the association with him. It is especially the last-named factor which is a fruitful source of perplexity. In general, however, the following considerations will be of value in discerning whether in an instance of material co-operation the reason avowed is valid or not. The necessity for a more and more powerful reason is accentuated in proportion as there is (1) a greater likelihood that the sin would not be committed without the act of material co-operation; (2) a closer relationship between the two; and (3) a greater heinousness in the sin, especially in regard to harm done either to the common weal or some unoffending third party. It is to be observed that, when damage has been done to a third person, the question is raised not only of the lawfulness of the co-operation, but also of restitution to be made for the violation of a strict right. Whether in that case the accomplice has shared in the perpetration of the injustice physically or morally (i. e. by giving a command, by persuasion, etc.) whether positively or negatively (i. e. by failing to prevent it) the obligation of restitution is determined in accordance with the following principle. All are bound to reparation who in any way are accounted to be the actual efficient causes of the injury wrought, or who, being obliged by contract, express or implied, to prevent it, have not done so. There are circumstances in which fellowship in the working of damage to another makes the accomplice liable to restitution *in solidum;* that is, he is then responsible for the entire loss in so far as his partners have failed to make good for their share. Finally, mention must be made of the Constitution of Benedict XIV, "Sacramentum Pœnitentiæ", governing a particular case of complicity. It provides that a priest who has been the accomplice of any person in a sin against the Sixth Commandment is rendered incapable of absolving validly that person from that sin, except in danger of death, and then only if there be no other priest obtainable.

GENICOT, *Theol. Moralis* (Louvain, 1898).

JOSEPH F. DELANY.

Accursius, FRANCESCO (It. *Accorso*), (1) a celebrated Italian jurisconsult of the Middle Ages, b. at Florence, 1182; d. at Bologna, 1260. After applying himself to various studies until he was twenty-eight, or according to other statements, thirty-seven years old, he took up the law and became one of its most distinguished exponents. He taught at Bologna, and then devoted himself to compiling a glossary or commentary on the whole body of law, which took precedence of any work then extant. Accorso, or Accursius, was not proficient in the classics, but he was called "the Idol of the Jurisconsults". (2) FRANCESCO, son of the preceding, and also a lawyer, b. at Bologna, 1225; d. 1293. The two are often confounded. Francesco was more distinguished for his tact than for his wisdom. Edward I of England, returning from the Holy Land, brought him with him to England. He returned to Bologna in 1282, and practised law there until his death. His two sons, Cervottus and Guglielmo, and a daughter studied law with him and also practised in Bologna. Dante places Francesco Accursius in Hell (Inf. XV, 110). The tomb of his father and himself in Bologna bears the inscription: "Sepulchrum Accursii, glossatoris legum, et Francisci, ejus filii."

GIRAUD, *Bibl. Sac.*

JOHN J. A' BECKET.

Aceldama. See HACELDAMA.

Acephali, a term applied to the Eutychians who withdrew from Peter Mongus, the Monophysite Patriarch of Alexandria, in 482. With the apparent purpose of bringing the orthodox and heretics into unity, Peter Mongus and Acacius of Constantinople had elaborated a new creed in which they condemned expressly Nestorius and Eutyches, but at the same time affected to pass over the decisions of the Council of Chalcedon and rejected them hypocritically. This ambiguous formula, though approved by the

Emperor Zeno and imposed by him in his edict of union, or *Henoticon*, could only satisfy the indifferent. The condemnation of Eutyches irritated the rigid Monophysites; the equivocal attitude taken towards the Council of Chalcedon appeared to them insufficient, and many of them, especially the monks, deserted Peter Mongus, preferring to be without a head (ἀκέφαλοι), rather than remain in communion with him. Later, they joined the partisans of the Monophysite Patriarch of Antioch, Severus. The Deacon Liberatus (Breviarium, P. L., LVIII, 988) supposes the name Acephali (Headless) to have been given to those at the Council of Ephesus who followed neither Cyril of Alexandria nor John of Antioch.

LEONT. BYZANT., *De Sectis*, in *P. G.*, LXXXII, 1230; BARONIUS, *Annales*, an. 482; HEFELE, *Hist. of Councils, II;* BARDENHEWER in *Kirchenlex.* (Freiburg, 1882), I.

JOHN J. A' BECKET.

Acerbo Nimis. See CATECHETICS.

Acerenza (ACHERONTIA), THE ARCHDIOCESE OF, in the provinces of Lecce and Potenza, Italy, has been united since 1203 with the Diocese of Matera. It lays claim to a very early, even Apostolic, origin. Acerenza was certainly an episcopal see in the course of the fifth century, for in 499 we meet with the name of its first known bishop, Justus, in the Acts of the Roman Synod of that year. The town is situated on an elevated ridge of the Apennines whence the eye dominates both the Adriatic and the Mediterranean; it was known in antiquity as "the high nest of Acherontia" (Hor., Odes, III, iv, 14). The cathedral is one of the oldest and most beautiful in Italy, and has lately become quite famous for a bust long supposed to be that of St. Canus or Canius (Ascanius?) patron of the city, but now judged to be a portrait-bust of Julian the Apostate, though others maintain that it is a bust of the Emperor Frederick II, after the manner of the sculptors of the Antonine age. Acerenza was in early imperial times a populous and important town, and a bulwark of the territory of Lucania and Apulia. In the Gothic and Lombard period it fell into decay, but was restored by Grimwald, Duke of Beneventum (687–689). An Archbishop of Acerenza (Giraldus) appears in 1063 in an act of donation of Robert Guiscard to the monastery of the Holy Trinity in Venosa. For a few years after 968 Acerenza was forced to adopt the Greek Rite in consequence of a tyrannical order of the Byzantine Emperor Nicephorus Phocas (963–969), whereby it was made one of five suffragans of Otranto, and compelled to acknowledge the jurisdiction of the Patriarch of Constantinople (Moroni, Dizionario, L, 63). Pope Urban VI (1378–89, Bartolommeo Prignano), was once Archbishop of Acerenza. Matera is said to have been created a see by the Greeks. Its cathedral dates from the year 1000, and is likewise a richly ornamented specimen of contemporary ecclesiastical architecture in Southern Italy. The Archdiocese of Acerenza contains 22 parishes, 308 secular priests, and a few priests of religious orders. The population numbers 147,900. The present bishop is Monsignor Raffaele Rossi, successor (1899) of Monsignor Diomede Falconio, now Apostolic Delegate to the United States.

UGHELLI, *Italia Sacra* (Venice, 1722), VII, 5; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XX, 420–431; LENORMANT, *A travers l'Apulie et la Lucanie* (Paris, 1874), I, 271; VOLPE, *Memorie storiche, profane e religiose sulla città di Matera* (Naples, 1813).

ERNESTO BUONAIUTI.

Acerno. See SALERNO.

Achab (*'Aḥ'ābh*, 'Αχαάβ, in Jer., xxix, 22, *'Ehābh*, 'Αχάβ), son of Amri and King of Israel, 918–897 B. C., according to III K., xvi, 29, but 875–854 according to the Assyrian documents. The original reading of III K., xvi, 29, may have been changed. The King was married to Jezabel, a Sidonian princess, and was misled by her into idolatry (III K., xvi, 31 sqq.), the persecution of the prophets (III K., xviii, 13 sqq.), and a most grievious injustice against Naboth (III K., xxi). He was twice victorious in his wars against Syria (III K., xx, 13–28), and made an alliance with the Syrian King Benadad in spite of prophetic warning (III K., xx, 33). In the sixth year of Salmanassar II the allies were overcome by the Assyrians near Karkar, and their compact ceased. Achab now allied himself with Josaphat, King of Juda, and they began war against Syria in order to conquer Ramoth Galaad (III K., xxii, 3 sqq.). The false prophets foretold victory, while Micheas predicted defeat. The battle was begun in spite of this warning, and an arrow wounded Achab between the lungs and the stomach (III K., xxii, 34). He died in the evening, and when his chariot was washed in the pool of Samaria, the dogs licked up his blood (III K., xxii, 38).

MECHINEAU in VIG., *Dict. de la Bible* (Paris, 1895); HAGEN, *Lexicon Biblicum* (Paris, 1905); WELTE in *Kirchenlex.*

A. J. MAAS.

Achaia (*Ægialeia*), the name, before the Roman conquest in 146 B. C., of a strip of land between the gulf of Corinth in the north and Elis and Arcadia in the south, embracing twelve cities leagued together. The Achæan League was prominent in the struggle of the Greeks against Roman domination. It is probably due to this fact that the name was afterwards extended to the whole country south of Macedonia and Illyricum, corresponding approximately to modern Greece. During the Roman period Achaia was usually governed as a senatorial province. The Governor was an ex-Prætor of Rome, and bore the title of Proconsul. Corinth was the capital. When St. Paul came into Achaia (Acts, xviii), Gallio, a brother of Seneca, was proconsul. His refusal to interfere in the religious affairs of the Jews and the tolerance of his administration favoured the spread of Christianity. In Corinth the Apostle founded a flourishing church. In his Second Epistle to the Corinthians, he salutes Christians "in all Achaia" (i, 1) and commends their charity (ix, 2).

RAMSAY in HASTINGS, *Dict. of the Bible;* MOMMSEN, *Provinces of the Roman Empire* (*Röm. Gesch.*), V, vii.

W. S. REILLY.

Achaicus, a Corinthian Christian, who, together with Fortunatus and Stephanas, carried a letter from the Corinthians to St. Paul, and from St. Paul to the Corinthians (I Cor., xvi, 17; Cf. also xvi, 15).

A. J. MAAS.

Achard de Saint Victor. See SAINT VICTOR.

Achart, SAINT (AICHARD). See ROUEN.

Achatius, SAINT. See ACACIUS.

Achaz (AHAZ, 'Αχαζ), King of Juda, placed variously, 741–726 B. C., 744–728, 748–727, 724–709, 734–728. It seems to be certain that Theglathphalasar's first expedition against Damascus mentioned in the life of Achaz fell in 733 B. C., and the second in 731. Owing to his idolatry (IV K., xvi, 3, 4, II Par., xxviii, 2–4), Achaz was conquered first by Rasin, King of Syria, and then by Phacee, King of Israel (II Par., xxviii, 5; IV K., xvi, 6). Now, Rasin and Phacee made an alliance in order to dethrone the house of David in Juda, and to make the son of Tabeel king (Is., vii, 2–6). The prophet Isaias offers to Achaz God's aid with the promise of safety in case of belief, but with the threat of punishment in case of unbelief (Is., vii, 12–21). Achaz is unbelieving, seeks help from Theglathphalasar, offering at the same time rich presents from the temple treasury (IV K., xvi, 7, 8). The king of the Assyrians takes Damascus, afflicts Israel (IV K., xv, 29; xvi, 9), but reduces Juda to the necessity of buying its freedom (IV K., xvi, 17; II Par., xxviii, 20). Achaz was not improved by this affliction, but he introduced into the temple an altar modelled after that at Damascus (IV K.,

xvi, 14 sq.; II Par., xxviii, 22-26). On account of the king's sin Juda was also oppressed by the Edomites and the Philistines (II Par., xxviii, 17 sq.).

RENARD in VIG., *Dict. de la Bible* (Paris, 1895); PEAKE in HASTINGS, *Dict. of the Bible* (New York, 1903); HAGEN, *Lexicon Biblicum* (Paris, 1905).

A. J. MAAS.

Achéry, LUCAS D', a French Benedictine (Maurist), b. 1609 at Saint Quentin in Picardy; d. in the monastery of St. Germain des Prés at Paris, 29 April, 1685. He was a profound student of medieval historical and theological materials, mostly in original manuscripts, to the collection, elucidation, and printing of which he devoted his whole life. He entered the Order of St. Benedict at an early age, was professed at the Abbey of the Blessed Trinity, Vendôme, 4 October, 1632, but his health soon obliged him to remove to Paris. He became a member (1637) of the monastery of St. Germain des Prés, and in his long sojourn of nearly fifty years scarcely ever quitted its walls. As librarian of the monastery he was soon acquainted with its rich treasures of medieval history and theology, and by a continuous correspondence with other monasteries, both in and out of France, he soon made himself a bibliographical authority of the first rank, especially in all that pertained to the unedited or forgotten writings of medieval scholars. His first important work was an edition (Paris, 1645) of the "Epistle of Barnabas", whose Greek text had been prepared for the press, before his death, by the Maurist Hugo Ménard. D'Achéry's "Asceticorum vulgo spiritualium opusculorum Indiculus" (Paris, 1645) served as a guide to his confrère, Claude Chantelou, in the preparation of the five volumes of his "Bibliotheca Patrum ascetica" (Paris, 1661). In 1648 he published all the works of Blessed Lanfranc of Canterbury (P. L., CL, 9). He published and edited for the first time the works of Abbot Guibert of Nogent (Paris, 1661) with an appendix of minor writings of an ecclesiastical character. In 1656 he edited the "Regula Solitaria" of the ninth-century priest Grimlaicus (Grimlaic), a spiritual guide for hermits. His principal work, however, is the famous "Spicilegium, sive Collectio veterum aliquot scriptorum qui in Galliæ bibliothecis, maxime Benedictinorum, latuerunt" (Paris, 1655–77), continued by Baluze and Martène, to whom we owe an enlarged and improved edition (Paris, 1723). D'Achéry collected the historical materials for the great work known as "Acta Ordinis S. Benedicti" but Mabillon added so much to it in the way of prefaces, notes, and "excursus" that it is justly accounted as his work. D'Achéry was the soul of the noble Maurist movement, and a type of the medieval Benedictine, humble and self-sacrificing, virtuous and learned. Despite continued illness he was foremost in all the labours of the French Benedictines of St. Maur, and was the master of many of the most illustrious among them, e. g. Mabillon. His valuable correspondence is preserved in the *Bibliothèque Nationale* at Paris.

DUPIN, *Bibliothèque des auteurs ecclés.*, XVIII, 1445; TASSIN, *Hist. litt. de la compagnie de S. Maur;* PEZ, *Biblioth. Mauriana*, I, 31; BÄUMER, *Mabillon* (1892), 29.

THOMAS J. SHAHAN.

Acheul, SAINT. See AMIENS.

Achiacharus is mentioned only once in the Vulgate version of Tobias (xi, 20, under the form Achior), but the name occurs four times in the Greek versions. He is represented as a nephew of Tobias, and an influential minister of the Assyrian King Esarhaddon (681–668 B. C.). On the relation, supposed by some critics, of this personage to Ahiakar the Wise, of eastern legend, see E. Cosquin, in "Revue biblique Internationale", 1899, 50 sq. W. S. REILLY.

Achimaas.—(1) Father of Achinoam, wife of Saul (I K., xiv, 50).—(2) Son of Sadoc, the priest. He was a swiftfooted messenger in the service of David during the rebellion of Absalom. He brought from Jerusalem news of the enemy's movements, and, after the battle in which Absalom was slain, he was the first to reach the King with the news of victory. He was "a good man", according to David (II K., xv, 35, 36; xvii, 17 sq.; xviii, 19 sq.). This Achimaas is perhaps the same as one of Solomon's prefects, the governor of Nephtali, and son-in-law of the King (III K., iv, 15).

W. S. REILLY.

Achimelech.—(1) The priest of Nobe who extended hospitality to David during his flight from the court of Saul. For this he was put to death, together with all the priests of Nobe, except Abiathar, his son, who escaped and joined David (I K., xxi–xxii).—(2) A Hethite, companion of the outlawed David (I K., xxvi, 6).—(3) There is an Achimelech spoken of (II K., viii, 17, and I Par., xviii, 16; xxiv, 3, 6, 31), as a "son of Abiathar" and an associate of Sadoc in the priesthood. As this position is usually attributed to "Abiathar, son of Achimelech" it is thought that the reading "Achimelech, son of Abiathar" is due to an accidental transposition of the text of Kings, and that this transposition has affected the text of Paralipomenon.—(4) Name given to Achis, King of Geth, in the title of Ps. xxxiii. Some texts have Abimelech.

W. S. REILLY.

Achitopel was an able and honoured counsellor of David, who joined the rebellion of Absalom. The King was much affected by this desertion. Hearing that the man on whose word he had been wont to rely as "on an oracle of God" was giving his advice to the enemy, he prayed the Lord to "infatuate the counsel of Achitopel". Some have seen in Pss. liv, 13–15; xl, 10, reflections of David on this faithless friend. It was on the advice of Achitopel that Absalom took possession of his father's harem, thus cutting off all hope of reconciliation. Understanding the need of energetic measures, he urged that 12,000 men be sent from Jerusalem in pursuit of the King. He offered to lead them himself. Chusai, a secret friend of David, defeated his purpose. Thereupon he proudly withdrew to his town of Gilo, put his house in order, and strangled himself. (See II Kings, xv, 12; xvii, 23; I Par., xxvii, 33.) It would seem from a conjunction of II Kings, xxiii, 34, and xi, 3, that Achitopel was the grandfather of Bethsabee, and it has been suggested, as an explanation of his conduct towards David, that he had kept a secret grudge against the King for the way he had treated Bethsabee, and her first husband, the unfortunate Urias. This, or some motive of ambition, would be in keeping with the haughty character of Achitopel. Dryden has used this name in the title of his famous satire against the Protestant Party, "Absalom and Achitophel".

W. S. REILLY.

Achonry (Gaelic, *Achadh-Chonnaire*, Connary's Field), THE DIOCESE OF, in Ireland, suffragan to the Archdiocese of Tuam. The village of Achonry occupies a very picturesque situation in the south of the County Sligo. Here St. Finian, who died in 552, established a church and monastery on some land given him by the prince of the Clann Chonnaire. Over this he placed Nathi O'Hara, who had been his pupil in the famous school of Clonard and is always spoken of in the annals as *Cruimthir-Nathi*, i. e. the Priest Nathi. In a short time the monastery and its head acquired a remarkable reputation, and a diocese was formed (c. 560) of which Nathi is reputed to have been the first bishop, though he may have been only the abbot-superior, according to the Irish system of ecclesiastical organization from the

sixth to the twelfth century, which permitted in monastic government such peculiar subordination. He is the patron of the diocese, and his feast is celebrated on 9 August. His successors made use of his monastery-church as their cathedral, and traces of it may still be seen. The diocese was formerly sometimes called Leyney from one of its largest and most important baronies, or perhaps because it was coextensive with what is still known as the barony of Leyney. Additions were made to it at different periods until its boundaries were finally fixed in the twelfth century. It now includes some of Roscommon, a considerable part of Mayo, and the greater part of Sligo. At the important Synod of Kells, held in March, 1152, presided over by Cardinal Paparo, and attended by the Bishop of Lismore, then Apostolic Delegate, by twenty other bishops, and by many inferior clergy, the Diocese of Achonry was represented by its bishop, Melruan O'Ruadhan. Its diocesan limits were then fixed, and it was made suffragan to Tuam. From that date the catalogue of its bishops is less fragmentary. Of the three Irish bishops who were members of the Council of Trent, one was Eugene O'Hart, Bishop of Achonry. He is described in the records of the Council as a "professor of Theology and a learned and distinguished ecclesiastic", and had been a Dominican of Sligo Abbey. He took a prominent part in its deliberations, and left on all its members a deep impression of his zeal and learning. From the death of Dr. O'Hart in 1603, except for a brief interval of four years (1641–45), there was no bishop until 1707, and the diocese was governed by vicars-apostolic. Achonry is one of the most Catholic dioceses in the world. The total population, according to the latest census (1901) is 82,795, of which 2,242 are non-Catholics, so that 97.3 per cent of the whole are Catholics. Achonry has twenty-two parishes, twenty of which have parish priests with full canonical rights; the remaining two are mensal parishes of the bishop. There are 51 priests in the diocese, and though at one period of its history Achonry was studded with religious houses, it has at the present time no regular clergy. There are 7 congregations of religious sisters: 3 of the Irish Sisters of Charity, 2 of the Sisters of Mercy, 1 of the Sisters of St. Louis, and 1 of the Marist Sisters. The Christian Brothers have a house in Ballaghaderreen and the Marist Brothers one in Swineford. Full provision is made for the education of the young. In addition to the episcopal seminary with five professors there are day schools under the nuns and brothers and 201 schools under lay teachers. There is besides a boarding-school for young ladies conducted by the Sisters of St. Louis. There are also under the charge of the nuns 2 industrial and 7 technical schools. Since the accession of Dr. M. Nicholas in 1818, the bishop resides in Ballaghaderreen. The cathedral, a very fine Gothic building, erected at great expense by Dr. Durcan, has been completed by the present bishop, Dr. Lyster, by the addition of a magnificent tower and spire. Within the last fifty years many new churches, some very beautiful, have been built, old ones renovated, houses supplied for the clergy, convents established, and schools provided.

GAMS, *Series episcop. Eccl. cath.* (1873), I, 204, 234 (1886), II, 64; BRADY, *Episcopal Succession in England, Scotland, and Ireland* (Rome, 1876); LANIGAN, *Eccl. Hist. of Ireland* (Dublin, 1829), I, 345; LEWIS, *Topographical Hist. of Ireland* (London, 1837), 6; BURKE, *History of the Archbishops of Tuam* (Dublin, 1882); *Annals of the Four Masters* (ed. O'DONOVAN, Dublin, 1658), VII, s. v., *Achadh Chonnaire.*

E. H. CONINGTON.

Achor Valley, the scene of the death of the "troubler" Achan, with whom its name is associated (Jos., vii, 26). Osee foretells the time when this gloomy, ill-omened valley will be for an "opening of hope" to the returning exiles of Israel (Os., ii, 15); another prophet pictures it, in the same glorious future, transformed into a "place for the herds to lie down in" (Is., lxv, 10). It was on the north boundary of Juda, leading past Jericho to the Jordan (Jos., xv, 7). It is commonly identified with the modern Wady-el-Kelt and is usually written Akor.

W. S. REILLY.

Achrida, a titular see in Upper Albania, the famous metropolis and capital of the medieval kingdom of Bulgaria, now the little village of Ochrida, on the Lake of Ochrida, the ancient *Lacus Lychnitis*, whose blue and exceedingly transparent waters in remote antiquity gave to the lake its Greek name. The city was known in antiquity as Lychnidus and was so called occasionally in the Middle Ages. In the conflicts of the Illyrian tribes with Rome it served the former as a frontier outpost and was later one of the principal points on the great Roman highway known as the Via Egnatiana. Its first known bishop was Zosimus (c. 344). In the sixth century it was destroyed by an earthquake (Procop., Hist. Arcana, xv), but was rebuilt by Justinian (527–565), who was born in the vicinity, and is said to have been called by him Justiniana Prima, i. e. the most important of the several new cities that bore his name. Duchesne, however, says that this honour belongs to Scupi (Uskub), another frontier town of Illyria (Les églises séparées, Paris, 1896, 240). The new city was made the capital of the prefecture, or department, of Illyria, and for the sake of political convenience it was made also the ecclesiastical capital of the Illyrian or Southern Danubian parts of the empire (Southern Hungary, Bosnia, Servia, Transylvania, Rumania). Justinian was unable to obtain immediately for this step a satisfactory approbation from Pope Agapetus or Pope Silverius. The Emperor's act, besides being a usurpation of ecclesiastical authority, was a detriment to the ancient rights of Thessalonica as representative of the Apostolic See in the Illyrian regions. Nevertheless, the new diocese claimed, and obtained in fact, the privilege of *autocephalia*, or independence, and through its long and chequered history retained, or struggled to retain, this character. Pope Vigilius, under pressure from Justinian, recognized the exercise of patriarchal rights by the Metropolitan of Justiniana Prima within the broad limits of its civil territory, but Gregory the Great treated him as no less subject than other Illyrian bishops to the Apostolic See (Duchesne, op. cit., 233–237). The inroads of the Avars and Slavs in the seventh century brought about the ruin of this ancient Illyrian centre of religion and civilization, and for two centuries its metropolitan character was in abeyance. But after the conversion of the new Bulgarian masters of Illyria (864) the see rose again to great prominence, this time under the name of Achrida (Achris). Though Greek missionaries were the first to preach the Christian Faith in this region, the first archbishop was sent by Rome. It was thence also that the Bulgarians drew their first official instruction and counsel in matters of Christian faith and discipline, a monument of which may be seen in the "Responsa ad Consulta Bulgarorum" of Nicholas I (858–867), one of the most influential of medieval canonical documents (Mansi, xv, 401; Hefele, Concilieng., iv, 346 sq.). However, the Bulgarian King (Car) Bogaris was soon won over by Greek influence. In the Eighth General Council held at Constantinople (869) Bulgaria was incorporated with the Byzantine patriarchate, and in 870 the Latin missionaries were expelled. Henceforth Greek metropolitans preside in Achrida; it was made the political capital of the Bulgarian kingdom and profited by the tenth-century conquests of its warlike rulers so that it became the metropolitan of several Greek dioceses

in the newly conquered territories in Macedonia, Thessaly, and Thrace. Bulgaria fell unavoidably within the range of the Photian schism, and so, from the end of the ninth century, the diocese of Achrida was lost to Western and papal influences. The overthrow of the independent Bulgarian kingdom in the early part of the eleventh century by Basil the Macedonian brought Achrida into closer touch with Constantinople. At a later date some of the great Byzantine families (e. g. the Ducas and the Comneni) claimed descent from the Kings, or Cars, of Bulgaria. In 1053 the metropolitan Leo of Achrida signed with Michael Cærularius the latter's circular letter to John of Trani (Apulia in Italy) against the Latin Church. Theophylactus of Achrida (1078) was one of the most famous of the mediæval Greek exegetes; in his correspondence (Ep., 27) he maintains the traditional independence of the Diocese of Achrida. The Bishop of Constantinople, he says, has no right of ordination in Bulgaria, whose bishop is independent. In reality Achrida was during this period seldom in communion with either Constantinople or Rome. Towards the latter see, however, its sentiments were less than friendly, for in the fourteenth century we find the metropolitan Anthimus of Achrida writing against the procession of the Holy Spirit from the Father and the Son (see TRINITY). Latin missionaries, however, appear in Achrida in the fourteenth and fifteenth centuries, mostly Franciscan monks, to whom the preservation of the Roman obedience in these regions is largely owing (see ALBANIA). The Latin bishops of Achrida in the seventeenth century are probably, like those of our own time, titular bishops. The ecclesiastical independence of Achrida seeming in modern times to leave an opening for Roman Catholic influence in Bulgaria, Arsenius, the Orthodox Patriarch of Constantinople, had it finally abolished in 1767 by an order of Sultan Mustapha. At the height of its authority, Achrida could count as subject to its authority ten metropolitan and six episcopal dioceses.

FARLATI, *Illyr. Sacr.*, VIII, 18, 158; LEQUIEN, *Oriens Christianus*, II, 282–300; III, 953–954; DUCHESNE, *Les églises autocéphales*, in *Les églises séparées* (Paris, 1896); GELZER, *Das Patriarchat von Akrida* (1902); KRUMBACHER, *Gesch. d. byzant. Litt.* (2d ed., Munich, 1897), 994 sqq.; NEHER, in *Kirchenlex.*, I, 165–167.

THOMAS J. SHAHAN.

Achterfeldt, JOHANN HEINRICH, theologian, b. at Wesel, 17 June, 1788; d. at Bonn, 11 May, 1877. He was appointed professor of theology at Bonn in 1826 and in 1832 he founded with his colleague, J. W. J. Braun (d. 1863), the "Zeitschrift für Philosophie und Katholische Theologie" (1832–52), the chief purpose of which was to defend the teachings of Hermes (q. v.). He also published under the title "Christkatholische Dogmatik" (Münster, 1834–36) the theological writings which Hermes (d. 1831) had left in MSS. This publication was followed by sharp controversy, and eventually by the condemnation of the works of Hermes, which Pope Gregory XVI placed upon the Index, 26 September, 1835. In 1843, Achterfeldt incurred suspension from his professorial chair rather than sign the declaration of faith required by the Coadjutor Archbishop von Geissel of Cologne. Though Hermesianism lost ground and finally disappeared during the revolution of 1848, Achterfeldt clung to his views. In 1862, however, he was reinstated as professor, and in 1873, having made his submission to ecclesiastical authority, he was freed from suspension.

MÜLLER, in *Dict. de théol. catholique*, s. v.; HERGENRÖTHER, *Handbuch d. allg. Kirchengesch.* (Freiburg, 1886), III, 969.

E. A. PACE.

PIETÀ, BY ACHTERMANN, IN THE CATHEDRAL OF MÜNSTER

Achtermann, THEODORE WILLIAM, a German sculptor, was born in 1799, at Münster in Westphalia, of poor parents. After working on a farm he became a cabinet-maker. His carving was so clever and graceful that it attracted attention, and procured him the good will of some art patrons, who sent him to Berlin (1831), where he studied under the direction of Rauch, Tieck, and Schadow, then the foremost sculptors of Germany. Achtermann, however, being of a profoundly religious character, was drawn irresistibly to Rome, where he arrived in 1839 and remained till the end of his life. The first prominent product of his Roman studies was a *Pietà* which was secured for the Cathedral of Münster and which has often been copied. In 1858 the same cathedral acquired a group of seven life-size figures representing the descent from the Cross, which is regarded as one of its chief art treasures. His last great work, finished when the artist had passed his seventieth year, was a Gothic altar with three reliefs representing scenes from the life of Our Saviour. This was set up in the cathedral at Prague in the year 1873. He died at Rome in 1884. Achtermann's art is characterized by deep religious feeling and great imaginative power, though, on account of his having taken to an artistic career when somewhat advanced in life, he did not attain the technical mastery which he might otherwise have acquired.

HERTKENS, *Wilhelm Achtermann* (Trier, 1895).

CHARLES G. HERBERMANN.

Acidalius, VALENS (German, *Havekenthal*), philologist, Latin poet, and convert to the Catholic Church, b. 1567 at Wittstock in the Mark of Brandenburg; d. 25 May, 1595, at Neisse. After his education at the universities of Rostock, Greifswald, and Helmstädt, he began the study of medicine, but later devoted most of his time to the Latin classics, spending three years in the universities of Padua

and Bologna and travelling through the chief Italian cities. After taking his degree of Doctor of Medicine at Bologna, he devoted himself entirely to Latin literature. Returning to Germany in 1593 in feebler health, he found a patron in Johann Matthäus Wacke von Wackenfels, also a convert, and chancellor to the Bishop of Breslau, Andreas von Jerin. In 1595 he became a Catholic, and, about the same time, Rector of the Breslau Gymnasium. He died a few weeks later. Before his death appeared "Animadversiones in Q. Curtium" (Frankfurt, 1594) and "Plautinæ divinationes et interpretationes" (Frankfurt, 1595). A posthumous work is "Notæ in Taciti opera, in Panegyricos veteres." Lipsius spoke of him as a "pearl of Germany", and Ritschl, as having a "remarkable critical faculty".

BINDER in *Kirchenlex.*; RÄss, *Convertiten*.

F. M. RUDGE.

Aci-Reale (JACA REGALIS), THE DIOCESE OF, in the island of Sicily, includes fourteen communes in the civil province of Catania, immediately subject to Rome. It was created by Gregory XVI, in 1844, though no bishop was appointed until 1872. The episcopal city is picturesquely situated at the foot of Mt. Etna, amid rich gardens of oranges and almonds. There are 18 parishes, 305 churches, 330 secular priests, 70 regulars, and 150,219 inhabitants. Its first bishop was Monsignor Gerlando Maria Genuardi, of the Oratory.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XXI, 569; GAMS, *Series episcoporum ecclesiæ catholicæ* (Ratisbon, 1873), 955; VIGO, *Notizie storiche della città d'Acireale* (Palermo, 1836); PIRRI, *Sicilia Sacra* (Palermo, 1733), continued by MARZO-FERRO (ibid., 1860). For the controversy concerning the *cultus* of St. Expedite, see *Civiltà Cattolica*, 2, and 16 Dec. 1905, also *Analecta Bolland.* (1906), I.

Ackermann, LEOPOLD, a Catholic professor of exegesis, b. in Vienna, 17 November, 1771; d. in the same city, 9 September, 1831. He entered the canons regular of St. Augustine, taking, in religion, the name of Peter Fourrier. He taught Oriental languages and archæology, and in 1806 became professor of exegesis of the Old Testament in the University of Vienna, succeeding Jahn there. He filled this chair for twenty-five years with success. Two works of his, "Introductio in libros Veteris Fœderis usibus academicis accomodata" (Vienna, 1825) and "Archæologia biblica" (Vienna, 1826), have new and corrected editions by Jahn, third and fourth respectively. The latter was reprinted by Migne (Cursus Scripturæ Sacræ, II, 1840, col. 823–1068). He also wrote "Prophetæ Minores perpetua annotatione illustrata" (Vienna, 1830), in which he gives nothing new but collects whatever is best in older works, and supplies philological observations upon it. He reproduces the original Hebrew text and comments on it, briefly but excellently.

SEBACK, *P. F. Ackermann, biographische Skizze* (Vienna, 1832); VIGOROUX in *Dict. de la Bible* (Paris, 1895), I, 149, 150.

JOHN J. A' BECKET.

Acmonia, a titular see of Phrygia Pacatiana, in Asia Minor, now known as Ahat-Keui. It is mentioned by Cicero (Pro Flacco, 15) and was a point on the road between Dorylæum and Philadelphia.

SMITH, *Dict. of Greek and Roman Geogr.* (London, 1878), I, 21; MAS LATRIE, *Trésor de chronologie*, etc. (Paris, 1887), 1979.

Acœmetæ (Greek ἀκοίμηται, from privative ἀ and κοιμᾶν, to rest). Sometimes, an appellation common to all Eastern ascetics known by the rigour of their vigils; but usually, the name of a special order of Greek or Basilian monks devoting themselves to prayer and praise without intermission, day and night. That order was founded, about the year 400, by a certain Alexander, a man of noble birth, who fled from the court of Byzantium to the desert, both from love of solitude and fear of episcopal honours. When he returned to Constantinople, there to establish the *laus perennis*, he brought with him the experience of a first foundation on the Euphrates and three hundred monks. The enterprise, however, proved difficult, owing to the hostility of Patriarch Nestorius and Emperor Theodosius. Driven from the monastery of St. Mennas which he had reared in the city, and thrown with his monks on the hospitality of St. Hypathius, Abbot of Rufiniana, he finally succeeded in building at the mouth of the Black Sea the monastery of Gomon, where he died, about 440. His successor, Abbot John, founded on the eastern shore of the Bosphorus, opposite Sostenium or Istenia, the Irenaion, always referred to in ancient documents as the "great monastery" or mother-house of the Acœmetæ. Under the third abbot, St. Marcellus, when the hostility of Patriarch and Emperor had somewhat subsided, Studius, a former Consul, founded in the city the famous "Studium" which later, chiefly under Abbot Theodore (759–826), became a centre of learning as well as piety, and brought to a culmination the glory of the order. On the other hand, the very glamour of the new "Studites" gradually cast into the shade the old Acœmetæ. The feature that distinguished the Acœmetæ from the other Basilian monks was the uninterrupted service of God. Their monasteries, which numbered hundreds of inmates and sometimes went into the thousand, were distributed in national groups, Latins, Greeks, Syrians, Egyptians; and each group into as many choirs as the membership permitted and the service required. With them the divine office was the literal carrying out of Psalm cxviii, 164: "Seven times a day have I given praise to Thee," consisting as it did of seven hours: ὀρθρινόν, τριτη, ἑκτη, ἑνάτη, λυχνικόν, πρωθύπνιον, μεσονύκτιον, which through St. Benedict of Nursia passed into the Western Church under the equivalent names of prime, tierce, sext, none, vespers, compline, matins (nocturns) and lauds. The influence of the Acœmetæ on Christian life was considerable. The splendour of their religious services largely contributed to shape the liturgy. Their idea of the *laus perennis* and similar institutions, passed into the Western Church with St. Maurice of Agaune and St. Denys. Our modern perpetual adoration is a remnant of it. Even before the time of the Studites, the copying of manuscripts was in honour among the Acœmetæ, and the library of the "Great Monastery," consulted even by the Roman Pontiffs, is the first mentioned by the historians of Byzantium. The Acœmetæ took a prominent part—and always in the sense of orthodoxy—in the Christological discussions raised by Nestorius and Eutyches, and later, in the controversies of the Icons. They proved strong supporters of the Apostolic See in the schism of Acacius, as did the Studites in that of Photius. The only flaw which marred the purity of their doctrine and their loyalty to Rome, occurred in the sixth century, when, the better to combat the Eutychian tendencies of the Scythian monks, they themselves fell into the Nestorian error and had to be excommunicated by Pope John II. But it was the error of a few (*quibusdam paucis monachis*, says a contemporary document), and it could not seriously detract from the praise given their order by the Roman Synod of 484: "Thanks to your true piety towards God, to your zeal ever on the watch, and to a special gift of the Holy Ghost, you discern the just from the impious, the faithful from the miscreants, the Catholics from the heretics."

HELYOT, *Histoire des ordres monastiques* (Paris, 1714); HEIMBUCHER, *Orden u. Kongregationen* (Paderborn, 1896); MARIN, *Les moines de Constantinople—De Studio, Cœnobio Constantinopolitano* (Paris, 1897); GARDNER, *Theodore of Studium* (London, 1905).

J. F. SOLLIER.

Acolouthia (from the Greek ἀκολουθέω, to follow)

in ecclesiastical terminology signifies the order or arrangement of the Divine Office (perhaps because the parts are closely connected and follow in order) and also, in a wide sense, the Office itself. The Acolouthia is composed of musical and rhetorical elements, the first usually given in the musical mode or tone, (Ἦχος) according to which the liturgical compositions are chanted. There are eight modes, four primary and four secondary. As the Greeks rarely used texts set to musical notation, they learned by heart the words and music of some standard hymn or canticle, and this served as a model for other hymns of the same rhythm. A strophe or stanza of a standard hymn which indicates the melody of a composition, is known as a *hirmos* (εἱρμός). Some believe that a *hirmos* placed at the end of a hymn should be called a *catabasia* (καταβασία), while others hold that the *catabasia* is a short hymn sung by the choir, who descend from their seats into the church for the purpose. The fundamental element of the Acolouthia is the *troparion* (τροπάριον), which is a short hymn, or one of the stanzas of a hymn. The *contakion* (κοντάκιον) is a *troparion* which explains briefly the character of the feast celebrated in the day's Office. The *oikos* (οἶκος) is a somewhat longer *troparion*, which in concise style glorifies the virtues and merits of the subject of the feast. The *apolytikion* (ἀπολυτίκιον) is a *troparion* which is proper to the day, and is said just before the prayer of dismissal.

The ode (ᾠδή) was originally one of the nine inspired canticles sung in the morning Office, but later the name was also given to uninspired compositions, consisting of a varying number of poetical *troparia* and modelled after the Scriptural odes. Such odes are often combined to form a canon (κανών) which is usually composed of nine, but sometimes of a smaller number of odes. Finally, the *stichos* (στίχος) is a short verse taken from the Psalms or some other book of Holy Scripture, while the *sticheron* (στιχηρόν) is a short verse of ecclesiastical composition modelled after the *stichos*. The parts of the Office are the Little Vespers, the Greater Vespers, the *Orthros* (dawn), the four little Hours, and the *Apodeipnon* (compline). The Little Vespers, which are recited before sunset, consist of the invitatory versicles, Psalms ciii and cxl, several *stichoi* and similar *stichera*, a short hymn, and a psalm, some similar *stichera* and *stichoi*, the *Nunc dimittis*, the *trisagion*, and the *apolytikion*.

Greater Vespers, which are said after sunset, begin with the invitatory, Psalm ciii and the greater litany, and then the priest says the prayers of the *Lychnic*. The choir recites the first *cathisma* (division of the psalter), and after the deacon has said the litany it chants Psalm cxl, and several versicles during the incensation. After changing his vestments in the sacristy, the priest says the prayer for the entrance, the deacon after some versicles recites the litanies, and the priest says the prayer of benediction. During the procession to the narthex, *stichera* proper to the feast are recited, and then the priest recites a series of prayers, to which the choir answers *Kyrie Eleison* many times, and the priest blesses all present. Next the stichera proper to the feast are said by the choir with the *Nunc dimittis*, the *trisagion*, a prayer to the Trinity, the Lord's Prayer, and the *apolytikion*, and Vespers are concluded with lessons from the Scriptures. The first part of the *Orthros*, or midnight office, consists of twelve prayers, the greater litany, two *stichera* followed by Psalms cxxxiv and cxxxv, a third *sticheron* followed by the gradual psalms, an antiphon with the *prokeimenon*, the reading of the Gospel, many acclamations and three canons of odes, while the second part of the *Orthros*, corresponding to Lauds in the Roman Office, is composed of Psalms cxlviii, cxlix, cl, several similar stichera, the greater doxology, a benediction, and the prayer for the dismissal.

Each little Hour is followed by a supplementary hour, called a Μεσώριον. Prime begins with the recitation of three psalms followed by a doxology, two *stichoi*, a doxology, a *troparion* in honour of the Theotokos (the Birthgiver of God, i. e. the Blessed Virgin), the *trisagion*, several variable *troparia*, the doxology and dismissal, while its supplementary Hour is composed of a *troparion*, doxology, *troparion* of the Theotokos, *Kyrie Eleison* repeated forty times, a prayer, and a doxology. Terce, Sext, and None each contain the invitatory versicles, three psalms, a doxology, two *stichoi*, a doxology, the *troparion* of the Theotokos, the *trisagion*, doxology, another *troparion* of the Blessed Virgin, and the *Kyrie Eleison* repeated forty times, and their Μεσώρια have the invitatory versicles, three psalms, a doxology, *troparion*, doxology, *troparion* of the Theotokos, *Kyrie Eleison* repeated forty times, and a proper prayer.

Before or after None, an office called Τὰ τυπικά is recited, which consists ordinarily of the invitatory versicles, Psalms cii and cxlv, and a *troparion*, but in the seasons of fasting this Office is regulated by different rubrics. The last part of the Office is called the *Apodeipnon* and corresponds to the Roman Compline. The greater *Apodeipnon* is said during Lent, the little *Apodeipnon* during the rest of the year. The latter is composed of a doxology, *troparion*, the *trisagion*, the Lord's Prayer, the *Kyrie Eleison* repeated twelve times, and invitatory versicles, and Psalms l, lxix, and clxii, which are followed by the greater doxology, the Creed, the *trisagion*, the Lord's Prayer, the *troparion* proper to the feast, the *Kyrie Eleison* repeated forty times, several invocations, and the long prayers of dismissal.

RAYÆUS, *Tractatus de Acolouthiâ*, etc., in *Acta SS.*, June II, 13; LECLERCQ in *Dict. d'archéol. chrét.*, II., 340; NEALE, *History of the Holy Eastern Church* (London, 1850).

J. F. GOGGIN.

Acolyte, (Gr. ἀκόλουθος; Lat. *sequens*, *comes*, a follower, an attendant).—An acolyte is a cleric promoted to the fourth and highest minor order in the Latin Church, ranking next to a subdeacon. The chief offices of an acolyte are to light the candles on the altar, to carry them in procession, and during the solemn singing of the Gospel; to prepare wine and water for the sacrifice of the Mass; and to assist the sacred ministers at the Mass, and other public services of the Church. In the ordination of an acolyte the bishop presents him with a candle, extinguished, and an empty cruet, using appropriate words expressive of these duties. Altar boys are often designated as acolytes and perform the duties of such. The duties of the acolyte in Catholic liturgical services are fully described in the manuals of liturgy, e. g. Pio Martinucci, "Manuale Sacrarum Cæremoniarum" (Rome, 1880), VI, 625; and De Herdt, "Sacræ Liturgiæ Praxis" (Louvain, 1889), II, 28–39.

It is just possible that the obscure passage in the life of Victor I (189–199), erroneously attributed by Ferraris (I, 101) to Pius I (140–155), concerning *sequentes* may really mean acolytes (Duchesne, Lib. Pont., I, 137; cf. I, 161). Be this as it may, the first authentic document extant in which mention is made of acolytes is a letter (Eus., Hist. Eccl., VI, xliii), written in 251, by Pope Cornelius to Fabius, Bishop of Antioch, and in which we possess a definite enumeration of the Roman clergy. There existed at that time in Rome forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes, and fifty-two exorcists, lectors, and doorkeepers. It is worthy of note that two hundred and fifty years later the "Constitutum Silvestri," a document of about 501 (Mansi, "Coll. Conc.," II, 626; cf. "Lib. Pont.," ed. Duchesne, Introd., 138), gives forty-five acolytes as the number in Rome. Pope Fabian (236–250)

the immediate predecessor of Cornelius, had divided Rome into seven ecclesiastical districts or regions, setting a deacon over each one. A redistribution of the clergy of the city soon followed according to these seven divisions. The Roman acolytes were subject to the deacon of the region, or, in case of his absence or death, to the archdeacon. In each region there was a deacon, a subdeacon, and, according to the numeration above, probably six acolytes. Ancient ecclesiastical monuments and documents lead us to believe that a subdeacon was a sort of head-acolyte or arch-acolyte, holding the same relation to the acolytes as the archdeacon to deacons, with this difference, however, that there was only one archdeacon, while there was a deacon for each region. As late as the first half of the tenth century we meet with the term arch-acolyte in Luitprand of Cremona ("Antapodosis", VI, 6; Muratori, "SS. Rer. Ital.", II, 1, 473), where it stands for a "dignity" (q. v.) in the metropolitan church of Capua. We may therefore regard the ministry of the subdeacon and acolyte as a development of that of the deacon. Moreover, these three categories of clerics differ from the lower orders in this, that they are all attached to the service of the altar, while the others are not.

The letters of St. Cyprian (7, 28, 34, 52, 59, 78, 79) give ample proof of the fact that at Carthage also, in the middle of the third century, acolytes existed. Eusebius (De Vita Constant., III, 8) mentions the acolytes present at the Council of Nice (325), not as designated for the service of the altar, but as persons attached to the retinue of bishops. The "Statuta Ecclesiæ Antiqua", often referred to as the decrees of the so-called Fourth Synod of Carthage (398), but really belonging to the end of the fifth, or the early part of the sixth, century (Duchesne, "Christian Worship", 332, 350), prove that this order was then known in the ecclesiastical province of Arles in Gaul, where these decrees were enacted. It would seem, however, that all the churches in the West, and more especially the smaller churches, did not have acolytes. We might conclude that at Reims, in the fifth century, there were no acolytes, if we could attach credence to the will of Bishop Bennadius, predecessor of St. Remigius (q. v.). He gives all the categories of clerics except this one (Flodoard, Hist. Rem. Eccl., I, ix, in P. L., LXXXV, 43). In the Christian epigraphy of Gaul mention is made, as far as is known, of only one acolyte, viz., at Lyons in 517 (La Blant, "Inscr. chrét. de la Gaule," I, 36), and, in general, very few epigraphs of acolytes are found in the first five centuries. In the Irish Collection of Canons (Collectio Canonum Hibernensis, ed. Wasserschleben, Giessen, 1874, 32) the arch-acolyte is not mentioned among the seven ecclesiastical degrees, but placed with the psalmist and cantor outside the ordinary hierarchy.

In the sixth canon of the aforementioned "Statuta" the duties of acolytes are specified, as they are by a contemporary writer, John the Deacon, in his letter to Senarius (P. L., LIX, 404). Specific information concerning the place and duties of acolytes in the Roman Church between the fifth and ninth centuries is drawn from a series of ancient directions known as the "Ordines Romani" (q. v.—Duchesne, op. cit., 146 and *passim*). According to them there were in Rome (perhaps also in Carthage, and other large Western cities) three classes of acolytes, all of whom, nevertheless, had their duties in relation to the liturgical synaxes or assemblies: (1) those of the palace (*palatini*), who served the Pope (or bishop) in his palace, and in the Lateran Basilica; (2) those of the region (*regionarii*), who assisted the deacons in their duties in the different parts of the city; (3) those of the station (*stationarii*), who served in church; these last were not a distinct body, but belonged to the regional acolytes. Regional acolytes were also termed titular (*titulares*) from the church to which they were attached (Mabillon, "Comm. in Ord. Rom.", in his "Musæum Italicum," II, 20; for an old epigraph in Aringhius, 156, see Ferraris, I, 100; Magani, "Antica Lit. Rom.", Milan, 1899, III, 61—see also ROME, CITY OF). Acolytes of the palace were destined in a particular manner to the service of the Pope, assisting him not only in church functions, but also as ablegates, messengers of the papal court, in distributing alms, carrying pontifical documents and notices, and performing other duties of like character. These offices, however, acolytes shared with readers and subdeacons, or arch-acolytes. At Rome they carried not only the eulogia (q. v.), or blessed bread, when occasion required, but also the Blessed Eucharist from the Pope's Mass to that of the priests whose duty it was to celebrate in the churches (*tituli*). This is evident from the letter of Innocent I (401–417) to Decentius, Bishop of Gubbio, in Italy (P. L., XX, 556). They also carried the sacred species to the absent, especially to confessors of the faith detained in prison (see TARSICIUS). This office of carrying the Blessed Eucharist, St. Justin, who suffered martyrdom about 165 or 166, had previously assigned to deacons (Apolog., I, 67), which would indicate that at that time acolytes did not exist.

We learn still further from the "Ordines Romani" that when the Pope was to pontificate in a designated district all the acolytes of that region went to the Lateran Palace to receive and accompany him. In the sixth or seventh century, perhaps a little earlier, the chief acolyte of the stational church, carrying the sacred chrism covered with a veil, and, directing the procession, preceded on foot the horse on which the Pope rode. The other acolytes followed, carrying the Gospel-book, burses, and other articles used in the holy sacrifice. They accompanied the Pope to the secretarium or sacristy (see BASILICA). One of them solemnly placed the book of Gospels upon the altar. They carried seven lighted candles before the pontiff entering the sanctuary. With lighted candles, two acolytes accompanied the deacon to the ambo (q. v.) for the singing of the Gospel. After the Gospel, another acolyte received the book, which, placed in a case and sealed, was later returned to the Lateran by the head acolyte. An acolyte carried to the deacon at the altar, the chalice and pall; acolytes received, and cared for, the offerings gathered by the Pope; an acolyte held the paten, covered with a veil, from the beginning to the middle of the canon. In due time acolytes bore, in linen bags, or burses suspended from their necks, the *oblata*, or consecrated loaves from the altar to the bishops and priests in the sanctuary, that they might break the sacred species (see FRACTIO PANIS). It will be seen from these, and other duties devolving upon acolytes, that they were in a large measure responsible for the successful carrying out of pontifical and stational ceremonies. This was particularly true after the foundation of the Schola Cantorum (q. v.) at Rome, of which there is clear evidence from the seventh century onward. Being then the only ones in minor orders engaged in active ministry, acolytes acquired a much greater importance than they had hitherto enjoyed. Cardinal priests had no other assistants in their titular churches. During Lent, and at the solemnization of baptism, acolytes fulfilled all the functions which hitherto had devolved upon the exorcists, just as the subdeacon had absorbed those of the lector or reader. Alexander VII (1655–67) abolished the medieval college of acolytes described above and substituted in their place (26 October, 1655) the twelve voting prelates of the Signature of

Justice. As evidence of their origin these prelates still retain, at papal functions, many of the offices or duties described above.

According to the ancient discipline of the Roman Church the order of acolyte was conferred as the candidate approached adolescence, about the age of twenty, as the decree of Pope Siricius (385) to Himerius, Bishop of Tarragona, in Spain, was interpreted (P. L., XIII, 1142). Five years were to elapse before an acolyte could receive subdeaconship. Pope Zosimus reduced (418) this term to four years. The Council of Trent leaves to the judgment of bishops to determine what space should elapse between the conferring of the acolythate and subdeaconship; it is also interesting to note, with Dr. Probst (Kirchenlex., I, 385), that the Council's desire (Sess. XXIII, c. 17, de ref.) concerning the performance of ministerial services exclusively by minor-order clerics was never fulfilled. In ancient ecclesiastical Rome there was no solemn ordination of acolytes. At communion-time in any ordinary Mass, even when it was not stational, the candidate approached the Pope, or in his absence, one of the bishops of the pontifical court. At an earlier moment of the Mass he had been vested with the stole and the chasuble. Holding in his arms a linen bag (*porrigitur in ulnas ejus sacculus super planetam;* a symbol of the highest function of these clerics, that of carrying, as stated above, the consecrated hosts) he prostrated himself while the Pontiff pronounced over him a simple blessing (Mabillon, op. cit., II, 85, ed. Paris, 1724). It may be well to mention here the two prayers of the ancient Roman Mass-book known as the "Sacramentarium Gregorianum" (Mabillon, Lit. Rom. Vetus, II, 407), said by the Pontiff over the acolyte, and the first of which is identical with that of the actual Roman Pontifical "Domine, sancte Pater, æterne Deus, qui ad Moysen et Aaron locutus es," etc.

According to the aforementioned "Statuta Ecclesiæ Antiqua," which give us the ritual usage of the most important churches in Gaul about the year 500, the candidate for acolyte was first instructed by the bishop in the duties of his office, and then a candlestick, with a candle extinguished, was placed in his hand by the archdeacon, as a sign that the lights of the church would be in his care; moreover, an empty cruet was given him, symbolical of his office of presenting wine and water at the altar for the holy sacrifice. A short blessing followed. (See MINOR ORDERS; FRACTIO PANIS; EUCHARIST; MASS.)

DUCHESNE, *Christian Worship: Its Origin and Evolution* (tr. 2d ed., London, 1904), 344, 352, 366; BINGHAM, *Antiquities of the Christian Church;* FIELD, *History of the Church* (new ed., Cambridge, Eng., 1853); MAGANI, *L'antica liturgia Romana* (Milan, 1897–99), III, 59–64; LECLERCQ in *Dict. d'archéol. chrét. et de liturgie*, I, 348–356 (Paris, 1905); MAURICE in *Dict. de théol. cath.*, I (Paris, 1905); BOISSONET, *Dict. des rites;* KRAUS, *Real-Encykl. der christl. Alterthümer* (Freiburg, 1880), I, 30, 31; THOMASSIN, *Vet. et Nova Eccl. Disciplina* (Paris, 1688); FERRARIS, *Prompta Biblioth.* (Rome, 1885).

ANDREW B. MEEHAN.

Acosmism. See PANTHEISM.

Acosta, JOAQUÍN, a native of Colombia in South America, who served in the Colombian army and in 1834 attempted a scientific survey of the country between Socorro and the Magdalena River. Seven years later he explored western Colombia from Antioquia to Ancerma studying its topography, its natural history, and the traces of its aboriginal inhabitants. In 1845 he went to Spain to examine such documentary material concerning Colombia and its colonial history as was then accessible, and three years later he published his "Compendio", a work on the discovery and colonization of New Granada (Colombia). The map accompanying this work, now out of date, was very fair for the time, and the work itself is still valuable for its abundant bibliographic references and biographic notes. What he says in it of the writings of Quesada the conqueror of New Granada, is very incomplete and in many ways erroneous, but his biographies of the ecclesiastics to whom, following upon Quesada, our knowledge of the country, its aborigines, and early colonization, is due, remain a valuable guide to the student of Spanish-American history. Without him, we might yet be ignorant of the fundamental works of Zamora, Fresle, and of the linguistic labours of Lugo. One year after the "Compendio", the "Semenario" appeared at Paris, embodying the botanical papers of Caldas.

Compendio histórico del descubrimiento y colonización de la Nueva Granada (1848); *Biographie universelle*, I; LUDWIG, *Literature of American Aboriginal Languages* (London, 1858); BRINTON, *The American Race* (New York, 1891).

AD. F. BANDELIER.

Acosta, JOSÉ DE, the son of well-to-do and respected parents, b. at Medina del Campo in Spain, 1540; d. at Salamanca, 15 February, 1600. He became a novice in the Society of Jesus at the age of thirteen at the place of his birth. Four of his brothers successively joined the same order. Before leaving Spain he was lecturer in theology at Ocaña, and in April, 1569, was sent to Lima, Peru, where the Jesuits had been established in the preceding year. At Lima Acosta again occupied the chair of theology. His fame as an orator had preceded him. In 1571 he went to Cuzco as visitor of the college of the Jesuits then recently founded. Returning to Lima three years later, to again fill the chair of theology, he was elected provincial in 1576. He founded a number of colleges, among them those of Arequipa, Potosi, Chuquisaca, Panamá, and La Paz, but met with considerable opposition from the viceroy, Francisco de Toledo. His official duties obliged him to investigate personally a very extensive range of territory, so that he acquired a practical knowledge of the vast province and of its aboriginal inhabitants. At the provincial council of 1582, at Lima, Acosta played a very important part. Called to Spain by the king in 1585, he was detained three years in Mexico, where he dedicated himself to studies of the country and people. Returning to Europe, he filled the chair of theology at the Roman college in 1594, as well as other important positions. At the time of his death he was rector of the college at Salamanca.

Few members of the Society of Jesus in the sixteenth century have been so uniformly eulogized as Father Acosta. Independently of his private character, his learning and the philosophic spirit pervading his works attracted the widest attention in learned circles. Translations of his works exist in many languages of Europe, while the naturalists of the eighteenth century praise his knowledge of the flora of western South America. Aside from his publications of the proceedings of the provincial councils of 1567 and 1583, and several works of exclusively theological import, Acosta is best known as a writer through the "De Natura Novi Orbis," "De promulgatione Evangelii apud barbaros, sive De procurandâ Indorum salute", and, above all, the "Historia natural y moral de las Indias." The first two appeared at Salamanca, in 1588; the last at Seville, in 1590, and was soon after its publication translated into various languages. It is chiefly the "Historia natural y moral" that has established the reputation of Acosta. In a form more concise than that employed by his predecessors, Gomara and Oviedo, he treats the natural and philosophic history of the New World from a broader point of view. Much of what he says is of necessity erroneous, because it is influenced by the standard of knowledge of his time; but his criticisms are remarkable, while always dignified. He reflects the scientific errors of the period in which he lived, but

with hints at a more advanced understanding. As far as the work of the Church among the Indians is concerned, the "De procurandâ Indorum salute" is perhaps more valuable than the later "Historia," because it shows the standpoint from which efforts at civilizing the aborigines should be undertaken. That standpoint indicates no common perception of the true nature of the Indian, and of the methods of approaching him for his own benefit.

DE BACKER, *Bibliothèque des écrivains de la Cie. de Jésus.* Among earlier sources, FATHER EUSEBIUS NIEREMBERG, ANELLO OLIVA, *Historia del Perú y de los Varones insignes de la Compañía de Jesús* (1639), deserves mention, as well as NICOLÁS ANTONIO, *Biblioteca, Vetustísima* and the *Bibliography* of BERISTAIN DE SOUZA; writers on Spanish-American literature generally mention Acosta. A good Biography, and a short Bibliography of Acosta, are found in ENRIQUE TORRES SALDAÑANDO, *Los antiguos Jesuitas del Perú* (Lima, 1882). See also: MENDIBURÚ, *Diccionario histórico-biográfico del Perú*, I (1874).

AD. F. BANDELIER.

Acquapendente, a diocese in Italy under the immediate jurisdiction of the Holy See, comprising seven towns of the Province of Rome. Acquapendente was under the ecclesiastical jurisdiction of Orvieto until 1649. That year, in consequence of a conspiracy, Cristoforo Girarda, a Barnabite of Novara, Bishop of Castro, was assassinated. In punishment of this crime, Innocent X ordered Castro to be destroyed, and raised Acquapendente to the dignity of an episcopal city (Bull, 13 September, 1649). Its bishops, however, retain the appellation "post Castrenses." The first incumbent of the new See was the Hieronymite (*il gerosolimitano*) Pompeo Mignucci of Offida, who had been Archbishop of Ragusa. He took possession 10 January, 1650. This diocese contains 13 parishes; 80 churches, chapels, and oratories; 47 secular clergy; 35 seminarians; 15 regular priests; 49 religious (women); 30 confraternities. Population, 19,350.

UGHELLI, *Italia Sacra* (Venice, 1722), I, 583; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), V, 549; GAMS, *Series Episcoporum Ecclesiæ Catholicæ* (Ratisbon, 1873), 660; RHANGIASI, *Bibliografia istorica della città e luoghi dello Stato Pontificio* (Rome, 1772).

ERNESTO BUONAIUTI.

Acquaviva, name of several Italian cardinals.—FRANCESCO, b. 1665 at Naples, of the family of the Dukes of Atri. He filled various offices under Innocent XI, Alexander VIII, Innocent XII, and Clement XI. The latter created him Cardinal, and Bishop of Sabina. He died in 1723, and was buried at Rome in the Church of Santa Cecilia.—GIOVANNI VINCENZO, Bishop of Melfi and Rapolla (1537), Cardinal-priest of Sylvester and Martin (1542), d. in 1566.—GIULIO, b. at Naples, 1546; d. 1574. Nuncio of St. Pius V to Philip II of Spain, made Cardinal by the same pope, whom he assisted on his deathbed.—OTTAVIO (the elder), b. at Naples, 1560; d. 1612; filled various offices under Sixtus V, Gregory XIV, and Clement VIII, was Cardinal-legate in the Campagna and at Avignon, and was instrumental in the conversion of Henri IV. Leo XI made him Archbishop of Naples (1605).—OTTAVIO (the younger), of the family of the dukes of Atri, b. at Naples, 1608; d. at Rome, 1674. He was made Cardinal in 1654 by Innocent IX, and legate at Viterbo and in Romagna, where he checked the ravages of the banditti. He is buried at Rome in the church of Santa Cecilia.—TROIANO, b. 1694 at Naples, of the same ducal family; d. at Rome in 1747. He was employed by Benedict XIII in the administration of the Papal States, made Cardinal by Clement XII in 1732. He represented in the Curia the Kings of Spain, Philip V and Charles III, and at the former's request was made Archbishop of Toledo, whence he was transferred to Montereale. He was influential in the conclave that elected (17 August, 1740) Benedict XIV. He is buried at Rome in the Church of Santa Cecilia.—PASQUALE, of Avignon, b. 1719 at Naples; d. 1788. He was made Cardinal by Clement XIV in 1773.

STAHL in *Kirchenlex.*, I, 1177–78.

THOMAS J. SHAHAN.

Acquaviva, CLAUDIUS, fifth General of the Society of Jesus, b. October, 1543; d. 31 January, 1615. He was the son of Prince Giovanni Antonio Acquaviva, Duke of Atri, in the Abruzzi, and, at twenty-five, when high in favour at the papal court, where he was Chamberlain, renounced his brilliant worldly prospects and entered the Society. After being Provincial both of Naples and Rome, he was elected General of the Society, 19 February, 1581. He was the youngest who ever occupied that post. His election coincided with the first accusation of ambition ever made against a great official of the Order. Manareus had been named Vicar by Father Mercurian, and it was alleged that he aspired to the generalship. His warm defender was Acquaviva, but, to dispel the faintest suspicion, Manareus renounced his right to be elected. Acquaviva was chosen by a strong majority. His subsequent career justified the wisdom of the choice, which was very much doubted at the time by the Pope himself. During his generalship the persecution in England, whither he had once asked to go as a missionary, was raging; the Huguenot troubles in France were at their height; Christianity was being crushed in Japan; the Society was expelled from Venice, and was oppressed elsewhere; a schism within the Society was imminent; the Pope, the Inquisition, and Philip II were hostile. Acquaviva was denounced to the Pope, even by men like Toletus (q. v.), yet, such was his prudence, his skill, his courage, and his success, that he is regarded as the greatest administrator, after St. Ignatius, the Society ever had. Even those who were jealous of him admitted his merit, when, to satisfy them, the fifth and sixth Congregations ordered an investigation to be made of his method of government. The greatest difficulty he had to face was the schism organized in Spain by Vasquez (q. v.). The King and Pope had been won over by the dissidents. Open demands of quasi-independence for Spain had been made in the Congregations of the Society. No Jesuit was allowed to leave Spain without royal permission. Episcopal visitation of the houses had been asked for and granted. But finally, through the mediation of the English Jesuit, Robert Parsons (q. v.), who was highly esteemed by Philip, the King was persuaded of the impolicy of the measure, while Acquaviva convinced the Pope that the schism would be disastrous for the Church. Deprived of these supports the rebellion collapsed. Simultaneously, the Inquisition was doing its best to destroy the Society. It listened to defamatory accusations, threw the Provincial of Castile into prison, demanded the surrender of the Constitutions for examination, until Acquaviva succeeded in inducing the Pope to call the case to his own tribunal, and revoke the powers which had been given to the Inquisition, or which it claimed. Finally, Pope Sixtus V, who had been always unfriendly to the Society, determined to change it completely. The Emperor Ferdinand implored him not to act; the College of Cardinals resisted; but the Pope was obstinate. The bull was prepared, and Acquaviva himself was compelled to send in a personal request to have even its name changed, when the death of the pontiff saved the situation—a coincidence which gave rise to accusations against the Society. His successor, Gregory XIV, hastened to renew all the former privileges of the Order and to confirm its previous approbations.

During Acquaviva's administration the protracted controversy on Grace (see GRACE, CONTROVERSIES ON), between the Dominicans and the Jesuits, took

place, and was carried on with some interruptions for nearly nine years, without either party drawing any decision from the Church, the contestants being ultimately ordered to discontinue the discussion. It was Acquaviva who ordered the scheme of Jesuit studies, known as the "Ratio Studiorum" (q. v.), to be drawn up, which, with some modifications, has been followed to the present day. Six of the most learned and experienced scholars of the Society were summoned to Rome, who laid out the entire plan of studies, beginning with theology, philosophy, and their cognate branches, and going down to the smallest details of grammar. When finished, it was sent to the different Provinces for suggestions, but was not imposed until 1592, and then with the proviso that the Society would determine what change was to be made, which was done in the General Congregation of 1593.

The period of his Generalship was the most notable in the history of the Society for the men it produced, and the work it accomplished. The names of Suarez, Toletus, Bellarmine, Maldonatus, Clavius, Lessius, Ripalda, Ricci, Parsons, Southwell, Campion, Aloysius Gonzaga, and a host of others are identified with it; royal and pontifical missions to France, Russia, Poland, Constantinople, and Japan were entrusted to men like Possevin, and Bellarmine, and Vallignani; houses were multiplied all over the world with an astonishing rapidity; the colleges were educating some of the most brilliant statesmen, princes, and warriors of Europe; the Reductions of Paraguay were organized; the heroic work of the missions of Canada was begun; South America was being traversed in all directions; China had been penetrated, and the Jesuits were the Emperor's official astronomers; martyrs in great numbers were sacrificing their lives in England, America, India, Japan, and elsewhere; and the great struggle organized by Canisius and Nadal to check the Reformation in Germany had been brought to a successful conclusion. The guiding spirit of all these great achievements, and many more besides, was Claudius Acquaviva. He died at the age of seventy-one, 31 January, 1615. Jouvency says the longer he lived the more glorious the Society became; and Cordarius speaks of his election as an inspiration. Besides the "Ratio Studiorum," of which he is substantially the author, as it was under his initiative and supervision that the plan was conceived and carried out, we have also the "Directorium Exercitiorum Spiritualium S. P. N. Ignatii," or "Guide to the Spiritual Exercises," which was also suggested and revised by him. This work has been inserted in the "Corpus Instituti S. J." More directly his are the "Industriæ ad Curandos Animæ Morbos." As General, he wrote many encyclical letters, and he is the author of nearly all the "Ordinationes Generalium" which were printed in 1595, with the approbation of the Fifth General Congregation. Many other documents and letters, relating chiefly to matters of government, are still extant.

JOUVENCY, *Epitome Hist. Soc. Jesu*, IV; CRÉTINEAU-JOLY, *Histoire de la comp. de Jésus*, III; *Varones Ilustres*, V, 79; *Menologium S. J.*, 31 January.

T. J. CAMPBELL.

Acquaviva, RUDOLPH. See RUDOLPH ACQUAVIVA, BLESSED.

Acqui, a diocese suffragan of Turin, Italy, which contains ninety-three towns in the Province of Alexandria, twenty-three in the Province of Genoa, and one in the Province of Cuneo. The first indubitable Bishop of Acqui is Ditarius. A tablet found in 1753 in the church of St. Peter, informs us that Ditarius, the bishop, died on the 25th of January, 488, in the Consulate of Dinamias and Syphidius. Popular tradition gives Deusdedit, Andreas Severus Maximus, and, earliest of all, Majorinus, as bishops prior to him. Calculating the time that these bishops, Roman certainly in name, governed this see, Majorinus probably lived either at the end of the fourth, or in the beginning of the fifth, century. It is very probable that the diocese of Acqui was erected at the end of the fourth century, about the same time, it would appear, as the dioceses of Novara, Turin, Ivrea, Aosta and perhaps, Asti and Alba. Presupposing the fact that the erection of dioceses in the provinces of the Roman Empire, after Constantine, was not done without previous agreement between the Church and the emperors, it is safe to say that the most propitious time for such organization in Northern Italy was the seven years of the reign of Honorius (395–402), when a complete reorganization of the Provinces of Northern Italy and Southern Gaul was effected. Other arguments could be advanced to confirm the existence and episcopate of St. Majorinus. The name was very common in the third, fourth, and fifth centuries. St. Augustine (De Haer., I, 69) speaks of two bishops of this name; two others appear as signers of the Letter of the Synod of Carthage to Pope Innocent the First (401–417) against Pelagius (Ep. St. Aug., II, 90). Veneration was offered to the saint from time immemorial by the church in Acqui, shown by his statues and relics. This veneration, however, has ceased since a decree of the Congregation of Rites (8 April, 1628) prohibited the veneration of saints whose sanctity had not been declared by the Holy See. In the list of the bishops of Acqui, St. Guido (1034–70) is worthy of note. He was of the Counts of Acquasana under whose government the cathedral was erected, and is the patron saint of Acqui. The bishopric contains 122 parishes; 456 churches, chapels, and oratories; 317 secular priests; 180 seminarians; 42 regular priests; 20 lay-brothers; 75 religious (women); 60 confraternities; 3 boys' schools (168 pupils); 4 girls' schools (231 pupils). Population, 18,120.

UGHELLI, *Italia Sacra* (Venice, 1722), IV, 326; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIV, 134; GAMS, *Series Episcoporum Ecclesiæ Catholicæ* (Ratisbon, 1873), 808; SAVIO, *Gli antichi vescovi d'Italia dalle origini al 1300 descritti per regioni*, I Piemonte (Turin, 1899), 9–48; PEDROCCA, *Solatia chronologica sacrosanctæ Aquensis Ecclesiæ* (manuscript in the Curia of Acqui, 1628); MORIUNDUS, *Monumenta Aquensia adjectæ sunt plures Alexandriæ ac finitimarum Pedemontanæ ditionis provinciarum, Chartæ et Chronica* (Turin, 1790); BIORCI, *Antichità e prerogative d'Acqui Staziella sua istoria profana-ecclesiastica* (Tortona, 1818); MAMIO, *Bibliografia provvisoria acquese, in preparazione alla bibliografia storica degli stati della monarchia di Savoia* (Turin, 1885).

ERNESTO BUONAIUTI.

Acquisition. See PROPERTY, ECCLESIASTICAL.

Acre (SAINT-JEAN-D'ACRE), in Hebr. *'Acchô*, Sept. Ἀκχώ, in the Books of Mach. Πτολεμαΐς, in Greek writers Ἄκη (Ἄρκη), in Latin writers *Ace* or *Acce*, in Assyrian inscriptions *Ak-ku-u*, in modern Arabic *'Akkā*. It is a Syrian seaport on the Mediterranean, in a plain with Mount Carmel on the south, and the mountains of Galilee on the east. Though choked up with sand, it is one of the best harbours on the Syrian coast. The city was built by the Chanaanites, and given to the tribe of Aser (Judges, i, 31), but not conquered (Jos., xix, 24–31). It is mentioned in Mich., i, 10. It was taken by Sennacherib the Assyrian (704–680 B. C.), passed into the power of Tyre, of the Seleucid kings of Syria, and the Romans. At the time of the Macchabees it belonged for a short time to the sanctuary in Jerusalem by gift of Demetrius Soter (I Mach., x, 1–12, xiii). The Emperor Claudius granted Roman municipal rights to the town; hence it received the name "Colonia Claudii Cæsaris." St. Paul visited its early Christian community (Acts, xxi, 7). The city was taken by the Moslems A. D. 638, by the Crusaders A. D. 1104, again by the Moslems A. D. 1187, by the Crusaders again A. D. 1191, and finally by the Moslems A. D. 1291.

Though Napoleon could not conquer it in 1799, it was taken by the Viceroy of Egypt in 1832, but reconquered by the Sultan in 1840. Till about 1400 it was the see of a Latin bishop; it has also been the residence of a few Jacobite bishops, and has now a Melchite bishop who is subject to the Patriarch of Antioch.

HAGEN, *Lexicon Biblicum* (Paris, 1905); NEHER in *Kirchenlex.*, LEGENDRE in VIG., *Dict. de la bible* (Paris, 1895); EWING in HASTINGS, *Dict. of the Bible* (New York, 1903).

A. J. MAAS.

Acrostic (*ἄκρος στίχος*, "at the end of a verse"), a poem the initial or final letters (syllables or words) of whose verses form certain words or sentences. Its invention is attributed to Epicharmus. The most remarkable example of such a poem is attributed by Lactantius and Eusebius to the Erythræan sibyl, the initial letters forming the words *Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτὴρ* (*σταυρός*), "Jesus Christ, Son of God, Saviour (cross)". Omitting the doubtful parenthesis, these words form a minor acrostic: *Ἰχθύς*, fish, the mystical symbol of our Lord. The acrostic is supposed to have been quite popular among the early Christians. In a wider sense the name *acrostic* is applied to alphabetical or "abecedarian" poems. In this kind of poetry the successive verses or stanzas begin with the successive letters of the alphabet. We see this exemplified in Pss. cxi, cxii, cxix (Vulg. cx, cxi, cxviii); Prov., xxxi, 10–31; Lam., i, ii, iii, iv; and in a less regular manner, in Pss. x, xxv, xxxv, cxlv (Vulg. ix, xxiv, xxxiv, xxxvi, cxliv); Ecclus., li, 18–38. (See HEBREW POETRY, PARALLELISM, PSALMS.)

LECLERCQ in *Dict. d'archéol. chrét. et de lit.* (Paris, 1903); VIGOUROUX in *Dict. de la bible*, s. v. *Alphabétique* (*Poème*) (Paris, 1895).

A. J. MAAS.

Act. THE CONVENTICLE. See CONVENTICLE ACT.

Acta Martyrum. See MARTYRS, ACTS OF THE.

Acta Pilati (or GOSPEL OF NICODEMUS).—This work does not assume to have been written by Pilate, but to have been derived from the official Acts preserved in the prætorium at Jerusalem. The alleged Hebrew original is attributed to Nicodemus. The title "Gospel of Nicodemus" is of medieval origin. The apocryphon gained wide credit in the Middle Ages, and has considerably affected the legends of our Saviour's Passion. Its popularity is attested by the number of languages in which it exists, each of these being represented by two or more recensions. We possess a text in Greek, the original language; a Coptic, an Armenian, and a Latin, besides modern translations. The Latin versions were naturally its most current form and were printed several times in the fifteenth and sixteenth centuries. One class of the Latin MSS. contain as an appendix or continuation, the "Cura Sanitatis Tiberii", the oldest form of the Veronica legend.

The "Acta" consist of three sections, which reveal inequalities of style. The first (i–xi) contains the trial of Jesus, based upon Luke, xxiii. The second part comprises xii–xvi; it regards the Resurrection. An appendix, detailing the *Descensus ad Inferos*, forms the third section. This does not exist in the Greek text and is a later addition. Leucius and Charinus, two souls raised from the dead after the Crucifixion, relate to the Sanhedrin the circumstances of Our Lord's descent to Limbo. The well-informed Eusebius (325), although he mentions the Acta Pilati referred to by Justin and Tertullian, and heathen pseudo-Acts of this kind, shows no acquaintance with this work. We are forced to admit that it is of later origin, and scholars agree in assigning it to the middle of the fourth century. There is no internal relation between the "Acta" and the feigned letter found in the Acts of Peter and Paul. Epiphanius refers to an Acta Pilati similar to our own, as early as 376, but there are indications that the current Greek text, the earliest extant form, is a revision of the original one. The "Acta" are of orthodox composition and free from Gnostic taint. The book aimed at gratifying the desire for extra-evangelical details concerning Our Lord, and at the same time, to strengthen faith in the Resurrection of Christ, and at general edification. The writers (for the work as we have it is composite) could not have expected their production to be seriously accepted by unbelievers. (See APOCRYHA, under PILATE LITERATURE.)

The best Greek and Latin edition of the text, with notes, is that of THILO, *Codex Apocryphorum Novi Testamenti*, I (Leipzig, 1832); TISCHENDORF, *Evangelia Apocrypha* (Leipzig, 1853, 1876), is uncritical in this regard. For dissertations: LIPSIUS, *Die Pilatus Akten kritisch untersucht* (Kiel, 1871); WÜLCKER, *Das Evangelium Nicodemi in der abendländischer Litteratur* (Paderborn, 1872); DOBSCHÜTZ, art. *Gospel of Nicodemus*, in HASTINGS, *Dict. of the Bible*, extra volume; LIPSIUS, art. *Apocryphal Gospel*, in *Dict. of Christ. Biog.*, II, 707–709. The *Acta Pilati* receives due notice in the histories of ancient Christian literature by BARDENHEWER, ZAHN, HARNACK, and PREUSCHEN.

GEORGE J. REID.

Acta Sanctæ Sedis, a Roman monthly publication containing the principal public documents issued by the Pope, directly or through the Roman Congregations. It was begun in 1865, under the title of "Acta Sanctæ Sedis in compendium redacta etc.", and was declared, 23 May, 1904, an organ of the Holy See to the extent that all documents printed in it are "authentic and official".

Acta Sanctorum. See BOLLANDISTS.

Acta Sanctorum Hiberniæ, the abbreviated title of a celebrated work on the Irish saints by the Franciscan, John Colgan (Louvain, 1645). The full title runs as follows: "Acta Sanctorum veteris et majoris Scotiæ, seu Hiberniæ, Sanctorum Insulæ, partim ex variis per Europam MSS. codd. exscripta, partim ex antiquis monumentis et probatis authoribus eruta et congesta; omnia notis et appendicibus illustrata, per R.P.F. Joannem Colganum, in conventu F.F. Minor. Hibern. Strictioris Observ., Lovanii, S. Theologiæ Lectorem Jubilatum. Nunc primum de eisdem actis juxta ordinem mensium et dierum prodit tomus primus, qui de sacris Hiberniæ antiquitatibus est tertius, Januarium, Februarium, et Martium complectens." Colgan was an ardent Irishman, of the Mac Colgan sept, b. in the County Derry, 1592. He entered the Irish House of Franciscans, at Louvain, in 1612, and was ordained priest in 1618. Aided by Father Hugh Ward, O.F.M., Father Stephen White, S.J., and Brother Michael O'Cleary, O.F.M., Colgan sedulously collected enormous material for the Lives of the Irish Saints, and at length, after thirty years of sifting and digesting his materials, put to press his "Acta Sanctorum Hiberniæ," a portion of the expense of which was defrayed by Archbishop O'Reilly of Armagh. The first volume, covering the lives of Irish saints for the months of January, February, and March, was intended to be the third volume of the "Ecclesiastical Antiquities of Ireland," but only one volume was printed at Louvain in 1645. To students of Irish ecclesiastical history Colgan's noble volume is simply invaluable.

W. H. GRATTAN-FLOOD.

Acta Triadis Thaumaturgæ (THE ACTS OF A WONDER-WORKING TRIAD), or the lives of St. Patrick, St. Brigid, and St. Columba; published at Louvain, in 1647, by John Colgan, O.F.M., mainly at the expense of Thomas Fleming, Archbishop of Dublin. The full title runs as follows: "Triadis Thaumaturgæ, seu divorum Patricii, Columbæ, et Brigidæ, trium veteris et majoris Scotiæ, seu Hiberniæ, Sanctorum insulæ, communium patronorum acta, a variis, iisque pervetustis ac Sanctis, authoribus Scripta, ac studio R.P.F. Joannis Colgani, in conventu F.F. Minor.

Hibernor, Strictior, Observ., Lovanii, S. Theologiæ Lectoris Jubilati, ex variis bibliothecis collecta, scholiis et commentariis illustrata, et pluribus appendicibus aucta; complectitur tomus secundus sacrarum ejusdem insulæ antiquitatum, nunc primum in lucem prodiens". Want of funds alone prevented the publication of all the priceless material which Colgan had transcribed and prepared for press, and from the catalogue of the manuscripts found in his cell after his death, it is evident that the great Irish hagiologist had given a detailed account of the labours of Irish missionaries in England, Scotland, Belgium, Alsace, Lorraine, Burgundy, Germany, and Italy. A small remnant of these unpublished volumes is now in the Franciscan Library, Merchants' Quay, Dublin. In 1652 Colgan begged his superiors to relieve him of the duties of guardian and professor, and he died at St. Anthony's, Louvain, 15 January, 1658, aged 66.

W. H. GRATTAN FLOOD.

Act, FIVE MILE. See FIVE MILE ACT.

Actio. See MASS.

Active Perseverance. See PERSEVERANCE.

Act of Charity. See CHARITY.

Act of Faith. See FAITH.

Act of Hope. See HOPE.

Act of Settlement (IRISH).—In 1662 an act was passed by the Irish Parliament, the privileges of which were restored on the return of Charles II, entitled "an act for the better execution of his majesty's gracious declaration for the Settlement of his Kingdom of Ireland, and the satisfaction of the several interests of adventurers, soldiers, and other his subjects there". To understand the provisions of this complicated Act, and the Act of Explanation of it (1664), it is necessary to recall that during the time of Cromwell English adventurers, as they were styled, advanced money for the war, and the soldiers engaged in it had large sums due to them for arrears of pay. To meet these demands, extirpate Papacy, and establish a Protestant interest in Ireland, almost all the land in Munster, Leinster, and Ulster was confiscated under the Cromwellian Settlement. The confiscations were arranged under different categories in such a way that scarcely any Catholic, or even Old Protestant, could escape. All persons who had taken part in the rebellion, before 10 November, 1642, or who had assisted the rebels in any way before that date, and also about 100 named persons, including Ormond, Bishop Bramhall, and a great part of the aristocracy of Ireland, were condemned to death, and their estates declared forfeit. All other landowners who had at any period borne arms against the Parliament, either for the rebels or for the King, were deprived of their estates, but were promised land of a third of the value in Connaught. Catholics who during the whole of the war had never borne arms against the Parliament, but who had not manifested "a constant good affection" towards it, were to be deprived of their estates, but were to receive two-thirds of their value in Connaught. Such a confiscation was practically universal (Lecky, I, 106). The Puritan made no distinction between the rebel and the royalist, and did not, of course, consider himself bound by the Articles of Peace (17 January, 1649). By these Charles I, through Ormond, had engaged that, with the exception of murderers etc., all Catholics who submitted to the articles should "be restored to their respective possessions and hereditaments", and that all treason etc., committed since the beginning of the rebellion, should be covered by an "Act of Oblivion" (Articles of Peace, 1649, § 4). And Charles II, in a letter from Jersey, dated 2 February, 1649–50, to Ormond, ratifies and confirms this Peace (Carte, III, 524–590, ed. 1851). Many of the Catholic proprietors had never taken arms against the King, and the rest who had done so, when the English Parliament announced its intention to extirpate the Catholic religion in Ireland, with few exceptions submitted under the Articles of Peace, and supported his cause to the end. All these had a clear title to restoration, but the adventurers and soldiers were in the actual possession of the lands, and were allowed to vote as freeholders at the elections, though they had no legal status, their titles resting on an act of Cromwell's London Parliament, and an entry and ouster of the old proprietors under it. The Catholics who were legally the true freeholders had, of course, no votes. When the new Parliament met, the Puritan adventurers and soldiers had an enormous majority, while the Catholics were almost unrepresented in the House of Commons (1662). The King had previously issued a Declaration, in November, 1660, which was made the basis of the Act of Settlement. The Irish Parliament, under Poyning's Act, could not entertain a Bill that had not previously been sanctioned by the Privy Council in England. He confirmed to the adventurers all the lands possessed by them on 7 May, 1659, allotted to them under the Cromwellian settlement. He did the same as regards the soldiers with a few exceptions. Protestants, however, whose estates had been given to adventurers or soldiers, were to be at once restored, unless they had been in rebellion before the cessation (truce) of 1643, or had taken out orders for lands in Connaught or Clare, and the adventurers or soldiers displaced were to be reprised, i. e. get other lands instead. The Catholics were divided into "innocent" and "nocent". No one was to be esteemed "innocent" (1) who, before the cessation of 15 September, 1643, was of the rebels' party, or who enjoyed his estate in the rebels' quarters, except in Cork and Youghal, where the inhabitants were driven into them by force; or (2) who had entered into the Roman Catholic Confederacy before the Peace of 1648; or (3) who had at any time adhered to the nuncio's party; or (4) who had inherited his property from anyone who had been guilty of those crimes; or (5) who had sat in any of the confederate assemblies or councils, or acted on any commissions or powers derived from them. Those who established their claims as "innocents", if they had taken lands in Connaught were to be restored to their estates by 2 May, 1661, but if they had sold their lands they were to indemnify the purchaser, and the adventurers and soldiers dispossessed were to be at once reprised.

The "nocent" Catholics who had been in the rebellion, but who had submitted and constantly adhered to the Peace of 1648, if they had taken lands in Connaught, were to be bound by that arrangement, and not restored to their former estates. If they had served under his Majesty abroad, and not taken lands in Connaught or Clare, they were to be restored after reprisals made to the adventurers and soldiers. If all this was to be accomplished, "there must" said Ormond, "be new discoveries of a new Ireland, for the old will not serve to satisfy these engagements. It remains, then, to determine which party must suffer in the default of means to satisfy all." The result was not doubtful. The Protestant interest was resolute and armed, and threatened to use force, if necessary, to defend their possessions. The Catholics were poor, broken, and friendless. "All the other competing interests in Ireland were united in their implacable malice to the Irish and in their desire that they might gain nothing by the King's return." The King yielded to the pressure of the Protestants, the vast majority of whom were accessory, before or after the fact, to the execution

of his father. He declared that he was for the establishment of an English interest in Ireland. All attempts to carry out his father's and his own engagements were abandoned. A commission was appointed consisting of thirty-six persons, all Protestants, and they proceeded to appoint from amongst their body a court of claims to hear cases and decide without a jury. Four thousand Catholics claimed to be restored to their former estates. About 600 claims were heard, and in the great majority of cases the claimants proved "innocency". A loud outcry arose from the Puritan and Protestant interest. The mutterings of an intended insurrection were heard. The anger and panic of the Cromwellians knew no bounds. A formidable plot was discovered. A small outbreak took place (Lord E. Fitzmaurice, "Life of Petty", p. 131). A new Bill of Settlement, or, as it was called, of Explanation, was then approved in England, and brought in and passed in Ireland (1665). It provided that the adventurers and soldiers should give up one-third of their grants under the Cromwellian settlement, to be applied for the purpose of increasing the fund for reprisals. Protestant adventurers and soldiers serving before 1649, and Protestant purchasers in Connaught or Clare before 1663, removable from restorable lands, were to receive, before the lands were restored, two-thirds equivalent in other lands. Protestant purchasers from transplanted persons in Connaught or Clare before 1 September, 1663, were confirmed in two-thirds of their purchase. Every clause in this and the preceding act was to be construed most liberally and beneficially for protecting and settling the estates and persons of Protestants, whom the Act was principally intended to settle and secure (§ 73). The clause in the first act, empowering the King to restore innocent Catholics to their houses within Corporations, was repealed (§ 221). The Anglican Church regained its estates, including its large revenue of tithes, and its hierarchy was replaced in its former position. Finally (and this is the most important and iniquitous provision in the Act) it was declared "that no person who by the qualifications of the former Act hath not been adjudged innocent, shall at any time hereafter be reputed innocent, so as to obtain any lands or tenements", etc. This excluded the whole body of the 4,000 innocent claimants, except the 600 already disposed of "without a trial from the inheritance of their fathers, an act of the grossest and most cruel injustice" (Lecky, I, 115). After these acts the Protestants possessed, according to Petty, more than two-thirds of the good land, and of the Protestant landowners in 1689, according to Archbishop King, two-thirds held their estates under the Acts of Settlement and Explanation.

LECKY, *History of Ireland during the 18th Century*, I, (1892); PRENDERGAST, *The Cromwellian Settlement of Ireland* (1870); ID., *Ireland from the Restoration to the Revolution* (1887); FITZMAURICE, *The Life of Sir William Petty 1623-87* (1895); CARTE, *Life of Duke of Ormond* (ed. 1851, Oxford).

ARTHUR UA CLERIGH.

Act of Supremacy. See SUPREMACY.

Act, THE TEST. See TEST.

Act, THE TOLERATION. See ENGLAND.

Acton, CHARLES JANUARIUS, an English cardinal, b. at Naples, 6 March, 1803; d. at Naples, 23 June, 1847. He was the second son of Sir John Francis Acton, Bart. The family, a cadet branch of the Actons of Aldenham Hall, near Bridgnorth, in Shropshire, had settled in Naples some time before his birth. His father was engaged in the Neapolitan trade when he succeeded to the family estate and title through the death of his cousin, Sir Richard Acton, Bart. The Cardinal's education was English, as he and his elder brother were sent to England on their father's death in 1811, to a school near London kept by the Abbé Quéqué. They were then sent to Westminster School, with the understanding that their religion was not to be interfered with. Yet they not only were sent to this Protestant school, but they had a Protestant clergyman as tutor. In 1819 they went to Magdalen College, Cambridge, where they finished their education. After this strange schooling for a future cardinal, Charles went to Rome when he was twenty, and entered the Academia Ecclesiastica, where ecclesiastics intending to be candidates for public offices receive a special training. An essay of his attracted the attention of the Secretary of State, della Somaglia, and Leo XII made him a chamberlain and attaché to the Paris Nunciature, where he had the best opportunity to become acquainted with diplomacy. Pius VIII recalled him and named him vice-legate, granting him choice of any of the four legations over which cardinals presided. He chose Bologna, as affording most opportunity for improvement. He left there at the close of Pius VIII's brief pontificate, and went to England, in 1829, to marry his sister to Sir Richard Throckmorton. Gregory XVI made him assistant judge in the Civil Court of Rome. In 1837 he was made Auditor to the Apostolic Chamber, the highest Roman dignity after the cardinalate. Probably this was the first time it was even offered to a foreigner. Acton declined it, but was commanded to retain it. He was proclaimed Cardinal-Priest, with the title of Santa Maria della Pace, in 1842; having been created nearly three years previously. His strength, never very great, began to decline, and a severe attack of ague made him seek rest and recuperation, first at Palermo and then at Naples. But without avail, for he died in the latter city. His sterling worth was little known through his modesty and humility. In his youth his musical talent and genial wit supplied much innocent gaiety, but the pressure of serious responsibilities and the adoption of a spiritual life somewhat subdued its exercise.

His judgment and legal ability were such that advocates of the first rank said that could they know his view of a case they could tell how it would be decided. When he communicated anything in writing, Pope Gregory used to say he never had occasion to read it more than once. He was selected as interpreter in the interview which the Pope had with the Czar of Russia. The Cardinal never said anything about this except that when he had interpreted the Pope's first sentence the Czar said: "It will be agreeable to me, if your Eminence will act as my interpreter, also." After the conference Cardinal Acton, by request of the Pope, wrote out a minute account of it; but he never permitted it to be seen. The King of Naples urged him earnestly to become Archbishop of Naples, but he inexorably refused. His charities were unbounded. He once wrote from Naples that he actually tasted the distress which he sought to solace. He may be said to have departed this life in all the wealth of a willing poverty.

GILLOW, *Dict. Eng. Cath.*, I, 3-6; WISEMAN, *Recollections of the Last Four Popes*. (London, 1858).

JOHN J. A' BECKET.

Acton, JOHN, an English canonist, after 1329 canon of Lincoln; d. 1350. His name is spelled variously, Achedune, de Athona, Aton, Eaton; Maitland and Stubbs write Ayton. He was a pupil of John Stratford (afterwards Archbishop of Canterbury), and is declared by Maitland (p. 98) to be "one of the three English canonists who after the earliest years of the thirteenth century wrote books that met with any success". He is best known as a glossator of the legatine "Constitutions" of Cardinals Otho and Ottobone, papal legates to Eng-

land in the thirteenth century, and contemporary lawyers must have found his notes both full and learned, for many manuscript copies of them are said by Maitland to be still extant at Oxford. They were first printed by Wynkyn de Worde in his edition of William Lyndewood's "Provinciale" (1496) and partly translated in Johnson's "Collection of Ecclesiastical Laws" (London, 1720: cf. the English translation of Otho's "Ecclesiastical Laws", by J. W. White, 1844). The printed copies must be received with caution, for they contain references to books that were not written until after the death of Acton. His canonical doctrine lends no support to the thesis of a medieval Anglican independence of the papal decretal legislation. "I have been unable", says Dr. F. W. Maitland in the work quoted below (p. 8), "to find any passage in which either John of Ayton or Lyndewood denies, disputes, or debates the binding force of any decretal" (cf. ib., pp. 11–14). Of Acton the same writer says (pp. 7, 8) that he was "a little too human to be strictly scientific. His gloss often becomes a growl against the bad world in which he lives, the greedy prelates, the hypocritical friars, the rapacious officials."

F. W. MAITLAND, *Roman Canon Law in the Church of England* (London, 1898), 6 sqq.; *Dict. of Nat. Biogr.*, s. v.

THOMAS J. SHAHAN.

Acton, JOHN EMERICH EDWARD DALBERG, BARON ACTON, Professor of Modern History at Cambridge, 1895–1902, b. at Naples, 10 January, 1834, where his father, Sir Richard Acton, held an important diplomatic appointment; d. at Tegernsee, Bavaria, 19 June, 1902. His mother was the heiress of a distinguished Bavarian family, the Dalbergs. The Actons, though of an old English Catholic stock, had long been naturalized in Naples, where Lord Acton's grandfather had been prime minister. The future historian was thus in an extraordinary degree cosmopolitan, and much of his exceptional mastery of historical literature may be ascribed to the fact that the principal languages of Europe were as familiar to him as his native tongue. In 1843 the boy was sent to Oscott College, Birmingham, where Doctor, afterwards Cardinal, Nicholas Wiseman was then president. After five years spent at Oscott, Acton completed his education at Munich, as the pupil of the celebrated historian Döllinger. With Döllinger he visited France, and both there and in Germany lived on terms of intimacy with the most eminent historical scholars of the day. Returning to England, however, in 1859, to settle upon the family estate of Aldenham in Shropshire, he entered Parliament as member for an Irish constituency, and retained his seat for six years, voting with the Liberals, but taking little part in the debates. In the meantime he devoted himself to literary work, and upon Newman's retirement, in 1859, succeeded him in the editorship of a Catholic periodical called "The Rambler", which, after 1862, was transformed into a quarterly under the title of "The Home and Foreign Review". The ultra liberal tone of this journal gave offence to ecclesiastical authorities, and Acton eventually judged it necessary to discontinue its publication, in April, 1864, when he wrote, concerning certain tenets of his which had been disapproved of, that "the principles had not ceased to be true, nor the authority which censured them to be legitimate, because the two were in contradiction." The publication of the "Syllabus" by Pius IX in 1864 tended to alienate Acton still further from Ultramontane counsels. He had in the meantime become very intimate with Mr. Gladstone, by whom he was recommended for a peerage in 1869, and at the time of the Vatican Council Lord Acton went to Rome with the express object of organizing a party of resistance to the proposed definition of papal infallibility. The decree, when it came, seems to have had the effect of permanently embittering Acton's feelings towards Roman authority, but he did not, like his friend Döllinger, formally sever his connection with the Church. Indeed in his later years at Cambridge he regularly attended Mass, and he received the last sacraments, at Tegernsee, on his death-bed. The Cambridge Professorship of Modern History was offered to him by Lord Rosebery in 1895, and, besides the lectures which he delivered there, he conceived and partly organized the "Cambridge Modern History", the first volume of which was only to see the light after his death. Lord Acton never produced anything which deserves to be called a book, but he wrote a good many reviews and occasionally an article or a lecture. As an historian he was probably more remarkable for knowledge of detail than for judgment or intuition. The "Letters of Quirinus," published in the "Allgemeine Zeitung", at the time of the Vatican Council, and attributed to Lord Acton, as well as other letters addressed to the "Times", in November, 1874, show a mind much warped against the Roman system. The "Letters to Mrs. Drew" (Mr. Gladstone's daughter), which were printed by Mr. Herbert Paul in 1903, are brilliant but often bitter. A pleasanter impression is given by another collection of Lord Acton's private letters (published 1906) under the editorship of Abbot Gasquet. Some of Acton's best work was contributed to the "English Historical Review". His articles on "German Schools of History", in the first volume, and on "Döllinger's Historical Work", in the fifth, deserve particular mention.

An excellent bibliography of Lord Acton's literary work has been compiled for the Royal Historical Society by DR. W. A. SHAW (London, 1903). For biographical details see GASQUET, *Lord Acton and his Circle*, and HERBERT PAUL'S *Memoir* just mentioned; also *Eng. Hist. Review*, Oct., 1902, and *Edinburgh Review*, Oct., 1903. The rashness of Lord Acton's historical verdicts has been discussed by the present writer in the *London Tablet*, 15 July and 29 July, 1905. A collective edition of ACTON'S lectures and articles is in preparation.

HERBERT THURSTON.

Acton, JOHN FRANCIS EDWARD, sixth Baronet of the name, son of a Shropshire physician, b. at Besançon, 3 June, 1736; d. at Palermo, 12 August, 1811. He entered the military service of the Duke of Tuscany, and distinguished himself in the Algerine war in 1775, during which he rescued 4,000 Spaniards from the Corsairs. Since 1779 he was engaged in the reorganization of the Neapolitan navy. He became a favourite of Queen Caroline and was made successively minister of the marine, of finance, and prime minister of the kingdom to which he rendered notable services. When the Parthenopeian Republic was established by the French at Naples in 1798, Acton fled. After the restoration of the Bourbons he was temporarily reinstated, but was removed in 1806, and retired to Palermo.

Dict. of Nat. Biogr., I, 67, 68; COLLETTA, *Storia del Reame di Napoli*, 1734–1825; NICHOLAS, *Despatches and Letters of Nelson* (London, 1844–46).

THOMAS J. SHAHAN.

Acts, CANONICAL.—According to the old Roman jurisprudence, acts are the registers (*acta*) in which were recorded the official documents, the decisions and sentences of the judges. Acts designate in law whatever serves to prove or justify a thing. Records, decrees, reports, certificates, etc. are called acts. Canonical acts derive their name from connection with ecclesiastical procedure. Acts may be public or private, civil or ecclesiastical.

Public acts are those certified by a public notary or other person holding a public office or position These acts may be judicial, or a part of court-procedure, or voluntary. In contentious trials to secure justice, the acts should be judicial; extra-judicial acts are not contentious but voluntary.

Both civil and canon law recognize as public acts those that occur before witnesses, if these acknowledge them before the court, otherwise they are private. Public acts include any action taken by the judge, the authorities he may quote, the proceedings in the court, documents drawn from the public archives. An original document of a community, bishop, or public officer, with the official seal, or a copy of these sent by these persons with due authentication, is a public act. Public acts are determinative against anyone, though at times they may not impose personal obligation on those not participating in them. In old public acts, the presumption is in favour of their being rightly done; to upset their value, the burden of proof is upon him who attacks them or argues that they were not executed with due formalities. Ecclesiastically, an exception is made for alienation of Church property, where, for the validity of a deed, a further requisite may be exacted, such as a clear proof of the authorization of a bishop, or the consent of the chapter. For these presumption does not suffice.

Private acts are those of one or more individuals; they tell against those who executed them, not against absent parties not participating in them. While public acts have force from the day of their date, private acts, whose date is not authenticated, have force only from the day of their public registry. When authenticated, fraud alone can upset them. If the authenticating official overstepped his competency, the act would only be a private act, but yet of private value, unless the law requires for its validity the authentication of an official. Thus, a deed transferring real estate, even signed by the parties, becomes valid for public purposes when authenticated by the official designated by law, though the private agreement may be a basis for redress.

It is not easy to draw precise limits between civil and ecclesiastical acts. While civil acts are mainly of the laity, about secular things, and ecclesiastical acts mainly of ecclesiastics, in connection with spiritual things, yet both easily overlap each other. Acts are civil or ecclesiastical by their relations with the State or the Church, by their emanation from either, by touching upon matters belonging to either, or by affecting the dealings of persons with either. The same individuals are subject to both authorities. Thus ecclesiastics do not cease to be citizens, and all Christian citizens are subject to the authority of the Church as well as of the State. Many things, even linked with spiritual affairs, do not lose their natural character of temporalities. Many acts passing between ecclesiastics are purely civil. An ecclesiastic, though a minister of the Church, is also a citizen; his actions as a citizen are purely civil; those emanating from him as a clergyman are ecclesiastical. If the acts are such as could be properly performed by a layman, they would belong to the civil order; if their performance required the clerical state, they are ecclesiastical. Yet a layman's spiritual duties and exercises are ecclesiastical, coming under the authority of the Church; an ecclesiastic's money matters come under the authority of the State as far as those of other citizens. This is the basis of the distinction between the civil and ecclesiastical *forum*. The Church by divine right has inalienable control of strictly spiritual things; the State of strictly temporal things. By the goodwill of peoples and governments the Church obtained many privileges for its *forum*, respecting the temporalities of ecclesiastics, and even of the laity in matters connected with spiritual things. In other matters assigned to her by Divine Law she cannot yield her authority, though for peace' sake she may tolerate aggressions upon it. She may yield (and in concordats and in other ways does yield) those privileges which had for centuries become part of her *forum*.

Acts also designate certain general formalities for the validity of documents, often essential requisites, such as the date, the signature, the qualifications of persons, the accurate names of witnesses, and other similar conditions which may be demanded by civil or ecclesiastical laws or by the custom of a country.—Acts of a council are the definitions of faith, decrees, canons, and official declarations of the council, whose sphere of action is more or less extended according as it is œcumenical, national, provincial, etc.—Acts of the Martyrs are the documents, narrations, and testimonies of the arrest, interrogatories, answers, torments, and heroic deaths of the Christians who sealed their faith by the shedding of their blood in the times of persecution. The documents of the Congregation of Rites connected with the beatification and canonization of saints are designated as Acts of the Saints. This is also the title given by the Bollandists to their monumental account of the lives of the saints (Acta Sanctorum). Acts-Capitular are the official discussions of the assembled members of the chapter, the name given to the canons of the cathedral who form a corporation established to aid the bishop in the government of the diocese, and to supply his place when the see is vacant.

WAGNER, *Dictionnaire de droit ecclés.*, v. *Actes* (Paris, 1901); SANTI, *Præl. iur. can.*, II, Lib. XXII, *De Fide Instrum.* (New York); SMITH, *Eccles. Law*, II, v, *Judicial Proofs;* D'AVINO, *Enciclopedia dell' Ecclesiastico* (Turin, 1878) v. *Atti;* CRAISSON, *Man. tot. iur. can.*, IV, iii, art. 3, *De Instrum.* (Poitiers, 1880); PIRHING, *Sac. Can. Doctrina*, II, Lib. XXII, *De Fide Instrum.* (Rome, Propaganda, 1859).

R. L. BURTSELL.

Acts, HUMAN.—Acts are termed human when they are proper to man as man; when, on the contrary, they are elicited by man, but not proper to him as a rational agent, they are called acts of man.

NATURE.—St. Thomas and the scholastics in general regard only the free and deliberate acts of the will as human. Their view is grounded on psychological analysis. A free act is voluntary, that is, it proceeds from the will with the apprehension of the end sought, or, in other words, is put forth by the will solicited by the goodness of the object as presented to it by the understanding. Free acts, moreover, proceed from the will's own determination, without necessitation, intrinsic or extrinsic. For they are those acts which the will can elicit or abstain from eliciting, even though all the requisites of volition are present. They, consequently, are acts to which the will is determined neither by the object nor by its own natural dispositions and habits, but to which it determines itself. The will alone is capable of self-determination or freedom; the other faculties, as the understanding, the senses, the power of motion, are not free; but some of their acts are controlled by the will and so far share its freedom indirectly. The active indeterminateness of the will, its mastery over its own actions, is consequent upon the deliberation of reason. For the intellect discerns in a given object both perfection and imperfection, both good and evil, and therefore presents it to the will as desirable in one respect and undesirable in another. But when an object is thus proposed, the will, on account of its unlimited scope, may love or hate, embrace or reject it. The resultant state of the will is indifference, in which it has the power to determine itself to either alternative. Hence, whenever there is deliberation in the understanding, there is freedom in the will, and the consequent act is free; vice versa, whenever an act proceeds from the will without deliberation, it is not free, but necessary. Wherefore, as deliberate and free actions, so indeliberate and necessary actions are identical. The free act of the will thus analyzed is

evidently the act proper to man as a rational agent. For it is man who is its determining cause; whereas his necessary actions are unavoidably determined by his nature and environment. He is the master of the former, while the latter are not under his dominion and cannot be withheld by him. These, therefore, are properly styled acts of man, because elicited, but not determined, by him. The human act admits of increment and decrement. Its voluntariness can be diminished or increased. Ignorance, as far as it goes, renders an act involuntary, since what is unknown cannot be willed; passions intensify the inclination of the will, and thus increase voluntariness, but lessen deliberation and consequently also freedom.

PROPERTIES.—Human acts are imputable to man so as to involve his responsibility, for the very reason that he puts them forth deliberatively and with self-determination. They are, moreover, not subject to physical laws which necessitate the agent, but to a law which lays the will under obligation without interfering with his freedom of choice. Besides, they are moral. For a moral act is one that is freely elicited with the knowledge of its conformity with, or diffformity from, the law of practical reason proximately and the law of God ultimately. But whenever an act is elicited with full deliberation, its relationship to the law of reason is adverted to. Hence human acts are either morally good or morally bad, and their goodness or badness is imputed to man. And as, in consequence, they are worthy of praise or blame, so man, who elicits them, is regarded as virtuous or wicked, innocent or guilty, deserving of reward or punishment. Upon the freedom of the human act, therefore, rest imputability and morality, man's moral character, his ability to pursue his ultimate end not of necessity and compulsion, but of his own will and choice; in a word, his entire dignity and pre-eminence in this visible universe.

RECENT VIEWS.—Recent philosophic speculation discards free will conceived as capability of self-determination. The main reason advanced against it is its apparent incompatibility with the law of causation. Instead of indeterminism, determinism is now most widely accepted. According to the latter, every act of the will is of necessity determined by the character of the agent and the motives which render the action desirable. Character, consisting of individual dispositions and habits, is either inherited from ancestors or acquired by past activity; motives arise from the pleasurableness or unpleasurableness of the action and its object, or from the external environment. Many determinists drop freedom, imputability, and responsibility, as inconsistent with their theory. To them, therefore, the human act cannot be anything else than the voluntary act. But there are other determinists who still admit the freedom of will. In their opinion a free action is that which "flows from the universe of the character of the agent". And as "character is the constitution of Self as a whole", they define freedom as "the control proceeding from the Self as a whole, and determining the Self as a whole". We find freedom also defined as a state in which man wills only in conformity with his true, unchanged, and untrammelled personality. In like manner Kant, though in his "Critique of Pure Reason" he advocates determinism, nevertheless in his "Fundamental Metaphysics of Morals" admits the freedom of the will, conceiving it as independence of external causes. The will, he maintains, is a causality proper to rational beings, and freedom is its endowment enabling it to act without being determined from without, just as natural necessity is the need proper to irrational creatures of being determined to action by external influence. He adds, however, in explanation, that the will must act according to unchangeable laws, as else it would be an absurdity. Free acts thus characterized are termed human by these determinists, because they proceed from man's reason and personality. But plainly they are not human in the scholastic acceptation, nor in the full and proper sense. They are not such, because they are not under the dominion of man. True freedom, which makes man master of his actions, must be conceived as immunity from all necessitation to act. So it was understood by the scholastics. They defined it as immunity from both intrinsic and extrinsic necessitation. Not so the determinists. According to them it involves immunity from extrinsic, but not from intrinsic, necessitation. Human acts, therefore, as also imputability and responsibility, are not the same thing in the old and in the new schools.

So it comes to pass, that, while nowadays in ethics and law the very same scientific terms are employed as in former ages, they no longer have the same meaning as in the past nor the same in Catholic as in non-Catholic literature.

MAHER, *Psychology* (4th ed., New York, 1900); LADD, *Psychology*, XXVI (4th ed., New York, 1903); MACKENZIE, *Manual of Ethics* (4th ed., New York, 1901); SUAREZ, *Tract. de Voluntario*; OFFNER, *Willensfreiheit, Zurechnung, und Verantwortung* (Leipzig, 1904).

JOHN J. MING.

Acts, INDIFFERENT.—A human act may be considered in the abstract (*in specie*) or in the concrete (*in individuo*). Taken in the former sense it is clear the morality of a human act will be determined by its object only, and as this may be of a kind that is neither conformable to a moral norm nor contrary to it, we may have an act that can be said to be neither good nor bad, but indifferent. But can this character of indifference be predicated of the act we are discussing, considered not as an abstraction of the mind, but in the concrete, as it is exercised by the individual in particular circumstances, and for a certain end? To this question St. Bonaventure (in 2, dist. 41, a. 1, q. 3, where, however, it will be observed, the Seraphic Doctor speaks directly of merit only) answers in the affirmative, and with him Scotus (in 2, dist. 40–41, et quodl. 18), and all the Scotist school. So also Sporer (Theol. Moral., 1, III, § v); Elbel (Theol. Moral., tom. i, n. 86); Vasquez (in 1–2, disp. 52); Arriaga (De Act. Hum., disp. 21); and in our own day Archbishop Walsh (De Act. Hum., n. 588 sq.). St. Thomas (In 2, dist. 40., a. 5; De Malo, q. 2, a. 4 et 5; 1–2, q. 18, a. 9), and his commentators hold the opposite opinion. So too do Suarez (De Bon. et Mal., disp. ix); Billuart (diss. IV, a. 5 et 6); St. Alphonsus (L. 2, n. XLIV); Bouquillon (Theol. Moral. Fund., n. 371); Lehmkuhl (Theol. Moral., L. I, tract. I, III); and Noldin (Sum. Theol. Moral., I, 85 sq.).

It must be noted that the Thomists, no less than the Scotists, recognize as morally indifferent acts done without deliberation, such, for instance, as the stroking of one's beard or the rubbing of one's hands together, as these ordinarily take place. Admittedly indifferent, too, will those acts be in which there is but a physical deliberation, as it is called, such as is realized when, for instance, we deliberately read or write, without any thought of the moral order. The question here is of those acts only that are performed with advertence to a moral rule. Again, most of the Thomists will allow that an act would be indifferent in the case where an agent would judge it to be neither good nor bad after he had formed his conscience, according to the opinion of Scotists, to which, it must be conceded, a solid probability is attached. Finally, it must be remarked that no controversy is raised regarding the indifference of acts with reference to supernatural merit. The doctrine that all the works of infidels are evil has been formally condemned. Yet clearly, while the deeds of those without grace may be morally good, and thus in the supernatural order escape all

demerit, they cannot, at the same time, lay claim to any merit.

Both the Thomists and Scotists will declare that, to be morally good, an act must be in conformity with the exigencies and dignity of our rational nature. But the question is, what is to be reckoned as conformable to the exigencies and dignity of our rational nature? According to the Scotists, the deliberate act of a rational being, to be morally good, must be referred to a positively good end. Hence those acts in which the agent adverts to no end, and which have for their object nothing that is either conformable to our rational nature, nor yet contrary to it, such as eating, drinking, taking recreation, and the like, cannot be accounted morally good. Since, however, these discover no deviation from the moral norm, they cannot be characterized as evil, and so therefore, it is said, must be considered as indifferent. According to the opinion of St. Thomas, which is the more common one among theologians, it is not necessary, in order to be morally good, that an act should be referred to a positively good end. It is enough that the end is seen to be not evil, and that in the performance of the act the bounds set by right reason be not transgressed. Thus the acts of eating, drinking, taking recreation, and the like, while, in the abstract, they are neither conformable nor contrary to our rational nature, in the concrete, by reason of the circumstance of their being done in the manner and the measure prescribed by reason, become fully in accord with our rational nature, and hence morally good. It will be observed from the foregoing that the Thomists hold as morally good the acts which the Scotists maintain to be only morally indifferent. According to a third class of theologians, a deliberate act which is not referred to a positively good end must be reputed as morally evil. Hence that which we have described as good in the doctrine of St. Thomas, and as indifferent to the mind of Scotus, must, according to these theologians, be deemed nothing else than bad. Wrongly styled Thomists, the advocates of this opinion are one with the Angelic Doctor only in declaring that there are no indifferent deliberate acts. They differ from him radically in their unwarrantable rigour, and their teaching is condemned by the sense and practice of even the most delicately conscientious persons.

Besides the works mentioned above, the following may be consulted: ALENSIS, *Sum.*, III, Q. XXXV, 3; AMORT, *De actu morali indifferenti in individuo;* MEYER, *Inst. jur. nat.*, I, 292-319; COSTA-ROSSETTI, *Inst. eth. et jur. nat. th.*, 26; MULLER, tom. I, par. 97; PRUNER, *Moral theol.*, I, 21, § 4.

JOHN WEBSTER MELODY.

Acts of the Apostles.—NAME.—In the accepted order of the books of the New Testament the fifth book is called The Acts of the Apostles (*πράξεις Ἀποστόλων*). Some have thought that the title of the book was affixed by the author himself. This is the opinion of Cornely in his "Introduction to the Books of the New Testament" (second edition, page 315). It seems far more probable, however, that the name was subsequently attached to the book, just as the headings of the several Gospels were affixed to them. In fact, the name, *Acts of the Apostles*, does not precisely convey the idea of the contents of the book; and such a title would scarcely be given to the work by the author himself.

CONTENT.—The book does not contain the Acts of all the Apostles, neither does it contain all the acts of any Apostle. It opens with a brief notice of the forty days succeeding the Resurrection of Christ, during which He appeared to the Apostles, "speaking the things concerning the Kingdom of God". The promise of the Holy Ghost and the Ascension of Christ are then briefly recorded. St. Peter advises that a successor be chosen in the place of Judas Iscariot, and Matthias is chosen by lot. On Pentecost the Holy Ghost descends on the Apostles, and confers on them the gift of tongues. To the wondering witnesses St. Peter explains the great miracle, proving that it is the power of Jesus Christ that is operating. By that great discourse many were converted to the religion of Christ and were baptized, "and there were added unto them in that day about three thousand souls". This was the beginning of the Judæo-Christian Church. "And the Lord added to them day by day those that were being saved." Peter and John heal a man, lame from his mother's womb, at the door of the Temple which is called Beautiful. The people are filled with wonder and amazement at the miracle and run together unto Peter and John in the portico that was called Solomon's. Peter again preaches Jesus Christ, asserting that by faith in the name of Jesus the lame man had been made strong. "And many of them that heard the word believed", and the number of the men came to be about five thousand. But now "the priests, and the prefect of the Temple and the Sadducees came upon them, being sorely troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in prison unto the morrow." On the morrow Peter and John are summoned before rulers, elders, and scribes, among whom were present Annas, the High-Priest, Caiphas, and as many as were of the kindred of the High-Priest. And when they had set Peter and John in the midst they inquired: "By what power, or in what name have ye done this?" Then Peter, filled with the Holy Ghost, answering gave utterance to one of the most sublime professions of the Christian faith ever made by man: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, in this name doth this man stand here before you whole. He [Jesus] is the stone which was set at naught by you the builders, which was made the head of the corner [Isaias, xxviii, 16; Matt., xxi, 42]. And in no other is there salvation: For neither is there any other name under Heaven, that is given among men, wherein we must be saved." The members of the council were brought face to face with the most positive evidence of the truth of the Christian religion. They command the two Apostles to go aside out of the council, and then they confer among themselves, saying: "What shall we do with these men? For that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it". Here is one of the splendid instances of that great *cumulus* of evidence upon which the certitude of the Christian Faith rests. A bitterly hostile council of the chief Jews of Jerusalem is obliged to declare that a notable miracle had been wrought, which it cannot deny, and which is manifest to all that dwell in Jerusalem.

With dreadful malice the council attempts to restrain the great movement of Christianity. They threaten the Apostles, and charge them not to speak at all or teach in the name of Jesus; Peter and John contemn the threat, calling upon the council to judge whether it be right to hearken unto the council rather than unto God. The members of the council could not inflict punishment upon the two Apostles, on account of the people, who glorified God on account of the great miracle. Peter and John, being freed from custody, return to the other Apostles. They all give glory to God and pray for boldness to speak the word of God. After the prayer the place shakes, and they are filled with the Holy Ghost.

The fervour of the Christians at that epoch was very great. They were of one heart and soul; they had all things in common. As many as were possessors of lands or houses sold them and delivered the price to the Apostles, and this money was dis-

tributed as anyone had need. But a certain Ananias, with Saphira his wife, sold a possession and kept back part of the price, the wife being accessory to the deed. St. Peter is inspired by the Holy Ghost to know the deception, and rebukes Ananias for the lie to the Holy Ghost. At the rebuke the man falls dead. Saphira, coming up afterwards, and knowing nothing of the death of her husband, is interrogated by St. Peter regarding the transaction. She also keeps back a part of the price, and lyingly asserts that the full price has been brought to the Apostles. St. Peter rebukes her, and she also falls dead at his words. The multitude saw in the death of Ananias and Saphira God's punishment, and great fear came upon all. This miracle of God's punishment of sin also confirmed the faith of those that believed, and drew disciples to them. At this stage of the life of the Church miracles were necessary to attest the truth of her teaching, and the power of miracles was abundantly bestowed upon the Apostles. These miracles are not reviewed in detail in Acts, but it is stated: "And by the hands of the apostles were many signs and wonders wrought among the people" (Acts, v, 12). Multitudes both of men and women were added to the Christian community. The people of Jerusalem carried out the sick and laid them on beds and couches in the streets that the shadow of St. Peter might fall on them. They brought the sick from the cities round about Jerusalem, and every one was healed.

The most powerful sect among the Jews at this epoch were the Sadducees. They were especially opposed to the Christian religion on account of the doctrine of the resurrection of the dead. The cardinal truth of the Apostles' teaching was: Life Everlasting through Jesus, Who was crucified for our sins, and Who is risen from the dead. The High-Priest Annas favoured the Sadducees, and his son Ananus, who afterwards became High-Priest, was a Sadducee (Josephus, Antiq., XX, viii). These fierce sectaries made with Annas and Caiphas common cause against the Apostles of Christ, and cast them again into prison. The Acts leaves us in no doubt as to the motive that inspired the High-Priest and the sectaries: "They were filled with jealousy". The religious leaders of the Old Law saw their influence with the people waning before the power which worked in the Apostles of Christ. An angel of the Lord by night opened the prison doors, and brought the Apostles out, and bade them go and preach in the Temple. The council of the Jews, not finding Peter and John in the prison, and learning of their miraculous deliverance, are much perplexed. On information that they are teaching in the Temple, they send and take them, but without violence, fearing the people. It is evident throughout that the common people are disposed to follow the Apostles; the opposition comes from the priests and the classes, most of the latter being Sadducees. The council accuses the Apostles that, contrary to its former injunction not to teach in Christ's name, they had filled Jerusalem with Christ's teaching. Peter's defence is that they must obey God rather than men. He then boldly reiterates the doctrine of the Redemption and of the Resurrection. The council is minded to kill the Apostles. At this point Gamaliel, a Pharisee, a doctor of the Jewish law, held in honour of all the people, arises in the council in defence of the Apostles. He cites precedents to prove that, if the New Teaching be of men, it will be overthrown; and if it be of God, it will be impossible to overthrow it. Gamaliel's counsel prevails, and the council calls the Apostles, beats them, and lets them go, charging them not to speak in the name of Jesus. But the Apostles departed, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in the Temple and privately, they ceased not to teach and to preach Jesus the Christ.

A murmuring having arisen of the Grecian Jews, that their widows were neglected in the daily ministration, the Apostles, deeming it unworthy that they should forsake the word of God and serve tables, appoint seven deacons to minister. Chief among the deacons was Stephen, a man full of the Holy Spirit. He wrought great signs and wonders among the people. The anti-Christian Jews èndeavour to resist him, but are not able to withstand the wisdom and the spirit by which he speaks. They suborn witnesses to testify that he has spoken against Moses and the Temple. Stephen is seized and brought into the council. False witnesses testify that they have heard Stephen say that "this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us". All who sat in the council saw Stephen's face, as it had been the face of an angel. He makes a defence, in which he reviews the chief events in the first covenant, and its relation to the New Law. They rush upon Stephen, drag him out of the city, and stone him to death. And he kneels down and prays: "Lord, lay not this sin to their charge", and dies. Beginning with the martyrdom of Stephen, a great persecution arose against the Church at Jerusalem; all were scattered abroad throughout Judea and Samaria, except the Apostles. The leader of the persecution was Saul, afterwards to become the great St. Paul, the Apostle of the Gentiles. The deacon Philip first preaches in Samaria with great fruit. Like all the preachers of the first days of the Church, Philip confirms his preaching by great miracles. Peter and John go up to Samaria and confirm the converts whom Philip had made. Philip, commanded by an angel, goes down the road from Jerusalem to Gaza, and on the way converts and baptizes the eunuch of Candace, Queen of Ethiopia. Philip is thence transported by Divine power to Azotus, and preaches to all the coast cities until he comes to Cæsarea.

Saul, breathing threatening and slaughter against the disciples of the Lord, sets out for Damascus to apprehend any Christians whom he may find there. As he draws near to Damascus, the Lord Jesus speaks to him out of the heavens and converts him. St. Paul is baptized by Ananias at Damascus, and straightway for some days abides there, preaching in the synagogues that Jesus Christ is the Son of God. He withdraws into Arabia; again returns to Damascus; and after three years he goes up to Jerusalem. At Jerusalem Paul is at first distrusted by the disciples of Jesus; but after Barnabas narrates to them Paul's marvellous conversion, they receive Paul, and he preaches boldly in the name of Jesus, disputing especially against the Grecian Jews. They plot to kill him; but the Christians bring Paul down to Cæsarea, and send him forth to Tarsus, his native city.

At this epoch Acts describes the Church in Judea, Samaria, and Galilee as "at peace, being builded up, and walking in the fear of the Lord, and by the strength of the Holy Ghost it was multiplied". Peter now goes throughout all parts comforting the faithful. At Lydda he heals the palsied Æneas; and at Joppa he raises the pious widow Tabitha (Greek, Dorcas) from the dead. These miracles still more confirm the faith in Jesus Christ. At Joppa Peter has the great vision of the sheet let down from Heaven containing all manner of animals, of which he, being in a trance, is commanded to kill and eat. Peter refuses, on the ground that he cannot eat that which is common and unclean. Whereupon it is made known to him from God, that God has cleansed what was before to the Jew unclean. This great vision, repeated three times, was the manifestation of the will of Heaven that the ritual law of the Jews

should cease; and that henceforth salvation should be offered without distinction to Jew and Gentile. The meaning of the vision is unfolded to Peter, when he is commanded by an angel to go to Cæsarea, to the Gentile centurion Cornelius, whose messengers were even then come to fetch him. He goes, and hears from Cornelius also the centurion's own vision. He preaches to him and to all assembled; the Holy Ghost descends upon them, and Peter commands that they be baptized. Returning to Jerusalem, the Jews contend with Peter that he has gone in to men uncircumcised, and eaten with them. He expounds to them his vision at Joppa, and also the vision of Cornelius, wherein the latter was commanded by an angel to send and fetch Peter from Joppa, that he might receive from Peter the Gospel. The Jews acquiesce, glorifying God, and declaring that "unto the Gentiles also hath God granted repentance unto life". Those who had been scattered abroad from Jerusalem at the time of Stephen's martyrdom had travelled as far as Phœnicia, Cyprus, and Antioch, preaching Christ; but they preached to none save the Jews. The calling of the Gentiles was not yet understood by them. But now some converts from Cyprus and Cyrene come up to Antioch, and preach the Gospel to the Gentiles. A great number believe, and turn to the Lord. The report of the work at Antioch comes to the ears of the Church in Jerusalem; and they send Barnabas, "a good man, full of the Holy Ghost and of faith", to them. He takes Paul from Tarsus, and they both dwell at Antioch a whole year, and teach many people. The disciples of Christ are called Christians first at Antioch.

The rest of Acts narrates the persecution of the Christians by Herod Agrippa; the mission of Paul and Barnabas from Antioch by the Holy Ghost, to preach to the Gentile nations; the labours of Paul and Barnabas in Cyprus and in Asia Minor, their return to Antioch; the dissension at Antioch concerning circumcision; the journey of Paul and Barnabas to Jerusalem, the decision of the Apostolic Council of Jerusalem, the separation of Paul from Barnabas, in whose stead he takes Silas, or Silvanus; Paul's visit to his Asiatic Churches, his foundation of the Church at Philippi; Paul's sufferings for Jesus Christ; Paul's visit to Athens, his foundation of the churches of Corinth and of Ephesus; Paul's return to Jerusalem, his persecution by the Jews; Paul's imprisonment at Cæsarea; Paul's appeal to Cæsar, his voyage to Rome; the shipwreck; Paul's arrival at Rome, and the manner of his life there. We see therefore that a more proper title of this book would be "The Beginnings of the Christian Religion". It is an artistic whole, the fullest history which we possess of the manner in which the Church developed.

THE ORIGIN OF THE CHURCH.—In Acts we see the fulfilment of Christ's promises. In Acts, i, 8, Jesus had declared that the Apostles should receive power when the Holy Ghost should come upon them, and should be His witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth. In John, xiv, 12, Jesus had declared: "He that believeth in me, the works that I do, he also shall do; and greater works than these shall he do. Because I go to the Father". In these passages is found the key-note of the origin of the Church. The Church developed according to the plan conceived by Christ. There is, assuredly, in the narration evidence of the working out of a great plan; for the reason that the writer records the working out of the great design of Christ, conceived in infinite wisdom, and executed by omnipotent power. There is throughout a well-defined, systematic order of narration, an exactness and fullness of detail. After the calling of the first twelve Apostles, there is no event in the history of the Church so important as Paul's conversion and commission to teach in Christ's name.

Up to Paul's conversion, the inspired historian of the Acts has given us a condensed statement of the growth of the Church among the Jews. Peter and John are prominent in the work. But the great message is now to issue forth from the confines of Judaism; all flesh is to see the salvation of God; and St. Paul is to be the great instrument in preaching Christ to the Gentiles. In the development of the Christian Church Paul wrought more than all the other Apostles; and therefore in Acts St. Paul stands forth, the prominent agent of God in the conversion of the world. His appointment as the Apostle of the Gentiles does not prevent him from preaching to the Jews, but his richest fruits are gathered from the Gentiles. He fills proconsular Asia, Macedonia, Greece, and Rome with the Gospel of Christ; and the greater part of Acts is devoted exclusively to recording his work.

DIVISION OF BOOK.—In the Acts there are no divisions of the narration contemplated by the author. It is open to us to divide the work as we deem fit. The nature of the history therein recorded easily suggests a greater division of Acts into two parts: 1. The beginning and propagation of the Christian religion among the Jews (i–ix); 2. The beginning and propagation of the Christian religion among the Gentiles (x–xxviii). St. Peter plays the chief rôle in the first part; St. Paul, in the second part.

OBJECT.—The Acts of the Apostles must not be believed to be an isolated writing, but rather an integral part in a well-ordered series. Acts presupposes its readers to know the Gospels; it continues the Gospel narrative. The Four Evangelists close with the account of the Resurrection and Ascension of Jesus Christ. St. Mark is the only one who essays to give any of the subsequent history, and he condenses his account into one brief sentence: "And they went forth and preached everywhere: the Lord working with them, and confirming the word by the signs that followed" (Mark, xvi, 20). Now the Acts of the Apostles takes up the narrative here and records succinctly the mighty events which were wrought by the Holy Ghost through chosen human agents. It is a condensed record of the fulfilment of the promises of Jesus Christ. The Evangelists record Christ's promises which He made to the disciples, regarding the establishment of the Church and its mission (Matt., xvi, 15–20); the gift of the Holy Ghost (Luke, xxiv, 49; John, xiv, 16, 17); the calling of the Gentiles (Matt., xxviii, 18–20; Luke, xxiv, 46, 47). Acts records the fulfilment. The history begins at Jerusalem and ends at Rome. With divine simplicity Acts shows us the growth of the religion of Christ among the nations. The distinction between Jew and Gentile is abolished by the revelation to St. Peter; Paul is called to devote himself specially to the Gentile ministry; the Holy Ghost works signs in confirmation of the doctrines of Christ; men suffer and die, but the Church grows; and thus the whole world sees the Salvation of God. Nowhere in Holy Writ is the action of the Holy Ghost in the Church so forcibly set forth as in the Acts. He fills the Apostles with knowledge and power on Pentecost; they speak as the Holy Ghost gave them to speak; the Holy Ghost bids Philip the deacon go to the eunuch of Candace; the same Spirit catches up Philip, after the baptism of the eunuch, and brings him to Azotus; the Holy Ghost tells Peter to go to Cornelius; when Peter preaches to Cornelius and his family the Holy Ghost falls on them all; the Holy Ghost directly commands that Paul and Barnabas be set apart for the Gentile ministry; the Holy Ghost forbids Paul and Silas to preach in Asia; constantly, by the laying on of the

Apostles' hands, the Holy Ghost comes upon the faithful; Paul is directed by the Holy Ghost in everything; the Holy Ghost foretells to him that bonds and afflictions await him in every city; when Agabus prophesies Paul's martyrdom, he says: "Thus saith the Holy Ghost: 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles' ". Acts declares that on the Gentiles the grace of the Holy Ghost is poured out; in the splendid description of St. Stephen's martyrdom he is declared full of the Holy Ghost; when Peter makes his defence before rulers, elders, and scribes, he is filled with the Holy Ghost; often it is declared that the Apostles are filled with the Holy Ghost; Philip is chosen as a deacon because he is full of faith and the Holy Ghost; when Ananias is sent to Paul at Damascus he declares that he is sent that Paul may receive his sight and be filled with the Holy Ghost; Jesus Christ is declared to be anointed with the Holy Ghost; Barnabas is declared to be full of the Holy Ghost; the men of Samaria receive the Holy Ghost by the laying on of the hands of Peter and John. This history shows the real nature of the Christian religion; its members are baptized in the Holy Ghost, and are upheld by His power. The source in the Church of infallible truth in teaching, of grace, and of the power that resists the gates of Hell is the Holy Ghost. By the power of the Spirit the Apostles established the Church in the great centres of the world: Jerusalem, Antioch, Cyprus, Antioch of Pisidia, Iconium, Lystra, Derbe, Philippi, Thessalonica, Bercœa, Athens, Corinth, Ephesus, and Rome From these centres the message went to the surrounding lands. We see in the Acts the realization of Christ's promises just before his Ascension: "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of the earth". In the New Testament Acts forms a necessary connecting-link between the Gospels and the Epistles of St. Paul. It gives the necessary information concerning the conversion of St. Paul and his apostolate, and also concerning the formation of the great Churches to which St. Paul wrote his Epistles.

AUTHENTICITY.—The authenticity of the Acts of the Apostles is proved by intrinsic evidence; it is attested by the concordant voice of tradition. The unity of style of Acts and its artistic completeness compel us to receive the book as the work of one author. Such an effect could never arise from the piecing together bits of writings of different authors. The writer writes as an eyewitness and companion of Paul. The passages xvi, 10–17; xx, 5–15; xxi, 1–18; xxvii, 1; xxviii, 16 are called the *We* passages. In these the writer uniformly employs the first person plural, closely identifying himself with St. Paul. This excludes the theory that Acts is the work of a redactor. As Renan has well said, such use of the pronoun is incompatible with any theory of redaction. We know from many proofs that Luke was the companion and fellow-labourer of Paul. Writing to the Colossians, in his salutation Paul associates with himself, "Luke, the beloved physician" (iv, 14). In II Tim., iv, 11 Paul declares: "Only Luke is with me". To Philemon (24) Paul calls Luke his fellow-worker. Now in this article, we may suppose the Lucan authorship of the third Gospel as proved. The writer of Acts in his opening sentence implicitly declares himself to be the author of the third Gospel. He addresses his work to Theophilus, the addressee of the third Gospel; he mentions his former work and in substance makes known his intention of continuing the history which, in his former treatise, he had brought up to the day when the Lord Jesus was received up. There is an identity of style between Acts and the third Gospel. An examination of the original Greek texts of the third Gospel and of the Acts reveals that there is in them a remarkable identity of manner of thinking and of writing. There is in both the same tender regard for the Gentiles, the same respect for the Roman Empire, the same treatment of the Jewish rites, the same broad conception that the Gospel is for all men. In forms of expression the third Gospel and the Acts reveal an identity of authorship. Many of the expressions usual in both works occur but rarely in the rest of the New Testament; other expressions are found nowhere else save in the third Gospel and in the Acts. If one will compare the following expressions in the Greek, he will be persuaded that both works are of the same author: Luke, i, 1—Acts, xv, 24–25; Luke, xv, 13—Acts, i, 5, xxvii, 14, xix, 11; Luke, i, 20, 80—Acts, i, 2, 22, ii, 29, vii, 45; Luke, iv, 34—Acts, ii, 27, iv, 27, 30; Luke, xxiii, 5—Acts, x, 37; Luke, i, 9—Acts, i, 17; Luke, xii, 56, xxi, 35—Acts xvii, 26. The last-cited parallel expression, *τὸ πρόσωπον τῆς γῆς*, is employed only in the third Gospel and in Acts. The evidence of the Lucan authorship of Acts is cumulative. The intrinsic evidence is corroborated by the testimonies of many witnesses. It must be granted that in the Apostolic Fathers we find but faint allusions to the Acts of the Apostles. The Fathers of that age wrote but little; and the injury of time has robbed us of much of what was written. The Gospels were more prominent in the teachings of that day and they consequently have a more abundant witness. The canon of Muratori contains the canon of Scriptures of the Church of Rome in the second century. Of Acts it declares: "But the Acts of all the Apostles are written in one book, which for the excellent Theophilus Luke wrote, because he was an eye-witness of all". In "The Doctrine of Addai", which contains the ancient tradition of the Church of Edessa, the Acts of the Apostles are declared to be a part of the Holy Scriptures (Doctrine of Addai, ed. Phillips, 1876, 46). The twelfth, thirteenth, fourteenth, and fifteenth chapters of St. Irenæus's third book "Against Heresies" are based upon the Acts of the Apostles. Irenæus convincingly defends the Lucan authorship of the third Gospel and Acts, declaring: "But that this Luke was inseparable from Paul, and was his fellow-labourer in the Gospel, he himself clearly evinces, not as a matter of boasting, but as bound to do so, by the truth itself. . . . And all the remaining facts of his courses with Paul, he recounts. . . . As Luke was present at all these occurrences, he carefully noted them down in writing, so that he cannot be convicted of falsehood or boastfulness, etc." Irenæus unites in himself the witness of the Christian Church of the East and the West of the second century. He continues unchanged the teaching of the Apostolic Fathers. In his treatise "On Fasting" Tertullian accepts Acts as Holy Scripture, and calls them the "Commentary of Luke". In his treatise "On Prescription against Heretics", xxii, Tertullian is strong in asserting the canonicity of Acts: "And assuredly, God fulfilled his promise, since it is proved in the Acts of the Apostles that the Holy Ghost did come down. Now they who reject that Scripture can neither belong to the Holy Ghost, seeing that they cannot acknowledge that the Holy Ghost has been sent as yet to the disciples, nor can they presume to be a church themselves, who positively have no means of proving when, and with what infant-nursings this body was established." Again, in chapter xxiii of the same treatise, he issues a challenge to those who reject Acts: "I may say here to those who reject the Acts of the Apostles: It is first necessary that you show us who this Paul was; both what he was before he became an Apostle, and how he became an Apostle" etc. Clement of

Alexandria is a clear witness. In "Stromata", v, 11, he declares: "Most instructively, therefore, says Paul in the Acts of the Apostles: 'The God that made the world, and all things in it, being the Lord of Heaven and of earth, dwelleth not in temples made with hands'" etc. (Acts, xvii, 24, 25). Again, in chapter xii, he states: "As Luke, in the Acts of the Apostles, relates that Paul said: 'Men of Athens, I perceive that in all things, ye are greatly superstitious'". In Hom., xiii, on Genesis, ii, Origen asserts the Lucan authorship of Acts as a truth that all the world accepted. Eusebius (Hist. Eccl., III, xxv) places Acts among τὰ ὁμολογούμενα, the books of which no one has doubted. The authenticity of Acts is so well proved that even the sceptical Renan was forced to declare: "A thing beyond all doubt is that the Acts have the same author as the third Gospel, and are a continuation of the same. One finds no necessity to prove this fact, which has never seriously been denied. The prefaces of the two writings, the dedication of both the one and the other to Theophilus, the perfect resemblance of ideas and manner of expression furnish a convincing demonstration of the fact" (Les Apôtres, Introd., p. x). Again he says: "The third Gospel and the Acts form a well-ordered work, written with reflection and even with art, written by the same hand, and with a definite plan. The two works taken together form a whole, having the same style, presenting the same characteristic expressions, and citing the Scripture in the same manner" (ibid., p. xi).

OBJECTIONS AGAINST THE AUTHENTICITY.—Nevertheless this well-proved truth has been contradicted. Baur, Schwanbeck, De Wette, Davidson, Mayerhoff, Schleiermacher, Bleek, Krenkel, and others have opposed the authenticity of the Acts. An objection is drawn from the discrepancy between Acts ix, 19–28 and Gal., i, 17, 19. In the Epistle to the Galatians, i, 17, 18, St. Paul declares that, immediately after his conversion, he went away into Arabia, and again returned to Damascus. "Then after three years, I went up to Jerusalem to visit Cephas." In Acts no mention is made of St. Paul's journey into Arabia; and the journey to Jerusalem is placed immediately after the notice of Paul's preaching in the synagogues. Hilgenfeld, Wendt, Weizäcker, Weiss, and others allege here a contradiction between the writer of the Acts and St. Paul. Their charge is vain. There is here verified what is the usual fact when two inspired writers narrate synchronistic events. No writer of either Testament had in mind to write a complete history. Out of the great mass of words and deeds they grouped together those things which they deemed best for their scope. They always concur on the great lines of the doctrines and the main facts; they differ in that one omits certain things which another relates. The writers of the New Testament wrote with the conviction that the world had already received the message by oral communication. Not all could have a manuscript of the written word, but all heard the voice of those who preached Christ. The intense activity of the first teachers of the New Law made it a living reality in every land. The few writings which were produced were considered as supplementary to the greater economy of preaching. Hence we find notable omissions in all the writers of the New Testament; and every writer has some things proper to himself. In the present instance the writer of Acts has omitted St. Paul's journey into Arabia and sojourn there. The evidence of the omission is in the text itself. In Acts, ix, 19, the writer speaks of St. Paul's sojourn in Damascus as covering a period of "certain days". This is the indefinite description of a relatively short space of time. In Acts, ix, 23, he connects the next event narrated with the foregoing by declaring that it came to pass "after many days were fulfilled". It is evident that some series of events must have had place between the "certain days" of the nineteenth verse, and the "many days" of the twenty-third verse; these events are Paul's journey into Arabia, his sojourn there, and his return to Damascus. Another objection is urged from I Thess., iii, 1, 2, compared with Acts, xvii, 14, 15, and xviii, 5. In Acts, xvii, 14, 15, Paul leaves Timothy and Silas at Berœa, with a commandment to come to him at Athens. In Acts, xviii, 5, Timothy and Silas come out of Macedonia to Paul at Corinth. But in I Thess., iii, 1, 2, Timothy is sent by Paul out of Athens to Thessalonica, and no mention is made of Silas. We must appeal to the principle that when a writer omits one or more members in a series of events he does not thereby contradict another writer who may narrate the thing omitted. Timothy and Silas came down from Berœa to Paul at Athens. In his zeal for the Macedonian churches, Paul sent Timothy back from Athens to Thessalonica, and Silas to some other part of Macedonia. When they return out of Macedonia they come to Paul at Corinth. Acts has omitted their coming to Athens and their return to Macedonia. In Acts many things are condensed into a narrow compass. Thus, to the Galatian ministry of Paul, which must have lasted a considerable time, Acts devotes the one sentence: "They passed through the region of Phrygia and Galatia" (Acts, xvi, 6). The fourth journey of Paul to Jerusalem is described in one verse (Acts, xviii, 22). The objection is urged that, from Acts, xvi, 12, it is evident that the author of the Acts was with Paul in the foundation of the Church at Philippi. Therefore, they say that, since Luke was at Rome with Paul when he wrote thence to the Philippians, had Luke been the author of Acts, Paul would have associated Luke with himself in his salutation to the Philippians in the letter which he wrote them. On the contrary, we find in it no mention of Luke; but Timothy is associated with Paul in the salutation. This is a mere negative argument, and of no avail. The apostolic men of that day neither sought nor gave vain personal recognition in their work. St. Paul wrote to the Romans without ever mentioning St. Peter. There was no struggle for place or fame among those men. It may have been that, though Luke was with St. Paul at Philippi, Timothy was the better known to that Church. Again, at the moment of St. Paul's writing Luke may have been absent from Paul.

The rationalists allege that there is an error in the discourse of Gamaliel (Acts, v, 36). Gamaliel refers to the insurrection of Theodas as a thing that had happened before the days of the Apostles, whereas Josephus (Antiq., XX, v, 1) places the rebellion of Theodas under Fadus, fourteen years after the date of the speech of Gamaliel. Here, as elsewhere, the adversaries of Holy Scriptures presuppose every writer who disagrees with the Holy Scriptures to be right. Every one who has examined Josephus must be struck by his carelessness and inaccuracy. He wrote mainly from memory, and often contradicts himself. In the present instance some suppose that he has confused the insurrection of Theodas with that of a certain Mathias, of whom he speaks in Antiq., XVII, vi, 4 *Theodas* is a contraction of *Theodoros*, and is identical in signification with the Hebrew name *Mathias*, both names signifying, "Gift of God". This is the opinion of Corluy in Vigouroux, "Dictionnaire de la Bible". Against Corluy's opinion it may rightly be objected that Gamaliel clearly intimates that the author of the insurrection of which he speaks was not actuated by holy motives. He speaks of him as a seditious man, who misled his followers, "giving himself out to be somebody". But Josephus describes Mathias as a most eloquent

interpreter of the Jewish law, a man beloved by the people, whose lectures those who were studious of virtue frequented. Moreover, he incited the young men to pull down the golden eagle which the impious Herod had erected in the Temple of God. Certainly such an act was pleasing to God, not the act of an impostor. The argument of Gamaliel is based on the fact that Theodas claimed to be something which he was not. The character of Theodas as given by Josephus, XX, v, 1, accords with the implied character of the Theodas of Acts. Were it not for the discrepancy of dates, the two testimonies would be in perfect accord. It seems far more probable, therefore, that both writers speak of the same man, and that Josephus has erroneously placed his epoch about thirty years too late. Of course it is possible that there may have been two Theodases of similar character: one of the days of Herod the Great, whom Josephus does not name, but who is mentioned by Gamaliel; and one in the days of Cuspius Fadus the procurator of Judea, whose insurrection Josephus records. There must have been many of such character in the days of Herod the Great, for Josephus, speaking of that epoch, declares that "at this time there were ten thousand other disorders in Judæa which were like tumults" (Antiq., XVII, x, 4).

It is urged that the three accounts of the conversion of St. Paul (Acts, ix, 7; xxii, 9; xxvi, 14) do not agree. In Acts, ix, 7, the author declares that "the men that journeyed with Paul *stood* speechless, hearing the voice, but beholding no man". In xxii, 9, Paul declares: "And they that were with me beheld indeed the light; but they heard not the voice of Him that spake to me". In xxvi, 14, Paul declares that they all fell to the earth, which seems to contradict the first statement, that they "stood speechless". This is purely a question of circumstantial detail, of very minor moment. There are many solutions of this difficulty. Supported by many precedents, we may hold that in the several narrations of the same event inspiration does not compel an absolute agreement in mere extrinsic details which in nowise affects the substance of the narration. In all the Bible, where the same event is several times narrated by the same writer, or narrated by several writers, there is some slight divergency, as it is natural there should be with those who spoke and wrote from memory. Divine inspiration covers the substance of the narration. For those who insist that divine inspiration extends also to these minor details there are valid solutions. Pape and others give to the *εἱστήκεισαν* the sense of an emphatic *εἶναι*, and thus it could be rendered: "The men that journeyed with him became speechless", thus agreeing with xxvi, 14. Moreover, the three accounts can be placed in agreement by supposing that the several accounts contemplate the event at different moments of its course. All saw a great light; all heard a sound from Heaven. They fell on their faces in fear; and then, arising, stood still and speechless, while Paul conversed with Jesus, whose articulate voice he alone heard. In Acts, ix, 7, the marginal reading of the Revised Edition of Oxford should be accepted: "hearing the sound". The Greek is *ἀκούοντες τῆς φωνῆς*. When the writer speaks of the articulate voice of Christ, which Paul alone heard, he employs the phrase, *ἤκουσαν φωνήν*. Thus the same term, *φωνή*, by a different grammatical construction, may signify the inarticulate sound of the voice which all heard and the articulate voice which Paul alone heard.

It is urged that Acts, xvi, 6 and xviii, 23 represent Paul as merely passing through Galatia, whereas the Epistle to the Galatians gives evidence of Paul's longer sojourn in Galatia. Cornely and others answer this difficulty by supposing that St. Paul employs the term *Galatia* in the administrative sense, as a province, which comprised Galatia proper, Lycaonia, Pisidia, Isauria, and a great part of Phrygia; whereas St. Luke employs the term to denote Galatia proper. But we are not limited to this explanation; St. Luke in Acts often severely condenses his narrative. He devotes but one verse (xviii, 22) to Paul's fourth journey to Jerusalem; he condenses his narrative of St. Paul's two years of imprisonment at Cæsarea into a few lines. Thus he may also have judged good for his scope to pass over in one sentence Paul's Galatian ministry.

DATE OF COMPOSITION.—As regards the date of the Book of Acts, we may at most assign a probable date for the completion of the book. It is recognized by all that Acts ends abruptly. The author devotes but two verses to the two years which Paul spent at Rome. These two years were in a certain sense uneventful Paul dwelt peaceably at Rome, and preached the kingdom of God to all who went in unto him. It seems probable that during this peaceful epoch St. Luke composed the Book of Acts, and terminated it abruptly at the end of the two years, as some unrecorded vicissitude carried him out into other events. The date of the completion of Acts is therefore dependent on the date of St. Paul's Roman captivity. Writers are quite concordant in placing the date of Paul's coming to Rome in the year 62; hence the year 64 is the most probable date for the Acts.

TEXTS OF THE ACTS.—In the Græco-Latin codices D and E of Acts, we find a text widely differing from that of the other codices, and from the received text. By Sanday and Headlam (Romans, p. xxi) this is called the *δ* text; by Blass (Acta Apostolorum, p. 24) it is called the *β* text. The famous Latin Codex now at Stockholm, from its size called the *Codex Gigas*, also in the main represents this text. Dr. Bornemann (Acta Apost.) endeavoured to prove that the aforesaid text was Luke's original, but his theory has not been received. Dr. Blass (Acta Apost., p. vii) endeavours to prove that Luke wrote first a rough draft of Acts, and that this is preserved in D and E. Luke revised this rough draft, and sent it to Theophilus; and this revised copy he supposes to be the original of our received text. Belser, Nestle, Zœckler, and others have adopted his theory. The theory is, however, rejected by the greater number. It seems far more probable that D and E contain a recension, wherein the copyists have added, paraphrased, and changed things in the text, according to that tendency which prevailed up to the second half of the second century of the Christian era.

BEELEN, *Commentarius in Acta Apostolorum* (2d ed., Louvain); BELSER, *Studien zur Apostelgeschichte*, in *Theol. Quartalschrift* (1895), 50–96; *Lukas und Josephus*, *ibid.* (1896), 1–78; *Die Selbstvertheidigung des H. Paulus im Galaterbriefe* in *Biblische Studien* (Freiburg, 1896), 1–3; *Beiträge zur Erklärung der Apostelgeschichte auf Grund der Lesarten des Codex D und seiner Genossen*, *ibid.* (1897); BLASS, *Die zweifache Textüberlieferung in der Apostelgeschichte*, in *Theologische Studien und Kritiken* (1894), 86–119; *Acta Apostolorum, sive Lucæ ad Theophilum liber alter* (Göttingen, 1895); *De duplici formâ Actorum Lucæ* in *Hermathena*, (1895), 121–143; *Ueber die verschiedenen Textesformen in den Schriften des Lukas*, in *Neue kirchl. Zeit.* (1895), 712–725; *Acta Apostolorum secundum formam quæ videtur Romana* (Leipzig, 1896); *Neue Textzeugen für die Apostelgeschichte*, in *Theol. Stud. u. Krit.* (1896), 436–471; *Zu Codex D, in der Apostelgeschichte*, *ibid.* (1898), 539–542; *Zu den zwei Texten der Apostelgeschichte*, *ibid.* (1900), 5–28; *Priscilla und Aquila*, *ibid.* (1901), 124–126; BORNEMANN, *Acta Apostolorum ad Codicis Cantabrigiensis fidem* (Grossenhain, 1848); CONYBEARE, *On the Western Text of the Acts*, in *Am. J. Phil.* (1896), 135–172; *Papias and the Acts of the Apostles*, in *Class. Rev.* (1895), 258; COPPIETERS, *De Hist. Text. Act. Apost.* (Louvain, 1902); CORNELY, *Introductio in Utriusque Test. Libros Sacros* (Paris, 1895); IN., *Introductio Specialis in Singulos Novi Testamenti Libros* (Paris, 1897); CORSSEN, *Der Cyprianische Text der Acta Apostolorum* (Berlin, 1892); CROSS, *Note on Acts* ix (1900), 19–25; GAGNÆUS, *Scholia in Actus Apost.* (Paris, 1552); HARNACK, *Das Apostelecret und die Blass'sche Hypothese* (Berlin, 1899), 150–176; *Ueber den ursprünglichen Text Act. Apost. xi, 27–28* (Berlin

1899), 316-327; HEADLAM, *Acts of the Apostles*, in *Dict. Bibl.* (Edinburgh, 1898); HILGENFELD, *Die Apostelgeschichte nach ihren Quellenschriften untersucht*, in *Zeitschrift für wissenschaftl. Theol.* (1895 and 1896); *Der Eingang der Apostelgeschichte*, *ibid.* (1898), 619-625; KNABENBAUER, *Commentarius in Actus Apostolorum* (Paris, 1899); LUCAS, *Textual Criticism and the Acts of the Apostles*, in *Dub. Rev.* (1894), 30-53; RAMSAY, *Professor Blass on the two Editions of Acts* (1895), 129-142, 212-225; *Are there two Lucan Texts of Acts?* in *The Expositor* (1897), 460-471; *St. Paul the Traveller and the Roman Citizen* (London, 1900); *Some recent Editions of the Acts of the Apostles*, in *The Expositor* (1900, Nov.), 321-335; SABATIER, *L'auteur du livre des Actes des Apôtres, a-t-il connu et utilisé dans son récit les Epitres de St.-Paul?*, in *Bibliothèque de l'Ecole des Hautes Etudes* (Paris, 1889), I, 202-229; SOROF, *Die Entstehung der Apostelgeschichte* (Berlin, 1890); SPITTA, *Die Apostelgeschichte, ihre Quellen und deren geschichtlichen Wert* (Halle, 1891).

A. E. BREEN.

Acts of the Apostles, APOCRYPHAL. See APOCRYPHA.

Acts of the Councils. See COUNCILS.

Acts of the Martyrs. See MARTYRS, ACTS OF THE.

Acts of Roman Congregations, a term used to designate the documents (called also decrees) issued by the Roman Congregations in virtue of powers conferred on them by the Roman Pontiff. This subject will be treated under the following heads: I. KINDS; II. AUTHORITY; III. USE; IV. MANNER OF PRESERVATION; V. ACCESSIBILITY; VI. COLLECTIONS.

I. KINDS.—In virtue of their governing and executive powers, the Congregations grant privileges and dispensations from ecclesiastical laws, or issue ordinances to safeguard their observance; in virtue of their power of interpreting laws, they give authentic declarations; in virtue of their judicial power they give decisions between contending parties. All these powers, however, do not belong to each Congregation. (See CONGREGATIONS, ROMAN.) Again, their decrees are particular or universal, according as they are directed to individuals or to the whole Church. Particular decrees, containing simply an authentic interpretation of a universal law, are called equivalently universal. Finally, most decrees are disciplinary, dealing with positive ecclesiastical laws, which they explain, or enforce, or dispense from; but some are doctrinal, e. g., those which declare a doctrine to be untenable, or an act unlawful because contrary to a divine law.

II. AUTHORITY.—(*a*) In general.—The authority of these decrees is in a certain sense supreme, inasmuch as they come from the highest ecclesiastical tribunals; but it is not absolutely supreme, for the Congregations are juridically distinct from the Pope and inferior to him; hence their acts are not, strictly speaking, acts of the Roman Pontiff. The Congregations do not always make use of all the authority they possess. Hence it is from the wording of the documents, and by applying the general rules of interpretation, that we must judge in each case of the legal force of their decrees, whether they contain, for instance, orders or instructions, authentic interpretations, or only practical directions. (*b*) Authority of doctrinal decrees.—Doctrinal decrees are not of themselves infallible; the prerogative of infallibility cannot be communicated to the Congregations by the Pope. On the other hand, owing to the teaching power delegated to the Congregations for safeguarding the purity of Christian doctrine, exterior compliance and interior assent are due to such decrees. However, solid proofs to the contrary may at times justify the learned in suspending their assent until the infallible authority of the Church intervenes. (*c*) Authority of disciplinary decrees.—Universal decrees bind either all the faithful, or such classes or persons as are directly concerned. Particular decrees affect, first of all, those to whom they are directed. As to other persons, we must distinguish various cases. A particular decree which grants a privilege or a dispensation affects others only by preventing them from disturbing the recipients. A particular decree containing a judicial sentence has not the force of a universal law, unless the same decision has been given repeatedly in similar cases, because such decisions rendered by courts that are supreme form a judicial custom, to which inferior judges must conform (l. 38. D. de legibus). Finally, when particular decrees are equivalently universal, canonists are divided as to the limits of their binding force. Most authors distinguish between comprehensive and extensive interpretations. The latter are held to bind only persons to whom they are directed, unless promulgated to the Universal Church, because, being extensive, they enforce a sense not included in the law and are equivalent to a new law; the former are held to bind all without need of promulgation, because the sense explained in a comprehensive interpretation being already included in the law, such decrees are not new laws and do not need further promulgation. Many canonists follow an opposite view; without distinguishing between comprehensive and extensive interpretations, they maintain that any decree interpreting a law in itself obscure and doubtful binds only those to whom it is directed, unless promulgated to the Universal Church. They base their opinion upon the doctrine that, when a law is in itself doubtful and obscure, an authentic interpretation, i. e., a declaration obliging people to put that law into practice in a certain definite sense, is equivalent to a new law; hence the necessity of its promulgation. These authors, however, admit that no promulgation is necessary, either when the same declaration has been repeatedly given, so as to have established what is termed the *Stylus Curiæ* (a custom similar to that mentioned above in connection with the authority of judicial sentences), or when the declaration in question, though given only once, has been universally accepted, so as to have become the common practice of the Church.

III. USE.—Their use is determined by their special character and value, according as they are sentences, or declarations and so forth. Moreover, besides settling the cases for which they are issued, they are often useful for professors of canon law and moral theology in discussing disputed questions, as well as for judges in the prudent administration of justice; on the other hand, all, especially clerics, may find, even in those that are not universal, safe directions in matters of religion and morality. This directive effect is all the more reasonable as these acts come from men of learning and experience, well qualified for their offices, who devote the most careful study to each case, according to its relative importance. Decisions of lesser moment are given by the cardinal who is at the head of the Congregation, in a meeting (*congresso*) composed of the same cardinal, the secretary, and some other officials of the Congregation. More important matters are decided only by the general Congregation. Before the Congregation meets to take action in affairs of very great importance, each cardinal has been fully informed of the question to be treated, by means of a paper in which the matter is thoroughly discussed, and all points of fact and law connected with it are presented, with reasons for both sides. The cardinals then discuss the matter in their meeting, and the decision is reached by voting. These decisions are brought to the Pope for his consideration or approbation in all cases in which custom or law prescribes such procedure. Ordinarily this approval is not legally of such a character as to make these decrees "pontifical acts"; they become such only by the special confirmation, termed by canonists *in formâ specificâ*, which is seldom given. Finally, the act

is drawn up in due form, and, having been sealed and signed by the Cardinal Prefect of the Congregation and the Secretary, is dispatched to its destination.

IV. MANNER OF PRESERVATION.—All pending affairs are entered, under progressive numbers, in the register called *Protocollo*, with a short indication of the stage of the transaction. Suitable alphabetical indexes render easy the work of looking up details. All the documents relating to each case, from the first, containing the petition addressed to the Congregation, to the official copy of the final act, and forming what is technically called the *posizione*, are kept together, separate from all other documents, and are preserved in the archives of the Congregation, either permanently or for a definite period of time (ordinarily, ten years), when the documents are removed to the Vatican archives. This latter practice prevails in the Congregations of the Council, of Bishops and Regulars, and of Rites.

V. ACCESSIBILITY.—The archives of the Congregations are not opened to the public. If one wishes to study the documents, he should ask permission from the authorities of the Congregations. Ordinarily it is sufficient to ask it of the secretary; in the Congregations of Propaganda and of the Index the petition should be addressed to the Cardinal Prefect, and in the Congregation of the Holy Office, to the Congregation itself; finally, in the Congregation of Extraordinary Ecclesiastical Affairs, the matter has to be referred to the Pope. When there are sufficient reasons, which should be more or less grave according to the quality of the matter, the petitioner either will be allowed to inspect the original documents or will be supplied with authentic copies.

VI. COLLECTIONS.—Many of the acts are accessible in the various collections, which several of the Congregations have permitted to be published. Some of these collections are also authentic, inasmuch as their genuineness and authenticity are vouched for by the authorities of the Congregations. Moreover, editors of periodicals on ecclesiastical subjects have been allowed for several years back to publish in their magazines the acts of the Congregations, and one of these periodicals, "Acta Sanctæ Sedis", has received the privilege of being declared "authentic and official for publishing the acts of the Apostolic See" (S. C. de Prop. Fid., 23 May, 1904). The following is a list of the chief collections:

Collectanea S. Congr. de Propagandâ Fide (Rome, 1893); *Thesaurus Resolutionum S. Congr. Concilii* (Rome, 1718—); Zamboni, *Collectio Declarationum S. C. Concilii* (Arras, 1860); Pallottini, *Collectio Conclusionum et Resolutionum S. C. Concilii* (Rome, 1868–93); Lingen et Reuss, *Causæ Selectæ, in S. C. Concilii Propositæ* (New York, 1871); Bizzarri, *Collectanea S. Congr. Episcoporum et Regularium* (Rome, 1885); *Decreta authentica C. Sacrorum Rituum* (Rome, 1898–1901); *Decreta authentica S. Congr. Indulgentiis Sacrisque Reliquiis præpositæ* (New York, 1883); Schneider, *Rescripta authentica S. C. Indulgentiis Sacrisque Reliquiis præpositæ* (Ratisbon, 1885); Ricci, *Synopsis Decretorum et Resolutionum S. Congr. Immunitatis* (Turin, 1719). Among the Catholic periodicals that publish regularly, with more or less completeness, the acts of the Congregations are the following (the date after the title indicates the first year of publication):

Archiv für Kathol. Kirchenrecht (1857); *Analecta Juris Pontificii* (Rome, 1855), since 1893, *Analecta Ecclesiastica; Le Canoniste Contemporain* (Paris, 1893); *American Ecclesiastical Review* (New York, 1889); *Irish Ecclesiastical Record* (Dublin, 1864); *Nouvelle Revue Théologique* (Tournay, 1869); *Acta Sanctæ Sedis* (Rome, 1865); *Monitore Ecclesiastico* (Rome, 1876).

Am. Eccl. R., I, p. 404; BAART, *The Roman Court* (New York), 230; HUMPHREY, *Urbs et Orbis* (London, 1899—an English work), 317; *Analecta Juris Pontificii, II Série, Les Congrégations Romaines et de leur pratique* (Paris, 1857) 2230–82, 2364–2424; BANGEN, *Die römische Kurie* (Münster, 1854); BOUIX, *De Curiâ Romanâ* (Paris, 1880), 293; *De Principiis Juris Canonici* (Paris, 1852), 334; FERRARIS, *Bibliotheca Canonica* (Rome, 1885–99), II, s. v. *Congregationes;* HERGENRŒTHER-HOLLWECK, *Lehrbuch des katholischen Kirchenrechts* (Freiburg, 1905), 292; HINSCHIUS, *System d. kath. Kirchenrechts* (Berlin, 1869), I, 448 (non-Catholic); LEGA, *De Judiciis Ecclesiasticis* (Rome, 1896–1901), II, 96; *De origine et naturâ Sacr. Romanarum Congregationum* in *Analecta Ecclesiastica* (Rome, 1896), IV, 458; PHILLIPS, *Kirchenrecht* (Ratisbon, 1864), VI, pp. 567–582, 583–673; SIMOR, *De Sacris Congregationibus et illarum auctoritate*, in *Archiv. f. kath. Kirchenrecht* (1864), 410; SÄGMÜLLER, *Lehrbuch des kathol. Kirchenrechts* (Freiburg, 1900), 325–337, 75–77; WERNZ, *Jus Decretalium* (Rome, 1905), I; HASKINS, in *Catholic University Bulletin*, III, 177.

HECTOR PAPI.

Acts of the Saints. See BOLLANDISTS.

Actual Grace. See GRACE.

Actual Sin. See SIN.

Actus et Potentia, a technical expression in scholastic phraseology.

I.—The terms *actus* and *potentia* were used by the scholastics to translate Aristotle's *ἐνέργεια* or *ἐντελέχεια*, and *δύναμις*. There is no single word in English that would be an exact rendering of either. Act, action, actuality, perfection, determination express the various meanings of *actus;* potency, potentiality, power, capacity, those of *potentia*. In general, *potentia* means an aptitude to change, to act or to be acted upon, to give or to receive some new determination. *Actus* means the fulfilment of such a capacity. So, *potentia* always refers to something future, which at present exists only as a germ to be evolved; *actus* denotes the corresponding complete reality. In a word, *potentia* is the determinable being, and *actus*, the determined being. The term *actus*, therefore, has a much greater extension than act or operation. Every operation is an *actus*, because it is the complement of a power; but all other perfections and determinations, whatever be their nature, are also *actus*. On the other hand, the being *in potentiâ* is not to be identified with the possible being. The latter belongs to the logical order; it is a notion whose elements involve no contradiction. The former belongs to the real order; it exists in a subject which, though undetermined, is capable of determination. *Potentia* is more than a mere statement of futurity, which has reference to time only; it implies a positive aptitude to be realized in the future. It would also be a mistake to identify the scholastic *actus* and *potentia* with the actual and potential energy of physics. These terms apply only to material substances, and are exclusively dynamic; they signify the capacity for doing work, or the actual performing of work. The scholastic terms apply to all, even spiritual, beings, and refer to any reality which they possess or can acquire. The Aristotelian "energy" (*actus*) as such, i. e., considered as actuality, can never be potential, these two terms being opposed to each other. Actuality and potentiality are mutually exclusive, since one means the presence, and the other the absence, of the same determination. Yet, in all beings except God (see ACTUS PURUS) there is a combination of actuality and potentiality; they possess some determinations and are capable of acquiring others. Moreover, the same reality may be considered as actuality or potentiality, according as we take a retrospective or a prospective point of view. In man, skill and science are actualities if we compare them to human nature, which they presuppose. But if we compare them to the actions themselves, or to the actual recall of acquired knowledge to consciousness, they are powers, or *potentiæ*. If we keep the same point of view, it is impossible for the same thing to be at the same time *in actu*

and *in potentiâ* with regard to the same determination.

Aristotle and St. Thomas explain this theory by many illustrations, one of which will suffice. The statue exists potentially in the block of marble, because marble has an aptitude to receive the shape of a statue. This aptitude is something real in the marble, since many other substances are deprived of it. It is a receptive potentiality. With regard to the same statue, the sculptor has the power, by his action, to carve the marble into the form of a statue. His is an active power, a real skill or ability which is lacking in many other persons. In order to have the actual statue (*actus*), it is necessary for the sculptor to exercise (*actus*) his real skill (*potentia*) on a substance which is not yet a statue, but which has a real aptitude (*potentia*) to become one. I can form no idea either of the marble's potentiality or of the sculptor's skill unless I first know what is meant by an actual statue. In the same manner, the man born blind is unable to understand what is meant by the faculty of vision. In general, *potentia* has no meaning, and cannot be defined except through the corresponding *actus*.

II.—The distinction between *potentia* and *actus* is at the basis of, and pervades, the whole scholastic system of philosophy and theology. Whatever is determinable is considered as potential with regard to the actual determination. Genus and species, subject and predicate, quantity and shape, child and adult, matter and form of the sacraments, etc., are examples of potentiality and actuality. Here we must confine ourselves to the fundamental applications in metaphysics and in psychology. (1) In metaphysics the distinction runs through the ten Aristotelian categories. All being, whether substance or accident (q. v.), is either *in actu* or *in potentiâ*. The essence of creatures is a potentiality with regard to their existence. Material substances are composed of primary matter and substantial form (see MATTER AND FORM), matter being a pure potentiality, i. e., wholly undetermined, and form being the first determination given to matter. Efficient causality is also an application of potentiality and actuality; the cause, when at rest, remains able to act. Change is a transition from the state of potentiality to that of actuality. Generation, growth, and evolution suppose a capacity which becomes fulfilled. (2) In psychology special emphasis is laid on the reality of the *potentiæ*, or faculties (q. v.), and their distinction both from the soul and from their operations. External senses are determined or actualized by an external stimulus (see SPECIES), which gives them the determination necessary to the act of perception. The internal senses (*sensus communis*, *phantasia*, *memoria*, *æstimativa*) depend on external sensations for their exercise. Memory and imagination preserve *in potentiâ* traces of past impressions, and when the proper conditions are verified the image becomes actual. We have no innate ideas, but in the beginning human intelligence is simply a power to acquire ideas. By its operation, the active power of the intellect (*intellectus agens*) forms the *species intelligibilis* or the determination necessary to the intelligence (*intellectus possibilis*) for its cognitive act. All tendency and desire is actualized by some good which one strives to acquire. In rational psychology man is conceived as one substantial being, composed of body and soul, or matter and form, united as *potentia* and *actus*.

There is a tendency to-day in nearly all the sciences towards "actuality" theories. But, if analyzed carefully, such theories will necessarily yield potential elements. In all things we find capacities for further development and evolution, forces and aptitudes which come to be utilized little by little. In scholastic terminology these are now real, but not actual. They exist only as *potentiæ*, which, to manifest themselves, await the proper actualization.

ARISTOTLE, *passim*, esp. *Metaphysica*, VIII (Berlin ed., 1831); ST. THOMAS, *Comment in lib. IX Metaphys.* (VIII of Berlin ed.) and *passim* in *Summa Theologica* and other works; FARGES, *Acte et puissance* (3d ed., Paris, 1893), *Matière et forme* (3d ed., Paris, 1894); HARPER, *The Metaphysics of the School*, II, ii, iii, and V, ii, iii, *passim* (London, 1879); BAUDIN, *L'acte et la puissance dans Aristote* in *Revue thomiste*, VII (1899), 40, 153, 274, 584, VIII (1900), 273; WATSON, *The Metaphysic of Aristotle*, III, IV; *Potential and Actual Reality*, in *Philosophical Review*, VII (1898), 337; LOGAN, *The Aristotelian Concept of φύσις*, in *Philosophical Review*, VI (1897), 18; DE VORGES, *L'acte et la puissance*, in *Annales de philosophie chrétienne*, n. s., XIV (1886), 471; BOUTROUX in *La grande encyclopédie*, art. *Aristote*, § viii, *Métaphysique*; BALDWIN, *Dict. of Philos. and Psychol.*, s. v. *Potentiality and Potency*.

C. A. DUBRAY.

Actus primus, a technical expression used in scholastic philosophy. *Actus* means determination, complement, perfection. In every being there are many actualities, and these are subordinated. Thus existence supposes essence; power supposes existence; action supposes faculty. The first actuality (*actus primus*) begins a series; it supposes no other actuality preceding it in the same series, but calls for a further complement, namely, the second actuality (*actus secundus*). But as the same reality may be called "actuality" when viewed in the light of what precedes, and "potentiality" when viewed in the light of what follows (see ACTUS ET POTENTIA), the meaning of the term "first actuality" may vary according to the view one takes, and the point where the series is made to begin. Primary matter (see MATTER AND FORM) is a pure potentiality, and the substantial form is its first determination, its first actuality. The complete substance constituted by these two principles receives further determinations, which are, in that respect, second actualities. Yet these may also be conceived as first actualities. Thus the extensive quantity of a substance is a first actuality when compared to the shape. Power is a first actuality when compared to action. And this is the most frequent application of the terms *actus primus* and *actus secundus*. The former is the faculty; the latter, the exercise, or function. To see *in actu primo* simply means to have the sense of vision; to see *in actu secundo* is to actually perform acts of vision. The modern distinction of potential and kinetic energy might serve as another illustration: the loaded gun, or the engine with steam up represent first actualities; the bullet speeding to the mark, the engine flying over the rails, represent second actualities.

C. A. DUBRAY.

Actus Purus, a term employed in scholastic philosophy to express the absolute perfection of God. In all finite beings we find actuality and potentiality, perfection and imperfection. Primary matter, which is the basis of material substance, is a pure potentiality. Moreover, change necessarily supposes a potential element, for it is a transition from a state of potentiality to a state of actuality; and material things undergo manifold changes in substance, quantity, quality, place, activity, etc. Angels, since they are pure spirits, are subject to none of the changes that depend on the material principle. Nevertheless, there is in them imperfection and potentiality. Their existence is contingent. Their actions are successive, and are distinct from the faculty of acting. The fact that all things have in themselves some potentiality warrants the conclusion that there must exist a being, God, from whom potentiality is wholly excluded, and who, therefore, is simply actuality and perfection, *Actus Purus*.

It is true that in the same being the state of potentiality precedes that of actuality; before being realized, a perfection must be capable of realization. But, absolutely speaking, actuality precedes poten-

tiality. For in order to change, a thing must be acted upon, or actualized; change and potentiality presuppose, therefore, a being which is *in actu*. This actuality, if mixed with potentiality, supposes another actuality, and so on, until we reach the *Actus Purus*. Thus the existence of movement (in scholastic terminology, *motus*, any change) points to the existence of a prime and immobile motor. Causality leads to the conception of God as the unproduced cause. Contingent beings require a necessary being. The limited perfection of creatures postulates the unlimited perfection of the Creator. The direction of various activities towards the realization of an order in the universe manifests a plan and a divine intelligence. When we endeavour to account ultimately for the series of phenomena in the world, it is necessary to place at the beginning of the series —if the series be conceived as finite in duration— or above the series—if it be conceived as eternal— a pure actuality without which no explanation is possible. Thus, at one extreme of reality we find primary matter, a pure potentiality, without any specific perfection, and having, on this account, a certain infinity (of indetermination). It needs to be completed by a substantial form, but does not, of itself, demand any one form rather than another. At the other extreme is God, pure actuality, wholly determined by the very fact that He is infinite in His perfection. Between these extremes are the realities of the world, with various degrees of potentiality and actuality.

So that God is not a becoming, as in some pantheistic systems, nor a being whose infinite potentiality is gradually unfolded or evolved. But He possesses at once all perfections. He is simultaneously all that He can be, infinitely real and infinitely perfect. What we conceive as His attributes or His operations, are really identical with His essence, and His essence includes essentially His existence. For all intelligences except His own, God is incomprehensible and indefinable. The nearest approach we can make to a definition is to call Him the *Actus Purus*. It is the name God gives to Himself: "I am who am", i. e., I am the fulness of being and of perfection.

ARISTOTLE, esp. *Metaphysics*, Bk. XI (Berlin, ed. 1831); *Physics*, Bks. VII, VIII; ST. THOMAS, *Comment. in lib. VII, VIII Physic.* and *in lib. XII Metaphysic.* (XI of Berlin ed.); *Summa theologica*, esp. P. I, QQ. ii, iii, iv, etc., *Contra Gent.* L. I, c. xiii, xvi, etc.; PIAT, *Dieu et la nature d'après Aristote* in *Revue néo-scolastique*, VIII, 1901, p. 167 (reproduced in his book *Aristote*, L. II, c., ii Paris, 1903); WATSON, *The Metaphysic of Aristotle*, IV—*The Divine Reason*, in *Philos. Rev.* VII (1898), p. 341.

C. A. DUBRAY.

Acuas, one of the first to spread Manicheism in the Christian Orient. He was probably a Mesopotamian, and introduced the heresy into Eleutheropolis (Palestine). The Manichæans were sometimes called after him *Acuanitæ*. St. Epiphanius (Adv. Hær., lxvi, 1) calls him a *veteranus*, i. e. an ex-soldier of the empire, and fixes his propaganda in the fourth year of the reign of Aurelian (273).

COWELL, in *Dict. of Christ. Biogr.*, I, 32.

JOHN J. A' BECKET.

Adalard, SAINT, born c. 751; d. 2 January, 827. Bernard, son of Charles Martel and half-brother of Pepin, was his father, and Charlemagne his cousin-german. He received a good education in the Palatine School at the Court of Charlemagne, and while still very young was made Count of the Palace. At the age of twenty he entered the monastery at Corbie in Picardy. In order to be more secluded, he went to Monte Cassino, but was ordered by Charlemagne to return to Corbie, where he was elected abbot. At the same time Charlemagne made him prime minister to his son Pepin, King of Italy. When, in 814, Bernard, son of Pepin, aspired after the imperial crown, Louis le Debonnaire suspected Adalard of being in sympathy with Bernard and banished him to Hermoutier, the modern Noirmoutier, on the island of the same name. After seven years Louis le Debonnaire saw his mistake and made Adalard one of his chief advisers. In 822 Adalard and his brother Wala founded the monastery of (New) Corvey in Westphalia. Adalard is honoured as patron of many churches and towns in France and along the lower Rhine.

BUTLER, *Lives of the Saints;* BARING-GOULD, *Lives of the Saints* (London, 1877); LECHNER, *Martyrolog. des Benediktiner-Ordens* (Augsburg, 1855); WATTENBACH, *Deutschlands Geschichtsquellen* (6th ed., Berlin, 1893), I, 250–252; ENCK, *De S. Adalhardo* (Münster, 1873); RAM, *Hagiogr. Belge* (1864), I, 16–31.

MICHAEL OTT.

Adalbero of Montreuil. See ALBERO OF MONTREUIL.

Adalbert, ARCHBISHOP OF HAMBURG-BREMEN, b. about 1000; d. 1072 at Goslar; son of Count Friedrich von Goseck, and Agnes of the lineage of the Weimar Counts. He became successively canon in Halberstadt; subdeacon to the Archbishop of Hamburg (1032); Provost of the Halberstadt Cathedral; and Archbishop of Hamburg (1043 or 1045) by royal appointment, with supremacy over the Scandinavian Peninsula and a great part of the Wend lands, in addition to the territory north of the Elbe. He is probably the Adalbert mentioned as the Chancellor for Italy under Henry III in 1045. At the very outset of his episcopal career he took up the old feud of Hamburg with the Billings, in which he had the co-operation of Henry III. Having accompanied the Emperor on a campaign against the Liutzi (1045), he also journeyed with him to Rome (1046). Upon the settlement of the papal schism Henry wished to make Adalbert Pope, but he refused, and presented his friend Suidger (Clement II) as a candidate. He co-operated in the conversion of the Wends, and three new bishoprics were erected, all subject to Hamburg. Adalbert then conceived the idea of a great northern patriarchate, with its seat at Hamburg, but was constantly foiled. The Kings of Norway and Sweden began to send their bishops to England for consecration, and Sven Estrithson, King of Denmark, appealed to Henry and Pope Leo IX for an archbishop of his own, which would mean a loss to Hamburg of lands just yielding fruits after two hundred years of evangelization. The assent of Adalbert was necessary for such a decision, which he promised to ratify only on condition that his dream of a northern patriarchate be realized. The whole discussion was cut short by the death of both Pope (1054) and Emperor (1056).

During the regency of Empress Agnes, Adalbert lost his hold on the court, and the young Emperor, Henry IV, fell under the influence of Anno, Archbishop of Cologne. Despite the ancient feud between Hamburg and Cologne, Adalbert gained control of Henry's education, eventually superseding Anno in his confidence and esteem. In extenuation of Adalbert's eagerness to obtain privileges for his archdiocese it must be recalled that he had sacrificed much in the royal service, and that his influence was ever for the more open and straightforward course of action, in contradistinction to that of the opposition party. His flattery and indulgence of Henry, however, were baneful in their effects. Forced to retire from court in 1066, by the jealousy of the nobles, he was again admitted to Henry's councils in 1069. His ascendency over the Emperor ended only with his death (1072). Archbishop Adalbert is characterized by Adam of Bremen as *minax vultu et habitu verborumque altitudine suspectus audientibus*. Generous, prudent, and zealous as he was, his character was marred by indomitable pride, which has caused him to be depicted in the blackest colours.

Adami Gesta Hammaburgensis ecclesiæ pontificum, ed. LAPPENBERG, *Mon. Germ.*, SS. VII, 267; GIESEBRECHT, *Deutsche Kaiserzeit*, III; WATTENBACH, *Geschichtsquellen*, II, 63; PASTOR in *Kirchenlex.*, s. v.

F. M. RUDGE.

Adalbert I (or ALBERT), Archbishop of Mainz (Mayence) 1111 to 1137. He was of the family of the Counts of Saarbrücken, and under both Henry IV and Henry V of Germany he held the office of imperial chancellor, discharging his duties with energy and skill. In 1110, as head of an embassy sent to Rome to arrange for the coronation of Henry V as Emperor (crowned king 6 January, 1099), he had much to do with bringing about the Treaty of Sutri, in which advantage was taken of the character of Pope Paschal II, formerly Abbot of Cluny, who was a saintly man, but no diplomat. A disagreement arising regarding the treaty, Henry subjected the Pope to a harsh imprisonment of two months. Fearing schism, the Pope finally granted Henry the privilege of conferring the ring and staff on bishops, providing they were elected by papal consent, and soon after he crowned Henry in St. Peter's at Rome (1111). Henry, according to compact, named Adalbert Archbishop of Mainz in reward for his part in the shameful intrigue against the Supreme Pontiff. From the day when, as Archbishop elect, he received the insignia of his office, Adalbert become a changed man. Whether this marvellous change was due to a realization of his sacred duties or to an awakening to the sacrilegious injustice of Henry's conduct at Rome, we cannot say. At any rate the ex-chancellor, lately so blindly zealous for the Emperor in right or wrong, became henceforth a brave and loyal defender of the Church and the Pope. In 1112 Henry V was excommunicated, and Adalbert fearlessly promulgated the sentence; whereupon the enraged Emperor cast him into a dark dungeon. After three years of cruel imprisonment had reduced him to a mere skeleton, the people of Mainz, rising in a body, forced Henry to release him. The episcopal consecration, delayed by his confinement, was then received at the hands of Otto, Bishop of Bamberg (1115). Later, when, under Pope Calixtus II, Adalbert was made a legate, Henry seized some pretext for attacking Mainz, whereupon Adalbert aroused the Saxon princes to arms. The two armies met, but arbitration prevented a battle. As a result, the Council of Worms (1122) was finally held, bringing to a close the long strife regarding Investitures. In 1125 Henry V was on his death-bed, and being without male issue sent the imperial insignia to his wife Matilda, daughter of Henry I of England. The politic Adalbert, ever on the alert to ward off any danger of a schism, induced Matilda to return the insignia, and called an assembly of princes, who chose as Henry's successor Lothair II the Saxon, afterwards crowned Emperor in Rome by Pope Innocent II (1133). Thus the Empire passed from the house of Franconia to that of Saxony, which had so long proved itself loyal to the cause of Rome. Adalbert died in 1137, having atoned for his early injustice by long years of faithful and efficient service in all that touched the interests of truth and the welfare of the Church.

ROHRBACHER, *Hist. de l'église*, XV; WILL, in *Kirchenlex.*, I, 194. IDEM, *Regesten zur Gesch. der Mainzer Erzb.* (Innsbruck, 1877), I; HUPERZ, *De Adelberto Archiep. Mogunt.* (Münster, 1855).

JOHN J. A' BECKET.

Adalbert, SAINT, apostle of the Slavs, probably a native of Lorraine, d. 981. He was a German monk who was consecrated bishop and sent to establish Christianity in Russia in 961. His mission was the result of a request of the princess Olga who, having appealed in vain to the court of Constantinople for someone to evangelize her people, besought the German Emperor Otho, who sent Adalbert and a number of priests to begin the work. Russia was then in a state of barbarism, and the missionaries were attacked on the way, some of the priests being killed, Adalbert barely escaping with his life. Returning to Germany, he was made Abbot of Weissenburg in Alsace, and in the following year became Bishop of the new see of Magdeburg, which was erected for the purpose of dealing especially with the Slavs. Magdeburg became one of the great bishoprics of the country, the chief one in the North, and ranking with Cologne, Mainz, and Trier. Adalbert was made Metropolitan of the Slavs, and established among them the sees of Naumburg, Meissen, Merseburg, Brandenburg, Havelberg, and Posen. The Pope appointed two legates to assist him in his apostolate. He governed his church until his death in 981.

Acta SS., 5 June.

T. J. CAMPBELL.

Adalbert, SAINT, b. 939 of a noble Bohemian family; d. 997. He assumed the name of the Archbishop Adalbert (his name had been Wojtech), under whom he studied at Magdeburg. He became Bishop of Prague, whence he was obliged to flee on account of the enmity he had aroused by his efforts to reform the clergy of his diocese. He betook himself to Rome, and when released by Pope John XV from his episcopal obligations, withdrew to a monastery and occupied himself in the most humble duties of the house. Recalled by his people, who received him with great demonstrations of joy, he was nevertheless expelled a second time and returned to Rome. The people of Hungary were just then turning towards Christianity. Adalbert went among them as a missionary, and probably baptized King Geysa and his family, and King Stephen. He afterwards evangelized the Poles, and was made Archbishop of Gnesen. But he again relinquished his see, and set out to preach to the idolatrous inhabitants of what is now the Kingdom of Prussia. Success attended his efforts at first, but his imperious manner in commanding them to abandon paganism irritated them, and at the instigation of one of the pagan priests he was killed. This was in the year 997. His feast is celebrated 23 April, and he is called the Apostle of Prussia. Boleslas I, Prince of Poland, is said to have ransomed his body for an equivalent weight of gold. He is thought to be the author of the war-song, "Boga-Rodzica", which the Poles used to sing when going to battle.

Acta SS., 3 April; MICHAUD, *Biog. Univ.*, 139.

T. J. CAMPBELL.

Adalbert Diaconus, SAINT. See ETHELBERT.

Ad Apostolicæ Dignitatis Apicem.—Apostolic letter issued against Emperor Frederick II by Pope Innocent IV (1243–54), during the Council of Lyons, 17 July, 1245, the third year of his pontificate. The letter sets forth that Innocent, desiring to have peace restored to those parts which were then distracted by dissensions, sent for that purpose three legates to Frederick as the chief author of those evils, pointed out the way to peace, and promised that he would do his own part to restore it. Frederick agreed to terms of peace, which he swore to observe, but which he at once violated. The letter then sets forth the crimes of which Frederick was guilty. It accuses him of perjury; of contempt for the spiritual authority of the Roman Pontiff, by disregarding the excommunication pronounced against him and by compelling others to do so; of invading pontifical territory; of having broken the terms of peace made with Pope Gregory, and which he swore to keep; of oppressing the Church in Sicily; of having taken, persecuted, and done to death bishops and others who were on their way to Rome for a council which he himself had asked to be convoked; of having incurred suspicion of heresy for treating a papal excommunication with contempt; of having

conspired with the Saracens and other enemies of Christianity; of being guilty of the death of the King of Bavaria, and of giving his daughter in marriage to a schismatic; of not paying tribute for Sicily, which is the patrimony of St. Peter. For these and for other crimes, Innocent IV, by this apostolic letter, declares Frederick unworthy to rule, and his subjects freed from their duty of obedience to him as sovereign.

Bullar. Roman. (ed., Turin, 1858), III, 510–516; MANSI, *Coll. Conc.*, XXIII, 613–619; HEFELE, *Conciliengeschichte*, V, 1125; ROHRBACHER, *Hist. univ. de l'église*, IX, 14–16.

M. O'RIORDAN.

Ad Limina Apostolorum, an ecclesiastical term meaning a pilgrimage to the sepulchres of St. Peter and St. Paul at Rome, i. e. to the Basilica of the Prince of the Apostles and to the Basilica of St. Paul "outside the walls".

Ad Sanctam Beati Petri Sedem.—This letter was issued by Alexander VII, and is dated at Rome, 16 October, 1656, the second year of his pontificate. It is a confirmation of the Constitution of Innocent X, by which he condemned five propositions taken from the work entitled "Augustinus" of Cornelius Jansenius (q. v.), Bishop of Ypres. The letter opens with an explanation of the reason for its publication. It observes that, although what has already been defined in the Apostolic Constitutions needs no confirmation by any future decisions, yet, since some try to cast doubt upon these definitions or to neutralize their effort by false interpretations, the apostolic authority must not defer using a prompt remedy against the spread of the evil. The letter then refers to the decision of Innocent X, and quotes the words of its title in order to show that it was a decision for all the faithful. But as a controversy had arisen, especially in France, on five propositions taken from the "Augustinus", several French bishops submitted them to Alexander VII for a clear, definite decision. The letter thus enumerates these five propositions: (1) There are some divine precepts which are impossible of observance by just men willing and trying to observe them according to their present strength; the grace also is wanting to them, by which those precepts are possible. (2) In the state of fallen nature interior grace is not resisted. (3) For merit and demerit, in the state of fallen nature, *libertas a necessitate* (liberty to choose) is not necessary for man; *libertas a coactione* (freedom from external compulsion) is enough. (4) The Semipelagians admitted the necessity of interior preventing grace (*prævenientis gratiæ interioris*) for each and every act, even for the beginning of faith (*initium fidei*); and in that they were heretical, inasmuch as they held that grace to be such as the human will could resist or obey. (5) It is Semipelagian to say that Christ died, or shed His blood for all men.

The letter then goes on to declare that, those five propositions having been submitted to due examination, each was found to be heretical. The letter repeats each proposition singly, and formally condemns it. It next declares that the decision binds all the faithful, and enjoins on all bishops to enforce it, and adds, "We are not to be understood, however, by making this declaration and definition on those five propositions, as at all approving other opinions contained in the above-named book of Cornelius Jansenius." Moreover, since some still insisted that those propositions were not to be found in the "Augustinus", or were not meant by the author in the sense in which they were condemned, the letter furthermore declares that they are contained in the "Augustinus", and have been condemned according to the sense of the author.

Bullarium Romanum (ed. Turin, 1869), XVI, 245–247.

M. O'RIORDAN.

Ad Universalis Ecclesiæ, a papal constitution dealing with the conditions for admission to religious orders of men in which solemn vows are prescribed. It was issued by Pius IX, 7 February, 1862. This Pope had issued from time to time various decrees: v. g. "Romani Pontifices" (25 January, 1848), "Regulari Disciplinæ" (for Italy and adjacent isles, 25 January, 1848), and "Neminem Latet" (19 March, 1857). These three decrees found their completion and perfection in the constitution, "Ad Universalis Ecclesiæ". It marks a distinct departure from the Tridentine law, both as to the necessary age and other requirements for admission of men to solemn vows in orders, congregations, and institutes, old and new, in which solemn vows are prescribed. The immediate occasion of its promulgation was the settlement, once and forever, of doubts which had arisen and been presented to the Holy See about the validity of solemn vows made without due observance of the decree, "Neminem Latet", i. e. without the three years' profession of simple vows. It gives the reason of the "Neminem Latet" regulation, which was to safeguard the religious orders, congregations, and institutes from losing their genuine spirit and former excellence by hastily and imprudently admitting youths having no true vocation or of whose lives, morals, bodily and mental endowments, no proper investigation had been made and no testimonial to the aforesaid had been requested of, or received from, the bishop of their native place, or of the places where they had sojourned for the year immediately preceding their admission to the house of postulants. This the "Neminem Latet" accomplished by decreeing that novices after the completion of their probation and novitiate and, if clerics, of the sixteenth year of their age (prescribed by the Council of Trent), or of a more advanced age, if the rule of their order approved by the Holy See required it, if lay brothers, the age fixed by Pope Clement VIII (in Suprema), should make profession of simple vows for the term of three full years; and after the completion of said term, to be computed from day of profession to the last hour of the third year, if found worthy, they were to be admitted to solemn profession, unless their superiors, for just and reasonable cause, postponed the solemn profession; such postponement being prohibited beyond the twenty-fifth year of age, except in the orders and countries where a longer term of simple profession was conceded by special indult of the Holy See. The Pope says that, nevertheless, novices had been admitted to solemn profession without the three years' simple vows, thereby giving great cause for doubt concerning the validity of said solemn profession; and a decision upon that matter was requested from the Holy See. As the "Neminem Latet" said not a word about the nullity of solemn profession made in opposition to its regulation, the solemn profession made without the prescribed three years of simple vows was valid, though illicit. This was decided later (S. Cong. on State of Regulars, 16 August, 1866).

"We, therefore," declares Pius IX in this constitution, "in a matter of such great importance, desiring to remove all occasion of future doubt, of Our own motion and certain knowledge, and in the plenitude of Our Apostolic power as regards the religious communities of men of whatever order, congregation, or institution in which solemn vows are made, do determine and decree to be null and void and of no value the profession of solemn vows, knowingly, or ignorantly, in any manner, colour or pretext, made by novices or lay brothers, who, although they had completed the Tridentine probation and novitiate, had not previously made profession of simple vows and remained in that profession for the entire three years, even though the superiors, or they, or both respectively, had the in-

tention of admitting to, or making, solemn vows, and had used all the ceremonies prescribed for solemn profession."

Women were not included in this law. They, unless where special indults were granted, as in Austria (Bizzarri, 158), and Bavaria (Bizzarri, 463), followed the Tridentine regulation until Leo XIII (3 May, 1902, Decretum "Perpensis", S. C. Epp. et Regul.) enjoined on them the same profession of simple vows for three years prior to the solemn profession, under penalty of nullity.

VERMEERSCH, *De religiosis institutis et personis*, II (Monumenta, 332-336; 233-234; 289 sqq.); BIZZARRI, *Collectanea in usum Secretariæ S. Congr. Epp. et Regul.* (Rome, 1885), 831, 843, 853 sqq.; MOCCHEGIANI, *Jurisprudentia Eccles.*, I, lib. II; NERVEGNA, *De Jure Practico Regularium*, 113 (lib. II, "*De professis*"); FERRARI, *De statu relig. Comment.*, 95 (vi; *De professione*); MONTENSI, *Prælect. Juris Regularis*, II, iii sqq.; LUCIDI-SCHNEIDER, *De Visitatione SS. Liminum* (ed. 1885), II, 86 sqq.; WERNZ, *Jus Decretalium* (*Jus Administrat.* III, tit. xxiv, *De professione religiosâ*).

P. M. J. ROCK.

Adam (Heb., אָדָם Sept., Ἀδάμ), the first man and the father of the human race.

ETYMOLOGY AND USE OF WORD.—There is not a little divergence of opinion among Semitic scholars when they attempt to explain the etymological signification of the Hebrew word *adam* (which in all probability was originally used as a common rather than a proper name), and so far no theory appears to be fully satisfactory. One cause of uncertainty in the matter is the fact that the root *adam* as signifying "man" or "mankind" is not common to all the Semitic tongues, though of course the name is adopted by them in translations of the Old Testament. As an indigenous term with the above signification, it occurs only in Phœnician and Sabean, and probably also in Assyrian. In Gen., ii, 7, the name seems to be connected with the word *ha-adamah* (הָאֲדָמָה) "the ground", in which case the value of the term would be to represent man (*ratione materiæ*) as earth-born, much the same as in Latin, where the word *homo* is supposed to be kindred with *humus*. It is a generally recognized fact that the etymologies proposed in the narratives which make up the Book of Genesis are often divergent and not always philologically correct, and though the theory (founded on Gen., ii, 7) that connects *adam* with *adamah* has been defended by some scholars, it is at present generally abandoned. Others explain the term as signifying "to be red", a sense which the root bears in various passages of the Old Testament (e. g. Gen., xxv, 50), as also in Arabic and Ethiopic. In this hypothesis the name would seem to have been originally applied to a distinctively red or ruddy race. In this connection Gesenius (Thesaurus, s. v., p. 25) remarks that on the ancient monuments of Egypt the human figures representing Egyptians are constantly depicted in red, while those standing for other races are black or of some other colour. Something analogous to this explanation is revealed in the Assyrian expression *çalmât qaqqadi*, i. e. "the black-headed", which is often used to denote men in general. (Cf. Delitsch, Assyr. Handwörterbuch, Leipzig, 1896, p. 25.) Some writers combine this explanation with the preceding one, and assign to the word *adam* the twofold signification of "red earth", thus adding to the notion of man's material origin a connotation of the color of the ground from which he was formed. A third theory, which seems to be the prevailing one at present (cf. Pinches, The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia, 1903, pp. 78, 79), explains the root *adam* as signifying "to make", "to produce", connecting it with the Assyrian *adamu*, the meaning of which is probably "to build", "to construct", whence *adam* would signify "man" either in the passive sense, as made, produced, created, or in the active sense, as a producer.

In the Old Testament the word is used both as a common and a proper noun, and in the former acceptation it has different meanings. Thus in Genesis ii, 5, it is employed to signify a human being, man or woman; rarely, as in Gen., ii, 22, it signifies man as opposed to woman, and, finally, it sometimes stands for mankind collectively, as in Gen., i, 26. The use of the term, as a proper as well as a common noun, is common to both the sources designated in critical circles as P and J. Thus in the first narrative of the Creation (P) the word is used with reference to the production of mankind in both sexes, but in Gen., v, 1–4, which belongs to the same source, it is also taken as a proper name. In like manner the second account of the creation (J) speaks of "the man" (*ha-adam*), but later on (Gen., iv, 25) the same document employs the word as a proper name without the article.

ADAM IN THE OLD TESTAMENT.—Practically all the Old Testament information concerning Adam and the beginnings of the human race is contained in the opening chapters of Genesis. To what extent these chapters should be considered as strictly historical is a much disputed question, the discussion of which does not come within the scope of the present article. Attention, however, must be called to the fact that the story of the Creation is told twice, viz. in the first chapter and in the second, and that while there is a substantial agreement between the two accounts there is, nevertheless, a considerable divergence as regards the setting of the narrative and the details. It has been the custom of writers who were loath to recognize the presence of independent sources or documents in the Pentateuch to explain the fact of this twofold narrative by saying that the sacred writer, having set forth systematically in the first chapter the successive phases of the Creation, returns to the same topic in the second chapter in order to add some further special details with regard to the origin of man. It must be granted, however, that very few scholars of the present day, even among Catholics, are satisfied with this explanation, and that among critics of every school there is a strong preponderance of opinion to the effect that we are here in presence of a phenomenon common enough in Oriental historical compositions, viz. the combination or juxtaposition of two or more independent documents more or less closely welded together by the historiographer, who among the Semites is essentially a compiler. (See Guidi, "L'historiographie chez les Sémites" in the "Revue biblique", October, 1906.) The reasons on which this view is based, as well as the arguments of those who oppose it, may be found in Dr. Gigot's "Special Introduction to the Study of the Old Testament", Pt. I. Suffice it to mention here that a similar repetition of the principal events narrated is plainly discernible throughout all the historic portions of the Pentateuch, and even of the later books, such as Samuel and Kings, and that the inference drawn from this constant phenomenon is confirmed not only by the difference of style and viewpoint characteristic of the duplicate narratives, but also by the divergences and antinomies which they generally exhibit. Be that as it may, it will be pertinent to the purpose of the present article to examine the main features of the twofold Creation narrative with special reference to the origin of man.

In the first account (Ch. i, ii, 4a) Elohim is represented as creating different categories of beings on successive days. Thus the vegetable kingdom is produced on the third day, and, having set the sun and moon in the firmament of heaven on the fourth, God on the fifth day creates the living things of the water and the fowls of the air which receive a special blessing, with the command to increase and multiply. On the sixth day Elohim creates, first. all the living creatures and beasts of the earth; then, in the words

of the sacred narrative, "he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them." Then follows the blessing accompanied by the command to increase and fill the earth, and finally the vegetable kingdom is assigned to them for food. Considered independently, this account of the Creation would leave room for doubt as to whether the word *adam*, "man", here employed was understood by the writer as designating an individual or the species. Certain indications would seem to favour the latter, e. g. the context, since the creations previously recorded refer doubtless to the production not of an individual or of a pair, but of vast numbers of individuals pertaining to the various species, and the same in case of man might further be inferred from the expression, "male and female he created *them*". However, another passage (Gen., v, 1–5), which belongs to the same source as this first narrative and in part repeats it, supplements the information contained in the latter and affords a key to its interpretation. In this passage which contains the last reference of the so called priestly document to Adam, we read that God "created them male and female; . . . and called their name *adam*, in the day when they were created". And the writer continues: "And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth. And the days of Adam, after he begot Seth, were eight hundred years and he begot sons and daughters. And all the time that Adam lived came to nine hundred and thirty years, and he died." Here evidently the *adam* or man of the Creation narrative is identified with a particular individual, and consequently the plural forms which might otherwise cause doubt are to be understood with reference to the first pair of human beings.

In Genesis, ii, 4b–25 we have what is apparently a new and independent narrative of the Creation, not a mere amplification of the account already given. The writer indeed, without seeming to presuppose anything previously recorded, goes back to the time when there was yet no rain, no plant or beast of the field; and, while the earth is still a barren, lifeless waste, man is formed from the dust by Yahweh, who animates him by breathing into his nostrils the breath of life. How far these terms are to be interpreted literally or figuratively, and whether the Creation of the first man was direct or indirect, see GENESIS, CREATION, MAN. Thus the creation of man, instead of occupying the last place, as it does in the ascending scale of the first account, is placed before the creation of the plants and animals, and these are represented as having been produced subsequently in order to satisfy man's needs. Man is not commissioned to dominate the whole earth, as in the first narrative, but is set to take care of the Garden of Eden with permission to eat of its fruit, except that of the tree of the knowledge of good and evil, and the formation of woman as a helpmeet for man is represented as an afterthought on the part of Yahweh in recognition of man's inability to find suitable companionship in the brute creation. In the preceding account, after each progressive step "God saw that it was good", but here Yahweh perceives, as it were, that it is *not* good for man to be alone, and he proceeds to supply the deficiency by fashioning the woman Eve from the rib of the man while he is in a deep sleep. According to the same narrative, they live in childlike innocence until Eve is tempted by the serpent, and they both partake of the forbidden fruit. They thereby become conscious of sin, incur the displeasure of Yahweh, and lest they should eat of the tree of life and become immortal, they are expelled from the garden of Eden. Henceforth their lot is to be one of pain and hardship, and man is condemned to the toilsome task of winning his sustenance from a soil which on his account has been cursed with barrenness. The same document gives us a few details connected with our first parents after the Fall, viz: the birth of Cain and Abel, the fratricide, and the birth of Seth. The other narrative, which seems to know nothing of Cain or Abel, mentions Seth (Chap. v, 3) as if he were the first born, and adds that during the eight hundred years following the birth of Seth Adam begat sons and daughters.

Notwithstanding the differences and discrepancies noticeable in the two accounts of the origin of mankind, the narratives are nevertheless in substantial agreement, and in the esteem of the majority of scholars they are easiest explained and reconciled if considered as representing two varying traditions among the Hebrews—traditions which in different form and setting embodied the selfsame central historic facts, together with a presentation more or less symbolical of certain moral and religious truths. Thus in both accounts man is clearly distinguished from, and made dependent upon, God the Creator; yet he is directly connected with Him through the creative act, to the exclusion of all intermediary beings or demi-gods such as are found in the various heathen mythologies. That man beyond all the other creatures partakes of the perfection of God is made manifest in the first narrative, in that he is created in the image of God, to which corresponds in the other account the equally significant figure of man receiving his life from the breath of Yahweh. That man on the other hand has something in common with the animals is implied in the one case in his creation on the same day, and in the other by his attempt, though ineffectual, to find among them a suitable companion. He is the lord and the crown of creation, as is clearly expressed in the first account, where the creation of man is the climax of God's successive works, and where his supremacy is explicitly stated, but the same is implied no less clearly in the second narrative. Such indeed may be the significance of placing man's creation before that of the animals and plants, but, however that may be, the animals and plants are plainly created for his utility and benefit. Woman is introduced as secondary and subordinate to man, though identical with him in nature, and the formation of a single woman for a single man implies the doctrine of monogamy. Moreover, man was created innocent and good; sin came to him from without, and it was quickly followed by a severe punishment affecting not only the guilty pair, but their descendants and other beings as well. (Cf. Bennett in Hastings, Dict. of the Bible, s. v.) The two accounts, therefore, are practically at one with regard to didactic purpose and illustration, and it is doubtless to this feature that we should attach their chief significance. It is hardly necessary to remark in passing that the loftiness of the doctrinal and ethical truths here set forth place the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of antiquity, though some of these, particularly the Babylonian, bear a more or less striking resemblance to it in form. In the light of this doctrinal and moral excellence, the question of the strict historical character of the narrative, as regards the framework and details, becomes of relatively slight importance, especially when we recall that in history as conceived by the other biblical authors, as well as by Semitic writers generally, the presentation and arrangement of facts—and indeed their entire rôle—is habitually made subordinate to the exigencies of a didactic preoccupation.

As regards extra-biblical sources which throw light upon the Old Testament narrative, it is well known that the Hebrew account of the Creation finds a parallel in the Babylonian tradition as revealed by the cuneiform writings. It is beyond the scope of the present article to discuss the relations of historical dependence generally admitted to exist between the two cosmogonies. Suffice it to say with regard to the origin of man, that though the fragment of the "Creation Epic", which is supposed to contain it, has not been found, there are nevertheless good independent grounds for assuming that it belonged originally to the tradition embodied in the poem, and that it must have occupied a place in the latter just after the account given of the production of the plants and the animals, as in the first chapter of Genesis. Among the reasons for this assumption are: (a) the Divine admonitions addressed to men after their creation, towards the end of the poem; (b) the account of Berosus, who mentions the creation of man by one of the gods, who mixed with clay the blood which flowed from the severed head of Tiamat; (c) a non-Semitic (or pre-Semitic) account translated by Pinches from a bilingual text, and in which Marduk is said to have made mankind, with the cooperation of the goddess Aruru. (Cf. "Encyclopedia Biblica", art. "Creation", also Davis, "Genesis and Semitic Tradition", pp. 36–47.) As regards the creation of Eve, no parallel has so far been discovered among the fragmentary records of the Babylonian creation story. That the account, as it stands in Genesis, is not to be taken literally as descriptive of historic fact was the opinion of Origen, of Cajetan, and it is now maintained by such scholars as Hoberg (Die Genesis, Freiburg, 1899, p. 36) and von Hummelauer (Comm. in Genesim, pp. 149 sqq.). These and other writers see in this narrative the record of a vision symbolical of the future and analogous to the one vouchsafed to Abraham (Gen., xv, 12 sqq.), and to St. Peter in Joppe (Acts, x, 10 sqq.). (See Gigot, Special Introduction to the Study of the Old Testament, Pt. I, p. 165, sqq.)

References to Adam as an individual in the later Old Testament books are very few, and they add nothing to the information contained in Genesis. Thus the name stands without comment at the head of the genealogies at the beginning of I Paralipomenon; it is mentioned likewise in Tobias, viii, 8; Osee, vi, 7; Ecclus., xxxv, 24, etc. The Hebrew word *adam* occurs in various other passages, but in the sense of man or mankind. The mention of Adam in Zacharias, xiii, 5, according to the Douay version and the Vulgate, is due to a mistranslation of the original.

ADAM IN THE NEW TESTAMENT.—In the New Testament references to Adam as an historical personage occur only in a few passages. Thus in the third chapter of St. Luke's Gospel the genealogy of the Saviour is traced back to "Adam who was of God". This prolongation of the earthly lineage of Jesus beyond Abraham, who forms the starting point in St. Matthew, is doubtless due to the more universal spirit and sympathy characteristic of our third Evangelist, who writes not so much from the viewpoint of Jewish prophecy and expectation as for the instruction of the Gentile recruits to Christianity. Another mention of the historic father of the race is found in the Epistle of Jude (verse 14), where a quotation is inserted from the apocryphal Book of Enoch, which, rather strange to say, is attributed to the antediluvian patriarch of that name, "the seventh from Adam". But the most important references to Adam are found in the Epistles of St. Paul. Thus in I Tim., ii, 11–14, the Apostle, after laying down certain practical rules referring to the conduct of women, particularly as regards public worship, and inculcating the duty of subordination to the other sex, makes use of an argument the weight of which rests more upon the logical methods current at the time than upon its intrinsic value as appreciated by the modern mind: "For Adam was first formed; then Eve. And Adam was not seduced; but the woman being seduced, was in the transgression." A similar line of argument is pursued in I Cor., xi, 8, 9. More important is the theological doctrine formulated by St. Paul in the Epistle to the Romans, v, 12–21, and in I Cor., xv, 22–45. In the latter passage Jesus Christ is called by analogy and contrast the new or "last Adam". This is understood in the sense that as the original Adam was the head of all mankind, the father of all according to the flesh, so also Jesus Christ was constituted chief and head of the spiritual family of the elect, and potentially of all mankind, since all are invited to partake of His salvation. Thus the first Adam is a type of the second, but while the former transmits to his progeny a legacy of death, the latter, on the contrary, becomes the vivifying principle of restored righteousness. Christ is the "last Adam" inasmuch as "there is no other name under heaven given to men, whereby we must be saved" (Acts, iv, 12); no other chief or father of the race is to be expected. Both the first and the second Adam occupy the position of head with regard to humanity, but whereas the first through his disobedience vitiated, as it were, in himself the *stirps* of the entire race, and left to his posterity an inheritance of death, sin, and misery, the other through his obedience merits for all those who become his members a new life of holiness and an everlasting reward. It may be said that the contrast thus formulated expresses a fundamental tenet of the Christian religion and embodies in a nutshell the entire doctrine of the economy of salvation. It is principally on these and passages of similar import (e. g. Matt., xviii, 11) that is based the fundamental doctrine that our first parents were raised by the Creator to a state of supernatural righteousness, the restoration of which was the object of the Incarnation. It need hardly be said that the fact of this elevation could not be so clearly inferred from the Old Testament account taken independently.

ADAM IN JEWISH AND CHRISTIAN TRADITION.—It is a well-known fact that, partly from a desire to satisfy pious curiosity by adding details to the too meagre biblical accounts, and partly with ethical intent, there grew up in later Jewish as well as in early Christian and Mohammedan tradition a luxuriant crop of legendary lore around the names of all the important personages of the Old Testament. It was therefore only natural that the story of Adam and Eve should receive special attention and be largely developed by this process of embellishment. These additions, some of which are extravagant and puerile, are chiefly imaginary, or at best based on a fanciful understanding of some slight detail of the sacred narrative. Needless to say that they do not embody any real historic information, and their chief utility is to afford an example of the pious popular credulity of the times as well as of the slight value to be attached to the so-called Jewish traditions when they are invoked as an argument in critical discussion. Many rabbinical legends concerning our first parents are found in the Talmud, and many others were contained in the apocryphal Book of Adam now lost, but of which extracts have come down to us in other works of a similar character (see MAN). The most important of these legends, which it is not the scope of the present article to reproduce, may be found in the "Jewish Encyclopedia", I, art. "Adam", and as regards the Christian legends, in Smith and Wace, "Dictionary of Christian Biography", s. v.

PALIS in VIG., *Dict. de la Bible*, s. v.; BENNETT and ADENEY in HAST., *Dict. of the Bible*, s. v. For New Testament refer-

nces, see commentaries; for Old Testament, GIGOT, *Special Introduction to the Study of the Old Testament*, I, iv; VON HUMMELAUER, *Comm. in Genesim.*

JAMES F. DRISCOLL.

Adam in Early Christian Liturgy and Literature.—Adam's importance to the Fathers and to the authors of the many apocryphal writings of the first five centuries of the Christian Era is clearly shown by their frequent allusions to him. His place in the liturgy is, however, by no means a prominent one. His name occurs in the calendar, and in one hymn of the Eastern Church, nor does he fare much better in the Western. The sections which refer to him are the first prophecy on Holy Saturday and the readings of the Book of Genesis at Septuagesima time.

In literature, on the other hand, he is more generously treated, and has become the hero of several books, such as: "The Book of the Penance or Combat of Adam" (Migne, "Dictionnaire des apocryphes", vol. II); "The Struggle of Adam and Eve which they underwent after being driven out of the Garden, and during their stay in the cave of treasures, by the command of The Lord their Creator" (Migne, op. cit.). The "Codex Nazaræus" (ibid.); the "Testament of Adam"; the "Apocalypse of Adam"; the "Book of the Daughters of Adam"; the "Penance of Adam", etc. also show to what an extent the memory of the first man was made use of in literature.

The "Testament of Adam", now consisting of merely a few fragments, is of great interest. Its precise place in the history of literature can only be determined after a study of the connexion which exists between it and writings of the same or of an earlier period. The liturgical fragments which have to do with the division of the hours of the day and night make it possible to perceive in what way Persian ideas influenced Gnosticism. Passages may be found in the "Apostolical Constitutions" of the Copts which seem to bear some relation to the ideas contained in the liturgical fragments. The following is a translation of one of them:—

"First fragment. Night hours.

"*First hour:* This is the hour in which the demons adore; and, so long as they are adoring, they cease to do harm to man, because the hidden power of the Creator restrains them.

"*Second hour:* This is the hour in which the fish adore, and all the reptiles that are in the sea.

"*Third hour:* Adoration of the lower abysses, and of the light that is in the abysses, and of the lower light which man cannot fathom.

"*Fourth hour:* Trisagion of the Seraphim. 'Before my sin' saith Adam 'I heard at this hour, O my son, the noise of their wings in Paradise; for the Seraphim had gone on beating their wings, making a harmonious sound, in the temple set apart for their worship. But after my sin, and the transgression of God's order, I ceased to hear and see them, even as was just.'

"*Fifth hour:* Adoration of the waters that are above the heavens. 'At this hour, O my son Seth, we heard, I and the angels, the noise of the great waves, lifting their voice to give glory to God, because of the hidden sign of God which moves them.'

"*Sixth hour:* A gathering of clouds, and great religious awe, which veils the middle of the night.

"*Seventh hour:* Rest of the powers, and of all natures, while the waters sleep; and at this hour, if one shall take water, let the priest of God mix holy oil therewith, and sign with this oil those who suffer, and do not sleep; they shall be healed.

"*Eighth hour:* Thanks given to God for the growth of plants and seeds, when the dew of heaven falls upon them

"*Ninth hour:* Service of the angels who stand before the throne of God.

"*Tenth hour:* Adoration of men. The gate of heaven opens that the prayer of all that lives may enter in; they prostrate themselves, and then withdraw. At this hour all that man asks of God is granted him, when the Seraphim beat their wings or the cock crows.

"*Eleventh hour:* Great joy of all the earth when the sun rises from the paradise of the Living God over all creation, and lifts itself over the universe.

"*Twelfth hour:* Waiting and deep silence amid all the orders of light and spirits, until the priests shall have set perfumes before God. Then all the orders and all the powers of heaven draw apart."

There is a long and important article on the "Liber Adami" by Sylvestre de Sacy in the "Journal des Savants" for 1819–20. The book condemns continence, and prescribes marriage; allows the eating of the flesh of animals, fish, and birds. The liturgical ritual provided for prayer three times a day: after sunrise, at the seventh hour, and at sunset. The Nazarenes are bound to almsgiving and to preaching, must baptize their children in the Jordan, and choose the first day of the week for the ceremony.

H. LECLERCQ.

Adam, THE BOOKS OF.—The Book of Adam or "Contradiction of Adam and Eve," is a romance made up of Oriental fables. It was first translated from the Ethiopian version into German by Dillman, "Das christliche Adambuch" (Göttingen, 1853), and into English by Malan, "The Book of Adam and Eve" (London, 1882). The "Pénitence d'Adam", or "Testament d'Adam", is composed of some Syrian fragments translated by Renan (Journal asiatique, 1853, II, pp. 427–469). "The Penitence of Adam and Eve" has been published in Latin by W. Meyer in the "Treatises of the Royal Bavarian Academy of Sciences", XIV, 3 (Munich, 1879). To these are added "The Books of the Daughters of Adam", mentioned in the catalogue of Pope Saint Gelasius in 495–496, who identifies it with the "Book of Jubilees", or "Little Genesis", and also the "Testament of Our First Parents", cited by Anastasius the Sinaïte, LXXXIX, col. 967.

BATIFFOL, *Apocryphes*, in *Vig., Dict. de la Bible;* W. SMITH, *Books of Adam*, in *Dict. Christ. Biography;* DAVID MILL, *Dissertatio de Mohammedismo ante Mohammeden*, in the *Thesaurus d'Ugolino*, XXIII, 1330; WEIL, *Bibl. Legenden der Muselmänner.*

GEORGE J. REID.

Adam and Eve in Early Christian Art. See CHRISTIAN ART, SYMBOLISM.

Adam of Bremen, a German historian and geographer of the eleventh century. The dates of his birth and death are unknown. He wrote the "Gesta Hammaburgensis Ecclesiæ Pontificum", a history of the See of Hamburg and of the Christian missions in the North from A. D. 788 to 1072. It is the chief source of our knowledge concerning the history and ethnography of the Northern regions before the thirteenth century. Little is known of the author's life; he himself gives us very scanty information. In the preface to his history he merely signs himself by his initial letter, A. That this stands for Adam, we know through Helmold's Slavic Chronicle, which refers distinctly to Adam as the author of a history of the Hamburg Church. That he was a native of Saxony, and more particularly of Meissen, is a mere conjecture based on evidence furnished by dialectic traces occurring in the work. He came to Bremen in 1068, at the invitation of Archbishop Adalbert of Bremen, in the 24th year of that prelate's reign. From a passage in the epilogue it would seem that he was at that time still a young man. He was made a canon of the cathedral and *magister scholarum*, "director of schools". As such, his name is

signed to an official document dated 11 June, 1069. Shortly after his arrival at Bremen he made a journey to the Danish King Svend Estridson (1047–76), who enjoyed a great reputation for his knowledge of the history and geography of the Northern lands. Possibly this meeting took place in Seeland; we have no evidence that Adam ever visited the North in person. He was well received by the King, and obtained from him much valuable information for the historical work which he intended to write, and which he began after the death of Archbishop Adalbert. The preface is dedicated to Adalbert's successor, Liemar (1072–1101). The work itself, at least in part, was finished before the death of King Svend, in 1076, for in the second book he refers to this king as still living. We do not know how long Adam retained his office. The Church record gives 12 October as the day of his death, but does not mention the year. According to tradition, he lies buried in the convent of Ramesloh, in a grove which he himself had donated to the cloister.

His work is divided into four books, the first three being mainly historical, while the last is purely geographical. The first book gives an account of the Bremen Church, of its first bishops, and of the propagation of Christianity in the North. The second book continues this narrative, and also deals largely with German affairs between 940 and 1045. It relates the wars carried on by the Germans against the Slavs and Scandinavians. The third book is devoted to the deeds of Archbishop Adalbert. The fourth book is a geographical appendix entitled "Descriptio insularum Aquilonis", and describes the Northern lands and the islands in the Northern seas, many of which had but recently been explored. It contains the earliest mention of America found in any geographical work. The passage is as follows (IV, 38): "Furthermore he [King Svend] mentioned still another island found by many in that ocean. This island is called Winland, because grape-vines grow there wild, yielding the finest wine. And that crops grow there in plenty without having been sown, I know, not from fabulous report, but through the definite information of the Danes."

Adam bases his knowledge partly on written sources, partly on oral communication. He made diligent use of the records and manuscripts in the archives of his church, as well as of the official documents of popes and kings. He also knew the work of preceding chroniclers, such as Einhard and Gregory of Tours. Besides this, he was well versed in the writings of ancient Roman authors. He cites from Virgil, Horace, Lucan, Juvenal, Persius, Cicero, Sallust, Orosius, Solinus, and Martianus Capella. He also quotes from the Venerable Bede and the Latin Fathers, Ambrose, Jerome, Gregory the Great. But his most valuable information was obtained orally from persons who had actually visited the lands which he describes. The most notable of these witnesses is the Danish King Svend Estridson, "who remembered all the deeds of the barbarians as if they had been written down" (II, 41). Adam's journey to this king, undertaken for the express purpose of obtaining information, has been mentioned. He also learned much from Archbishop Adalbert himself, who took great interest in the Northern missions and was well informed about the lands where they were located. Much information was imparted to him also by the traders and missionaries who were continually passing through Bremen, the great centre for all travel to and from the North. Adam assures us repeatedly that he has taken great pains to make his account both truthful and accurate. "If I have not been able to write well", so he says in his epilogue, "I have at any rate written truthfully, using as authorities those who are best informed about the subject."

As for the style in which the work is written, it cannot receive unqualified praise. It is closely modelled on Sallust, whole phrases and sentences from that author being often incorporated in Adam's work. Besides being obscure and difficult, his Latin shows a number of Germanisms, and is not free from positive grammatical errors. Of the manuscripts of the "Gesta" none are older than the thirteenth century, excepting one at Leyden, which, however, is very fragmentary. The best manuscript is at Vienna. The first edition was brought out by Andreas Severinus Velleius (Vedel), at Copenhagen, in 1579. Two subsequent editions were published at Hamburg, in 1595 and 1609 respectively, by Erpold Lindenbruch, a canon of the Hamburg Church; a fourth edition by Joachim Johannes Maderus appeared at Helmstadt in 1670; it is based on the preceding one. The best edition is that of Lappenberg in Pertz "Monum. Germ. Hist. Scriptores" (1846) VII, 267–293, reprinted in P. L., CXLVI, and re-edited by Waitz in "Script. rer. Germ." (Hanover, 1876). The best translation is the German one by J. C. M. Laurent in "Geschichtschreiber der deutschen Vorzeit" (Berlin, 1850, ed. by Wattenbach; 2d edition, revised by Wattenbach, Berlin, 1893). (See AMERICA, PRE-COLUMBIAN DISCOVERY OF.)

Preface to LAPPENBERG's ed. of *Adam of Bremen*. Also ASMUSSEN, *De Fontibus Adami Bremensis* (Kiel, 1834); BERNARD, *De Adamo Bremensi Geographo* (Paris, 1895); LÖNBORG, *Adam of Bremen, och hans skildring af Nordeuropas länder och folk* (Upsala, 1877).

ARTHUR F. J. REMY.

Adam of Ebrach. See EBRACH.

Adam of Fulda, b. about 1450, d. after 1537, one of the most learned musicians of his age. He was a monk of Franconia, deriving his name from the capital city of that country. At that time the contrapuntal music, of which Josquin was such a brilliant star, flourished above all in the Netherlands. Adam of Fulda, himself a disciple of the Dutch teachers, ultimately became their rival. He is best known for a famous treatise on music, written in 1490, and printed by Gerbert von Hornan, in his "Scriptores eccles. de Mus. Sacrâ", III. This treatise is divided into forty-five chapters, some of which treat of the invention and the praise of music, of the voice, of sound, of tone, of keys, of measured and figured music, of tone relations, intervals, consonances, etc. A list of his compositions may be found in the "Quellen-Lexikon". As he called himself *musicus ducalis*, he was probably in the service of some prince, possibly of the Bishop of Würzburg.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians.*

J. A. VÖLKER.

Adam of Marisco. See MARISCO.

Adam of Murimuth, an English chronicler of about the middle of the fourteenth century. He was a canon of St. Paul's, London, and took an active part in the affairs of Church and State during the reigns of Edward II and Edward III. His history of his own times is entitled "Chronicon, sive res gestæ sui temporis quibus ipse interfuit, res Romanas et Gallicas Anglicanis intertexens, 1302–1343" (Cottonian Library MSS.). "Adam of Murimuth continues to be a principal witness for events up to the year 1346, after which the narrative is carried on by his unknown continuator to the year 1380. His statements are for the most part made on good authority, or as the result of personal observation, and the impression we derive is that of one who was an honest and veracious chronicler, although possessed of no descriptive literary power" [Gardiner and Mullinger, "English History for Students" (New York, 1881), 284].

STUBBS, *Chron. Edward I–II* (1882), I, lxx–xxiv; GROSS, *Sources and Literature of English History*, etc. (New York, 1900), s. v.

THOMAS WALSH.

Adam of Perseigne, a French Cistercian, Abbot of the monastery of Perseigne in the Diocese of Mans, b. about the middle of the twelfth century. He is thought to have been first a canon regular, later a Benedictine of Marmoutier and then a Cistercian. About the year 1180 he became Abbot of Perseigne, whither his reputation for holiness and wisdom drew the great personages of his time to seek his counsel. He had at Rome a conference with the celebrated mystic, Joachim, Abbot of Flora (in Calabria, Italy), on the subject of the latter's revelations, and aided Foulques de Neuilly in preaching the Fourth Crusade. His letters and sermons were published at Rome in 1662 under the title "Adami Abbatis Perseniæ Ordinis Cisterciensis Mariale."

MIGNON in *Dict. de théol. cath.*, s. v.

THOMAS WALSH.

Adam of Saint Victor, a prominent and prolific writer of Latin hymns, b. in the latter part of the twelfth century, probably at Paris; d. in the Abbey of Saint Victor then in the suburbs of Paris but included in it subsequently through the city's growth, some time between 1172 and 1192. By those more nearly his contemporaries he is styled "Brito", a word which means "Briton", or "Breton". But as he was educated in Paris, and entered the Abbey of Saint Victor when quite young, he was presumably French. He lived in the abbey, which was somewhat of a theological centre, until his death. Adam of Saint Victor is the most illustrious exponent of the revival of liturgical poetry which the twelfth century affords. Archbishop Trench characterizes him as "the foremost among the sacred Latin poets of the Middle Ages". Of his hymns and sequences some thirty-seven were published in the "Elucidatorium Ecclesiasticum" of Clichtoveus, a Catholic theologian of the sixteenth century. Nearly all of the remaining seventy were preserved in the Abbey of Saint Victor up to the time of its dissolution in the Revolution. They were then transferred to the Bibliothèque Nationale, where they were discovered by Léon Gautier, who edited the first complete edition of them (Paris, 1858). Besides these poetic works, some prose ones are attributed to Adam of Saint Victor, viz., "Summa Britonis, seu de difficilioribus verbis in Biblia contentis", a dictionary of all the difficult words in the Bible for the use of novices and beginners in the study of the Scriptures; and a sequel to this, "Expositio super omnes prologos", an historical commentary on the prologues of St. Jerome. Fabricius, Pits, and others deny his authorship of these prose works, saying they were written by Guillaume le Breton. Levesque advances some plausible reasons for believing them the work of Adam, while Abbé Lejay declares emphatically that none of the prose works ascribed to him can be regarded with any likelihood as his. Some of his best hymns are "Laudes crucis attolamus", "Verbi vere substantivi", and "Stola regni laureatus".

GAUTIER, *Œuvres poétiques d'Adam de St. Victor* (Paris, 1858) with an *Essai sur sa vie et ses ouvrages*, tr. WRANGHAM (London, 1881); JULIAN, *Dict. of Hymnology* (New York, 1892), 14, 15; LEVESQUE in VIG., *Dict. de la Bible;* LEJAY in *Dict. de théol. cath.*

JOHN J. A' BECKET.

Adam of Usk, an English priest, canonist, and chronicler, b. at Usk, in Monmouthshire, between 1360 and 1365; date of death unknown. He studied at Oxford, where he obtained his doctorate and became *extraordinarius* in canon law. He practised in the archiepiscopal court of Canterbury, 1390–97, and in 1399 accompanied the Archbishop and Bolingbroke's army on the march to Chester. After Richard's surrender Adam was rewarded with the living of Kemsing and Seal in Kent, and later with a prebend in the church of Bangor. However, he forfeited the King's favour by the boldness of his criticisms, and was banished to Rome in 1402, where in 1404 and later he was successively nominated to the sees of Hereford and St. David's, but was unable to obtain possession of either. He left a Latin chronicle of English history from 1377 to 1404, edited by Edward Maunde Thompson for the Royal Society of Literature, as "Chronicon Adæ de Usk" (London, 1876).

THOMPSON, in *Dict. Nat. Biog.*, s. v.; HURTER, *Nomenclator*, s. v.; BALZANI, *La storia di Roma nella Cronaca di Adamo da Usk*, in *Archiv. soc. Rom. stor. patr.* (1880), III, 473–488; GAIRDNER, in *Academy* (1877), XI, 4–5; GROSS, *Sources and Lit. of Eng. History* (New York, 1900), s. v.

THOMAS WALSH.

Adam, JOHN, a distinguished preacher and a strenuous opponent of Calvinists and Jansenists, b. at Limoges in 1608; d. at Bordeaux, 12 May, 1684. He entered the Society of Jesus in 1622. He wrote "The Triumph of the Blessed Eucharist"; "A Week's Controversy on the Sacrament of the Altar"; "Calvin Defeated by Himself"; "The Tomb of Jansenism"; "An Abridgement of the Life of St. Francis Borgia"; Lenten sermons; some books of devotion; and translations of hymns. His views on St. Augustine brought him into collision with Cardinal Noris who attacked Father Adam in his "Vindiciæ Augustinianæ". A book by Noël de Lalanne also assailed what is called "the errors, calumnies, and scandalous invectives which the Jesuit Father Adam has uttered in a sermon, on the second Thursday of Lent, in the Church of St. Paul."

SOUTHWELL, BAYLE, CRÉTINEAU-JOLY, *Remarques sur Bayle*, 57; SOMMERVOGEL, I, 47; VARIN, *La vérité sur les Arnauld* (*Biog. univ.* I, 145).

T. J. CAMPBELL.

Adam, NICHOLAS, linguist and writer, b. in Paris, 1716; d. 1792. He achieved distinction by a peculiar grammar of which he was the author. It bore the title: "La vraie manière d'apprendre une langue quelconque, vivante ou morte, par le moyen de la langue française". It consisted of five grammars: French, Latin, Italian, German, and English. He published another book which he called "Les quatre chapitres",—on reason, self-love, love of our neighbour, and love of virtue—writing it in good and bad Latin, and good and bad French. He has also left many translations of classic works, among them, Pope's "Essay on Man", Johnson's "Rasselas", Addison's "Cato", Young's "Night Thoughts", etc. He was a favourite of Choiseul, who sent him as French ambassador to Venice. It is said that he knew all the languages of Europe and possessed a rare gift of communicating his knowledge to others. For many years he had been professor of eloquence at the College of Lisieux.

MICHAUD, *Biogr. Univ.*, I, 228.

T. J. CAMPBELL.

Adam Scotus (or THE PREMONSTRATENSIAN), a theologian and Church historian of the latter part of the twelfth century. He was born either in Scotland or England, and joined the newly-founded order of Saint Norbert. It is also believed that he became Abbot and Bishop of Candida Casa, or Whithorn in Scotland, and died after 1180. His works consist of "Sermones" (P. L., CXCVIII, 91–440); "Liber de Ordine, Habitu et Professione Canonicorum Ordinis Præmonstratensis (Ibid., CXCVIII, 439–610), a work which is sometimes entitled the "Commentary on the Rule of St. Augustine"; "De Tripartito Tabernaculo" (CXCVIII, 609–792); "De Triplici Genere Contemplationis" (CXCVIII, 791–842); "Soliloquiorum de Instructione animæ libri duo" (CXCVIII, 841–872). He was one of the most ap-

preciated mystical authors of the Middle Ages; both in style and matter his works show unusual sweetness and spirituality. He is also known as Adam Anglicus and Anglo-Scotus.

Dict. of Nat. Biogr., s. v.; WRIGHT, *Biogr. Brit. Litt.* (1846), II, 322; BOURGAIN, *La chaire française au XII siècle* (Paris, 1879), 135–136; JÉRÔME, in *Dict. de théol. cath.*, s. v.

THOMAS WALSH.

Adamantius. See ORIGEN.

Adami da Bolsena, ANDREA, an Italian musician b. at Bolsena, 1663; d. in Rome, 1742. Through the influence of Cardinal Pietro Ottoboni he was appointed master of the papal choir. He left a history of this institution, with portraits and memoirs of the singers, under the title of "Osservazioni per ben regolare il coro dei cantori della Cappella Pontificia" (Rome, 1711). He was highly esteemed by the Romans for his personal as well as his musical gifts.

GROVE, *Dict. of Music and Musicians;* RIEMANN, *Dict. of Music.*

J. A. VÖLKER.

Adamites, an obscure sect, dating perhaps from the second century, which professed to have regained Adam's primeval innocence. St. Epiphanius and St. Augustine mention the Adamites by name, and describe their practices. They called their church Paradise; they condemned marriage as foreign to Eden, and they stripped themselves naked while engaged in common worship. They could not have been numerous. Various accounts are given of their origin. Some have thought them to have been an offshoot of the Carpocratian Gnostics, who professed a sensual mysticism and a complete emancipation from the moral law. Theodoret (Haer. Fab., I, 6) held this view of them, and identified them with the licentious sects whose practices are described by Clement of Alexandria. Others, on the contrary, consider them to have been misguided ascetics, who strove to extirpate carnal desires by a return to simpler manners, and by the abolition of marriage. Practices similar to those just described appeared in Europe several times in later ages. In the thirteenth century they were revived in the Netherlands by the Brethren and Sisters of the Free Spirit, and, in a grosser form, in the fourteenth by the Beghards (q. v.) in Germany. Everywhere they met with firm opposition. The Beghards became the Picards of Bohemia, who took possession of an island in the river Nezarka, and gave themselves up to a shameful communism. Ziska, the Hussite leader, nearly exterminated the sect in 1421 (cf. Höfler, "Geschichtsquellen Böhmens", I, 414, 431). A brief revival of these doctrines took place in Bohemia after 1781, owing to the edict of toleration issued by Joseph II; these communistic Neo-Adamites were suppressed by force in 1849.

CLEM. of ALEX., *Strom.*, III, iv; EPIPH., *Haer.*, lii; AUGUSTINE, *De Haer.*, XXXI; BOSSUET, *Variations of Prot. Churches;* RUDINGER, *De Eccles. Frat. in Bohemia;* SVATEK, *Adamiten und Deisten in Böhmen in culturhist. Bilder aus Böhmen* (Vienna, 1879), I, 97; HERGENRÖTHER in *Kirchenlex.* I., 216–218.

FRANCIS P. HAVEY.

Adamnan (OR EUNAN), SAINT, Abbot of Iona, b. at Drumhome, County Donegal, Ireland, c. 624; d. at the Abbey of Iona, in 704. He was educated by the Columban monks of his native place, subsequently becoming a novice at Iona in 650. In 679 he succeeded to the abbacy of Iona, which position he held up to his death. He was also president-general of all the Columban houses in Ireland. During his rule he paid three lengthy visits to Ireland, one of which is memorable for his success in introducing the Roman Paschal observance. On his third visit (697) he assisted at the Synod of Tara, when the *Cain Adamnain,* or Canon of Adamnan (ed. Kuno Meyer, London, 1905) was adopted, which freed women and children from the evils inseparable from war, forbidding them to be killed or made captive in times of strife. It is not improbable, as stated in the "Life of St. Gerald" (d. Bishop of Mayo, 732), that Adamnan ruled the abbey of Mayo from 697 until 23 Sept., 704, but in Ireland his memory is inseparably connected with Raphoe, of which he is patron. From a literary point of view, St. Adamnan takes the very highest place as the biographer of St. Columba (Columcille), and as the author of a treatise "De Locis Sanctis". Pinkerton describes his "Vita Columbæ" as "the most complete piece of biography that all Europe can boast of, not only at so early a period but even through the whole Middle Ages". It was printed by Colgan (from a copy supplied by Father Stephen White, S.J.), and by the Bollandists, but it was left for a nineteenth-century Irish scholar (Dr. Reeves, Protestant Bishop of Down, Connor, and Dromore) to issue, in 1837, the most admirable of all existing editions. St. Bede highly praises the tract "De Locis Sanctis", the autograph copy of which was presented by St. Adamnan to King Aldfrid of Northumbria, who had studied in Ireland. The "Four Masters" tells us that he was "tearful, penitent, fond of prayer, diligent and ascetic, and learned in the clear understanding of the Holy Scriptures of God." His feast is celebrated 23 September.

W. H. GRATTAN FLOOD.

Adams, JAMES, professor of humanities at St. Omers, b. in England in 1737; d. at Dublin, 6 December, 1802. He became a Jesuit at Watten, 7 September, 1756, and worked on the mission in England. He wrote a translation from the French of "Early Rules for Taking a Likeness", by Bonomaci; and was honoured with the thanks of the Royal Society of London, for a treatise on "English Pronunciation, with appendices on various dialects, and an analytical discussion and vindication of Scotch". He composed also a volume of Roman History, and projected a book on a "Tour through the Hebrides", which was never printed.

FOLEY, *Records of the English Province;* SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 50.

T. J. CAMPBELL.

Adams, JOHN, VENERABLE, priest, martyred at Tyburn, 8 October, 1586. He had been a Protestant minister, but being converted, went to Reims in 1579, where he was ordained a priest. He returned to England in March, 1581. Father William Warford, who knew him personally, described him as a man of "about forty years of age, of average height, with a dark beard, a sprightly look and black eyes. He was a very good controversialist, straightforward, very pious, and pre-eminently a man of hard work. He laboured very strenuously at Winchester and in Hampshire, where he helped many, especially of the poorer classes." Imprisoned in 1584, he was banished with seventy-two other priests in 1585; but having returned was again arrested, and executed, with two others, Ven. John Lowe and Ven. Robert Dibdale.

PATRICK RYAN.

Adana, a diocese of Armenian rite in Asia Minor (Asiatic Turkey). This ancient Phœnician colony "of willows" is situated about nineteen miles from the sea, on the right bank of the Sarus, or Seyhoun, in the heart of Cilicia Campestris. It was once a part of the kingdom of the Seleucidæ, and after the passing of Antiochus Epiphanes it took (171 B. C.) the name of Antioch of Sarus. Later it received from Emperor Hadrian (117–138) the title of Hadriana and from Emperor Maximianus that of Maximiana. It has some political importance as capital of the *vilayet* or district. Adana appears in the fourth century as a see subject to the metropolitan

of Tarsus and the patriarch of Antioch. In the Middle Ages the Greek hierarchy disappeared, and is now represented in Cilicia by only one prelate who styles himself Metropolitan of Tarsos and Adana, and resides in the latter town. Most of his diocesans are foreigners, and come from Cappadocia or the Archipelago. They are much attached to Hellenism, and desire to be under the patriarchate of Constantinople and not of Antioch. They even live in open strife with the latter, since the election (1899) of an Arabic-speaking prelate. In medieval times Adana, deprived of a Greek bishop, had an Armenian one, subject to the Catholicos of Sis. The first of this line known to history is a certain Stephen, who distinguished himself in 1307 and 1316. Under him a great national Armenian council (the last of its kind), attended by the patriarch and the king, the clergy and the nobility, was held at Adana (1316). Thirty years earlier, in 1286, another Armenian council met for forty days in Adana for the purpose of electing the Catholicos Constantine and to dispose of several other questions. To-day the Armenians of Adana are divided into Gregorians, Catholics, and Protestants. For the Gregorians it is the centre of one of the fourteen or fifteen districts governed by the Catholicos of Sis; he is represented in Adana by a bishop. For the Catholics there is an episcopal see at Adana. As regards Protestants, Adana is a mission station of the Central Turkey Mission of the American Board of Commissioners for Foreign Missions (about 1,000 members). The Reformed Presbyterian Church (U. S. A.) holds it as a missionary station attended from Tarsus. There are, moreover, at Adana some Maronite and Syrian merchants and some Europeans employed in various capacities. The total population amounts to about 45,000 inhabitants during the two or three months when the decortication and the cleaning of cotton attract a great many workers. During the rest of the year the population does not exceed 30,000 inhabitants, viz: 14,000 Mussulmans, 12,575 Armenians, 3,425 Greeks, and a few others. There are in the town 18 mosques, 37 *medresses*, and 8 *tekkes*, 2 Armenian churches, 1 Latin church, 1 Greek church, and 1 Protestant church; 29 Turkish schools of which 28 are elementary schools and one is secondary, 2 Greek schools, 1 Armenian school, 1 Protestant school, and 2 French educational establishments—one for boys directed by the Jesuit Fathers, the other for girls, under the Sisters of St. Joseph of Lyons. The latter includes a day-school and a boarding-school.

J. PARGOIRE.

Adar.—(1) A frontier town in the South of Chanaan (Num., xxxiv, 4; Jos., xv, 3). It has not been identified. (2) King of Edom, Gen., xxxvi, 39, called Adad (R. V., Hadad), I Par., i, 50. (3) The twelfth month of the Jewish year, corresponding approximately to the latter half of February and the first half of March. (4) A Chaldean god. The name is found in the compound word Adramelech (Adar is King) in IV K., xvii, 31.

W. S. REILLY.

Adda, FERDINANDO D', Cardinal and Papal Legate, b. at Milan, 1649; d. at Rome, 1719. He was made Cardinal-Priest in 1690, and in 1715 Cardinal-Bishop of Albano. He was also Prefect of the Congregation of Rites. As Papal Nuncio in London during the reign of James II (1685–88) he was charged by Innocent XI with the delicate task of inducing the English King to intercede with Louis XIV (then quite inimical to the Holy See) in favour of the oppressed Protestants of France.

CARDELLA, *Memorie storiche de' Cardinali* (Rome, 1793), VIII, 7.

THOMAS J. SHAHAN.

Addas, one of the three original disciples of Manes (q. v.), who according to the Acts of Archelaus introduced the heretical teachings of Manes into Scythia and later went on a similar mission to the East, being also commissioned to collect Christian books. He is called Baddas by Cyril of Jerusalem. Photius refers to a work of his (Biblioth. Cod. 85) entitled "Modion" (Mark, iv, 21) which was refuted by Diodorus of Tarsus. A work against Moses and the Prophets by Addas and Adimantus is also mentioned.

COWELL in *Dict. of Christ. Biogr.*, I, 43.

THOMAS WALSH.

Addeus and Maris, LITURGY OF.—This is an Oriental liturgy, sometimes assigned to the Syrian group because it is written in the Syriac tongue; sometimes to the Persian group because it was used in Mesopotamia and Persia. It is known as the normal liturgy of the Nestorians, but probably it had been in use before the rise of the Nestorian heresy. According to tradition, it was composed by Addeus and Maris, who evangelized Edessa, Seleucia-Ctesiphon and the surrounding country. This tradition is based on the narrative contained in the "Doctrine of Addai", a work generally ascribed to the second half of the third century. The account states that King Abgar the Black, having heard of the wonderful works of Christ, besought Our Lord to come and cure him of a serious malady, but that he obtained only the promise that Our Lord would send one of His disciples, a promise which was fulfilled after the ascension, when Thaddeus (in Syriac, *Addai*), one of the seventy-two disciples, was sent by St. Thomas to Edessa to cure the King. Addeus and his disciple Maris are said to have converted the King and people of Edessa, to have organized the Christian Church there, and to have composed the liturgy which bears their names. There seem to be no documents earlier than the "Doctrine of Addai" to confirm this tradition. Although good historical evidence concerning the foundation of the Church of Edessa is wanting, still it is quite certain that Christianity was introduced there at a very early date, since towards the end of the second century the king was a Christian, and a bishop (Palouth) of the see was consecrated by Serapion of Antioch (190–203). It was only natural that the Edessans should regard Addeus and Maris as the authors of their liturgy, since they already regarded these men as the founders of their Church. The Nestorians attribute the final redaction of the text of the Liturgy of Addeus and Maris to their patriarch Jesuyab III, who lived about the beginning of the seventh century. After the condemnation of Nestorianism, the Nestorians retreated into the Persian kingdom, and penetrated even into India and China, founding churches and introducing their liturgy wherever the Syriac language was used. At the present time this liturgy is used chiefly by the Nestorians, who reside for the most part in Kurdistan. It is also used by the Chaldean Uniats of the same region, but their liturgy has, of course, been purged of all traces of Nestorian tenets. Finally, it is in use among the Chaldean Uniats of Malabar, but it was very much altered by the Synod of Diamper held in 1599.

EXPOSITION OF PARTS.—The liturgy may be divided conveniently into two parts: the Mass of the catechumens, extending as far as the offertory, when the catechumens were dismissed, and the Mass of the faithful, embracing all from the offertory to the end. Or again, it may be divided into the preparation for the sacrifice extending as far as the preface, and the *anaphora* or formula for consecration corresponding to the Roman canon. "The order of the Liturgy of the Apostles, composed by Mar Addai and Mar Mari, the blessed Apostles" begins with the sign of the cross, after which the verse "Glory to God in the highest" etc. (Luke, ii, 14), the Lord's Prayer, and a prayer for the priest on

Sundays and feasts of Our Lord, or a doxology of praise to the Trinity on saints' days and ferials are recited. Several psalms are then said, together with the anthem of the sanctuary (variable for Sundays and feasts or Saints' days) and a prayer of praise and adoration.

The deacon then invites the people "to lift up their voices and glorify the living God", and they respond by reciting the Trisagion. Then the priest says a prayer and blesses the reader of the lessons. Ordinarily two lessons from the Old Testament are read, but during Eastertide a lesson from the Acts of the Apostles is substituted for the second Old Testament lesson. After an anthem and a prayer the deacon reads the third lesson (called the Apostle), which is taken from one of the epistles of St. Paul. The priest prepares for the Gospel by reciting the appropriate prayers and blessing the incense, and after the alleluia is sung he reads the Gospel. This is followed by its proper anthem, the diaconal litany, and a short prayer recited by the priest, after which the deacons invite the people "to bow their heads for the imposition of hands and receive the blessing" which the priest invokes upon them. The Mass of the catechumens is thus concluded, so the deacons admonish those who have not received baptism to depart, and the Mass of the faithful begins. The priest offers the bread and wine, reciting the prescribed prayers, covers the chalice and paten with a large veil, goes down from the altar and begins the anthem of the mysteries. The recital of the Creed at this point is a late addition to the liturgy.

Having entered within the arch, the priest makes the prescribed inclinations to the altar, washes his hands and begins the preparatory prayers for the *anaphora*. He recites an invitation to prayer corresponding to the Roman *Orate fratres*, and then beseeches the Lord not to regard his sins nor those of the people, but in all mercy to account him worthy to celebrate the mysteries of the Body and Blood of Christ and worthily praise and worship the Lord, after which he crosses himself and the people answer "Amen". At this point on Sundays and feasts of Our Lord the deacon seems to have read the diptychs, called by the Nestorians the "Book of the Living and the Dead". The kiss of peace is then given, and a prayer recited for all classes of persons in the church. The *anaphora* proper begins with the preface. The deacon now invites the people to pray, and the priest recites a secret prayer, lifts the veil from the offerings, blesses the incense, and prays that "the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost be with us all now and ever world without end", and signs the mysteries, and the people answer "Amen." The priest then begins the preface with the words: "Lift up your minds." The preface is followed by the sanctus and the *anamnesis* (commemoration of Christ). In present usage the words of institution are here inserted, although they seem to have little connection with the context. He pronounces a short doxology, and signs the mysteries, and the people answer "Amen".

After the deacon says "Pray in your minds. Peace be with us," the priest recites quietly the great intercession or memento. The *epiclesis*, or invocation of the Holy Ghost, follows as a sort of continuation of the intercession. The priest then says a prayer for peace and one of thanksgiving, and incenses himself and the oblations, reciting the appropriate prayers in the meantime. While the deacon recites a hymn referring to the Eucharist, the priest, taking the Host in both hands, says a prayer alluding to the life-giving power of this bread which came down from Heaven (in the Chaldean Uniat liturgies the words of institution are placed after the first part of this prayer), breaks the Host into two parts, one of which he places on the paten, while with the other he signs the chalice, and after dipping it into the chalice signs the other half of the Host, reciting meanwhile the proper prayers for the consignation. Joining the parts together he says a prayer referring to the ceremonies just completed, cleaves with his thumb the Host where it was dipped in the chalice, signs his forehead with his thumb, and recites a prayer of praise to Christ and to the Trinity. After kissing the altar, he invokes a blessing upon all—"The grace of Our Lord" etc., as quoted above.

While the priest breaks the Host, the deacon invites the people to consider the meaning of these holy mysteries and to have the proper dispositions for receiving them; to forgive the transgressions of others, and then to beseech the Lord to forgive their own offences. The priest, continuing this idea, introduces the Lord's Prayer (which all recite) and says a prayer that expands the last two petitions. After a short doxology the priest gives the Chalice to the deacon, blesses the people, and then both distribute Communion. A special anthem is said during the distribution. The deacon then invites all who have received Communion to give thanks, and the priest recites aloud a prayer of thanksgiving and one of petition. Mass is concluded with a blessing pronounced by the priest over the people. The chief characteristic in this, as in the other Nestorian liturgies, is the position of the general intercession or memento. It occurs, not after the *epiclesis* as in the Syrian liturgies, but immediately before it. It seems to be a continuation of the *anamnesis*. Of minor differences, it might be noted that the Nestorians use one large veil to cover paten and chalice; they use incense at the preface; and they have two fractions of the Host, one symbolical recalling the passion of Christ, the other necessary for the distribution of Communion.

Liturgia SS. Apostolorum Addei et Maris in BRIGHTMAN, *Liturgies Eastern and Western* (Oxford, 1896), I; BADGER, *The Nestorians and their Rituals* (London, 1852); ERMONI in *Dict. d'archéol. chrét.* (Paris, 1903), col. 519; RENAUDOT, *Liturgiarum Orientalium Collectio* (Frankfort, 1847), II; ASSEMANI, *Bibliotheca Orientalis* (Rome, 1728), III; NEALE, *History of the Holy Eastern Church* (London, 1858), I.

J. F. GOGGIN.

Addis, WILLIAM E. See DICTIONARIES, CATHOLIC.

Addresses, ECCLESIASTICAL.—It is from Italy that we derive rules as to what is fitting and customary in the matter of ecclesiastical correspondence. These rules the different Catholic nations have adopted with greater or lesser modifications, according to local conditions, resulting in differences which will be here dealt with.

PRELIMINARIES.—Before describing how an address should be written, or how a letter to an ecclesiastical personage should be begun and ended it may be well to say that the paper must always be white, no other colour being allowed. The size and form of stationery considered appropriate is that known in Italy as *palomba;* it is used by the Roman Congregations, and is so called because it has the watermark of a dove (It., *palomba*). In other countries the paper used for protocols or ministerial correspondence may be employed, but it should be handmade, as both stronger and more suitable. The ink must always be black; coloured inks are forbidden; first, because they are contrary to traditional usage, and next because they are liable to changes, having, for the most part, a basis of aniline or of animal oil; moreover, these inks on being exposed to the light lose colour rapidly and soon make the letter impossible to read. The letter must be written as our fathers wrote, and not, as business letters are now sometimes written, first on the right hand sheet and then on the left, in inverse order to that of the leaves of a book. This is expressly laid down in an instruction issued by Propaganda when Monsignor

Ciasca was secretary, and rests on the necessity of providing for the due order of the archives and for facility of classification. Lastly, it is better not to write on the back of the sheet, as the ink may soak through the paper and make the document less easy to read; in any case, it is a rule of politeness to facilitate the reading of a letter in every possible way. Ten years ago the use of a typewriter was not permissible; at the present day it is. Many decrees of the Congregation of Rites are written in this way; the Congregation of Bishops and Regulars allow it in the case of documents addressed to them, and other ecclesiastical courts have followed their example, but letters addressed to the Sovereign Pontiff personally must still be written by hand. If the letter be sealed, red wax must be used, any other colour, or even black, being forbidden; but the use of wafers, made to look like seals of red wax, which are gummed on to the envelope, is now tolerated. Moreover, according to the practice of the ecclesiastical chanceries, the seal used should be smaller in proportion to the dignity of the person addressed. In practice, however, it is not easy to follow this rule, since it is not everyone who possesses seals of different sizes.

FORMS OF ADDRESS IN VARIOUS COUNTRIES.—ITALY. —The Sovereign Pontiff is addressed at the commencement of a letter as "Most Holy Father" (*Beatissimo Padre*); in the body of the letter as "His Holiness" (*Sua* or *Vostra Santità*). It is customary to speak to him always in the third person, and the letter ends with: "Prostrate at the feet of Your Holiness, I have the honour to profess myself, with the most profound respect, Your Holiness's most humble servant." If, instead of a letter, a petition is sent to the Sovereign Pontiff, to be examined by him or by one of the Roman Congregations, it should begin: "Most Holy Father, Prostrate at the feet of Your Holiness, the undersigned N., of the diocese of N., has the honour to set forth as follows:" —— and the statement of the request ends with the words: "And may God . . ." (meaning, "May God enrich Your Holiness with His gifts"). If written in Italian the petition ends with the formula, *Che della grazia* . . ., the beginning of a phrase implying that the favour asked is looked for from the great kindness of the Sovereign Pontiff. After folding the petition lengthways to the paper, the petitioner should write at the top, "To His Holiness, Pope N. . . ."; in the middle, "for the petitioner" (*per l'infrascritto oratore*), and at the bottom, to the right, the name of the agent, or the person charged with the transaction of that particular business at the Roman court. In writing to an Italian cardinal, the letter should begin with the words, "Most Reverend Eminence" (*Eminenza Revma.*); if he should be of a princely family, "Most Illustrious and Reverend Eminence". In the body of the letter itself he should always be addressed in the third person and as "Your Eminence", or "His Eminence", and the letter should end: "Embracing the purple of His Most Reverend Eminence, I am His Eminence's very humble and obedient servant". This is an adaptation of the more complicated Italian formula, "Prostrato al bacio della sacra porpora, ho l'onore di confermarmi dell' Eminenza Vostra Rev'ma dev'mo ed oss'mo servo". The Cardinal's address, as written on the envelope, must be repeated at the left-hand lower corner of the first page of the letter, and this must be done in all letters of this kind, being intended to show that there has been no mistake made in the address. A Bishop's title is "Most Illustrious and Most Reverend Lord". The words, "Your Greatness", a translation of the Latin, *Amplitudo Vestra*, used in chancery letters, are not customary in Italy, except when writing in Latin. On the other hand, bishops there generally receive the title of "Excellency" (*Eccellenza*). A decree of the *Congregatio Ceremonialis*, 3 June, 1893, assigns this title to patriarchs, instead of "His Beatitude", wrongly assumed by them. Traditional usage, indeed, reserves this title to the Sovereign Pontiff, one of the most ancient instances being met with in a letter from St. Jerome to Pope St. Damasus (d. 384), but in practice patriarchs still use it, and it is still given to them. Nuncios take the title of "Excellency" in accordance with the usage of European courts, and custom accords it to legates of the Holy See in virtue of their office (see LEGATE), of whom the best known is the Archbishop of Reims, in France. As all Bishops in Italy take, or accept, this title, a letter should be addressed: "To His Excellency, the Most Illustrious and Most Reverend Monsignore N. . . ., Bishop of . . ." and should end with the words: "Kissing his pastoral ring, I am His Most Illustrious and Most Reverend Excellency's very humble and very obedient servant". Moreover, custom requires that the title should be given to the four prelates known in Italian as *di fiochetti* (those who have the right to have tufts on their carriage-harness), namely: The Vice-Chamberlain, the Auditor of the Apostolic Chamber, the Treasurer of the same Chamber (an office not filled since 1870), and the Majordomo. The other prelates *di mantelletta*, whether enrolled in a college of prelates or not, have the title of "Most Illustrious and Most Reverend Lord." The letter should begin: "To the Most Illustrious and Most Reverend Lord, Monsignore N. . . ." and end: "I am Your Most Illustrious and Most Reverend Lordship's very humble servant". In addressing a privy chamberlain, honorary chamberlain, or papal chaplain, the term "Monsignore" should be used (in French *Monseigneur*) "Monsignore Reverendissimo" in Italian, and the letter should end: "I am Your Lordship's very devoted [or very humble] servant," according to the writer's rank. A religious should be addressed as "Reverend Father" or "Most Reverend Father" ("Reverendo padre" or "Reverendissimo Padre"), according to his rank in his order, and the words "Vostra Paternità" or "Vostra Riverenza", "Your Paternity" or "Your Reverence", used in the letter itself. There are, indeed, certain fine distinctions to be made in the use of these expressions, according as the religious written to belongs to one order or another, but nowadays these chancery formulas, once clearly distinguished, are commonly used indiscriminately. In writing to one of a community of Brothers, such as the Christian Brothers, a simple religious should be addressed as "Very Dear Brother" (the customary form among the Christian Brothers); should he hold a position in his congregation, as "Honoured Brother," or "Much Honoured Brother". By the *motu proprio* of Pius X (21 February, 1905), he conferred on vicars-general during their tenure of office the title "Monsignor". on canons "Reverendo Signor, Don N. . . . canonico di . . .", in French "Monsieur le Chanoine", in English "The Very Reverend Canon". Consultors of the Roman Congregations have the title of "Most Reverend," and must be so addressed at the beginning and end of letters written to them. Lastly, parish priests should be addressed in Italian as "Reverendo Signor Parroco" or "Curato di", in French, as "Monsieur le Curé", in English as "The Reverend A. . . . B. . . ." "Parish priest" (*curé*) is a general term. Most of the Italian provinces have special names for the office, such as "pievano", "prevosto", and others which it would take too long to enumerate, but "Reverendo Signor Parroco" may always be safely used. All priests in Italy have the title "Don", an abbreviation of *Dominus* (Lord), and should therefore be addressed as "Reverendo Don" (or "D."); or, in the case of a doctor, "Reverendo [or Rev.] Dott., Don N. . . ." Various formulas of

respect still occasionally used by Italian politeness may be noted, such as: "All' Ill' mo e Rev'mo Padrone [Pdne] Coltissimo [Colmo] ed Osservantissimo [Ossmo] Signor", titles without equivalent in French or English, now very rarely given, even in Rome, and which belong rather to the archæology of ecclesiastical civility.

FRANCE.—The epistolary style of France is more simple. A cardinal should be addressed as "Eminence Révérendissime" (Most Reverend Eminence); not as "Monseigneur le Cardinal", the title "Monseigneur" being below the cardinalitial dignity. Only the kings of France said "Monsieur le Cardinal", the formula which the Pope uses when speaking to them—"Signor Cardinale"—but one of inferior rank should never presume to use this form of address, and will evade the difficulty by writing, "Eminence Révérendissime" at the beginning of a letter, in the body of the letter "Your Eminence" or "His Eminence"; at the end, "I have the honour to be, with profound respect, Your Most Reverend Eminence's very humble and very obedient servant" (J'ai l'honneur d'être, avec un profond respect, de Votre Eminence Révme. le très humble et très obéissant serviteur). Bishops in France have the title of "Grandeur"; the envelope would, accordingly, be addressed: "A sa Grandeur, Monseigneur N., évêque de . . .", and the letter should end: "I have the honour to be Your Grandeur's very humble servant". Prelates, vicars-general, and chamberlains should be called "Monseigneur" and, both in the letter itself and at the end, "Votre Seigneurie" ("Your Lordship"); religious "Reverend Father" or "Very Reverend Father", as the case may be; the words "Paternité" and "Révérence" being but seldom used in France. Benedictines have the title "Dom", so that a religious of that order would be addressed as "The Rev. Father, Dom N. . . ." an abbot as "The Right Rev. [Revme] Father, Dom N., Abbot of ——". There are, finally, the titles "Monsieur le Chanoine" and "Monsieur le Curé", the latter being used for all parish priests.

SPAIN.—The forms used in Spain are as follows: "Emmo. y Revmo. Sr. Cardenal, Dr. D. N." [Most Eminent and Most Reverend Lord Cardinal Doctor (if he have that title) Don N.] The letter should end with: "I kiss Your Eminence's pastoral ring, of whom I profess myself, with the deepest respect. . . ." The same formula is used in the case of archbishops and bishops, only that the word "Excellency" takes the place of "Eminence". Vicars-general have the title of "Most Illustrious", shortened into "Muy Iltr. Señor", which is also given to the great dignitaries of the diocese, and to the canons of the cathedral church. In the letter itself, "Your Lordship" should be used, which is abbreviated into "V. S." (Vuestra Señoría), nor must the academic titles of doctor or licentiate, belonging to the person addressed, be omitted, but they must precede the name, thus, "Señor Doctor [or Señor Licenciado], Don" [abbreviated, D.], followed by the proper title of his charge. In the case of regulars the rule to be followed is that which has been indicated for Italy. All simple priests have the title of "Don".

GERMANY.—In writing to a cardinal one should address the envelope, "An seine Eminenz den hochwürdigsten Herrn Kardinal N." ("To His Eminence the most worthy Lord Cardinal"—*Herr*, of which *Herrn* is the accusative, meaning "Lord," or "Mister"). In the body of the letter the cardinal should be addressed as "Eminenz", and the ending should be: "Your Eminence's most humble servant" (Eurer Eminenz unterthänigster Diener). A Bishop has the title of "His Episcopal Grace" (Bischöfliche Gnaden), and his letter should be addressed, "An seine bischöflichen Gnaden den hochwürdigsten Herrn" (To His Episcopal Grace the most worthy Lord); in the case of an archbishop, "Erzbischöflichen" (archiepiscopal) is used instead of "Bischöflichen"; in that of a prince bishop, "Fürstbischöflichen". There are several sees in Germany and in Austria whose titulars have the rank of prince-bishops; such are Breslau, Gratz, Gurk, Lavant, Salzburg, and Trent. The letter should end: "Your Episcopal [or Archiepiscopal] Grace's most humble servant." It should be noted that in Germany the title of "Excellency" belongs only to those to whom it has been granted by the Government, so that it is well to ascertain whether the prelate addressed has obtained it. A prelate *di mantelletta* should be addressed as "hochwürdigster Herr Prälat" (Most worthy Lord Prelate). There is no title in Germany equivalent to that of the Monsignore given to chamberlains and Papal chaplains; it has, therefore, become customary to address them as "Monsignore" or, if more respect is to be shown them, "An seine Hochwürden, Monsignore" (His High Worthiness, Monsignore). "Hochwürden" is also commonly used in the case of parish priests, the superlative, "hochwürdigster", being applied to canons and great diocesan dignitaries. Letters so addressed should end, "Your High Worthiness's [Euer Hochwürden] very humble servant."

ENGLISH-SPEAKING COUNTRIES.—"The Catholic Directory" (London, 1906) gives the following brief directions for forms of address, which, with the slight exceptions noted, may be safely taken as representing the best custom of the United States, the British Isles, Canada, Australia, and the British colonies in general:—

"CARDINALS. *His Eminence Cardinal . . .* If he is also an Archbishop: *His Eminence the Cardinal Archbishop of . . .*; or *His Eminence Cardinal . . . , Archbishop of . . .*; [to begin a letter] *My Lord Cardinal*, or *My Lord; Your Eminence.*

"ARCHBISHOPS. *His Grace the Archbishop of . . .*; or *The Most Reverend the Archbishop of . . .*; *My Lord Archbishop*, or *My Lord; Your Grace.*

"BISHOPS. *The Lord Bishop of . . .*; or *The Right Reverend the Bishop of . . .*; or *His Lordship the Bishop of . . .*; *My Lord Bishop*, or *My Lord; Your Lordship.* In Ireland, Bishops are usually addressed as *The Most Reverend.* [In the United States the titles *My Lord* and *Your Lordship* are not usually given to Bishops.] An Archbishop or Bishop of a *Titular See* may be addressed, 1. by his title alone, as other Archbishops and Bishops; or 2. by his Christian name and surname, followed by the title of his See, or of any office, such as Vicar Apostolic, that he holds, as *The Most Rev.* (or *The Right Rev.*) *A. B., Archbishop* (or *Bishop*, or *Vicar Apostolic*) *of . . .*; or 3. by his surname only, preceded by *Archbishop* or *Bishop*, as *The Most Rev. Archbishop* (or *The Right Rev. Bishop*) . . . . The addition of D.D., or the prefixing of *Doctor* or *Dr.*, to the names of Catholic Archbishops or Bishops, is not necessary, and is not in conformity with the best usage. [It is, however, the usual custom in the United States.] When an Archbishop or Bishop is mentioned by his surname, it is better to say *Archbishop* (or *Bishop*) . . . than to say Dr. . . . ; for the latter title is common to Doctors of all kinds, and does not of itself indicate any sacred dignity or office.

"*Vicars-General, Provosts, Canons.*—1. *The Very Rev. A. B.* (or, if he is such, *Provost . . .*, or *Canon . . .*), *V. G.*; or *The Very Reverend the Vicar-General.* 2. *The Very Rev. Provost . . .* (surname). 3. *The Very Rev. Canon . . .* (surname); or (Christian name and surname) *The Very Rev. A. Canon B.* [The various ranks of Domestic Prelates are addressed in English-speaking countries according to rules laid down above under ITALY].—*Mitred Abbots. The Right Rev. Abbot . . .* (surname). *Right Rev. Father.—Provincials. The Very Rev. Father . .*

(surname); or *The Very Rev. Father Provincial. Very Rev. Father.*—Some others (heads of colleges, etc.) are, at least by courtesy, addressed as *Very Reverend;* but no general rule can be given.—The title of *Father* is very commonly given to Secular Priests, as well as to Priests of Religious Orders and Congregations."

Even, however, with these explanations, which might have been developed at greater length, some difficulty may occasionally occur, in which case it is better to make a free use of titles of respect, rather than to run the risk of not using enough, and of thus falling short of what is due and fitting.

BATTANDIER, *Annuaire pontifical catholique* (1899), 500 sq.; FRANCESCO PARISI, *Istruzioni per la gioventù impiegata nella segretaria* (Rome, 1785). Some information may be obtained in BRANCHEREAU, *Politesses et convenances ecclésiastiques* (1875).

ALBERT BATTANDIER.

Adelaide, THE ARCHDIOCESE OF, has its centre in Adelaide, capital of South Australia. It comprises all the territory of South Australia south of the counties of Victoria and Burra to Northwest Bend. The River Murray from this point forms the boundary to the confines of New South Wales. The counties of Flinders, Musgrave, and Jervois form the western portion of the Archdiocese, with the adjacent islands. Area, 40,320 square miles. South Australia was founded by a chartered company in 1836. It was intended to be a "free" (that is, non-convict) English Protestant colony. "Papists and pagans" were to have been excluded. A few Catholics were, however, among the first immigrants. Dr. Ullathorne (Sydney) visited Adelaide in June, 1840. Governor Gawler roughly refused the Government school (commonly used for religious services) "either to the Popish priest to go through his Mass, or to the ignorant Catholics to be present at it". A store was lent by a generous Protestant, and there the first Mass was celebrated for a congregation of about fifty. The first resident priest was the Rev. William Benson (1841-44). Adelaide (hitherto part of the Diocese of Sydney) was created an episcopal see in 1843. Its first Bishop was the Right Rev. Francis Murphy, the first prelate consecrated in Australasia. At the census of 1844 there were in South Australia only 1,055 Catholics in a total white population of 17,366. Bishop Murphy had then only one priest, no presbytery or school, and his only church was a small weather-board store which was rented. Three years of hard poverty, broken by a convert's gifts, were followed by four years (1847-51) of State aid for churches and ministers of religion (withdrawn by the first elective parliament in 1852) and by capitation grants to denominational schools (1847-51). The wild exodus to the goldfields of Victoria in 1851 almost emptied Adelaide of its adult male inhabitants. Some of the clergy had to seek missions elsewhere, and the Bishop and the two who remained had, until timely aid from the goldfields arrived, to exist on a total income of 8s. 6d. per week, in a diocese burdened with a debt of £4,000. Prosperous years followed. The Passionists were introduced in 1846; Jesuits, 1848; Sisters of Mercy, 1857; Sisterhood of St. Joseph founded 1867; secular public instruction established 1878; Adelaide created an archbishopric, and part of its territory formed into the Diocese of Port Augusta, 1887. The bishops and archbishops of Adelaide have been: Bishops Francis Murphy (1844-58); Patrick B. Geoghegan, O.S.F. (1858-64); Lawrence B. Shiel, O.S.F. (1866-72); Archbishops Christopher A. Reynolds (1873-93); and John O'Reilly, transferred from Port Augusta (1895). Archbishop O'Reilly, who relieved his former diocese of a heavy debt, has gone far towards performing a like service for that of Adelaide. Two gifted scientists of the Archdiocese were Father Hinterocker, S.J., a skilled naturalist, and Father Julian Tenison Woods, a prolific writer on Australian geology. Catholic weekly, "The Southern Cross" (Adelaide).

STATISTICS (April, 1906). Parochial districts, 27; churches, 73; secular priests, 34; regular priests—11 Jesuit Fathers (14 lay brothers), 4 Dominicans, 5 Passionist Fathers (1 lay brother), 4 Carmelites; Christian and Marist Brothers, 45; nuns (302)—127 Sisters of St. Joseph, 86 Dominicans, 80 Sisters of Mercy, 5 Good Samaritans, 4 Loreto; colleges, 2; boarding schools (girls), 8; superior day schools, 16; primary schools, 35; charitable institutions, 9; children in Catholic schools, 4,306; Catholic population (estimate, 1905), 40,460—about one-seventh of total population.

Statistical Register (various dates); BENNETT, *South Australian Almanac* (Adelaide, 1841); ULLATHORNE, *Autobiography* (London, 1892); HODDER, *History of South Australia* (London, 1893); MORAN, *History of the Catholic Church in Australasia* (Sydney, undated); WOODS, *The Province of South Australia* (Adelaide, 1895); BYRNE, *History of the Catholic Church in South Australia* (Adelaide, I, 1896; II, 1902); HODDER, *The Founding of South Australia* (London, 1898); WOODS, *Port Augusta.*

HENRY W. CLEARY.

Adelaide, SAINT, ABBESS, b. in the tenth century; d. at Cologne, 5 February, 1015. She was daughter of Megingoz, Count of Guelders, and when still very young entered the convent of St. Ursula in Cologne, where the Rule of St. Jerome was followed. When her parents founded the convent of Villich, opposite the city of Bonn, on the Rhine, Adelaide became Abbess of this new convent, and after some time introduced the Rule of St. Benedict, which appeared stricter to her than that of St. Jerome. The fame of her sanctity and of her gift of working miracles soon attracted the attention of St. Herbert, Archbishop of Cologne, who desired her as abbess of St. Mary's convent at Cologne, to succeed her sister Bertha, who had died. Only upon the command of Emperor Otho III did Adelaide accept this new dignity. While Abbess of St. Mary's at Cologne, she continued to be Abbess of Villich. She died at her convent in Cologne in the year 1015, but was buried at Villich, where her feast is solemnly celebrated on 5 February, the day of her death.

RANBECK, *The Benedictine Calendar* (London, 1896); LECHNER, *Martyrologium des Benediktiner-Ordens* (Augsburg, 1855); STADLER, *Heiligen-Lexikon* (Augsburg, 1858); MOOSMUELLER, *Die Legende,* VII, 448.

MICHAEL OTT.

Adelaide (ADELHEID), SAINT, b. 931; d. 16 December, 999, one of the conspicuous characters in the struggle of Otho the Great to obtain the imperial crown from the Roman Pontiffs. She was the daughter of Rudolph II, King of Burgundy, who was at war with Hugh of Provence for the crown of Italy. The rivals concluded a peace in 933, by which it was stipulated that Adelaide should marry Hugh's son Lothaire. The marriage took place, however, only fourteen years later; Adelaide's mother meantime married Hugh. By this time Berengarius, the Marquis of Ivrea, came upon the scene, claiming the Kingdom of Italy for himself. He forced Hugh to abdicate in favour of Lothaire, and is supposed to have afterwards put Lothaire to death by poison. He then proposed to unite Adelaide in marriage with his son, Adalbert. Refusing the offer, Adelaide was kept in almost solitary captivity, in the Castle of Garda, on the lake of that name. From it she was rescued by a priest named Martin, who dug a subterraneous passage, by which she escaped, and remained concealed in the woods, her rescuer supporting her, meantime, by the fish he caught in the lake. Soon, however, the Duke of Canossa, Alberto Uzzo, who had been advised of the rescue, arrived and carried her off to his castle. While this was going on the Italian nobles, weary of Berengarius, had invited Otho to

invade Italy. He met with little resistance, and betook himself to Canossa where he met Adelaide, and married her on Christmas day, 951, at Pavia. This marriage gave Otho no new rights over Italy, but the enthusiasm of the people for Adelaide, whose career had been so romantic, appealed to them and made Otho's work of subjugating the peninsula easy. In Germany she was the idol of her subjects, while her husband lived. During the reign of her son Otho II, her troubles began, chiefly owing to the jealousy of her daughter-in-law, Theophano, and possibly also because of her excessive liberality in her works of charity. It resulted in her withdrawing from court and fixing her residence at Pavia, but a reconciliation was effected by the Abbot of Cluny, St. Mayeul. The same troubles broke out when her grandson came to the throne, the jealous daughter-in-law being yet unreconciled, and Adelaide was again forced into seclusion. But Theophano dying suddenly, Adelaide was recalled to assume the burden of a Regency. Her administration was characterized by the greatest wisdom. She took no revenge upon her enemies; her court was like a religious house; she multiplied monasteries and churches in the various provinces, and was incessant in her efforts to convert the pagans of the North. In the last year of her reign she undertook a journey to Burgundy to reconcile her nephew Rudolph with his subjects, but died on the way at Seltz, in Alsace. She is not mentioned in the Roman martyrology, but her name appears in several calendars of Germany, and her relics are enshrined in Hanover. St. Odilo of Cluny wrote her life.

Vite de'Santi Gentilucci, Decembre.

T. J. CAMPBELL.

Adelham (or ADLAND), JOHN PLACID, a Protestant minister, b. in Wiltshire, who became a Catholic and joined the Benedictines. He was professed at St. Edward's Monastery, Paris, 1652. He was Prior of St. Lawrence's Monastery, at Dieulward from 1659 to 1661, and was then sent to England and stationed at Somerset House from 1661 to 1675. Banished that year, he returned to England again and became a victim of the "Popish Plot" of Titus Oates. He was tried and condemned to death merely as a priest, 17 January, 1678–79. Though reprieved, he was detained in Newgate Prison, where he died between the years 1681 and 1685.

GILLOW, *Bibl. Dict. of Engl. Cath.*

JOHN J. A' BECKET.

Adelm, SAINT. See ALDHELM.

Adelmann, Bishop of Brescia in the eleventh century. Of unknown parentage and nationality, he was educated at the famous school of Chartres, in France, founded by Fulbert, and was considered one of his favourite scholars. Among his fellow students was Berengarius, to whom, at a later period, he addressed two letters. The second (incomplete) letter (P. L., CXLIII, 1289) is a valuable dogmatic exposition of the teaching of the Church on the Blessed Sacrament (Epist. de Eucharistiæ Sacramento); the Benedictine editors of the "Histoire littéraire de la France" call it "one of the finest literary documents of the period". It breathes a tender affection for Berengarius, the friend of the writer's youth. Calvin called him "barbarus, imperitus, et sophista". Adelmann seems to have become Bishop of Brescia in 1050, and to have taken an active share in the church-reform movement of the period, especially against the clerical abuses of simony and concubinage.

BRISCHAR in *Kirchenlex.*, I, 222; UGHELLI, *Italia Sacra*, IV, 540; *Hist. Litt. de la France*, VIII, 542. The edition of Schmid (Brunswick, 1770) is fuller than the one reprinted in Migne from the *Bibl. Lugd.*, XVIII, 438.

FRANCIS W. GREY.

Adelophagi (ἀδήλως = secretly, and φάγω = I eat), a sect mentioned by the anonymous author known as Prædestinatus (P. L., LIII, 612). They pretended that a Christian ought to conceal himself from other men to take his nourishment, imagining that thus he imitated the Prophets, and basing their view on certain passages of Scripture. The author of Prædestinatus said this was their only error, but Philastrius intimates that they also rejected the divinity of the Holy Ghost. They seem to have flourished in the latter part of the fourth century.

HOAT in *Dict. Christ. Biog.*, I, 43.

JOHN J. A' BECKET.

Adelphians. See MESSALIANS.

Aden (ADANE), VICARIATE APOSTOLIC OF.—It comprises all Arabia, and is properly known as the Vicariate Apostolic of Arabia and Aden. The present incumbent is the Rt. Rev. Bernardine Thomas Clark. It includes also the islands that depend geographically on Arabia, notably Perim and Socotra. From 1839 to 1851, it was part of the Vicariate Apostolic of Egypt, when it was united to the African Vicariate of the Gallas of Abyssinia, under the Capuchins. In 1854 a secular priest, Aloysius Sturla, became Prefect Apostolic there. Later the mission was given back to the Capuchins, under the Vicariate Apostolic of Bombay. In 1859 it became an independent mission, and in 1875 it was again united to the African Vicariate. It was made an independent Vicariate Apostolic again in 1888, and committed to the care of the Capuchins. The population of Aden, now a strongly fortified place, is about 40,000, Arabs, Somalis, Jews, and Indians, besides the British garrison and officials. The large and important harbour furnishes one of the principal coaling-stations of the British Empire. Being a free port, it has become the chief trading-centre for all the neighbouring countries. The British settlement dates from 1839, and the site is almost the most southerly on the Arabian coast, "being a peninsula of an irregular oval form, of about fifteen miles in circumference, connected with the mainland by a narrow, sandy isthmus". There are in this Vicariate Apostolic 11 missionary priests; 6 churches and chapels; 6 stations; 2 religious orders of men, and 1 of women; 4 orphanages and 6 elementary schools. The Catholic population is about 1,500.

Annuario Ecclesiastico (Rome, 1906); BATTANDIER, *Annuaire pont. cath.* (Paris, 1905), 344; WERNER, *Orbis Terr. Cath.* (Freiburg, 1890), 144; *Missiones Catholicæ*, (Rome, 1901.)

THOMAS J. SHAHAN.

Adeodatus, son of St. Augustine, Bishop of Hippo, b. 372; d. 388. St. Augustine was not converted to the Faith until he was thirty-two years of age. At seventeen he contracted an illicit relation with a young woman and Adeodatus was born of this union. Augustine, in his delight, named him "Adeodatus", i. e. the "gift of God". When Augustine went to Rome, and, later, to Milan, this young woman and the child went with him, and she and Augustine continued their guilty relations. The young Adeodatus was the pride and hope of his parents, and possessed of an extraordinary mental endowment. Bound by this natural enthralment, Augustine would not bring himself to break from it; and as the sinful union was an obstacle to his receiving the gift of faith, St. Monica, his mother, desired him to marry the mother of his child, feeling that then his mind would be enlightened by grace. Just as the name of the mother of Adeodatus has never been told, so also there has never been given the reason why she and Augustine did not marry at this juncture, though there was evidently some strong if not insurmountable one. Finally they separated. "She was stronger than I", wrote St. Augustine, "and made her sacrifice with a courage and a generosity which I was not strong enough to imitate". She returned to

Carthage, whence she had come, and the grace which had led her to sacrifice the object of her affection further impelled her to bury herself in a monastery, where she might atone for the sin which had been the price so long paid for it. She left the brilliant young boy, Adeodatus, with his father. Seeing the wonderful intelligence of his son, Augustine felt a sort of awe. "The grandeur of his mind filled me with a kind of terror", he says himself (De beatâ vitâ, c. vi). Augustine received baptism at the age of thirty-two from the hands of St. Ambrose, the intimate friend of St. Monica and himself. To augment his joy, Adeodatus, Alypius, Augustine's life-long associate, and a number of his closest friends, all became Christians on the same occasion and received baptism together. Monica, Augustine, Adeodatus, who was now fifteen, and a son of Grace, if indeed "the child of my sin", as Augustine had styled him in the bitterness of self-reproach and contrition, together with the loyal Alypius, dwelt together in a villa at Cassiciacum, near Milan. The many conversations and investigations into holy questions and truths made it a Christian Academy, of more exalted philosophy than Plato's. Adeodatus had his full share in many of these learned discussions. He appears as interlocutor in his father's treatise "De beatâ vitâ" (*puer ille minimus omnium*, that boy, the youngest of them all), and contributed largely to the treatise "De Magistro", written two years later. He appears to have died soon after, in his sixteenth year. (See AUGUSTINE, ST.).

MOBERLY in *Dict. of Christ. Biog.*, I, 43; POUJOULAT, *Hist. de St. Augustin, sa vie, ses œuvres*, etc., 7th ed., 1886; WOLFSGRÜBER, *Augustinus* (Paderborn, 1888); DESJARDINS, *Essai sur les confessions de St. Augustin* (Paris, 1855).

JOHN J. A' BECKET.

Adeodatus I, POPE. See DEUSDEDIT.

Adeodatus (672–676), SAINT, POPE, a monk of the Roman cloister of St. Erasmus on the Cœlian Hill. He was active in the perfection of monastic discipline and in the repression of the Monothelite heresy. Little else is known of him. Of his correspondence only the letters for the Abbeys of St. Peter of Canterbury and St. Martin of Tours have been preserved. He is sometimes called Adeodatus II, his predecessor, Deusdedit, being occasionally known as Adeodatus I.

Liber. Pont., ed. DUCHESNE, I, 346–347; JAFFÉ, *Reg. RR. Pont.*, I, 237; MANSI, *Coll. Conc.*, XI, 101.

THOMAS J. SHAHAN.

Adeste Fideles.—A hymn used at Benediction at Christmastide in France and England since the close of the eighteenth century. It was sung at the Portuguese Legation in London as early as 1797. The most popular musical setting was ascribed by Vincent Novello, organist there, to John Reading, who was organist at Winchester Cathedral from 1675–81, and later at Winchester College. The hymn itself has been attributed to St. Bonaventure, but is not found among his works. It is probably of French or German authorship. It invites all the faithful to come to Bethlehem to worship the new-born Saviour.

JULIAN, *Dict. of Hymnology* s. v.

JOSEPH OTTEN.

Adiaphora. See ACTS, INDIFFERENT.

Adi-Buddha. See BUDDHA.

Adjuration (Lat. *adjurare*, to swear; to affirm by oath), an urgent demand made upon another to do something, or to desist from doing something, which demand is rendered more solemn and more irresistible by coupling with it the name of God or of some sacred person or thing. Such, too, was the primitive use of the word. In its theological acceptation, however, adjuration never carries with it the idea of an oath. or the calling upon God to witness to the truth of what is asserted. Adjuration is rather an earnest appeal, or a most stringent command requiring another to act, or not to act, under pain of divine visitation or the rupture of the sacred ties of reverence and love. Thus, when Christ was silent in the house of Caiphas, answering nothing to the things that were witnessed against Him, the High Priest would force Him to speak and so said to Him: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God." (Matt., xxvi, 63.) Adjuration may be either deprecatory or imprecatory. The one implies deference, affection, reverence, or prayer; the other, authority, command, or menace. The one may be addressed to any rational creature except the demon; the other can be addressed only to inferiors and to the demon. In Mark (v, 7) the man with the unclean spirit cast himself at the feet of Jesus saying: "What have we to do with Thee Jesus the Son of the Most High God? I adjure Thee that Thou torment me not." The wretched man recognized that Christ was his superior, and his attitude was that of humility and petition. Caiphas, on the contrary, fancied himself vastly superior to the Prisoner before him. He stood and commanded Christ to declare Himself under pain of incurring the wrath of Heaven. It is hardly necessary to insist that one mode of adjuration is to be employed when addressing the Deity and quite another when dealing with the powers of darkness. Helpless man, calling upon Heaven to assist him, adds weight to his naked words by joining with them the persuasive names of those whose deeds and virtues are written in the Book of Life. No necessity is thereby laid upon the Almighty, and no constraint save that of benevolence and love. But when the spirit of darkness is to be adjured, it is never allowable to address him in the language of peace and friendship. Satan must ever be approached as man's eternal enemy. He must be spoken to in the language of hostility and command. Nor is there aught of presumption in such treatment of the evil one. It were indeed egregious temerity for man to cope single-handed with the devil and his ministers, but the name of God, reverently invoked, carries with it an efficacy which demons are unable to withstand. Nor should it be supposed that adjuration implies disrespect for the Almighty. If it is allowable to invoke the adorable name of God in order to induce others to build more securely upon our word, it must be equally permissible to make use of the same means in order to impel others to action. Indeed, when used under due conditions, that is "in truth, in justice, and in judgment", adjuration is a positive act of religion, for it presupposes on the part of the speaker faith in God and His superintending Providence, as well as an acknowledgment that He is to be reckoned with in the manifold affairs of life. What more beautiful form of prayer than that of the litany, wherein we beg immunity from evil through the Advent, the Birth, the Fasting, the Cross, the Death and Burial, the Holy Resurrection, and the wonderful Ascension of the Second Person of the Blessed Trinity? Christ Himself recommends this form of invocation: "Whatsoever you shall ask the Father in My name, that will I do: that the Father may be glorified in the Son" (John, xiv, 13). Acting upon this promise, the Church ends all her more solemn prayers with the adjuration: *Per Dominum nostrum Jesum Christum* (Through Our Lord Jesus Christ). St. Thomas declares that the words of Christ, "in My name they shall cast out devils" (Mark, xvi, 17), give all believing Christians warrant to adjure the spirit of evil. This, however, must not be done out of mere curiosity, for vainglory, or for any other unworthy motive. According to Acts (xix, 12), St. Paul was successful in casting out "wicked spirits," whereas the Jewish exorcists, using magic arts purporting to

come from Solomon, "attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: 'I conjure you by Jesus, whom Paul preaches,'" were leaped upon and overcome by those possessed, in such sort that they found it convenient "to flee out of that house, naked and wounded". In adjuring the demon one may bid him depart in the name of the Lord, or in such other language as faith and piety may suggest; or he may drive him forth by the formal and fixed prayers of the Church. The first manner, which is free to all Christians, is called private adjuration. The second, which is reserved to the ministers of the Church alone, is called solemn. Solemn adjuration, or adjuration properly so called, corresponds to the Greek ἐξορκισμός. It properly means an expelling of the evil one. In the Roman Ritual there are many forms of solemn adjuration. These are to be found, notably, in the ceremony of baptism. One is pronounced over the water, another over the salt, while many are pronounced over the child. Manifold and solemn as are the adjurations pronounced over the catechumen in baptism, those uttered over the possessed are more numerous and, if possible, more solemn. This ceremony, with its rubrics, takes up thirty pages of the Roman Ritual. It is, however, but rarely used, and never without the express permission of the bishop, for there is room for no end of deception and hallucination when it is question of dealing with the unseen powers. (See BAPTISM; DEVIL; EXORCISM.)

BILLUART, *Summa Sancti Thomæ*, V; BALLERINI, *Opus Theologicum Morale*, IV; LEHMKUHL, *Theologia Moralis*, I; MARC, *Institutiones Morales Alphonsianæ*, I; LIGUORI, V, 2, appendix.

T. S. DUGGAN.

Administrator.—The term *Administrator* in its general sense signifies a person who administers some common affairs, for a longer or shorter period, not in his own name or in virtue of the ordinary jurisdiction attached to a certain office, but in the name and by the authority of a superior officer by whom he is delegated. In this sense vicars-, and prefects-apostolic, vicars-capitular and even vicars-general are sometimes classed as administrators. In the stricter sense, however, this term is applied by modern writers to a person, usually a cleric and but rarely a layman, to whom the provisional administration of certain ecclesiastical affairs is entrusted by special papal or episcopal appointment. Although in itself delegated, the power of an administrator may be quasi-ordinary with the right of subdelegating. Its extent depends entirely on the tenor of his commission. His jurisdiction may extend to temporalities only, or to spiritual matters exclusively, or it may comprise both. There are three kinds of administrators who deserve special mention: (1) Administrators of dioceses; (2) Administrators of parishes; (3) Administrators of ecclesiastical institutions.

(1) *Administrators of dioceses.* Inasmuch as these administrators are appointed only by the Apostolic See, the title of Administrator Apostolic applies principally to clergymen, bishops, or priests, who are appointed directly by the Holy See, with episcopal jurisdiction to administer the affairs, temporal, or spiritual, or both, of a diocese. Their power is very nearly the same as that of vicars-, and prefects-apostolic. A provicar is in fact simply an administrator apostolic. Unless it be otherwise stated in the brief of appointment, the administrator apostolic has full episcopal jurisdiction, although in its exercise he is bound by the same laws as the bishop himself. Thus, for instance, in the United States the administrator of the diocese is bound to take the advice or to get the consent of the diocesan consultors, in the same manner as the bishop (III Pl. C. Balt., n. 22). For the event of his death, the administrator apostolic may designate in advance his own successor His support must come from the diocese which he administers, unless otherwise provided for. While the jurisdiction of the administrator apostolic is similar to that of the bishop, yet his honorary rights are greatly limited. Even if he has episcopal orders, he cannot use the throne, nor the seventh candle, nor honorary deacons, although he has the right of the crosier. His name is not mentioned in the canon, nor is the anniversary of his consecration commemorated. Administrators apostolic may be appointed in two cases: (a) *Sede impeditâ;* that is, when the bishop of the diocese is unable any longer to administer the affairs of the diocese either through infirmity, insanity, imprisonment, banishment, or because of excommunication or suspension. In this case the jurisdiction of the administrator, though he were a simple priest, is the same as that of the bishop, who can no longer interfere in the affairs of the diocese. On the death of the bishop the administrator remains in office until recalled by Rome, or until the new bishop takes charge of the diocese; (b) *Sede vacante*, when a diocese which has no cathedral chapter becomes vacant by the resignation, or the removal, or the death of its bishop. Where there is a cathedral chapter it will in those cases elect a vicar-capitular to administer the diocese. Otherwise an administrator must be chosen or appointed who will provisionally administer the diocese until confirmed by the Holy See. In missionary countries the bishop or vicar-apostolic may himself designate the future administrator of the diocese or vicariate. If he neglects to do so, after his death an administrator is appointed by the nearest bishop or vicar-apostolic, or, in the United States, by the metropolitan and in his absence by the senior bishop of the province. In China and East India, if no provision for a provicar is made by the vicar-apostolic, the priest longest in the mission becomes administrator apostolic of the vicariate. In case of doubt or other difficulties, the decision rests with the nearest vicar-apostolic. When a diocese becomes vacant by the resignation of the bishop, he may be appointed by Rome administrator of the same diocese until his successor take possession of it. When a diocese is divided, the bishop may become administrator of the new diocese, or, if transferred to the new diocese, become administrator of the old one, until a bishop is appointed for the vacant see.

(2) *Administrators of parishes*—sometimes called parish vicars, curates, or coadjutors. They may be appointed for the same reasons as an administrator apostolic, namely, for a vacant parish, or during the lifetime of the rector or pastor who has become unfit for the administration of the parish, or during his absence for a longer period. Such an administrator is usually appointed by the bishop of the diocese, with full jurisdiction over parish affairs and with a sufficient revenue for his support, which according to circumstances may be derived from the parish, or from the pastor, or from both. His office and jurisdiction cease either by recall or by appointment of a new pastor. In the United States, when an irremovable rector of a parish makes an appeal against his removal by the bishop, the bishop must appoint an administrator of the parish until the appeal is decided by the higher authority (III Pl. C. Balt., n. 286). Among these parish administrators may be classed the so-called perpetual or permanent curates of parishes which are under the jurisdiction of some convent or monastery, and of which the rector or curate is appointed not by the bishop of the diocese, but by the superior of such convent. The case is far more frequent in Europe than in America. The charge of the parish is considered to be with the monastery, and the curate is merely the administrator of the parish for the convent.

(3) *Administrators of ecclesiastical institutions*, as seminaries, colleges, hospitals, asylums, convents, etc., which in the language of canon law are usually called *loca pia*, pious places; that is, religious and charitable institutions. Inasmuch as all ecclesiastical institutions within a diocese, with the exception of those privileged by papal "exemption", are subject to the jurisdiction of the bishop, it is evidently within his power to appoint a special or extraordinary administrator for any of these institutions, whenever he considers such a measure necessary for the welfare or the protection of such institution. It is true, the institution may, under certain conditions, appeal against the appointment of such an administrator or against the person so appointed. The Holy See having supreme jurisdiction over all institutions within the Church, may appoint administrators for any ecclesiastical institution, according to its own judgment, without recourse or appeal against its action. Administrators (executors) may also be appointed by popes or bishops to take charge of certain pious bequests and legacies made in favour of the Church or for the spiritual good of her members. Although the administration of all ecclesiastical affairs, even those of a temporal and material nature, belongs by the constitutional law of the Church exclusively to the hierarchy, yet she often allows laymen to take part in the administration of her temporalities.

In regard to *Administrators of Dioceses*, consult FERRARI, *Theorica et Praxis Regiminis Diœcesani præsertim Sede Vacante* (Paris, 1876); SMITH, *Elements of Ecclesiastical Law* (New York, 1877), I, 425; *Concilium Plenarium Baltimorense*, II, nn. 96–99.

S. G. MESSMER.

Administrator (OF ECCLESIASTICAL PROPERTY), one charged with the care of church property. Supreme administrative authority in regard to all ecclesiastical temporalities resides in the Sovereign Pontiff, in virtue of his primacy of jurisdiction. The pope's power in this connection is solely administrative, as he cannot be said properly to be the owner of goods belonging either to the universal Church or to particular churches. Pontifical administrative authority is exercised principally through the Propaganda, the Fabrica of St. Peter, the Camera Apostolica, the Cardinal Camerlengo, and finds frequent recognition and expression in the decrees of councils held throughout the world. In each diocese the administration of property belongs primarily to the bishop, subject to the superior authority of the Holy See. From the very beginning of the life of the Church, this power has been a part of the episcopal office (can. 37, Can. Apost., Lib. II, cap. xxv, xxvii, xxxv. Const. Apost.). On him all inferior administrators depend, unless they have secured an exemption by law, as in the case of religious orders. Therefore, if an arrangement exists by which the administration of certain diocesan or parish property is entrusted to some members of the clergy or to laymen, the discipline of the Church, nevertheless, maintains the bishop in supreme control with the right to direct and modify, if need be, the action taken by subordinate administrators. One of the important duties of a parish priest is the administration of the moneys and goods belonging to his church. The Third Plenary Council of Baltimore, Tit. IX, Cap. iii, gives detailed regulations concerning the manner in which a rector is to acquit himself of this obligation. Among other things, it is required that he shall keep an accurate record of receipts, expenditures, and debts; that he shall prepare an inventory containing a list of all things belonging to the church, of its income and financial obligations; that one copy of this inventory shall be deposited in the archives of the parish and another in the diocesan archives; that every year necessary changes shall be made in this inventory and signified to the chancellor. The authority of the parish priest is circumscribed by the general authority of the bishop and by special enactments which prevent him from taking any important step without the express written permission of the ordinary.

In many places laymen are called to a part in the care of church property, sometimes in recognition of particular acts of generosity, more often because their co-operation with the parish priest will be beneficial on account of their experience in temporal matters. Although the origin of the modern *fabrica*, or board of laymen, is placed by some in the fourteenth and by others in the sixteenth century, the intervention of laymen really goes back to very early times, since we find it referred to in councils of the seventh century. Lay administrators remain completely subject to the bishop in the same manner as the parish priest. The difficulties caused by the illegal pretensions of trustees in the United States during the early part of the last century evoked from the Holy See a reiteration of the doctrine of the Church regarding diocesan and parish administration, notably in a brief of Gregory XVI (12 August, 1841) wherein the Pope declared anew that the right of such inferior administrators depends entirely on the authority of the bishop, and that they can do only what the bishop has empowered them to do. In some dioceses where the system of administration by lay trustees is in vogue the regulations and discipline of the Catholic Church are made a part of the by-laws of church corporations, a measure which is of great advantage in case of a process before the secular courts. The administration of property belonging to religious institutes under the jurisdiction of the ordinary rests naturally with their superiors, but the bishop may reserve to himself in the constitutions a large right of control and supervision. In reference to institutes under the jurisdiction of the Holy See the bishop's right is limited to signing the report sent to Rome every third year by the superior. Religious orders are exempt from diocesan control in the administration of their property, but are bound, when engaged in parochial work, to present to the bishop a report of the amounts they have received for parochial purposes, and of the use made of such contributions. The exclusive rights of ecclesiastical authorities in the administration of church property have been denied in practice by civil authorities, often with the result of serious injustice and hardship to particular churches, especially during the last two centuries. Hence the care taken in various councils to admonish administrators to secure the titles to church property in accordance with the provisions of secular law, e. g. III Plen. Balt., no. 266.

ZECH, *De jure rerum ecclesiasticarum;* MEURER, *Begriff und Eigenthümer der heiligen Sachen;* II *Concilium Plenarium Baltimorense, IV;* III *Concilium Plenarium Baltimorense, IX.*

JOHN T. CREAGH.

Admonitions, CANONICAL, a preliminary means used by the Church towards a suspected person, as a preventive of harm or a remedy of evil. In the Instruction emanating in 1880, by direction of Leo XIII, from the Congregation of Bishops and Regulars to the bishops of Italy, and giving them the privilege to use a summary procedure in trials of the clergy for criminal or disciplinary transgressions, Article IV decrees: "Among the preservative measures are chiefly to be reckoned the spiritual retreat, admonitions, and injunctions"; Article VI: "The canonical admonitions may be made in a paternal and private manner (even by letter or by an intermediary person), or in legal form, but always in such a way that proof of their having been made shall remain on record."

These admonitions are to be founded upon a suspicion of guilt excited by public rumour, and after

an investigation to be made by one having due authority, with the result of establishing a reasonable basis for the suspicion. Upon slender foundation the superior should not even admonish, unless the suspected person has given on previous occasions serious motive for fault-finding. Admonitions may be either paternal or legal (canonical). If the grounds are such as to produce a serious likelihood, or half-proof, they will suffice for a paternal admonition, which is administered after the following manner: The prelate either personally or through a confidential delegate informs the suspected person of what has been said about him, without mentioning the source of information, and without threat, but urges amendment. If the party suspected can at once show that there is no basis for suspicion, nothing further is to be done in the matter. If his denial does not banish the doubts about him, the prelate should try by persuasion, exhortation, and beseechings to induce him to avoid whatever may be a near occasion of wrong, and to repair the harm or scandal given. If this is not effective, the prelate may begin the judicial procedure. If the proofs at hand are inadequate, this is not advisable; he should rather be content with watchfulness, and with using negative penalties, such as withholding special offices and, where no slur could be manifest on the suspect's reputation, by withdrawing those before held. If the suspect does not answer to the summons, the prelate's suspicion reasonably increases, and he should then depute a reliable person to seek an interview with him, and to report to him the result. If he should refuse to deal with the delegate, the latter in the name of the delegating prelate should through another or by letter send a second and a third peremptory call, and give proof of the further refusal, with evidence that the summons has been received; now the suspect is presumed guilty. Thus the way is paved for the above-mentioned canonical or legal admonition. The assumed half-proof is strengthened, first, by the contumacy of the suspect; secondly, by his confession of the charge in question. An accusation issuing from a reliable person, as also a prevalent evil reputation, may supply for the defect of proof needed for indictment. For the paternal admonition it is enough that this evil reputation should be spread among less responsible persons, but for the legal admonition the evil reputation should emanate from serious and reliable persons. The legal admonition is to a great extent akin to the summons to judgment. It is always desirable for the suspect, and for the honour of the Church, that the prelate should arrange the matter quietly and amicably. Hence he should, by letter or through a delegate whose authority is made known, summon the suspect, informing him that a serious charge has been made against him. The summons, if not responded to, should be made a second and a third time. If contumacious, the suspect gives ample ground for an indictment. If there be any urgency in the case, one peremptory summons, declaring it to take the place of the three, will suffice. The prelate may still feel that he has not enough evidence to prove the delinquency. He may allow the suspect to purge himself of the suspicion or accusation by his oath and the attestation of two or more reliable persons that they are persuaded of his innocence and that they trust his word. If he cannot find such vouchers for his innocence, and yet there be no strictly legal proof of his guilt (though there are grave reasons for suspicion), the prelate may follow the legal admonition by a special precept or command, according to the character of the suspected delinquency. The infringement of this precept will entail the right to inflict the penalty which should be mentioned at the time the command is given. This must be done by the prelate or his delegate in a formal legal way before two witnesses and the notary of his *curia*, be signed by them, and by the suspect if he so desires. The paternal admonition is to be kept secret; the legal admonition is a recognized part of the "acts" for future procedure.

PIERANTONELLI, *Praxis Fori Eccl.* (Rome, 1883); DROSTE-MESSMER, *Canon. Proced. in Crim. and Disc. Cases* (New York, 1886); SMITH, *Elements of Ecclesiastical Law* (New York, 1877).

R. L. BURTSELL.

Admont, a Benedictine abbey in Styria, Austro-Hungary, on the river Enns, about fifty miles south of Linz. St. Hemma, Countess of Friesach and Zeltschach, is regarded as its foundress, for upon entering the convent at Gurk she left her lands for the building of a monastery near the salt works of Hall. The foundation, however, was not begun until 1072, more than a quarter of a century after the Saint's death, and two years later the abbey church was consecrated by Gebhard von Helfenstein, Archbishop of Salzburg, in honour of St. Blasius. This prelate also brought twelve Benedictines from Salzburg as a nucleus for the new community. During the first century of its existence, Admont rose into prominence particularly under the Abbots Wolfhold and Gottfried of Venningen; the former founded a convent for the education of girls of noble families, while under the latter thirteen of its monks were chosen abbots of other monasteries. A period of decline followed after the middle of the thirteenth century, when war and rapine did much injury. A new era opened under Abbot Henry VII (1275–97), and the work of restoration was completed by Engelbert (1297–1331). The abbey suffered again in the fifteenth and sixteenth centuries from the inroads of the Turks and the prevailing social disturbances, and the Reformation made itself felt within the cloister. The Abbot Valentine was even forced to resign on account of his leaning towards the new doctrines. With the return of more peaceful times, the educational work of the abbey extended and a faculty of philosophy and theology was added to the gymnasium, of which the cloister school had been the germ. The gymnasium, however, was afterwards transferred to Leoden and later to Judenburg, when it became independent of Admont. In 1865 the abbey and church were burnt, but were soon rebuilt. The first abbot was Isingrin. Not a few of his successors were men of great learning and zeal, and under their guidance Admont became an important factor in the history of Styria. The second abbot, Giselbert, introduced the reform of Cluny. Engelbert was the author of a number of works, chiefly theological. Albert von Muchar, who taught at the University of Graz and is known for his historical works, may also be mentioned.

WICHNER, *Geschichte d. Benedictinerstiftes Admont* (Graz, 1874–80); WOLFSGRUBER, in *Kirchenlex.*, I, 235–237; CHEVALIER, *Topo-bibl.* (Paris, 1894–99) *s. v.*

H. M. BROCK.

Ado of Vienne, SAINT, born about 800, in the diocese of Sens; d. 16 December, 875. He was brought up at the Benedictine Abbey of Ferrières, and had as one of his masters the Abbot Lupus Servatus, one of the most celebrated humanists of those times. By his brilliant talents and assiduous application Ado gained the esteem of his masters and schoolmates, while his ready obedience, deep humility, and sincere piety foreshadowed his future holiness. Though urged on all sides to enter upon a career in the world, to which his nobility of birth and great intellectual abilities entitled him, he consecrated himself entirely to God by taking the Benedictine habit at Ferrières. When Markward, a monk of Ferrières, became Abbot of Prüm near Trier, he applied for Ado to teach the sacred sciences there. His request was granted. Soon, however, certain

envious monks of Prüm conceived an implacable hatred against Ado, and upon the death of Markward, turned him out of their monastery. With the permission of his abbot, Ado now made a pilgrimage to Rome, where he remained five years. He then went to Ravenna, where he discovered an old Roman martyrology which served as the basis for his own renowned martyrology published in 858, which is generally known as the "Martyrology of Ado". At Lyons he was received with open arms by the Archbishop, St. Remigius, who, with the consent of the Abbot of Ferrières, appointed him pastor of the Church of St. Roman near Vienne. In 860 he became Archbishop of Vienne, and a year later received the pallium from Nicholas I. By word and example he began reforming the laxity of his priests, and he gave them strict orders to instruct the laity in the necessary doctrines of Christianity. His own life was a model of humility and austerity. When Lothaire II, King of Lorraine, had unjustly dismissed his wife Theutberga and the papal legates at the Synod of Metz had been bribed to sanction the King's marriage to his concubine Waldrada, Ado hastened to Rome, and reported the crime to the Pope, who thereupon annulled the acts of the synod. Besides the "Martyrology" mentioned above Ado wrote a chronicle from the beginning of the world to A. D. 874, "Chronicon de VI ætatibus mundi", and the lives of St. Desiderius and St. Theuderius. Ado's name is in the Roman martyrology and at Vienne his feast is celebrated on 16 December, the day of his death.

BUTLER, *Lives of the Saints*, 16 Dec.; for his praise MABILLON, *Acta SS. Ord. S. Bened.* (1680), IV (2), 262–275; EBERT, *Gesch. der lat. Litt. des Mittelalters* (1880), II, 384–387; LECHNER, *Martyrologium des Benediktiner-Ordens* (Augsburg, 1858); H. ACHELIS, *Die Martyrologien, ihre Geschichte und ihr Wert* (Berlin, 1900). For his martyrology *P. L.*, CXXIII, 9 sqq.

MICHAEL OTT.

Adonai (אֲדֹנָי), lord, ruler, is a name bestowed upon God in the Old Testament. It is retained in the Vulgate and its dependent versions, Exod., vi, 3; Judith, xvi, 16. No other name applied to God is more definite and more easily understood than this. Etymologically it is the plural of *Adon*, with the suffix of the possessive pronoun, first person, singular number. This plural has been subjected to various explanations. It may be looked upon as a *plurale abstractum*, and as such it would indicate the fullness of divine sway and point to God as the Lord of lords. This explanation has the endorsement of Hebrew grammarians, who distinguish a *plurale virium*, or *virtutum*. Others prefer to designate this form as *plurale excellentiæ*, *magnitudinis*, or *plurale majestatis*. To look upon it as a form of politeness such as the German *Sie* for *du*, or French *vous* for *tu* is certainly not warranted by Hebrew usage. The possessive pronoun has no more significance in this word than it has in *Rabbi* (my master), *Monsieur*, or *Madonna*. Adonai is also the perpetual substitute for the ineffable Name *Yahve*, to which it lends its vowel signs. Whenever, therefore, the word *Yahve* occurs in the text, the Jew will read Adonai.

KAUTZSCH-GESENIUS, *Hebräische Grammatik* (Leipsig, 1896); DALMAN, *Der Gottesname und seine Geschichte* (Berlin, 1889); STADE, *Biblische Theologie des Alten Testaments* (Tübingen, 1905).

E. HEINLEIN.

Adonias, Hebrew: *'Adoniyah'*, *'Adoniyahuh*, Yahweh is Lord; Septuagint: *'Αδωνίας*.—I. ADONIAS, the fourth son of King David, was born in Hebron, during his father's sojourn in that city (III Kings, i, 4, 5; I Paralip., iii, 1, 2). Nothing is known of his mother, Haggith, except her name. Nothing is known, likewise, of Adonias himself until the last days of his father's reign, when he suddenly appears as a competitor for the Jewish crown. He was then thirty-five years old, and of comely appearance (III Kings, i, 6). Since the death of Absalom he ranked next in succession to the throne in the order of birth, and as the prospect of his father's death was now growing near, he not unnaturally cherished the hope of securing the succession. A younger son of David, Solomon, however, stood in the way of his ambition. The aged monarch had determined to appoint as his successor this son of Bethsabee, in preference to Adonias, and the latter was well aware of the fact. Yet, relying on his father's past indulgence, and still more on his present weakened condition, Adonias resolved to seize the throne, without, however, arousing any serious opposition. At first he simply set up a quasi-royal state, with chariots, horses, and fifty running footmen. As this open profession of his ambition did not meet with a rebuke from the too indulgent King, he proceeded a step farther. He now strove to win to his cause the heads of the military and the religious forces of the nation, and was again successful in his attempt. Joab, David's oldest and bravest general, and Abiathar, the ablest and most influential high-priest in David's reign, agreed to side with him. It was only then that, surrounded by a powerful party, he ventured to take what was practically the last step towards the throne. He boldly invited to a great banquet in the neighbourhood of Jerusalem all his adherents and all his brothers, except of course Solomon, to have himself proclaimed king. The sacrificial feast took place near the fountain Rogel, southeast of the Holy City, and everything seemed to presage full success. It is plain, however, that Adonias had misconceived the public feeling and over-estimated the strength of his position. He had formidable opponents in the prophet Nathan, the high priest Sadoc, and Banaias, the valiant head of the veteran body-guard; and in going away from Jerusalem he had left the weak old king subject to their united influences. Quick to seize the opportunity, Nathan prevailed upon Bethsabee to remind David of his promise to nominate Solomon as his successor, and to acquaint him with Adonias's latest proceedings. During her interview with the aged ruler Nathan himself entered, confirmed Bethsabee's report, and obtained for her David's solemn reassertion that Solomon should be king. Acting with a surprising vigour, David summoned at once to his presence Sadoc, Nathan, and Banaias, and bade them take Solomon upon the royal mule to Gihon (probably "the Virgin's Fountain"), and there to anoint and proclaim the son of Bethsabee as his successor. His orders were promptly complied with; the anointed Solomon returned to Jerusalem amidst the enthusiastic cheers of the people, and took solemn possession of the throne.

Meanwhile, Adonias' banquet had quietly proceeded to its end, and his guests were about to proclaim him king, when a blare of trumpets sounded in their ears, causing Joab to wonder what it might mean. Suddenly, Jonathan, Abiathar's son, entered and gave a detailed account of all that had been done in Gihon and in the Holy City. Whereupon all the conspirators took to flight. To secure immunity, Adonias fled to the altar of holocausts, raised by his father on Mount Moria, and clung to its horns, acknowledging Solomon's royal dignity, and begging for the new king's oath that his life should be spared. Solomon simply pledged his word that Adonias should suffer no hurt, provided that he would henceforth remain loyal in all things. This was indeed a magnanimous promise on the part of Solomon, for in the East Adonias's attempt to seize the throne was punishable with death. Thus conditionally pardoned, Adonias left the altar, did obeisance to the new monarch, and withdrew safely home (III Kings, i, 5–53).

It might be naturally expected that after this

utter failure of his ambitious efforts, Adonias would be satisfied with the peaceful obscurity of a private life. Solomon was now in possession of the royal power, and although his first exercise of it had been an act of clemency towards his rival, it could hardly be supposed that he would treat with the same leniency a second attempt of Adonias to secure the crown. Gratitude, fidelity, and due regard for his own safety should, therefore, have caused Adonias to give up his ambitious dreams. He seems, however, to have looked upon Solomon's deed of clemency as an act of weakness, and to have thought that he might be more successful in another attempt to reach the throne. In fact, soon after his father's death he adroitly petitioned, through Bethsabee, the queen mother, to be allowed to marry the Sunamitess, Abisag, one of the wives of the deceased monarch. The petition was made with a view to reassert his claim to the royal dignity, and he apparently relied on Solomon's supposed weakness of character not to dare to refuse his request. But again the event soon proved how greatly mistaken he was in his calculation. Scarcely had his request reached Solomon when the king's wrath broke forth against Adonias' perfidy. With the most solemn oath the monarch pronounced him worthy of death, and without the least delay the sword of Banaias carried out the royal sentence (III Kings, ii, 13–24). Thus did Adonias perish, a victim of his own heedless ambition. The Scriptural account of his vain efforts to deprive Solomon of the throne which God had expressly intended for him (II Kings, vii, 12–16; I Paralip., xxii, 7–10) teaches how divine Providence overrules man's ambitious schemes. It is a model of vivid narration and of perfect faithfulness to Oriental life. In particular, if it nowhere charges Solomon with excessive severity in putting Adonias to death, it is because, according to Eastern notions, the latter's conduct fully deserved that punishment.

II. ADONIAS, one of the Levites sent by King Josaphat to teach the people in the cities of Juda (II Paralip., xvii, 8). F. E. GIGOT.

Adoption.—IN THE OLD TESTAMENT.—Adoption, as defined in canon law, is foreign to the Bible. The incidents in Exod., ii, 10, and Esther, ii, 7, ii, 15, cannot be adduced as examples to the contrary, for the original text contains but a vague expression instead of the word "adopted", and the context merely implies that Moses and Esther were the protégés of their respective benefactors. The people of Israel enjoyed a similar privilege at the hands of God. The facts mentioned in Gen., xlviii, 5, however, bear close resemblance to adoption taken in its strict sense.

IN THE NEW TESTAMENT.—St. Paul introduces the word adoption (*vioθεσία*) into the New Testament (Rom., viii, 15, 23; Gal., iv, 5; Eph., i, 5), and applies it to a special relationship (sonship) of man towards God, brought about by the indwelling in our soul of the "Spirit of God". This Spirit gives us a new, a supernatural life, the life of grace, together with the consciousness (Rom., viii, 16) that this new life comes from God and that we are consequently the children of God, endowed with the privilege of calling Him *Abba*, "Father", and of being His heirs (Rom., viii, 17; Gal., iv, 6). This adoption will be consummated when to the "first fruits of the Spirit", of which our soul is made the recipient in this life, is added the "redemption of our body" (Rom., viii, 23) in the life to come.

CORNELY, *Epistola ad Romanos* (Paris, 1896); ESTIUS, *In Pauli Epistolas* (Mainz, 1858); VAN STEENKISTE, *In Pauli Epistolas* (Bruges, 1886); LIGHTFOOT, *St. Paul's Epistle to the Galatians* (Cambridge, London, 1865); SANDAY, *Epistle to the Romans* (New York, 1895); ZÖCKLER, *Galaterbrief* (Munich, 1894); LUTHARDT, *Der Brief Pauli an die Römer* (Munich, 1894); MANY in VIG., *Dict. de la Bible* (Paris, 1895) s. v.

E. HEINLEIN.

Adoption, CANONICAL.—In a legal sense, adoption is an act by which a person, with the co-operation of the public authority, selects for his child one who does not belong to him. In Roman law *adrogatio* was the name given to the adoption of one already of full age (*sui juris*); *datio in adoptionem*, when one was given in adoption by one having control or power over him. The adoption was full (*plena*) if the adopting father was a relative in an ascending scale of the one adopted; less full (*minus plena*) if there was no such natural tie. Perfect adoption placed the adopted under the control of the adopter, whose name was taken, and the adopted was made necessary heir. The adoption was less perfect which constituted the adopted necessary heir, in case the adopter should die without a will. The rule was that a man, not a woman, could adopt; that the adopter should be at least 18 years older than the adopted; that the adopter should be of full age, and older than 25 years. In Athens the power of adoption was allowed to all citizens of sound mind. Adoption was very frequent among the Greeks and Romans, and the custom was very strictly regulated in their laws.

The Church made its own the Roman law of adoption, with its legal consequences. Pope Nicholas I (858–867) spoke of this law as venerable, when inculcating its observance upon the Bulgarians. Hence adoption, under the title *cognatio legalis*, or "legal relationship", was recognized by the Church as a diriment impediment of marriage. This legal relationship sprang from its resemblance to the natural relationship (and made a bar to marriage): 1° civil paternity between the adopter and the adopted, and the latter's legitimate natural children, even after the dissolution of the adoption; 2° civil brotherhood between the adopted and the legitimate natural children of the adopter, until the adoption was dissolved, or the natural children were placed under their own control (*sui juris*); 3° affinity arising from the tie of adoption between the adopted and the adopter's wife, and between the adopter and the adopted's wife. This was not removed by the dissolution of the adoption. The Church recognized in the intimacy consequent upon these legal relations ample grounds for placing a bar on the hope of marriage, out of respect for public propriety, and to safeguard the morals of those brought into such close relations. The Code of Justinian modified the older Roman law by determining that the rights derived from the natural parentage were not lost by adoption by a stranger. This gave rise to another distinction between perfect and imperfect adoption. But as the modification of Justinian made no change in the customary intimacy brought about by the adoption, so the Church at no time expressly recognized any distinction between the perfect and less perfect adoption as a bar to marriage. There arose, however, among canonists a controversy on this subject, some contending that only the perfect adoption was a diriment impediment to marriage. Benedict XIV (De Syn. Dicœc., I, x, 5) tells of this discussion and, while giving no positive decision, lays down the principle that all controversies must be decided in this matter in accord with the substantial sanctions of the Roman law. This is a key to the practical question which to-day arises from the more or less serious modifications which the Roman, or Civil, law has undergone in almost all the countries where it held sway, and hence flows the consequent doubt, at times, whether this diriment impediment of legal relationship still exists in the eyes of the Church. Wherever the substantial elements of the Roman law are retained in the new codes, the Church recognizes this relationship as a diriment impediment in accord with the principle laid down by Benedict XIV. This is thoroughly recognized by the Congregation of the Holy Office in its positive decision with regard

to the Code of the Neapolitan Kingdom (23 February, 1853). In Great Britain and the United States legal adoption, in the sense of the Roman law, is not recognized. Adoption is regulated in the United States by State statutes; generally it is accomplished by mutual obligations assumed in the manner prescribed by law. It is usually brought before the county clerk, as in Texas, or before the probate judges, as in New Jersey. In such cases the relation of parent and child is established; but the main purpose is to entitle the adopted to the rights and privileges of a legal heir. Adoption, or contract by private authority, or under private arrangements, is not recognized by the Church as productive of this legal relationship. The Congregation of the Holy Office (16 April, 1761) had occasion to make this declaration with regard to it, as customary among the Bulgarians. Hence, generally in the United States adoption is not a diriment impediment to marriage, nor in the eyes of the Church in any way preventive of it. A different view is taken by the Roman Congregations of the Holy Office and of the Sacred Penitentiary of adoption as recognized in other countries which have retained the substantial elements of the Roman law establishing this relationship. The French Code (art. 383) decides that the adopted will remain with his natural family and preserve all his rights, but it enforces the prohibitions of marriage as in the Roman law. Hence the Congregation of the Penitentiary decided (17 May, 1825) that if the adoption took place in accordance with the French law, it involved the canonical diriment impediment of marriage. In Germany, by the new law taking effect in 1900, there is prescribed the procedure by which adoption is effected, and by which the adopted passes into the family of the adopter, losing the rights coming from his natural family. In Germany, however, many subtile distinctions have been engrafted upon this adoption. The restrictions of the relationship by the German law are not, however, accepted by the Church. When adoption is in accord with the substantial elements of the Roman law, as in the case of the German code, in the eyes of the Church it carries with it all the restrictions in the matter of marriage accepted by the Church from the Roman law. Thus, by the German law, the wife of the adopter is not united by affinity to the adopted, nor the adopter to the adopted's wife. But the Church still recognizes this affinity to hold even in Germany. The Austrian Code has almost the same prescriptions as the German. When there is a reasonable doubt or difference of opinion among canonists or theologians upon the fact of legal relationship, the safe rule is to ask for a dispensation. In the Legislature of Quebec, a few years ago, an attempt was made to introduce into the Civil Code the almost identical principles of the Napoleonic Code for adoption, but the proposal was rejected by the Chamber. The Church authorities in Canada do not recognize that any impediment to marriage arises from whatever private arrangements of adoption may be there recognized.

BENEDICT XIV, *De Syn. Diœc.*, IX, c. x; FEIJE, *De Imped. et Disp. Matr.* (Louvain, 1885), tit. xvii, p. 288, sqq.; DE ANGELIS, *Præl. Jur. Can.* (Rome, 1880), III, i, lib. IV, tit. xii; SANTI, *Præl. Jur. Can.* (New York), lib. IV, tit. xii; CRAISSON, *Man. Jur. Can.*, lib. II, c. viii, *de Matr.*; KENRICK, *Theol. Mor.* (Malines, 1861), II, Tract. xxi, *De Matr.*, s. v.; D' AVINO, *Dizionario dell' Ecclesiastico* (Turin, 1878); ANDRÉ-WAGNER, *Dictionnaire de droit canonique* (Paris, 1901), s. v.

R. L. BURTSELL.

Adoption, SUPERNATURAL.—(Lat. *adoptare*, to choose.) Adoption is the gratuitous taking of a stranger as one's own child and heir. According as the adopter is man or God, the adoption is styled human or divine, natural or supernatural. In the present instance there is question only of the divine, that adoption of man by God in virtue of which we become His sons and heirs. Is this adoption only a figurative way of speaking? Is there substantial authority to vouch for its reality? What idea are we to form of its nature and constituents? A careful consideration of the presentation of Holy Scripture, of the teachings of Christian tradition, and of the theories set forth by theologians relative to our adopted sonship, will help to answer these questions. The Old Testament, which St. Paul aptly compares to the state of childhood and bondage, contains no text that would point conclusively to our adoption. There were indeed saints in the days of the Old Law, and if there were saints there were also adopted children of God, for sanctity and adoption are inseparable effects of the same habitual grace. But as the Old Law did not possess the virtue of giving that grace, neither did it contain a clear intimation of supernatural adoption. Such sayings as those of Exodus (iv, 22), "Israel is my son, my firstborn", Osee (i, 10), "Ye are the sons of the living God", and Rom. (ix, 4), "Israelites to whom belongeth the adoption as of children", are not to be applied to any individual soul, for they were spoken of God's chosen people taken collectively. It is in the New Testament, which marks the fullness of time and the advent of the Redeemer, that we must search for the revelation of this heaven-born privilege (cf. Gal. iv, 1). "Son of God" is an expression of no infrequent use in the Synoptic Gospels, and as therein employed, the words apply both to Jesus and to ourselves. But whether, in the case of Jesus, this phrase points to Messiahship only, or would also include the idea of real divine filiation, is a matter of little consequence in our particular case. Surely in our case it cannot of itself afford us a sufficiently stable foundation on which to establish a valid claim to adopted sonship. As a matter of fact, when St. Matthew (v, 9, 45) speaks of the "children of God", he means the peacemakers, and when he speaks of "children of your Father who is in Heaven", he means those who repay hatred with love, thereby implying throughout nothing more than a broad resemblance to, and moral union with God. The charter of our adoption is properly recorded by St. Paul (Rom., viii; Eph., i; Gal., iv); St. John (prologue and I Epist., i, iii); St. Peter (I Epist., i); and St. James (I Epist., i). According to these several passages we are begotten, born of God. He is our Father, but in such wise that we may call ourselves, and truly are, His children, the members of His family, brothers of Jesus Christ with whom we partake of the Divine Nature and claim a share in the heavenly heritage. This divine filiation, together with the right of coheritage, finds its source in God's own will and graceful condescension. When St. Paul, using a technical term borrowed from the Greeks, calls it adoption, we must interpret the word in a merely analogical sense. In general, the correct interpretation of the Scriptural concept of our adoption must follow the golden mean and locate itself midway between the Divine Sonship of Jesus on the one hand, and human adoption on the other—immeasurably below the former and above the latter. Human adoption may modify the social standing, but adds nothing to the intrinsic worth of an adopted child. Divine adoption, on the contrary, works inward, penetrating to the very core of our life, renovating, enriching, transforming it into the likeness of Jesus, "the first-born among many brethren". Of course it cannot be more than a likeness, an image of the Divine Original mirrored in our imperfect selves. There will ever be between our adoption and the filiation of Jesus the infinite distance which separates created grace from hypostatical union. And yet, that intimate and mysterious communion with Christ, and through Him with God, is the glory of our adopted sonship: "And the glory which thou hast given me, I have given to them—

I in them and thou in me" (John, xvii, 22, 23). The oft-repeated emphasis which Holy Writ lays on our supernatural adoption won great popularity for that dogma in the early Church. Baptism, the laver of regeneration, became the occasion of a spontaneous expression of faith in our adopted sonship. The newly baptized were called *infantes*, irrespective of age. They assumed names which suggested the idea of adoption, such as Adeptus, Regeneratus, Renatus, Deigenitus, Theogonus, and the like. In the liturgical prayers for neophytes, some of which have survived even to our own day (e. g. the collect for Holy Saturday and the preface for Pentecost), the officiating prelate made it a sacred duty to remind them of this grace of adoption, and to call down from Heaven a like blessing on those who had not yet been so favoured. (See BAPTISM.) The Fathers dwell on this privilege which they are pleased to style deification. St. Irenæus (Adv. Hæreses, iii, 17–19); St. Athanasius (Cont. Arianos, ii, 59); St. Cyril of Alexandria (Comment. on St. John, i, 13, 14); St. John Chrysostom (Homilies on St. Matthew, ii, 2); St. Augustine (Tracts 11 and 12 on St. John); St. Peter Chrysologus (Sermon 72 on the Lord's Prayer)—all seem willing to spend their eloquence on the sublimity of our adoption. For them it was an uncontradicted primal principle, an ever ready source of instruction for the faithful, as well as an argument against heretics such as the Arians, Macedonians, and Nestorians. The Son is truly God, else how could He deify us? The Holy Ghost is truly God, else how could His indwelling sanctify us? The incarnation of the *Logos* is real, else how could our deification be real? Be the value of such arguments what it may, the fact of their having been used, and this to good effect, bears witness to the popularity and common acceptance of the dogma in those days. Some writers, like Scheeben, go further still and look in the patristic writings for set theories regarding the constituent factor of our adoption. They claim that, while the Fathers of the East account for our supernatural sonship by the indwelling of the Holy Ghost, the Fathers of the West maintain that sanctifying grace is the real factor. Such a view is premature. True it is that St. Cyril lays special stress on the presence of the Holy Spirit in the soul of the just man, whereas St. Augustine is more partial towards grace. But it is equally true that neither speaks exclusively, much less pretends to lay down the *causa formalis* of adoption as we understand it to-day. In spite of all the catechetic and polemic uses to which the Fathers put this dogma, they left it in no clearer light than did their predecessors, the inspired writers of the distant past. The patristic sayings, like those of Holy Scripture, afford precious data for the framing of a theory, but that theory itself is the work of later ages.

What is the essential factor or formal cause of our supernatural adoption? This question was never seriously mooted previous to the scholastic period. The solutions it then received were to a great extent influenced by the then current theories on grace. Peter the Lombard, who identifies grace and charity with the Holy Ghost, was naturally brought to explain our adoption by the sole presence of the Spirit in the soul of the just, to the exclusion of any created and inherent God-given entity. The Nominalists and Scotus, though reluctantly admitting a created entity, nevertheless failed to see in it a valid factor of our divine adoption, and consequently had recourse to a divine positive enactment decreeing and receiving us as children of God and heirs of the Kingdom. Apart from these, a vast majority of the Schoolmen with Alexander Hales, Albert the Great, St. Bonaventure, and pre-eminently St. Thomas, pointed to habitual grace (an expression coined by Alexander) as the essential factor of our adopted sonship. For them the same inherent quality which gives new life and birth to the soul gives it also a new filiation. Says the Angel of the Schools (III, Q. ix, a. 23, ad 3^{am}), "The creature is assimilated to the Word of God in His Unity with the Father; and this is done by grace and charity. . . . Such a likeness perfects the idea of adoption, for to the like is due the same eternal heritage." (See GRACE.) This last view received the seal of the Council of Trent (sess. VI, c. vii, can. 11). The Council first identifies justification with adoption: "To become just and to be heir according to the hope of life everlasting" is one and the same thing. It then proceeds to give the real essence of justification: "Its sole formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just." Furthermore, it repeatedly characterizes the grace of justification and adoption as "no mere extrinsic attribute or favour, but a gift inherent in our hearts." This teaching was still more forcibly emphasized in the Catechism of the Council of Trent (De Bapt., No. 50), and by the condemnation by Pius V of the forty-second proposition of Baius, the contradictory of which reads: "Justice is a grace infused into the soul whereby man is adopted into divine sonship." It would seem that the thoroughness with which the Council of Trent treated this doctrine should have precluded even the possibility of further discussion. Nevertheless the question came to the fore again with Leonard Leys (Lessius), 1623; Denis Petau (Petavius), 1652; and Matthias Scheeben, 1888. According to their views, it could very well be that the *unica causa formalis* of the Council of Trent is not the complete cause of our adoption, and it is for this reason that they would make the indwelling of the Holy Ghost at least a partial constituent of divine sonship. Here we need waste no words in consideration of the singular idea of making the indwelling of the Holy Ghost an act proper to, and not merely an appropriation of, the Third Person of the Blessed Trinity. (See APPROPRIATION.) As to the main point at issue, if we carefully weigh the posthumous explanations given by Lessius; if we recall the fact that Petavius spoke of the matter under consideration rather *en passant;* and if we notice the care Scheeben takes to assert that grace is the essential factor of our adoption, the presence of the Holy Ghost being only an integral part and substantial complement of the same, there will be little room for alarm as to the orthodoxy of these distinguished writers. The innovation, however, was not happy. It did not blend with the obvious teaching of the Council of Trent. It ignored the terse interpretation given in the Catechism of the Council of Trent. It served only to complicate and obscure that simple and direct traditional theory, accounting for our regeneration and adoption by the selfsame factor. Still it had the advantage of throwing a stronger light upon the connotations of sanctifying grace, and of setting off in purer relief the relations of the sanctified and adopted soul with the Three Persons of the Blessed Trinity: with the Father, the Author and Giver of grace; with the Incarnate Son, the meritorious Cause and Exemplar of our adoption; and especially with the Holy Ghost, the Bond of our union with God, and the infallible Pledge of our inheritance. It also brought us back to the somewhat forgotten ethical lessons of our communion with the Triune God, and especially with the Holy Ghost, lessons so much insisted upon in ancient patristic literature and the inspired writings. "The Three Persons of the Blessed Trinity, the Father, the Son and the Holy Ghost", says St. Augustine (Tract 76; In Joan), "come to us as long as we go to Them, They come with Their help, if we go with submission. They come with light, if we go to learn; They come to replenish, if we go to be filled, that our vision of

Them be not from without but from within, and that Their indwelling in us be not fleeting but eternal." And St. Paul (I Cor., iii, 16, 17), "Know you not that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are." From what has been said, it is manifest that our supernatural adoption is an immediate and necessary property of sanctifying grace. The primal concept of sanctifying grace is a new God-given and God-like life superadded to our natural life. By that very life we are born to God even as the child to its parent, and thus we acquire a new filiation. This filiation is called adoption for two reasons: first, to distinguish it from the one natural filiation which belongs to Jesus; second, to emphasize the fact that we have it only through the free choice and merciful condescension of God. Again, as from our natural filiation many social relations crop up between us and the rest of the world, so our divine life and adoption establish manifold relations between the regenerate and adopted soul on the one hand, and the Triune God on the other. It was not without reason that Scripture and the Eastern Church singled out the Third Person of the Blessed Trinity as the special term of these higher relations. Adoption is the work of love. "What is adoption," says the Council of Frankfort, "if not a union of love?" It is, therefore, meet that it should be traced to, and terminate in, the intimate presence of the Spirit of Love.

WILHELM AND SCANNELL, *A Manual of Catholic Theology based on Scheeben's Dogmatik* (London, 1890); HUNTER, *Outlines of Dogmatic Theology* (New York, 1894); NIEREMBERG-SCHEEBEN, *The Glories of Divine Grace* (New York, 1885); DEVINE, *Manual of Ascetic Theology or the Supernatural Life of the Soul* (London, 1902); NEWMAN, *St. Athanasius*, II, *Deification, Grace of God, Divine Indwelling, Sanctification* (London, 1895); BELLAMY, *La vie surnaturelle* (Paris, 1895); TERRIEN, *La Grâce et La Gloire* (Paris, 1897); LESSIUS, *De Perfectionibus Moribusque Divinis; De Summo Bono et Æternâ Beatitudine* (Antwerp, 1620; Paris, 1881); PETAVIUS, *Opus de Theologicis Dogmatibus* (Bar-le-Duc, 1867); SCHEEBEN, *Handbuch der kathol. Dogmatik* (Freiburg, 1873); see also current treatises on grace: MAZZELLA, HURTER, PESCH, KATSCHTHALER.

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Adoptionism, in a broad sense, a christological theory according to which Christ, as man, is the adoptive Son of God; the precise import of the word varies with the successive stages and exponents of the theory. Roughly, we have (1) the adoptionism of Elipandus and Felix in the eighth century; (2) the Neo-Adoptionism of Abelard in the twelfth century; (3) the qualified Adoptionism of some theologians from the fourteenth century on.

1.—*Adoptionism of Elipandus and Felix in the Eighth Century.* This, the original form of Adoptionism, asserts a double sonship in Christ: one by generation and nature, and the other by adoption and grace. Christ as God is indeed the Son of God by generation and nature, but Christ as man is Son of God only by adoption and grace. Hence "The Man Christ" is the adoptive and not the natural Son of God. Such is the theory held towards the end of the eighth century by Elipandus, Archbishop of Toledo, then under the Mohammedan rule, and by Felix, Bishop of Urgel, then under the Frankish dominion. The origin of this *Hispanicus error*, as it was called, is obscure. Nestorianism had been a decidedly Eastern heresy and we are surprised to find an offshoot of it in the most western part of the Western Church, and this so long after the parent heresy had found a grave in its native land. It is, however, noteworthy that Adoptionism began in that part of Spain where Islamism dominated, and where a Nestorian colony had for years found refuge. The combined influence of Islamism and Nestorianism had, no doubt, blunted the aged Elipandus's Catholic sense. Then came a certain Migetius, preaching a loose doctrine, and holding, among other errors, that the Second Person of the Blessed Trinity did not exist before the Incarnation. The better to confute this error, Elipandus drew a hard and fast line between Jesus as God and Jesus as Man, the former being the natural, and the latter merely the adoptive Son of God. This reassertion of Nestorianism raised a storm of protest from Catholics, headed by Beatus, Abbot of Libana, and Etherius, Bishop of Osma. It was to maintain his position that Elipandus deftly enlisted the co-operation of Felix of Urgel, known for his learning and versatile mind. Felix entered the contest thoughtlessly. Once in the heat of it, he proved a strong ally for Elipandus, and even became the leader of the new movement called by contemporaries the *Hæresis Feliciana*. While Elipandus put an indomitable will at the service of Adoptionism, Felix gave it the support of his science and also Punic faith. From Scripture he quoted innumerable texts. In the patristic literature and Mozarabic Liturgy he found such expressions as *adoptio*, *homo adoptivus*, *vlòs θετὸς*, supposedly applied to the Incarnation and Jesus Christ. Nor did he neglect the aid of dialectics, remarking with subtilty that the epithet "Natural Son of God" could not be predicated of "The Man Jesus", who was begotten by temporal generation; who was inferior to the Father; who was related not to the Father especially, but to the whole Trinity, the relation in question remaining unaltered if the Father or the Holy Ghost had been incarnate instead of the Son. Elipandus's obstinacy and Felix's versatility were but the partial cause of the temporary success of Adoptionism. If that offspring of Nestorianism held sway in Spain for wellnigh two decades and even made an inroad into southern France, the true cause is to be found in Islamitic rule, which practically brought to naught the control of Rome over the greater part of Spain; and in the over-conciliatory attitude of Charlemagne, who, in spite of his wholesouled loyalty to the Roman Faith, could ill afford to alienate politically provinces so dearly bought. Of the two heresiarchs, Elipandus died in his error. Felix, after many insincere recantations, was placed under the surveillance of Leidrad of Lyons and gave all the signs of a genuine conversion. His death would even have passed for a repentant's death if Agobar, Leidrad's successor, had not found among his papers a definite retractation of all former retractations. Adoptionism did not long outlive its authors. What Charlemagne could not do by diplomacy and synods (Narbonne, 788; Ratisbon, 792; Frankfort, 794; Aix-la-Chapelle, 799) he accomplished by enlisting the services of missionaries like St. Benedict of Aniane, who reported as early as 800 the conversion of 20,000 clerics and laymen; and savants like Alcuin, whose treatises "Adv. Elipandum Toletanum" and "Contra Felicem Urgellensem" will ever be a credit to Christian learning.

The official condemnation of Adoptionism is to be found (1) in Pope Hadrian's two letters, one to the bishops of Spain, 785, and the other to Charlemagne, 794; (2) in the decrees of the Council of Frankfort (794), summoned by Charlemagne, it is true, but "in full apostolic power" and presided over by the legate of Rome, therefore a *synodus universalis*, according to an expression of contemporary chroniclers. In these documents the natural divine filiation of Jesus even as man is strongly asserted, and His adoptive filiation, at least in so far as it excludes the natural, is rejected as heretical. Some writers, mainly Protestant, have tried to erase from Adoptionism all stain of the Nestorian heresy. These writers do not seem to have caught the meaning of the Church's definition. Since sonship is an attribute of the person and not of the nature, to posit two sons is to posit two persons in Christ, the very error

of Nestorianism. Alcuin exactly renders the mind of the Church when he says, "As the Nestorian impiety divided Christ into two persons because of the two natures, so your unlearned temerity divided Him into two sons, one natural and one adoptive" (Contra Felicem, I, P. L. CI, Col. 136). With regard to the arguments adduced by Felix in support of his theory, it may be briefly remarked that (1) such scriptural texts as John, xiv, 28, had already been explained at the time of the Arian controversy, and such others as Rom., viii, 29, refer to our adoption, not to that of Jesus; Christ is nowhere in the Bible called the adopted Son of God; nay more, Holy Scripture attributes to "The Man Christ" all the predicates which belong to the Eternal Son (cf. John, i, 18; iii, 16; Rom., viii, 32). (2) The expression *adoptare, adoptio*, used by some Fathers, has for its object the sacred Humanity, not the person of Christ; the human nature, not Christ, is said to be adopted or assumed by the Word. The concrete expression of the Mozarabic Missal, *Homo adoptatus*, or of some Greek Fathers, *υἱὸς θετός*, either does not apply to Christ or is an instance of the not infrequent use in early days of the concrete for the abstract. (3) The dialectical arguments of Felix cease to have a meaning the moment it is clearly understood that, as St. Thomas says, "Filiation properly belongs to the person". Christ, Son of God, by His eternal generation, remains Son of God, even after the Word has assumed and substantially united to Himself the sacred Humanity; Incarnation detracts no more from the eternal sonship than it does from the eternal personality of the Word. (See NESTORIANISM.)

II.—*Neo-Adoptionism of Abelard in the Twelfth Century.* The Spanish heresy left few traces in the Middle Ages. It is doubtful whether the christological errors of Abelard can be traced to it. They rather seem to be the logical consequence of a wrong construction put upon the hypostatical union. Abelard began to question the truth of such expressions as "Christ is God"; "Christ is man". Back of what might seem a mere logomachy there is really, in Abelard's mind, a fundamental error. He understood the hypostatical union as a fusion of two natures, the divine and the human. And lest that fusion become a confusion, he made the sacred Humanity the external habit and adventitious instrument of the Word only, and thus denied the substantial reality of "The Man Christ"—"Christus ut homo non est aliquid sed dici potest alicuius modi." It is self-evident that in such a theory the Man Christ could not be called the true Son of God. Was He the adoptive Son of God? Personally, Abelard repudiated all kinship with the Adoptionists, just as they deprecated the very idea of their affiliation to the Nestorian heresy. But after Abelard's theory spread beyond France, into Italy, Germany and even the Orient, the disciples were less cautious than the master. Luitolph defended at Rome the following proposition—"Christ, as man, is the natural son of man and the adoptive Son of God"; and Folmar, in Germany, carried this erroneous tenet to its extreme consequences, denying to Christ as man the right to adoration. Abelard's neo-Adoptionism was condemned, at least in its fundamental principles, by Alexander III, in a rescript dated 1177: "We forbid under pain of anathema that anyone in the future dare assert that Christ as man is not a substantial reality (*non esse aliquid*) because as He is truly God, so He is verily man." The refutation of this new form of Adoptionism, as it rests altogether on the interpretation of the hypostatical union, will be found in the treatment of that word. (See HYPOSTATIC UNION.)

III.—*Qualified Adoptionism of Later Theologians.* The formulas "natural Son of God", "adopted Son of God" were again subjected to a close analysis by such theologians as Duns Scotus (1300); Durandus a S. Portiano (1320); Vasquez (1604); Suarez (1617). They all admitted the doctrine of Frankfort, and confessed that Jesus as man was the natural and not merely the adoptive Son of God. But besides that natural sonship resting upon the hypostatical union, they thought there was room for a second filiation, resting on grace, the grace of union (*gratia unionis*). They did not agree, however, in qualifying that second filiation. Some called it adoptive, because of its analogy with our supernatural adoption. Others, fearing lest the implication of the word adoption might make Jesus a stranger to, and alien from God, preferred to call it natural. None of these theories runs counter to a defined dogma; yet, since sonship is an attribute of the person, there is danger of multiplying the persons by multiplying the filiations in Christ. A second natural filiation is not intelligible. A second adoptive filiation does not sufficiently eschew the connotation of adoption as defined by the Council of Frankfort. "We call adoptive him who is stranger to the adopter." The common mistake of these novel theories, a mistake already made by the old Adoptionists and by Abelard, lies in the supposition that the grace of union in Christ, not being less fruitful than habitual grace in man, should have a similar effect, viz., filiation. Less fruitful it is not, and yet it cannot have the same effect in Him as in us, because to Him it was said: "Thou art my Son, to-day have I begotten Thee" (Hebr., i, 5); and to us, "You were afar off" (Eph., ii, 13).

Works of ALCUIN, with dissertations by FROBENIUS and ENHUBER, *P. L.*, CI; BIRKHÄUSER, *History of the Church* (New York, 1891), 316; BRUECK (tr., PRUENTE), *History of the Catholic Church* (New York, 1884), I, 299; HERGENROTHER, *Handbuch der allgemeinen Kirchengeschichte* (4th ed., Freiburg, 1904), 137; HEFELE, *Conciliengeschichte* (Freiburg, 1886), III, 642; QUILLIET and PORTALIÉ, in *Dict. de théol. catholique*, s. v.; SCHAFF, *Hist. of the Christian Church* (New York, 1905), IV; ST. THOMAS, *Summa Theol.*, III, Q. XXIII; DENZINGER, *Enchiridion Symbolorum* (Würzburg, 1895); WILHELM AND SCANNELL, *Manual of Catholic Theology* (London, New York, 1898); HUNTER, *Outlines of Dogmatic Theology* (New York, 1894); also works of theologians named in article and current treatises *De incarnatione* by STENTRUP, PESCH, KATSCHTHALER, and FRANZELIN.

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Adoptionists. See ADOPTIONISM.

Adoration, in the strict sense, an act of religion offered to God in acknowledgment of His supreme perfection and dominion, and of the creature's dependence upon Him; in a looser sense, the reverence shown to any person or object possessing, inherently or by association, a sacred character or a high degree of moral excellence. The rational creature, looking up to God, whom reason and revelation show to be infinitely perfect, cannot in right and justice maintain an attitude of indifference. That perfection which is infinite in itself, and the source and fulfilment of all the good that we possess or shall possess, we must worship, acknowledging its immensity, and submitting to its supremacy. This worship called forth by God, and given exclusively to Him as God, is designated by the Greek name *latreia* (latinized, *latria*), for which the best translation that our language affords is the word *Adoration*. Adoration differs from other acts of worship, such as supplication, confession of sin, etc., inasmuch as it formally consists in self-abasement before the Infinite, and in devout recognition of His transcendent excellence. An admirable example of adoration is given in the Apocalypse, vii, 11, 12: "And all the angels stood round about the throne, and about the ancients, and about the living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God, forever and ever, Amen." The revealed pre-

cept to adore God was spoken to Moses upon Sinai and reaffirmed in the words of Christ: "The Lord thy God thou shalt adore, and Him only shalt thou serve" (Matt., iv, 10).

The primary and fundamental element in adoration is an interior act of mind and will; the mind perceiving that God's perfection is infinite, the will bidding us to extol and worship this perfection. Without some measure of this interior adoration "in spirit and in truth" it is evident that any outward show of divine worship would be mere pantomime and falsehood. But equally evident is it that the adoration felt within will seek outward expression. Human nature demands physical utterance of some sort for its spiritual and emotional moods; and it is to this instinct for self-expression that our whole apparatus of speech and gesture is due. To suppress this instinct in religion would be as unreasonable as to repress it in any other province of our experience. Moreover, it would do religion grievous harm to check its tendency to outward manifestation, since the external expression reacts upon the interior sentiment, quickening, strengthening, and sustaining it. As St. Thomas teaches, "it is connatural for us to pass from the physical signs to the spiritual basis upon which they rest" (Summa II–II, Q. xlviii, art. 2). It is to be expected, then, that men should have agreed upon certain conventional actions as expressing adoration of the Supreme Being. Of these actions, one has pre-eminently and exclusively signified adoration, and that is sacrifice. Other acts have been widely used for the same purpose; but most of them—sacrifice always excepted—have not been exclusively reserved for Divine worship; they have also been employed to manifest friendship, or reverence for high personages. Thus Abram "fell flat on his face" before the Lord (Gen., xvii, 3). This was clearly an act of adoration in its highest sense; yet that it could have other meanings, we know from, e. g., I Kings, xx, 41, which says that David adored "falling on his face to the ground" before Jonathan, who had come to warn him of Saul's hatred. In like manner, Gen., xxxiii, 3, narrates that Jacob, on meeting his brother Esau, "bowed down with his face to the ground seven times". We read of other forms of adoration among the Hebrews, such as taking off the shoes (Exod., iii, 5), bowing (Gen., xxiv, 26), and we are told that the contrite publican stood when he prayed, and that St. Paul knelt when he worshipped with the elders of Ephesus. Among the early Christians it was common to adore God, standing with outstretched arms, and facing the east. Finally, we ought perhaps to mention the act of pagan adoration which seems to contain the etymological explanation of our word adoration. The word *adoratio* very probably originated from the phrase (*manum*) *ad os* (*mittere*), which designated the act of kissing the hand to the statue of the god one wished to honour. Concerning the verbal manifestation of adoration—that is, the prayer of praise—explanation is not necessary. The connection between our inner feelings and their articulate utterance is obvious.

Thus far we have spoken of the worship given directly to God as the infinitely perfect Being. It is clear that adoration in this sense can be offered to no finite object. Still, the impulse that leads us to worship God's perfection in itself will move us also to venerate the traces and bestowals of that perfection as it appears conspicuously in saintly men and women. Even to inanimate objects, which for one reason or other strikingly recall the excellence, majesty, love, or mercy of God, we naturally pay some measure of reverence. The goodness which these creatures possess by participation or association is a reflection of God's goodness; by honouring them in the proper way we offer tribute to the Giver of all good. He is the ultimate end of our worship in such cases, as He is the source of the derived perfection which called it forth. But, as was intimated above, whenever the immediate object of our veneration is a creature of this sort, the mode of worship which we exhibit towards it is fundamentally different from the worship which belongs to God alone. *Latria*, as we have already said, is the name of this latter worship; and for the secondary kind, evoked by saints or angels, we use the term *dulia*. The Blessed Virgin, as manifesting in a sublimer manner than any other creature the goodness of God, deserves from us a higher recognition and deeper veneration than any other of the saints; and this peculiar cultus, due to her because of her unique position in the Divine economy, is designated in theology *hyperdulia*, that is *dulia* in an eminent degree. It is unfortunate that neither our own language nor the Latin possesses, in all this terminology, the precision of the Greek. The word *latria* is never applied in any other sense than that of the incommunicable adoration which is due to God alone. But in English the words *adore* and *worship* are still sometimes used, and in the past were commonly so used, to mean also inferior species of religious veneration, and even to express admiration or affection for persons living upon earth. So David adored Jonathan. In like manner Miphiboseth "fell on his face and worshipped" David (II Kings, ix, 6). Tennyson says that Enid, in her true heart, adored the queen. Those who perforce adopted these modes of expression understood perfectly well what was meant by them, and were in no danger of thereby encroaching upon the rights of the Divinity. It is hardly needful to remark that Catholics too, even the most unlearned, are in no peril of confounding the adoration due to God with the religious honour given to any finite creature, even when the word *worship*, owing to the poverty of our language, is applied to both. The Seventh General Council, in 787, puts the matter in a few words, when it says that "true *latria* is to be given to God alone"; and the Council of Trent (Sess. XXV) makes clear the difference between invocation of saints and idolatry.

A few words may be added in conclusion on the offences which conflict with the adoration of God. They may be summed up under three categories, that is to say: worship offered to false gods; worship offered to the true God, but in a false, unworthy, and scandalous manner; and blasphemy. The first class comprises sins of idolatry. The second class embraces sins of superstition. These may take manifold forms, to be treated under separate titles. Suffice it to say that vain observances which neglect the essential thing in the worship of God, and make much of purely accidental or trivial features, or which bring it into contempt through fantastic and puerile excesses, are emphatically reprobated in Catholic theology. Honouring, or pretending to honour, God by mystic numbers or magical phrases, as though adoration consisted chiefly in the number or the physical utterance of the phrases, belongs to Jewish Cabbala or pagan mythology, not to the true worship of the Most High. (See BLASPHEMY; IDOLATRY; MARY; SAINTS; WORSHIP.)

ST. THOMAS, *Summa* II–II, Q. lxxxiv; *Dictionary of Christian Antiquities* s. v. *Prayer;* HASTINGS, *Dictionary of the Bible*, s. v. *Adoration;* BEURLIER in *Dict. de théol. catholique*, s. v. *Adoration.*

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Adoration, PERPETUAL, a term broadly used to designate the practically uninterrupted adoration of the Blessed Sacrament. The term is used in a truly literal sense, i. e. to indicate that the adoration is physically perpetual; and, more frequently, in a moral sense, when it is interrupted only for a short time, or for imperative reasons, or through uncon-

trollable circumstances, to be resumed, however, when possible; or it may indicate an uninterrupted adoration for a longer or shorter period, a day, or a few days, as in the devotion of the Forty Hours; or it may designate an uninterrupted adoration in one special church, or in different churches in a locality, or diocese, or country, or throughout the world. No trace of the existence of any such extra-liturgical cultus of the Blessed Sacrament can be found in the records of the early Church. Christian Lupus, indeed, argues that in the days of St. Ambrose and St. Augustine it was customary for the neophytes to adore, for eight days following their baptism, the Blessed Sacrament exposed; but no sound proof is adduced. It first appears in the later Middle Ages, about the beginning of the thirteenth century. It certainly may be conjectured that such adoration was really connoted by the fact of reservation in the early Church (Duchesne, Corblet, Wordsworth and Frankland), especially in view of the evident desire to have the Eucharist represent the unity and continuity of the Church (Duchesne, Christian Worship, tr., 185 sqq.), as it is unlikely that there would not be some continuation of the adoration evidently given to the Host at the Synaxis. But such conjecture cannot be insisted upon (1) in view of the remarkable fact that no trace of any such adoration is to be found in the lives of saints noted for their devotion to the Blessed Sacrament in Holy Communion; thus it is remarkable that St. Ignatius in "The Spiritual Exercises," when directing attention to the abiding presence of God with His creatures as a motive for awakening love, says not a word of the Blessed Sacrament (Thurston, Preface to "Coram Sanctissimo", 8 sqq.); (2) because of the practice of even the present day Greek Church which, although believing explicitly in transubstantiation, has never considered Our Lord in the Blessed Sacrament "our companion, and refuge as well as our food" (Thurston, ib.). The slowness with which the Exposition of the Blessed Sacrament came into vogue, and the also slow development of the custom of paying Visits to the Blessed Sacrament [Father Bridgett asserting that he had not come across one clear example in England of a visit to the Blessed Sacrament in pre-Reformation times (Thurston, ib.)], render it increasingly difficult to make out a case for any adoration, perpetual or temporary, outside the Mass and Holy Communion (Corblet, Histoire, II, 1, xviii, 1), as these various forms of devotion are closely linked together. Most liturgists rightly attribute the Exposition of the Blessed Sacrament and its special adoration to the establishment of the Feast of Corpus Christi (q. v.). But it is worthy of note that the first recorded instance of Perpetual Adoration antedates Corpus Christi, and occurred at Avignon. On 14 September, 1226, in compliance with the wish of Louis VII, who had just been victorious over the Albigensians, the Blessed Sacrament, veiled, was exposed in the Chapel of the Holy Cross, as an act of thanksgiving. So great was the throng of adorers that the Bishop, Pierre de Corbie, judged it expedient to continue the adoration by night, as well as by day, a proposal that was subsequently ratified by the approval of the Holy See. This really Perpetual Adoration, interrupted in 1792, was resumed in 1829, through the efforts of the "Confraternity of Penitents-Gris" (Annales du Saint-Sacrement, III, 90). It is said that there has been a Perpetual Adoration in the Cathedral of Lugo, Spain, for more than a thousand years in expiation of the Priscillian heresy. (Cardinal Vaughan refers to this in an official letter to the Cardinal Primate of Spain, 1895.)

HISTORY.—Exposition, and consequently adoration, became comparatively general only in the fifteenth century. It is curious to note that these adorations were usually for some special reason: e. g. for the cure of a sick person; or, on the eve of an execution, in the hope that the condemned would die a happy death. The Order of the "Religiosi bianchi del corpo di Gesù Christo," a Benedictine reform, united to Cîteaux in 1393, and approved later as a separate community, devoted themselves to the adoration of the Blessed Sacrament. Philip II of Spain founded in the Escorial the Vigil of the Blessed Sacrament, religious in successive pairs remaining constantly, night and day, before the Blessed Sacrament. But, practically, the devotion of the Forty Hours, begun in 1534, and officially established in 1592, developed the really general Perpetual Adoration, spreading as it did from the adoration in one or more churches in Rome, until it gradually extended throughout the world, so that it may be truly said that during every hour of the year the Blessed Sacrament, solemnly exposed, is adored by multitudes of the faithful. In 1641 Baron de Renty, famous for devotion to the Blessed Sacrament, founded in St. Paul's parish, in Paris, an association of ladies for practically a Perpetual Adoration; and, in 1648, at St. Sulpice the Perpetual Adoration, day and night, was established as a reparation for an outrage committed by thieves against the Sacred Host (Huguet, Devotion à la Sainte Euchar., 3d ed., 456). The Perpetual Adoration was founded at Lyons, in 1667, in the Church of the Hôtel-Dieu. In various places, and by different people, lay and religious, new foundations have been made since then, the history of which can be traced in the valuable "Histoire du Sacrement de l'Eucharistie," by Jules Corblet (II, xviii). The last development that it is important to notice here is the organization at Rome, in 1882, of "The Perpetual Adoration of Catholic Nations represented in the Eternal City". Its object is to offer to God a reparation that is renewed daily by some of the Catholic nations represented in Rome, in the churches in which the Forty Hours is being held, as follows: on Sunday by Portugal, Poland, Ireland, and Lombardy; on Monday by Germany, Austria, Hungary, and Greece; on Tuesday by Italy; on Wednesday by North and South America, and Scotland; on Thursday by France; on Friday by the Catholic Missions, and Switzerland; on Saturday by Spain, England, and Belgium. This society has affiliations throughout the world.

It is interesting to note the propagation in France during the seventeenth and eighteenth centuries of the Perpetual Adoration in all the churches and chapels of certain dioceses. The earliest mention of this practice is in 1658, when the churches in the Diocese of Chartres were opened for this purpose from six o'clock in the morning to six in the evening, and wherever there were religious communities possessing a chapel the adoration was continued day and night. So, too, in Amiens (1658); in Lyons (1667); Evreux (1672); Rouen (1700); Boulogne (1753). In this last diocese the parishes were divided into twelve groups, representing the twelve months of the year, each group containing as many parishes as there were days in the month it represented. To each church in every group was assigned a day for the adoration. In Bavaria the work of the Perpetual Adoration, begun in 1674, fell into desuetude, but was re-established in 1802, and on a larger scale in 1873. Interrupted in France by the Revolution, the Perpetual Adoration was restored under Louis Philippe in some dioceses, but especially in 1848, by the influence of the celebrated pianist, Herrmann, who afterwards became a Discalced Carmelite, under the name of Père Augustin of the Blessed Sacrament. In six French dioceses the adoration is strictly perpetual. It flourishes also in Belgium, in different dioceses of Germany, in Italy,

in Mexico, in Brazil, and other South American countries, in the United States, and Canada, and even in Oceanica. The Nocturnal Adoration is carried on in many countries by associations of men. The first confraternity for the Nocturnal Adoration called "Pia Unione di Adoratori del SS. Sagramento" was founded in Rome, in 1810. In Paris, before the passage of the Associations Law, the Nocturnal Adoration was practised in upwards of one hundred and thirty churches and chapels by more than twenty-five hundred men. The Nocturnal Adoration, at Rome, founded in 1851, and erected into an archconfraternity in 1858, practically completes the chain of associations that render perpetual, in a strict sense, the adoration of the Blessed Sacrament. It would be impossible to give here an adequate notice of the enormous number of Eucharistic associations, lay and clerical, formed for the work of the Perpetual Adoration. It is noteworthy that the two associations mentioned by Bérenger (II, 104–110) unite the work of providing poor churches with ornaments, eucharistic vessels, vestments, etc., for the adoration. In addition to the communities and associations mentioned above, we shall here enumerate only the most important societies whose object is the Perpetual Adoration. A comparatively exhaustive list will be found in Corblet (op. cit., II, 444 sqq.).

(1) The Society of Picpus was founded in 1594, having as one of their objects to honour the hidden life of Christ, by the Perpetual Adoration of the Blessed Sacrament. (2) In 1868 the privilege of Perpetual Adoration was granted by Pope Pius IX to the Sisters of the Second Order of St. Dominic in the monastery of Quellins, near Lyons, France. This order was founded by St. Dominic himself in 1206, the constitutions being based on the Rule of St. Augustine. The privilege of Perpetual Adoration was extended to the few monasteries, such as those of Newark, New Jersey, and Hunt's Point, New York City, which were founded from Quellins, but not to the other convents of the order. (3) In 1647 the Bernardines of Port Royal were associated to the Institute of the Perpetual Adoration of the Blessed Sacrament, and joined to their original name that of Daughters of the Blessed Sacrament. (4) Anne of Austria founded, through Mère Mechtilde, a Benedictine, the first community of Benedictines of the Perpetual Adoration of the Blessed Sacrament, in 1654, an institute widely spread throughout continental Europe. The members take a solemn vow of Perpetual Adoration. During the conventual Mass one of the community kneels in the middle of the choir, having a rope around her neck, and holding a lighted torch, as a reparation to the Blessed Eucharist so frequently insulted. Their password is "Praised be the Blessed Sacrament of the Altar". It is their salutation in their letters and visits, at the beginning of their office, the first word pronounced on waking, the last said on retiring. (5) The Order of Religious of St. Norbert, founded in 1767 at Coire (Switzerland), perpetually adore the Blessed Sacrament, singing German hymns. (6) The Perpetual Adorers of the Blessed Sacrament (women), commonly known as Sacramentines, were founded at Rome, by a Franciscan sister, and were approved by Pius VII in 1807. During their nocturnal adoration the Blessed Sacrament remains in the tabernacle. (7) The Sisters of the Perpetual Adoration at Quimper were founded in 1835. In addition to the Perpetual Adoration, they train young girls to become domestics, or teach them a trade. (8) A Congregation of Religious of the Perpetual Adoration was founded in 1845 at Einsiedeln, Switzerland. The sisters wear a small ostensorium on the breast, to indicate their special function of perpetual adorers. (9) The Congregation of Ladies of the Adoration of Reparation, founded after the Revolution of 1848, have three classes of members, whose common duty is the Perpetual Adoration. (10) The Congregation of the Sisters of the Perpetual Adoration and of the Poor Churches, founded originally in Belgium, has houses all over the world. By a special decree of the Congregation of Indulgences the seat of this archconfraternity was transferred to Rome in 1879, where it absorbed the archconfraternity of the same name already existing there. Its work, however, is not strictly a Perpetual Adoration. (11) The Society of the Most Blessed Sacrament, founded in 1857 by Père Eymard, is perhaps the best known of all. The members are divided into three classes: (a) the religious contemplatives consecrated to the perpetual adoration; (b) the religious, both contemplative and active, who are engaged in the sacred ministry; (c) a Third Order, priests or laics, who follow only a part of the Rule. This society maintains a Eucharistic monthly called "Le Très Saint Sacrement"; the American edition is called "The Sentinel of the Blessed Sacrament". It has an auxiliary society of female religious, and has houses all over the world. Its houses in Montreal, Canada, and in New York City are well known. (12) The Eucharistic League of Priests through its monthly, "Emmanuel", practically maintains the Perpetual Adoration among its priestly members. It would be impossible to enumerate the special indulgences belonging to these different associations. Bérenger ("Les Indulgences," II, 107 sqq.) gives a list of those granted to the Archconfraternity of the Perpetual Adoration, which will indicate the rich endowment made by the Holy See to these Eucharistic works.

CORBLET, *Histoire Dogmatique, Liturgique et Archéologique du Sacrement de l'Eucharistie*, 2 vols. (Paris, 1886), contains a most complete Eucharistic bibliography, embracing books in Latin, French, English, German, Dutch, Swedish, Spanish, Portuguese, and Italian; *Le Très Saint Sacrement;* BÉRENGER, *Les Indulgences*, 2 vols. (Paris, 1905); THURSTON, various prefaces and essays in *The Month;* DUCHESNE, *Christian Worship*, tr. (London, 1903); WORDSWORTH, *The Ministry of Grace* (London, 1901); FRANKLAND, *The Early Eucharist* (London, 1902); HELYOT, *Les Ordres Religieux;* MORONI, *Dizionario.*

JOSEPH H. MCMAHON.

Adoration of the Cross. See CROSS.

Adoration of the Magi. See MAGI.

Adorno, FRANCIS, a celebrated Italian preacher, b. 1531; d. at Genoa, 13 January, 1586. He was a member of the family of the last Doge of Genoa, and was born three years after the name of the Adorni was suppressed, and the office of Doge abolished. This measure was taken to put an end to the strife of 165 years between that family and the Fregosi, whose name also was changed. This political revolution was effected by Andrew Doria, the famous Genoese admiral. Francis entered the Society of Jesus in Portugal, whither he had been sent to pursue his studies. He was recalled to Rome, where he taught theology, and gained at the same time the reputation of being one of the greatest orators in Italy. He was the first rector of the College of Milan, and was subsequently charged with the administration of several houses of the Order. He was the friend, adviser, and confessor of St. Charles Borromeo. Besides two volumes "De Disciplinâ Ecclesiasticâ", which he wrote at the request of St. Charles, there remain his sermons, some Latin verse, counsels to Herbert Foglieta, "De Ratione Illustrandæ Ligurum Historiæ", and, in the Ambrosian library, a treatise on "Usury".

SOMMERVOGEL, *Bibl. de la C. de J.* T. J. CAMPBELL.

Adorno, GIOVANNI AGOSTINO. See FRANCIS CARACCIOLO, SAINT.

Adoro Te Devote (I adore Thee devoutly), a hymn sometimes styled *Rhythmus*, or *Oratio, S.*

Thomæ (*sc. Aquinatis*) written c. 1260 (?), which forms no part of the Office or Mass of the Blessed Sacrament, although found in the Roman Missal (*In gratiarum actione post missam*) with 100 days indulgence for priests (subsequently extended to all the faithful by decree of the *S. C. Indulgent.*, 17 June, 1895). It is also found commonly in prayer and hymn-books. It has received sixteen translations into English verse. The Latin text, with English translation, may be found in the Baltimore "Manual of Prayers" (659, 660). Either one of two refrains is inserted after each quatrain (a variation of one of which is in the Manual), but originally the hymn lacked the refrain.

MONE, *Lateinische Hymnen des Mittelalters*, I, 275–276, for MSS. variations and elucidations and for two refrains; DANIEL, *Thesaurus Hymnologicus*, I, 255–256, and IV, 234–235; JULIAN, *Dict. of Hymnology*, s. v., for first lines of English versions; *American Eccles. Rev.*, Feb., 1896, 143–147, for text, transl., rhythmic analysis, etc.; also *ibid.*, 167, for indulgence extended.

H. T. HENRY.

Adria, an Italian bishopric, suffragan to Venice, which comprises 55 towns in the Province of Rovigo, and a part of one town in the Province of Padua. Tradition dates the preaching of the Gospel in Adria from the days of St. Apollinaris, who had been consecrated bishop by St. Peter. The figure of this Bishop of Ravenna has a singular importance in the hagiographical legends of the northeast of Italy. Recent investigation has shown that even if Emilia, Romagna, and the territory around Venice were Christianized and had bishops (the two facts are concomitant) before Piedmont, for example, still their conversion does not go back beyond the end of the second century. (See Zattoni, "Il valore storico della Passio di S. Apollinare e la fondazione dell' episcopato a Ravenna e in Romagna", in the "Rivista storico-critica delle scienze teologiche", I, 10, and II, 3.) The first bishop of Adria of whose name we are positive is Gallonistus, who was present at a synod in Rome (649) under Martin I (Mansi, XII). Venerable Bede, in his "Martyrology", mentions a St. Colianus, Bishop of Adria, but we know nothing about him. Amongst the bishops of Adria is the Blessed Aldobrandinus of Este (1248–1352). This diocese contains 80 parishes; 300 churches, chapels, and oratories; 250 secular priests; 72 seminarians; 12 regular priests; 9 lay-brothers; 90 confraternities; 3 boys' schools (97 pupils); 6 girls' schools (99 pupils). Population, 190,400.

UGHELLI, *Italia Sacra* (Venice, 1722), II, 397; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), X, 9; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 768; SPERONI, *Adriensium episcoporum series historico-chronologica monumentis illustrata* (Padua, 1788); F. G., *Dissertazione su d' un antico vaso battesimale d'Adria* (Rovigo, 1840); DE VIT, *Adria e le sue antiche epigrafi illustrata* (Florence, 1888); DE LARDI, *Serie cronologica dei vescovi d'Adria* (Venice, 1851).

ERNESTO BUONAIUTI.

Adrian I, POPE, from about 1 February, 772, till 25 December, 795; date of birth uncertain; d. 25 December, 795. His pontificate of twenty-three years, ten months, and twenty-four days was unequalled in length by that of any successor of St. Peter until a thousand years later, when Pius VI, deposed and imprisoned by the same Frankish arms which had enthroned the first Pope-King, surpassed Adrian by a pontificate six months longer. At a critical period in the history of the Papacy, Adrian possessed all the qualities essential in the founder of a new dynasty. He was a Roman of noble extraction and majestic stature. By a life of singular piety, by accomplishments deemed extraordinary in that iron age, and by valuable services rendered during the pontificate of Paul I and Stephen III, he had so gained the esteem of his unruly countrymen that the powerful chamberlain, Paul Afiarta, who represented in Rome the interests of Desiderius, the Lombard king, was powerless to resist the unanimous voice of the clergy and people demanding for Adrian the papal chair. The new pontiff's temporal policy was, from the first, sharply defined and tenaciously adhered to; the keynote was a steadfast resistance to Lombard aggression. He released from prison or recalled from exile the numerous victims of the chamberlain's violence; and, upon discovering that Afiarta had caused Sergius, a high official of the papal court, to be assassinated in prison, ordered his arrest in Rimini, just as Afiarta was returning from an embassy to Desiderius with the avowed intention of bringing the Pope to the Lombard court, "were it even in chains." The time seemed propitious for subjecting all Italy to the Lombard rule; and with less able antagonists than Adrian and Charles (to be famous in later ages as Charlemagne), most probably the ambition of Desiderius would have been gratified. There seemed little prospect of Frankish intervention. The Lombards held the passes of the Alps, and Charles was engrossed by the difficulties of the Saxon war; moreover, the presence in Pavia of Gerberga and her two sons, the widow and orphans of Carloman, whose territories, on his brother's death, Charles had annexed, seemed to offer an excellent opportunity of stirring up discord among the Franks, if only the Pope could be persuaded, or coerced, to anoint the children as heirs to their father's throne. Instead of complying, Adrian valiantly determined upon resistance. He strengthened the fortifications of Rome, called to the aid of the militia the inhabitants of the surrounding territory, and, as the Lombard host advanced, ravaging and plundering, summoned Charles to hasten to the defence of their common interests. An opportune lull in the Saxon war left the great commander free to act. Unable to bring the deceitful Lombard to terms by peaceful overtures, he scaled the Alps in the autumn of 773, seized Verona, where Gerberga and her sons had sought refuge, and besieged Desiderius in his capital. The following spring, leaving his army to prosecute the siege of Pavia, he proceeded with a strong detachment to Rome, in order to celebrate the festival of Easter at the tomb of the Apostles. Arriving on Holy Saturday, he was received by Adrian and the Romans with the utmost solemnity. The next three days were devoted to religious rites; the following Wednesday to affairs of state. The enduring outcome of their momentous meeting was the famous "Donation of Charlemagne", for eleven centuries the Magna Charta of the temporal power of the Popes. (See CHARLEMAGNE.) Duchesne's thorough and impartial investigation of its authenticity in his edition of the "Liber Pontificalis" (I, ccxxxv–ccxliii) would seem to have dissipated any reasonable doubt. Two months later Pavia fell into the hands of Charles; the kingdom of the Lombards was extinguished, and the Papacy was forever delivered from its persistent and hereditary foe. Nominally, Adrian was now monarch of above two-thirds of the Italian peninsula; but his sway was little more than nominal. Over a great portion of the district mentioned in the Donation, the papal claims were permitted to lapse. To gain and regain the rest, Charles was forced to make repeated expeditions across the Alps. We may well doubt whether the great King of the Franks would have suffered the difficulties of the Pope to interfere with his more immediate cares, were it not for his extreme personal veneration of Adrian, whom in life and death he never ceased to proclaim his father and best friend. It was in no slight degree owing to Adrian's political sagacity, vigilance, and activity, that the temporal power of the Papacy did not remain a fiction of the imagination.

His merits were equally great in the more spiritual concerns of the Church. In co-operation with the orthodox Empress Irene, he laboured to repair the

damages wrought by the Iconoclastic storms. In the year 787 he presided, through his legates, over the Seventh General Council, held at Nicæa, in which the Catholic doctrine regarding the use and veneration of images was definitely expounded. The importance of the temporary opposition to the decrees of the Council throughout the West, caused mainly by a defective translation, aggravated by political motives, has been greatly exaggerated in modern times. The controversy elicited a strong refutation of the so-called "Libri Carolini" from Pope Adrian and occasioned no diminution of friendship between him and Charles. He opposed most vigorously, by synods and writings, the nascent heresy of Adoptionism (q. v.), one of the few Christological errors originated by the West. The "Liber Pontificalis" enlarges upon his merits in embellishing the city of Rome, upon which he is said to have expended fabulous sums. He died universally regretted, and was buried in St. Peter's. His epitaph, ascribed to his lifelong friend, Charlemagne, is still extant. Rarely have the priesthood and the empire worked together so harmoniously, and with such beneficent results to the Church and to humanity, as during the lifetime of these two great rulers. The chief sources of our information as to Adrian are the Life in the "Liber Pontificalis" (q. v.), and his letters to Charlemagne, preserved by the latter in his "Codex Carolinus". Estimates of Adrian's work and character by modern historians differ with the varying views of writers regarding the temporal sovereignty of the popes, of which Adrian I must be considered the real founder.

Liber Pontificalis (ed. DUCHESNE), I, 486–523, and præf. CCXXXIV sq.; ID., *Les premiers temps de l'état pontifical* (Paris, 1898); JAFFÉ, *Regesta RR. PP.* (2d ed.), I, 289–306, II, 701; ID., *Bibl. Rer. Germanic. (Codicis Carol. Epistolæ)*, IV, 13–306; CENNI, *Monum. dominat. pontif.* (1761), II, 289–316, also in *P. L.* XCVIII; MANN, *The Lives of the Popes in the Early Middle Ages* (London, 1902), I, II, 395–496; HEFELE, *History of the Councils* (tr.), III, *passim;* NIEHUES, *Gesch. d. Verhältnisses zwischen dem Kaiserthum u. Papsthum im Mittelalter* (Münster, 1877), I, 517–546; GOSSELIN, *Power of the Pope in the Middle Ages* (Baltimore, 1853), I, 230 sq.; SCHNÜRER, *Entstehung des Kirchenstaates* (Cologne, 1894). For a bibliography of Adrian I see CHEVALIER, *Bio-Bibliogr.* (2d ed., Paris, 1905), 55, 56.

JAMES F. LOUGHLIN.

Adrian II, POPE (867–872).—After the death of St. Nicholas I, the Roman clergy and people elected, much against his will, the venerable Cardinal Adrian, universally beloved for his charity and amiability, descended from a Roman family which had already given two pontiffs to the Church, Stephen III and Sergius II. Adrian was now seventy-five years old, and twice before had refused the dignity. He had been married before taking orders, and his old age was saddened by a domestic tragedy. As pope, he followed closely in the footsteps of his energetic predecessor. He strove to maintain peace among the greedy and incompetent descendants of Charlemagne. In an interview at Monte Cassino he admitted to communion the repentant King Lothair of Lorraine, after exacting from him a public oath that he had held no intercourse with his concubine since the pope's prohibition, that he would take back his lawful wife Theutberga, and abide by the final decision of the Roman See. He upheld with vigour against Hincmar of Reims the unlimited right of bishops to appeal to the Sovereign Pontiff. At the Eighth General Council, which he convened at Constantinople in 869, and presided over through ten legates, he effected the deposition of Photius and the restoration of unity between the East and the West. He was unsuccessful in retaining the Bulgarians for the western patriarchate; that nation unwisely determined to adhere to Constantinople, a course which was destined to bring upon it ruin and stagnation. Adrian saved the western Slavs from a similar fate by seconding the efforts of the saintly brothers, Cyril and Methodius. Of enduring influence, for good or evil, was the endorsement he gave to their rendering of the liturgy in the Slavonic tongue. Adrian died towards the close of the year 872.

Liber Pontif. (ed. DUCHESNE), II, 173–190; JAFFÉ, *Regesta RR. PP.* (2d ed.), I, 368–375, II, 703, 704, 745, 746; MANSI, *Coll. Conc.*, XV, 819 sq.; WATTERICH, *Vitæ Rom. Pont.*, I, 631 sq.; LAPÔTRE, *Hadrien II et les fausses décrétales*, in *Rev. des Quest. Hist.* (1880), XXVII, 377–431; ARTAUD DE MONTOR, *Lives and Times of the Roman Pontiffs* (tr. New York, 1867), I, 225, 226; GORINI, *Défense de l'Eglise* (1866), III, 20–38, 160–176; ALEX. NATALIS, *Hist. Eccl.* (1778), VI, 399–409.

JAMES F. LOUGHLIN.

Adrian III, SAINT, POPE, of Roman extraction, was elected in the beginning of the year 884, and died near Modena in the summer of the following year, while on his way to the diet summoned by Charles the Fat to determine the succession to the Empire. He was buried in the monastery of Nonantula, where his memory has ever since been held in local veneration. By decree of Pope Leo XIII the clergy of Rome and Modena celebrate his Mass and office *ritu duplici* on 7 September.

Liber Pontif. (ed. DUCHESNE), II, 225; JAFFÉ, *Regesta RR. PP.* (2d ed.), I, 426, 427, II, 705; QUATTRINI, *Del culto del papa Sant' Adriano III a Nonantola* (Modena, 1889); MAINI, *Le più antiche memorie del culto a Sant' Adriano III papa* (Modena, 1890); *Civiltà Cattolica* (1890), VI, 575–577; *Analecta Bolland.*, XIII, 61, 62; WATTERICH, *Vitæ Rom. Pont.*, I, 650, 718; ARTAUD DE MONTOR, *Lives and Times of the Roman Pontiffs* (tr. New York, 1867), I, 251.

JAMES F. LOUGHLIN.

Adrian IV, POPE, b. 1100 (?); d. 1 September, 1159. Very little is known about the birthplace, parentage, or boyhood of Adrian. Yet, as is usual in such cases, very various, and sometimes very circumstantial, accounts have reached us about him. Our only reliable information we owe to two writers, Cardinal Boso and John of Salisbury. The former wrote a life of Adrian, which is included in the collection of Nicolas Roselli, made Cardinal of Aragon in 1356 during the pontificate of Innocent VI. Boso's life, published by Muratori (SS. Rer. Ital. III, I, 441–446) and reprinted in Migne (P.L., CLXXXVIII, 1351–60), also edited by Watterich (Vitæ Pontificum, II, 323–374), and now to be read in Duchesne's edition of the Liber Pontificalis (II, 388–397; cf. proleg. XXXVII–XLV), states that Boso, the author of it, was created cardinal-deacon of the title of Sts. Cosmas and Damian, was chamberlain to Adrian and in constant and familiar attendance upon him from the commencement of his apostolate. [Ciacconius says that Boso was the nephew of Adrian, but Watterich observes (op. cit. prolegomena) that he finds no proof of this.] Boso tells us that Adrian was born in England in or near the burg of St. Albans, and that he left his country and his relations in his boyhood to complete his studies, and went to Arles in France. During the vacation he visited the monastery of St. Rufus near Avignon, where he took the vows and habit of an Austin canon. After some time he was elected abbot and, going to Rome on important business connected with the monastery, was retained there by Pope Eugenius III, and made a cardinal and Bishop of Albano (1146). Matthew Paris agrees in some measure with this, for he tells us that on Adrian's applying to the abbot of St. Alban's to be received as a monk, the abbot, after examining him, found him deficient and said to him kindly: "Have patience, my son, and stay at school yet a while till you are better fitted for the position you desire." He states further that he was "a native of some hamlet under the abbey, perhaps Langley", and I may add that it is now tolerably certain that he was born at Abbot's Langley in Hertfordshire, about the year 1100; that his father was Robert Brekespear, a man of humble means, though of a decent stock; and that Adrian went abroad as a

poor wandering scholar, like John of Salisbury and many others at that time. However, William of Newburgh, in the North Riding of Yorkshire, an Austin canon and a historian of high repute (1136–98?), gives a very different account, which he probably had from the neighbouring Cistercian houses of Rievaulx and Byland. "Eugenius III", he tells us, "was succeeded by Nicolas, Bishop of Albano, who, changing his name with his fortune, called himself Adrian. Of this man it may be well to relate how he was raised as it were from the dust to sit in the midst of princes and to occupy the throne of apostolic glory. He was born in England, and his father was a clerk of slender means who, abandoning his youthful son, became a monk at St. Albans. As the boy grew up, seeing that through want he could not afford the time to go to school, he attended the monastery for a daily pittance. His father was ashamed of this, taunted him with bitter words for his idleness, and, highly indignant, drove him away disconsolate. The boy, left to himself, and compelled to do something by hard necessity, ingenuously ashamed either to dig or beg, crossed over to France." He then states that after Adrian was elected Abbot of St. Rufus the canons repented of their choice and came to hate him, and appealed to the Pope on two occasions, bringing divers charges against him (II, vi). This narrative is not only contrary to Boso's but to what Adrian himself told John of Salisbury. "The office of Pope, he assured me, was a thorny one, beset on all sides with sharp pricks. He wished indeed that he had never left England, his native land, or at least had lived his life quietly in the cloister of St. Rufus rather than have entered on such difficult paths, but he dared not refuse, since it was the Lord's bidding" (Polycraticus, Bk. IV, xxviii). How could he have looked back with regret to quiet and happy days if he had encountered parental cruelty at St. Albans and monastic insubordination at St. Rufus? In 1152 Adrian was sent on a delicate and important mission to Scandinavia, as papal legate, in which he acquitted himself to the satisfaction of everybody. He established an independent archiepiscopal see for Norway at Trondhjem, which he selected chiefly in honour of St. Olaf, whose relics reposed in its church. He reformed the abuses that had crept into the usages of the clergy, and even aided in bettering the civil institutions of the country. Snorro relates that no foreigner ever came to Norway who gained so much public honour and deference among the people as Nicholas Brekespear. He was prevented for the time from establishing an archiepiscopal see in Sweden by the rivalry between Sweden and Gothland, the one party claiming the honour for Upsala, the other for Skara. But he reformed abuses there also, and established the contribution known as Peter's-pence. On his return to Rome he was hailed as the Apostle of the North, and, the death of Anastasius IV occurring at that time (2 December, 1154), he was on the following day unanimously elected the successor of St. Peter; but the office was not a bed of roses. King William of Sicily was in open hostility, and the professed friendship of Frederick Barbarossa (q. v.) was even more dangerous. The barons in the Campagna fought with each other and with the Pope and, issuing from their castles, raided the country in every direction, and even robbed the pilgrims on their way to the tombs of the Apostles. The turbulent and fickle populace of Rome was in open revolt under the leadership of Arnold of Brescia. Cardinal Gerardus was mortally wounded in broad daylight, as he was walking along the Via Sacra. Adrian, a determined man, at once laid the city under an interdict and retired to Viterbo. He forbade the observance of any sacred service until the Wednesday of Holy Week. "Then were the senators impelled by the voice of the clergy and laity alike to prostrate themselves before His Holiness." Submission was made, and the ban removed. The Pope returned to Rome, and Arnold escaped and was taken under the protection of some of the bandit barons of the northern Campagna. He was subsequently delivered up and executed. Meanwhile Barbarossa was advancing through Lombardy, and after receiving the Iron Crown at Pavia had approached the confines of the papal territory, intending to receive the imperial crown in Rome at the hands of the Pope. After some negotiations a famous meeting took place at Sutri, about 30 miles north of Rome, on the 9th of June, 1155, between Frederick of Hohenstauffen, then the most powerful ruler in Europe, and the humble canon of St. Rufus, now the most powerful spiritual ruler in the world. As the Pope approached, the Emperor advanced to meet him, but did not hold the Pope's stirrup, which was part of the customary ceremony of homage. The Pope said nothing then, but dismounted, and the Emperor led him to a chair and kissed his slipper. Custom required that the Pope should then give the kiss of peace. He refused to do so, and told Frederick that until full homage had been paid he would withhold it. This implied that he would not crown him. Frederick had to submit, and on the 11th of June another meeting was arranged at Nepi, when Frederick advanced on foot and held the Pope's stirrup, and the incident was closed. Frederick was afterwards duly crowned at St. Peter's, and took the solemn oaths prescribed by ancient custom. During the ceremonies a guard of imperial troops had been placed on or near the bridge of St. Angelo to protect that suburb, then known as the Leonine City. The bridge was stormed by the republican troops from the city proper, and a fierce battle ensued between the imperial army and the Romans. Fighting lasted through the hot summer's day and far on into the evening. Finally the Romans were routed. Over 200 fell as prisoners into Frederick's hands, including most of the leaders, and more than 1,000 were killed or drowned in the Tiber. The citizens, however, held the city and refused to give the Emperor provisions; the latter, now that he was crowned, made no serious effort either to help the Pope against the Normans or to reduce the city to subjection. Malaria appeared among his troops. "He was obliged to turn", says Gregorovius, in his "History of the City of Rome", "and, not without some painful self-reproach, to abandon the Pope to his fate." He took leave of him at Tivoli, and, marching north by way of Farfa, reduced to ashes on his route the ancient and celebrated city of Spoleto.

William I succeeded his father on the throne of Sicily in February, 1154. Adrian refused to recognize him as king, and addressed him merely as *Dominus* (Lord). Hostilities followed. The Sicilians laid siege to Beneventum without result, and afterwards ravaged the southern Campagna and retired. Adrian excommunicated William. After the departure of Frederick, Adrian collected his vassals and mercenaries and marched south to Beneventum, a papal possession, where he remained until June, 1156. It was during this time that John of Salisbury spent three months with him, and obtained from him the famous Donation of Ireland (see page 158). The fortune of war favoured William. He captured Brundusium, with an immense store of provisions and munitions of war, and five thousand pounds' weight of gold that the Greek Emperor, Manuel I, intended for his ally the Pope. He also took captive many wealthy Greeks, whom he sent to Palermo, some for ransom, but the greater number to be sold into slavery. This practically determined the issue of the war. Peace was made in June, 1156, and a treaty concluded. The Pope agreed to invest Wil-

liam with the crowns of Sicily and Apulia, the territories and states of Naples, Salerno, and Amalfi, the March of Ancona, and all the other cities which the King then possessed. William on his part took the feudal oath and became the liegeman of the Pope, and promised to pay a yearly tribute, and to defend the papal possessions (Watterich, op. cit., II, 352). After this, the Pope went to Viterbo, where he came to an agreement with the Romans, and in the beginning of 1157 returned to the City. The Emperor deeply resented the act of the Pope in investing William with territories which he claimed as part of his dominions, and for this and other causes a conflict broke out between them. (See ALEXANDER III, FREDERICK I, INVESTITURES.) Adrian died at Anagni, in open strife with the Emperor, and in league with the Lombards against him. Alexander III carried out the intentions of Adrian, and shortly afterwards excommunicated the Emperor.

THE DONATION OF IRELAND.—It was during the Pope's stay at Beneventum (1156), as we have stated, that John of Salisbury visited him. "I recollect", he writes, "a journey I once made into Apulia for the purpose of visiting his Holiness, Pope Adrian IV. I stayed with him at Beneventum for nearly three months" (Polycraticus, VI, 24; P. L. CXCIX, 623). In another work, the "Metalogicus", this writer says: "At my solicitation [*ad preces meas*] he gave and granted Hibernia to Henry II, the illustrious King of England, to hold by hereditary right as his letter [which is extant] to this day testifies. For all islands of ancient right, according to the Donation of Constantine, are said to belong to the Roman Church, which he founded. He sent also by me a ring of gold, with the best of emeralds set therein, wherewith the investiture might be made for his governorship of Ireland, and that same ring was ordered to be and is still in the public treasury of the King." It will be observed that he says, "at my solicitation," and not at the request of Henry, and that he went "for the purpose of visiting" (*causâ visitandi*), not on an official mission. The suggestion that because he was born in England Adrian made Ireland over to the Angevin monarch, who was no relation of his, does not merit serious attention. The "Metalogicus" was written in the autumn of 1159 or early in 1160, and the passage quoted occurs in the last chapter (IV, xlii; P. L., vol. cit., col. 945). It is found in all manuscripts of the work, one of which was written possibly as early as 1175, and certainly before 1200. Nobody questions the truthfulness of John of Salisbury, and the only objection raised to the statement is that it may be an interpolation. If it is not an interpolation, it constitutes a complete proof of the Donation, the investiture by the ring being legally sufficient, and in fact the mode used in the case of the Isle of Man, as Boichorst points out. Adrian's Letter, however, creates a difficulty. His Bull, usually called "Laudabiliter," does not purport to confer Hibernia "by hereditary right", but the letter referred to was not "Laudabiliter," but a formal letter of investiture, such as was used in the case of Robert Guiscard in Italy, e. g. "I Gregory, Pope, invest you, Duke Robert, with the land of", etc. ("Ego Gregorius Papa investio te, Roberte Dux, de terrâ," etc.; Mansi, Coll. Conc., XX, 313). The question of the genuineness of the passage in the "Metalogicus", impugned by Cardinal Moran, W. B. Morris, and others, must be kept quite separate from the question of the genuineness of "Laudabiliter," and it is mainly by mixing both together that the passage in the "Metalogicus" is assailed as a forgery. Boichorst (Mittheilungen des Instituts für österreichische Geschichtsforschung IV, supplementary vol., 1893, p. 101) regards the Donation as indisputable, while rejecting "Laudabiliter" as a forgery. Liebermann (Deutsche Zeitschrift für Geschichtswissenschaft, 1892, I, 58) holds the same view. Thatcher, in "Studies Concerning Adrian IV; I. The Offer of Ireland to Henry II," printed in the fourth volume of the Decennial Publications for the University of Chicago (Series I, Chicago, 1903), reproduces the arguments of Boichorst. Bishop Creighton held John of Salisbury to be unanswerable (Tarleton, p. 180). The overwhelming weight of authority is therefore in favour of the genuineness of the passage in "Metalogicus." The Bull "Laudabiliter" stands on a different footing. Opinions have hitherto been sharply divided as to its genuineness, as will be seen by a reference to the end of this article; but these opinions have been formed without a knowledge of the text of the "Laudabiliter" in the Book of Leinster, except in the case of Boichorst, who refers to it casually in a note which has been recently published for the first time by the writer (New Ireland Review March, 1906; cf. his History of Ireland, xxvi, Dublin, 1906). To the text of the Bull are prefixed the following headings: "Ah! men of the faith of the world, how beautiful [so far Gaelic] when over the cold sea in ships Zephyrus wafts glad tidings" [Latin]—a Bull granted to the King of the English on the collation, i. e. grant, of Hibernia, in which nothing is derogated from the rights of the Irish, as appears by the words of the text. This was almost certainly written, and probably by his old tutor Aedh McCrimthainn, during the lifetime of Diarmaid MacMurchada, who was banished in 1157, and died in 1171. The text of the Bull was therefore no medieval scholastic exercise. Assuming the statements in the "Metalogicus" to be correct, the texts relating to the Donation of Adrian may be conjecturally arranged as follows: (1) The Letter of Investiture referred to by John of Salisbury, 1156; (2) "Laudabiliter," prepared probably in 1156, and issued in 1159(?); (3) A Confirmation of the Letter of Investiture by Alexander III in 1159 (?); (4) Three Letters of Alexander III, 20 September, 1172, in substance a confirmation of "Laudabiliter." The Bull was not sent forward in 1156 because the offer of Adrian was not then acted on, though the investiture was accepted. Robert of Torrigny (d. 1186 or 1184) tells us that at a Council held at Winchester, 29 September, 1156, the question of subduing Ireland and giving it to William, Henry's brother, was considered; "but because it was not pleasing to the Empress, Henry's mother, *the expedition was put off to another time*" [intermissa est ad tempus illa expeditio]. This clearly implies an acceptance of the investiture and supports the genuineness of the passage in the "Metalogicus." Henry, then twenty-two, had his hands full of domestic troubles with the refractory barons in England, with the Welsh, and with the discordant elements in his French dominions, and could not undertake a great military operation like the invasion of Ireland. And not having done so in the lifetime of Adrian, he would certainly require a confirmation of the Donation by Alexander before leading an army into a territory the overlordship of which belonged to the latter. The Letter of Confirmation is found only in Giraldus Cambrensis, first in the "De Expugnatione Hiberniæ" (II, v, in Rolls Series V, 315), and again in the "De Instructione Principis" (II, c. xix, in Rolls Series VIII, 197), where the text states that the genuineness of the confirmation was denied by some. This, however, may be a later interpolation, as some maintain. The three letters of 20 September, 1172, do not contain any direct confirmation of the Donation of Adrian. They are addressed to Henry II, the bishops, and the kings and chieftains of Ireland respectively. The letter addressed to Henry congratulates him on his success, and exhorts him to protect and extend the rights of the Church, and to offer the first fruits of his victory to God. A point is made that there is no grant of Ireland contained in the letter, nor

any confirmation of a previous grant, but how could we expect a second confirmation if Adrian's grant had in fact been already confirmed according to the text in Giraldus? There is no question as to the genuineness of the three letters of the 20th of September. They are found in the "Liber Scaccarii," and are printed in Migne (P.L. CC, col. 882).

The Donation of Adrian was subsequently recognized in many official writings, and the Pope for more than four centuries claimed the overlordship of Ireland. In 1318 (1317?) Domhnall O'Neill and other kings and chieftains, and the whole laity of Ireland, forwarded to Pope John XXII a letter of appeal and protest. They state in the letter that Pope Adrian, induced by false representations, granted Ireland to Henry II, and enclose a copy of the Bull which the context shows was "Laudabiliter." On 30 May, 1318, the Pope wrote from Avignon a letter of paternal advice to Edward II, urging him to redress the grievances of the Irish, and enclosed O'Neill's letters and "a copy of the grant which Pope Adrian is said to have made to Henry II." Edward II did not deny that he held under that grant. By an Act of the Irish Parliament (Parliament Roll, 7th Edward IV, Ann. 1467), after reciting that "as our Holy Father Adrian, Pope of Rome, was possessed of all sovereignty of Ireland in his demesne as of fee in the right of his Church of Rome, and with the intent that vice should be subdued had alienated the said land to the King of England . . . by which grant the said subjects of Ireland owe their allegiance to the King of England as their sovereign Lord," it was enacted "that all archbishops and bishops shall excommunicate all disobedient Irish subjects, and if they neglect to do so they shall forfeit £100." In 1555, by a consistorial decree followed by a Bull, Paul IV, on the humble supplication of Philip and Mary, erected into a kingdom the Island of Hibernia, of which, from the time that the kings of England obtained the dominion of it through the Apostolic See, they had merely called themselves Lords (*Domini*), without prejudice to the rights of the Roman Church and of any other person claiming to have right in it or to it. [Bull. Rom (ed. Turin.) VI, 489, 490.] In 1570 the Irish had offered or were about to offer the kingship of Ireland to Philip of Spain. The Archbishop of Cashel acted as their envoy. The project was communicated to the Pope through Cardinal Alciato, who wrote to the Archbishop of Cashel (9 June, 1570): "His Holiness was astonished that anything of the kind should be attempted without his authority since it was easy to remember that the kingdom of Ireland belonged to the dominion of the Church, was held as a fief under it, and could not therefore, unless by the Pope, be subjected to any new ruler. And the Pope, that the right of the Church may be preserved as it should be, says he will not give the letters you ask for the King of Spain. But if the King of Spain himself were to ask for the fief of that Kingdom in my opinion the Pope would not refuse". (Spicil. Ossor., ed. Card. Moran, I, 69). In conclusion there is not in my judgment any controverted matter in history about which the evidence preponderates in favour of one view so decisively as about the Donation of Adrian.

The principal authorities for the life of Adrian are collected in WATTERICH'S *Vitæ Pontificum Romanorum* (sæc. IX-XIII) *adjectis suis cuique et annalibus et documentis gravioribus* (Leipzig, 1862), II. He gives the *Life of Adrian* by BOSO, and extracts from the annals of WILLIAM OF NEWBURGH, WILLIAM OF TYRE, ROMUALD OF SALERNO, OTTO OF FREISING, RADEWIN, and GODFREY OF COLOGNE, as well as several letters (II, 323). There is also a valuable chapter (v) of *Prolegomena* (I, LXXI). To Watterich may be added JOHN OF SALISBURY and GIRALDUS CAMBRENSIS, already mentioned, RABY, *Pope Adrian the Fourth, an Historical Sketch*, 1849; ALFRED TARLETON, *Nicholas Breakspear (Adrian IV), Englishman and Pope* (London, 1906). As to the genuineness of *Laudabiliter*, the literature is very voluminous. The following names may be mentioned: against it, JOHN LYNCH, *Cambrensis Eversus* (1662), STEPHEN WHITE (d. before 1650), CARDINAL MORAN, DOM GASQUET, W. B. MORRIS, the writer in *Analecta Juris Pontificii* (1882), A. BELLESHEIM, PFLUGK-HARTUNG, GINNELL, HERGENRÖTHER, DAMBERGER, SCHEFFER-BOICHORST, F. LIEBERMANN, and O. THATCHER; in favour of it: LINGARD, LANIGAN, J. DIMOCK (editor of GIRALDUS in *Rolls Series*, V, 316—he says that it is "indisputably genuine"), J. C. O'CALLAGHAN, S. MALONE, O. PFÜLF, KATE NORGATE, A. TARLETON, L. CASARTELLI. None of these writers, except Scheffer-Boichorst, refer to the text of *Laudabiliter* in the *Book of Leinster*, which is by far the most important piece of evidence bearing on the question. An extensive bibliography of the subject is given in CHEVALIER, *Rep. des sources hist. du moyen âge* (Bio.-bibl., 2d ed., Paris, 1905), 56, 57. Cf. also O. J. THATCHER *op. cit.*, 154.

ARTHUR UA CLERIGH.

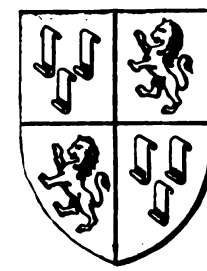
Adrian V, POPE (OTTOBUONO FIESCHI, a Genoese, nephew of Innocent IV), was elected at Viterbo, 12 July, 1276. As Cardinal Fieschi, he had laboured to restore harmony in England between Henry III and the rebellious barons. He annulled the rigid enactments of Gregory X relating to the papal conclaves, but died before substituting milder ones, 18 August. He lived just long enough to experience "how great the mantle weighs". Dante (Purg., c. xix) held an interesting conversation with him in Purgatory.

ARMS OF ADRIAN V.

Liber Pontif. (ed. DUCHESNE), II, 457; *Raynaldus, Ann eccl. ad an., 1276*; 26, 27; MURATORI, *SS. Rer. Ital.*, III, 605; ARTAUD DE MONTOR, *Lives and Times of the Roman Pontiffs* (tr. New York, 1867), I, 454.

JAMES F. LOUGHLIN.

Adrian VI, POPE, the last *pontefice barbaro* (Guicciardini, XIV, v), and the only pope of modern times, except Marcellus II, who retained his baptismal name, succeeded Pope Leo X, from 9 January, 1522, to 14 September, 1523. He was born of humble parentage in Utrecht, 2 March, 1459. He lost his pious father, Florentius Dedel, at an early age, and was kept at school by the fortitude of his widowed mother, first at home, later at Zwolle with the Brothers of the Common Life, finally at the University of Louvain. After a thorough course in philosophy, theology, and jurisprudence, he was created Doctor of Divinity in 1491. Margaret of Burgundy defrayed the expenses of the poor student. His popularity as professor of theology in Louvain is shown to have been deserved by his two chief works, "Quæstiones quodlibeticæ" (1521), and his "Commentarius in Lib. IV Sententiarum Petri Lombardi" (1512), which was published without his knowledge from notes of students, and saw many editions. As dean of the collegiate church of St. Peter in Louvain, and vice-chancellor of the university, he laboured to advance the arts and sciences, sacred and profane, and gave universal edification by a life of singular piety and severe asceticism. In 1506, he was, happily for the Church, selected by the Emperor Maximilian as tutor to his grandson, the future Charles V, then in his sixth year. Whatever accomplishments Charles possessed, beyond the art of war, he owed to the efforts of Adrian; most precious of all, his unalterable attachment to the Faith of his fathers. Transferred from the academic shades into public life, the humble professor rose to eminence with wonderful celerity. Within a decade he was the associate of Ximenes, Bishop of Tortosa, Grand Inquisitor of the Spanish peninsula, Cardinal



ARMS OF ADRIAN VI.

of the Roman Church, and finally Regent of Spain. He was no less surprised than the rest of mankind when the intelligence reached him that the unanimous voice of the Sacred College had raised him to the highest dignity on earth. Appalling tasks lay before him in this darkest hour of the Papacy. To extirpate inveterate abuses; to reform a court which thrived on corruption, and detested the very name of reform; to hold in leash young and warlike princes, ready to bound at each other's throats; to stem the rising torrent of revolt in Germany; to save Christendom from the Turks, who from Belgrade now threatened Hungary, and if Rhodes fell would be masters of the Mediterranean—these were herculean labours for one who was in his sixty-third year, had never seen Italy, and was sure to be despised by the Romans as a "barbarian". Adrian accepted the responsibilities of his office with a full conception of their magnitude. Charles was elated at the news of the elevation of his tutor, but soon found that the new pontiff, notwithstanding his affection for him, was resolved to reign impartially. Francis I, on the contrary, who had looked upon Adrian as a mere tool of the Emperor, and had uttered threats of a schism, before long acquiesced, and sent an embassy to present his homage. Apprehensions of a Spanish Avignon were baseless; at the earliest possible date Adrian embarked for Italy, and made his solemn entry into Rome on 29 August. Two days later he received the triple crown. History presents no more pathetic figure than that of this noble pontiff, struggling single-handed against insurmountable difficulties. Through the reckless extravagances of his predecessor, the papal finances were in a sad tangle. Adrian's efforts to retrench expenses only gained for him from his needy courtiers the epithet of miser. Vested rights were quoted against his attempts to reform the curia. His nuncio to Germany, Chierigati, received but scant courtesy. His exaggerated acknowledgment that the Roman Court had been the fountain-head of all the corruptions in the Church was eagerly seized upon by the Reformers as a justification of their apostasy. His urgent appeals to the princes of Christendom to hasten to the defence of Rhodes found unheeding ears; on 24 October that valiantly defended bulwark of the Christian Faith fell into the hands of the Turks, a disaster which hastened the Pontiff's death. His unrelaxing activity and Rome's unhealthy climate combined to shatter his health. He died appropriately on the feast of the Exaltation of that Cross to which he had been nailed for more than a year (14 September, 1523). His monument, erected by his faithful friend, Wilhelm Enckenvoert, is still seen at Rome, in the national church of the Germans, Santa Maria dell' Anima, with its quaint inscription, so often admired, to the effect that even the best of men may be born in times unsuited to their virtues: "Proh Dolor! Quantum refert in quæ tempora vel optimi cujusque virtus incidat" [Gregorovius-Ampère "Les tombeaux des papes Romains" (Paris, 1859), 200, 201, 294, 295]. To the times, in fact, was it owing, not to any fault of his, that the friendship of the sixth Adrian and the fifth Charles did not revive the happy days of the first Adrian and the first and greatest of the Charleses.

BURRMANN, *Analecta Historica de Hadriano VI* (Utrecht, 1727); REUSSENS, *Syntagma Theolog. Adriani VI; Anecdota de vitâ et scriptis Adriani VI* (Louvain, 1862); GACHARD, *Correspondance de Charles Quint et d'Adrien VI* (Bruxelles, 1859); ROBINSON, *The Month* (1877), XXXI, 350; PASTOR, *Hist. Jahrb.* (1882), III, 121–130. The classic studies on this pope's life are those of CONSTANTINE VON HÖFLER, among others *Der deutsche Kaiser und der letzte deutsche Papst* (Vienna, 1876); *Leben des Papstes Adrian VI* (Vienna, 1880); cf. his article on Adrian VI in *Kirckenlex.*, V, 1426–27. ARTAUD DE MONTOR, *Lives and Times of the Roman Pontiffs* (tr. New York, 1867), I, 698–707. For an extensive bibliography of Adrian VI see CHEVALIER, *Bio-Bibliogr.* (2d ed., Paris, 1905), 57, 58.

JAMES F. LOUGHLIN.

Adrian, ROMAN EMPEROR. See HADRIAN; ROMAN EMPIRE.

Adrian of Canterbury, SAINT, an African by birth, d. 710. He became Abbot of Nerida, a Benedictine monastery near Naples, when he was very young. Pope Vitalian intended to appoint him Archbishop of Canterbury to succeed St. Deusdedit, who had died in 664, but Adrian considered himself unworthy of so great a dignity, and begged the Pope to appoint Theodore, a Greek monk, in his place. The Pope yielded, on condition that Adrian should accompany Theodore to England and be his adviser in the administration of the Diocese of Canterbury. They left Rome in 668, but Adrian was detained in France by Ebroin, the Mayor of the Palace, who suspected that he had a secret mission from the Eastern Emperor, Constans II, to the English kings. After two years Ebroin found that his suspicion had been groundless and allowed Adrian to proceed to England. Immediately upon his arrival in England, Archbishop Theodore appointed him Abbot of St. Peter in Canterbury, a monastery which had been founded by St. Augustine, the apostle of England, and became afterwards known as St. Austin's. Adrian accompanied Theodore on his apostolic visitations of England, and by his prudent advice and co-operation assisted the Archbishop in the great work of unifying the customs and practices of the Anglo-Saxon Church with those of the Church of Rome. Adrian was well versed in all the branches of ecclesiastical and profane learning. Under his direction the School of Canterbury became the centre of English learning. He established numerous other schools in various parts of England. In these schools of Adrian were educated many of the saints, scholars, and missionaries, who during the next century rekindled the waning light of faith and learning in France and Germany. After spending thirty-nine years in England Adrian died in the year 710 and was buried at Canterbury. His feast is celebrated 9 January, the day of his death.

STANTON, *A Menology of England and Wales* (London, 1892); RANBECK, *The Benedictine Calendar* (London, 1896); MONTALEMBERT, *The Monks of the West* (Boston), II, 344; BUTLER, *Lives of the Saints;* LECHNER, *Martyrologium des Benediktiner-Ordens* (Augsburg, 1852); ST. BEDE, *Life of Adrian*, in *Hist. Eccl.*, tr. by BARING-GOULD, *Lives of the Saints*, 9 January.

MICHAEL OTT.

Adrian of Castello, also called DE CORNETO, from his birthplace in Tuscany, an Italian prelate distinguished as a statesman and reviver of learning, b. about 1460; d. about 1521. In 1488 he was sent by Innocent VIII as nuncio to Scotland, but was recalled when the news of the death of James III reached Rome. However, Adrian had arrived in England and gained the favour of Henry VII, who appointed him as his agent at Rome. In 1489 he returned to England as collector of Peter's-pence, and in 1492 obtained the prebend of Ealdland in St. Paul's Cathedral, and the rectory of St. Dunstan-in-the-East. On the death of Innocent VIII, he returned to Rome, where he acted as a secretary in the Papal treasury and also as ambassador of Henry VII. In 1502, he was promoted to the Bishopric of Hereford. In 1503 Alexander VI raised him to the cardinalate with the title of St. Chrysogonus. After the death of Alexander VI, Adrian's influence in Rome declined. In 1504 he was translated to the Bishopric of Bath and Wells, but never occupied the see. In 1509, fearing the displeasure of Julius II, he left Rome for Venice, and later for Trent, where he remained until the death of Julius and the election of Leo X, when he returned to Rome (1511). He was again, in 1517, implicated in a charge of conspiring with Cardinal Petrucci to poison the Pope, and confessed to having been privy to the affair. He was forgiven by Leo, but found it safer to escape

HISTORIA DE LA PRO

VINCIA DEL SANCTO ROSA-

RIO DE LA ORDEN DE PREDICADORES EN PHI-
LIPPINAS, IAPON, Y CHINA.

POR EL REVERENDISSIMO DON FRAY DIEGO
Aduarte Obiſpo de la Nueva ſegovia. Añadida por el muy Reverendo
Padre Fray Domingo Gonçalez Comiſſario del ſancto Officio,
y Regente del Colegio de Sancto Thomas de la
~ miſma Provincia. ~

CONLICENCIA, EN MANILA
En el Colegio de Sãcto Thomas, por Luis
Beltran impreſſor de libros. Ano de 1640.

FACSIMILE OF TITLE PAGE—A HISTORY OF THE DOMINICAN ORDER IN THE PHILIPPINES (PUBLISHED AT MANILA IN 1640)

from Rome to Venice. He never appeared in Rome again. He had previously been deprived of his office of collector of Peter's-pence, and on 5 July, 1518, was degraded from the cardinalate and his Bishopric of Bath given to Cardinal Wolsey. He was long associated with the scholar Polydore Vergil, who was his sub-collector of Peter's-pence in England. Among his writings are a poem in elegant Latinity, entitled "Venatio" (Aldus, 1505), and treatises, "De Veră Philosophiâ" (Bologna, 1507; Cologne, 1548; Rome, 1775); and "De Sermone Latino et modo Latine loquendi" (Basle, 1513).

PASTOR, *History of the Popes*, tr. ANTROBUS, V, 144–146; VI, 56, 129, 132, 179, 281, 353, 363, 376, 380 (London, 1891–98, St. Louis, 1902); VACANT IN *Dict. théol. cath.*, s. v.; STEPHENS, *Dict. Nat. Biog.*, s. v.; POLYD. VERGIL, *Hist. Anglic.*; HURTER, *Nomenclator literarius*, IV, 940; WHARTON, *Anglia Sacra*, I, 576; *Calendar of State Papers*, Henry VII, I and II; *Calendar of Venetian State Papers*, I–IV.

THOMAS WALSH.

Adrianists. See HAMSTED.

Adrianople, a city of Turkey in Europe. According to legend, Orestes, son of Agamemnon, built this city at the confluence of the Tonsus (Toundja) and the Ardiscus (Arda) with the Hebrus (Maritza). The Emperor Hadrian developed it, adorned it with monuments, changed its name of Orestias to Hadrianopolis, and made it the capital of the province of Hæmimont, or Thrace. Licinius was defeated there by Constantine in 323, and Valens killed by the Goths in 378. During the existence of the Latin Empire of Constantinople, Theodore, Despot of Epirus, took possession of it in 1227, and two years later was killed there by Asên, King of the Bulgarians. It was captured by Amurat I in 1360, and it was the capital of the Turks from 1362 to 1453. It was occupied by the Russians in 1829, during the war for Grecian independence, and in 1878, in the war for Bulgarian independence. Adrianople is to-day the principal city of a vilayet (province) of the same name, which has about 960,000 inhabitants. It has a thriving commerce in woven stuffs, silks, carpets, and agricultural products. Adrianople contains the ruins of the ancient palace of the Sultans, and has many beautiful mosques, the most remarkable being that of Selim II, of an altogether grandiose appearance and with a cupola three or four feet higher than that of St. Sophia. The city suffered greatly in 1905, from a conflagration. It then possessed about 80,000 inhabitants, of whom 30,000 were Mussulmans (Turks and some Albanians, Tzigani, and Circassians); 22,000 Greeks, or those speaking Greek; 10,000 Bulgarians; 4,000 Armenians; 12,000 Jews; 2,000 not classifiable. The see of a Greek metropolitan and of a Gregorian Armenian bishop, Adrianople is also the centre of a Bulgarian diocese, but it is not recognized and is deprived of a bishop. The city also has some Protestants. The Latin Catholics, foreigners for the most part, and not numerous, are dependents of the vicariate-apostolic of Constantinople. At Adrianople itself there are the parish of St. Anthony of Padua (Minors Conventual) and a school for girls conducted by the Sisters of Charity of Agram. In the suburb of Kara-Aghatch there are a church (Minor Conventuals), a school for boys (Assumptionists), and a school for girls (Oblates of the Assumption). Each of its mission stations, at Rodosto and Dédé-Aghatch, has a school (Minor Conventuals), and there is one at Gallipoli (the Assumptionists). From the standpoint of the Oriental Catholics, Adrianople is the residence of a Bulgarian vicar-apostolic for the Uniats of the vilayet (province) of Thrace and of the principality of Bulgaria. There are 4,600 of them. They have 18 parishes or missions, 6 of which are in the principality, with 20 churches or chapels, 31 priests, of whom 6 are Assumptionists and 6 are Resurrectionists; 11 schools with 670 pupils. In Adrianople itself there are only a very few United Bulgarians, with an episcopal church of St. Elias, and the churches of St. Demetrius and Sts. Cyril and Methodius. The last is served by the Resurrectionists, who have also a college of 90 pupils. In the suburb of Kara-Aghatch, the Assumptionists have a parish and a seminary with 50 pupils. Besides the United Bulgarians, the above statistics include the Greek Catholic missions of Malgara and Daoudili, with 4 priests and 200 faithful, because from the civil point of view they belong to the Bulgarian Vicariate. S. PÉTRIDÈS.

Adrichem, CHRISTIAN KRUIK VAN (Christianus Crucius Adrichomius), Catholic priest and theological writer, b. at Delft, 13 February, 1533; d. at Cologne, 20 June, 1585. He was ordained in 1566, and was Director of the Convent of St. Barbara in Delft till expelled by the storm of the Reformation. His works are: "Vita Jesu Christi" (Antwerp, 1578); "Theatrum Terræ Sanctæ et Biblicarum Historiarum" (Cologne, 1590). This last work gives a description of Palestine, of the antiquities of Jerusalem, and a chronology from Adam till the death of John the Apostle, A. D. 109.

VAN HEUSSEN and VAN RIJN, *Kerkelijke historie en Outheden der 10 vereen. provinc.*, III, 713; *Beschryving der Stadt Delft*, 1729, 704 sqq.; THIM in *Kirchenlex.*

A. J. MAAS.

Adrichomius. See ADRICHEM.

Adso, Abbot of the Cluniac monastery of Moutier-en-Der, d. 992, on a pilgrimage to Jerusalem; one of the foremost writers of the tenth century. Born of rich and noble parents, he was educated at the Abbey of Luxeuil, was called to Toul as instructor of the clergy, and made Abbot of Moutier-en-Der in 960. He was the friend of Gerbert, afterwards Silvester II, of Abbo of Fleury, and other famous men of his time. His writings include hymns, lives of saints, among them a life of St. Mansuetus, Bishop of Toul (485–509), a metrical rendering of the second book of the "Dialogues" of Gregory the Great, and a tractate "De Antichristo" in the form of a letter to Queen Gerberga, wife of Louis IV (d'Outremer). This latter work has been attributed to Rabanus Maurus, Alcuin, and even to St. Augustine, and is quoted by Döllinger among other writings of the medieval conception of Antichrist. It is printed among the works of Alcuin (P. L., CI, 1289–93). The other writings of Adso are also found in Migne (P. L., CXXXVI, 589–603).

SCHRÖDL in *Kirchenlex.*; RIVET, *Hist. Litt. de la France*, VI, 471; DÖLLINGER, *Prophecies and the Prophetic Spirit in the Christian Era* (London, 1873), 83.

FRANCIS W. GREY.

Aduarte, DIEGO FRANCISCO, missionary and historian, b. 1566, at Saragossa, in Spain; d. at Nueva Segovia, in the Philippines, about 1635. He was educated at the University of Alcalá and entered the Dominican Order. In 1594, with other members of that Order, he sailed for the Philippines, landing at Manila in 1595. As a missionary he was conspicuous even among the heroic apostles of that period. He first devoted himself to the difficult task of catechizing the Chinese residents in the Philippines, and met with unusual success. Shortly after, he was selected as one of two Dominicans to accompany a military expedition in aid of the native ruler of Cambay. After an eventful journey of more than a year they landed in Siam, only to find that the aid arrived too late, and that they were in danger from the treachery of the natives. They then entered Cochin China for the purpose of evangelizing the heathen, but were obliged to retire before the ferocity of the natives. Several such journeys by sea and land, some extending over many months and even years, during which he suffered hunger and thirst and equatorial heats, fell to his lot during the labori-

ous years of his middle and later life. Yet no obstacles could cause him to waver in the work of spreading the light of faith. From Cochin China he returned to Manila, and went thence to Spain (1603) in the interests of the missions. After two years spent in recruiting suitable missionaries, he sailed for the Philippines in 1605. He had already (1595) been made prior of the Dominican convent and rector of the College of San Tomás. In 1608, he was called again to Spain to act as Procurator in the interests of his order, and he began here his famous history of the Dominican Province of the Philippines, one of the most important sources of early Spanish history in the islands. It throws much light on the relations of Church and State in the Philippines. The civil governors of the islands, often unscrupulous men, bent on enslaving and demoralizing the natives, had put these relations in a false light. The work of Fra Diego exhibits truthfully the constant checks which the religious orders put upon the rapacity of the Spanish seekers of wealth. His principal works are "Relación de muchos cristianos que han decidido por la fe católica en el Japón desde el año 1616 haste el de 1628" (Manila, 1632, 1640); "Relación de algunas entradas que han hecho los religiosos de la orden de Predicadores de la provincia del Santo Rosario" (Manila, 1638); "Historia de la provincia del Santisimo Rosario de Filipinas, Japón y Chyna" (Manila, 1640, and Saragossa, 1693); "Relación de los gloriosos martirios de seis religiosos de San Domingo de la provincia del Santo Rosario" (Manila, 1634; Valladolid, 1637), a rare and curious work.

TOURON, *Hist. des hommes illustres de l'ordre de S. Dominique*, s. v.; DICE, *Enciclop. Hispano-Americana*, s. v.; BLAIR AND ROBERTSON, *Collection of Documents relating to the Philippine Islands* (vols. XXX-XXXII).

M. S. WELSH.

Adullam, Hebr. 'Ădhúllām, Sept. 'Οδολλάμ Vulg. *Odollam*, but Adullam in Jos., xv, 35.—(1) A Chanaanite city, to the west of Bethlehem, at the foot of the mountains of Juda. From the hands of the Chanaanites (Gen., xxxviii, 1 sqq.) it passed into the power of Juda (Jos., xii, 15; xv, 35), was fortified by Roboam (II Par., xi, 7), mentioned by the prophet Micheas (i, 15), and after the exile repeopled by Jews (II Esdr., xi, 30; II Mach., xii, 38). (2) The Cave of Adullam, the shelter of David and his followers (I K., xxii, 1, 2), is situated, according to some, six miles southeast of Bethlehem, in the Wady Khareitun; but more probably near the city of Adullam.

CLERMONT-GANNEAU and CONDER, *Palestine Exploration Fund, Mem.*, III, 361-367; MUIR in HAST., *Dict. of the Bible*, I (New York, 1903).

A. J. MAAS.

Adulteration of Food (Lat. *adulterare*, to pollute, to adulterate). This act is defined as the addition of any non-condimental substance to a food, such substance not constituting a portion of the food. Even this carefully-worded definition is not perfect. Some kinds of salt provisions have so much salt added that some of it has to be removed by soaking, to render the food edible, yet this does not constitute adulteration. Adulteration of food has long been practised. It is mentioned in the case of bread by Pliny, who also says that difficulty was experienced in Rome in procuring pure wines. Athens had its public inspector of wines. England and France early passed laws to guard against the adulteration of bread, and as far back as the days of Edward the Confessor public punishment was provided for the brewers of bad ale. The legal status of adulteration is largely a matter of statute, varying with each governmental body which attacks the subject. Food is declared adulterated if there is added to it a substance which depreciates or injuriously affects it; if cheaper or inferior substances are substituted wholly or in part for it; if any valuable or necessary constituent has been wholly or in part abstracted; if it is an imitation; if it is coloured or otherwise treated, to improve its appearance; if it contains any added substance injurious to health. These are examples of statutory provisions. Political considerations, such as the desire to protect the food-producers of a country, may affect legislation. Thus adulteration may be so defined as to include foreign products, which otherwise might be treated as unobjectionable. Food-preservatives have a very extensive use, which often constitutes adulteration. Salt is the classic preservative, but is also a condiment, and is seldom classed as an adulterant. Salicylic, benzoic, and boric acids, and their sodium salts, formaldehyde, ammonium fluoride, sulphurous acid and its salts are among the principal preservatives. Many of these appear to be innocuous, but there is danger that the continued use of food preserved by their agency may be injurious. Extensive experiments on this subject have been performed by the United States Bureau of Chemistry and by the German Imperial Board of Health, among others. Some preservatives have been conclusively shown to be injurious when used for long periods, although their occasional use may be attended with no bad effect. Boric acid is pretty definitely condemned, after experiments on living subjects. Salicylic, sulphurous, and benzoic acids are indicated as injurious. The direct indictment against preservatives is not very strong. The principal point is that while the amount of preservative in a sample of food might be innocuous, the constant absorption of a preserving chemical by the system may have bad effects. Preservatives are often sold for household use, as for the preparation of "cold process" preserves. If really made without heat, the tendency is, on the housekeeper's part, to use a proportion of the chemical larger than that employed by the manufacturer, thus increasing any bad effect attributable to them. Colouring matters are much used. Coal-tar colours are employed a great deal, and have received legal recognition in Europe. In the United States the tendency is rather to favour vegetable colours. Pickles and canned vegetables are sometimes coloured green with copper salts; butter is made more yellow by anatta; turmeric is used in mustard and some cereal preparations. Apples are the basis for many jellies, which are coloured so as to simulate finer ones. This is an instance of the use of colouring matter fraudulently, to imitate a more expensive article. But in confectionery dangerous colours, such as chrome yellow, Prussian blue, copper and arsenic-compounds are employed. Yellow and orange-coloured candy is to be suspected. Fruit syrups, and wines, and tomato catsup are often artificially coloured. Canned peas are especially to be suspected; often the fact that they are coloured is stated on the label. Artificial flavouring-compounds are employed in the concoction of fruit syrups, especially those used for soda water. The latter are often altogether artificial. Among this class are: pear essence (amylic and ethylic acetates); banana essence (a mixture of amyl acetate and ethyl butyrate), and others. Milk is adulterated with water, and indirectly by removing the cream. It is also a favourite subject for preservatives. The latter are condemned partly because they render extreme cleanliness less necessary, for milk ordinarily exacts a high degree of purity in its surroundings. The addition of water may introduce disease germs. Cream is adulterated with gelatine, and formaldehyde is employed as a preservative for it. Butter is adulterated to an enormous extent with oleomargarine, a product of beef fat. It is a lawful product, but it is required by many enactments that its presence in butter be indicated on the package. Lard is another adulterant of butter. Cheese is made from skim-milk some

times, and cotton-seed oil and other cheap fats are substituted for the cream. There are two principal sugar substitutes. One is glucose, with which sugar products are adulterated. It has less than two-thirds the sweetening power of sugar. The other is saccharine. This is the sweetest substance known; it is 230 times sweeter than sugar. It may be regarded as practically harmless. Sugar itself is generally pure. Meat is not much adulterated. It is generally only open to adulteration with preservatives, and cold storage causes these to be little used. It is sometimes dusted over with a preservative while in the piece, and sausages and similar products are often treated with preservatives and colouring matter. Boric acid and borax are typical preservatives, and sulphurous-acid salts are used to restore a fresh appearance to stale meat. Starch is added to sausages. It is claimed that it prevents them from shrinking in cooking. Flour is adulterated by the addition of lower-grade meals, such as rye flour, corn meal, or potato starch; their use is not very common. Alum is employed to disguise the presence of damaged flour, and to prevent decomposition. Alum is a still more frequent adulterant of bread; it is considered injurious to the animal system. Coffee is much adulterated, when sold ground. The root of chicory is a common adulterant, and even this has been supplanted by other and cheaper substances such as peas, beans, wheat, ground up after roasting. Attempts have been made to produce a counterfeit of the berry, an imitation being moulded out of some paste. but this has made no inroads. If coffee is bought unground, it will generally be pure, although the country of its origin may not be truthfully stated. Tea is generally pure, except that it may be of much lower grade than stated. Spent leaves are sometimes used, and the appearance is sometimes improved by "facing". This is the agitation with soapstone, Prussian blue, etc.

For discussion of the morality of adulteration of food see INJUSTICE; DECEPTION.

HASSELL, *Food: its Adulteration and the Methods for their Detection* (London, 1876); BATTERSHALL, *Food, Adulteration and its Detection* (New York, 1887); BLYTH, *Foods, their Composition and Analysis* (London, 1896); CHAPIN, *Municipal Sanitation in the United States* (Providence, R. I., 1901); LEACH, *Food Inspection and Analysis* (New York, 1904); SONBEIRAU, *Nouveau dictionnaire des falsifications et des altérations* (Paris, 1874); *Canadian Reports on Adulteration of Food* (Ottawa, 1876 et seq.); *Report of the Municipal Laboratory* (Paris, France); *Report of the National Academy of Science and of the Normal Board of Health* (Washington, D. C.); *Ann. Reports of the Board of Health of Massachusetts, Michigan, New Jersey,* and *New York; Reports and Bulletins of Bureau of Chemistry; U. S. Department of Agriculture on Food Adulteration,* especially *Bulletin No. 100.*

THOMAS O'CONOR SLOANE.

Adultery.—It is the purpose of this article to consider adultery with reference only to morality. The study of it, as more particularly affecting the bond of marriage, will be found under the head of DIVORCE. The discussion of adultery may be ordered under three general divisions: I, NATURE OF ADULTERY; II, ITS GUILT; and III, OBLIGATIONS ENTAILED UPON THE OFFENDERS.

I. NATURE OF ADULTERY.—Adultery is defined as carnal connexion between a married person and one unmarried, or between a married person and the spouse of another. It is seen to differ from fornication in that it supposes the marriage of one or both of the agents. Nor is it necessary that this marriage be already consummated; it need only be what theologians call *matrimonium ratum.* Sexual commerce with one engaged to another does not, it is most generally held, constitute adultery. Again, adultery, as the definition declares, is committed in carnal intercourse. Nevertheless immodest actions indulged in between a married person and another not the lawful spouse, while not of the same degree of guilt, are of the same character of malice as adultery (Sanchez, De Mat., L. IX. Disp. XLVI. n. 17). It must be added, however, that St. Alphonsus Liguori, with most theologians, declares that even between lawful man and wife adultery is committed when their intercourse takes the form of sodomy (S. Liguori, L. III, n. 446).

Among savages generally adultery is rigorously condemned and punished. But it is condemned and punished only as a violation of the husband's rights. Among such peoples the wife is commonly reckoned as the property of her spouse, and adultery, therefore, is identified with theft. But it is theft of an aggravated kind, as the property which it would spoliate is more highly appraised than other chattels. So it is that in some parts of Africa the seducer is punished with the loss of one or both hands, as one who has perpetrated a robbery upon the husband (Reade, Savage Africa, p. 61). But it is not the seducer alone that suffers. Dire penalties are visited upon the offending wife by her wronged spouse. In many instances she is made to endure such a bodily mutilation as will, in the mind of the aggrieved husband, prevent her being thereafter a temptation to other men (Schoolcraft, Historical and Statistical Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States, I, 236; V, 683, 684, 686; also H. H. Bancroft, The Native Races of the Pacific States of North America, I, 514). If, however, the wronged husband could visit swift and terrible retribution upon the adulterous wife, the latter was allowed no cause against the unfaithful husband; and this discrimination found in the practices of savage peoples is moreover set forth in nearly all ancient codes of law. The Laws of Manu are striking on this point. In ancient India, "though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife"; on the other hand, "if a wife, proud of the greatness of her relatives or [her own] excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many" (Laws of Manu, V, 154; VIII, 371).

In the Græco-Roman world we find stringent laws against adultery, yet almost throughout they discriminate against the wife. The ancient idea that the wife was the property of the husband is still operative. The lending of wives practised among some savages was, as Plutarch tells us, encouraged also by Lycurgus, though, be it observed, from a motive other than that which actuated the savages (Plutarch, Lycurgus, XXIX). The recognized license of the Greek husband may be seen in the following passage of the Oration against Neæra, the author of which is uncertain, though it has been attributed to Demosthenes: "We keep mistresses for our pleasures, concubines for constant attendance, and wives to bear us legitimate children, and to be our faithful housekeepers." Yet, because of the wrong done to the husband only, the Athenian lawgiver, Solon, allowed any man to kill an adulterer whom he had taken in the act (Plutarch, Solon).

In the early Roman Law the *jus tori* belonged to the husband. There was, therefore, no such thing as the crime of adultery on the part of a husband towards his wife. Moreover, this crime was not committed unless one of the parties was a married woman (Dig., XLVIII, ad leg. Jul.). That the Roman husband often took advantage of his legal immunity is well known. Thus we are told by the historian Spartianus that Verus, the colleague of Marcus Aurelius, did not hesitate to declare to his reproaching wife: "Uxor enim dignitatis nomen est, non voluptatis" (Verus, V). Later on in Roman history, as the late William E. H. Lecky has shown, the idea that the husband owed a fidel-

ity like that demanded of the wife must have gained ground at least in theory. This Lecky gathers from the legal maxim of Ulpian: "It seems most unfair for a man to require from a wife the chastity he does not himself practice" (Cod. Just., Digest, XLVIII, 5–13; Lecky, History of European Morals, II, 313).

In the Mosaic Law, as in the old Roman Law, adultery meant only the carnal intercourse of a wife with a man who was not her lawful husband. The intercourse of a married man with a single woman was not accounted adultery, but fornication. The penal statute on the subject, in Lev., xx, 10, makes this clear: "If any man commit adultery with the wife of another and defile his neighbour's wife let them be put to death both the adulterer and the adulteress." (See also Deut., xxii, 22.) This was quite in keeping with the prevailing practice of polygamy among the Israelites.

In the Christian law this discrimination against the wife is emphatically repudiated. In the law of Jesus Christ regarding marriage the unfaithful husband loses his ancient immunity (Matt., xix, 3–13). The obligation of mutual fidelity, incumbent upon husband as well as wife, is moreover implied in the notion of the Christian sacrament, in which is symbolized the ineffable and lasting union of the Heavenly Bridegroom and His unspotted Bride, the Church, St. Paul insists with emphasis upon the duty of equal mutual fidelity in both the marital partners (I Cor., VII, 4); and several of the Fathers of the Church, as Tertullian (De Monogamia, cix), Lactantius (Divin. Instit., LVI, c. xxiii), St. Gregory Nazianzen (Oratio, xxxi), and St. Augustine (De Bono Conjugati, n. 4), have given clear expression to the same idea. But the notion that obligations of fidelity rested upon the husband the same as upon the wife is one that has not always found practical exemplification in the laws of Christian states. Despite the protests of Mr. Gladstone, the English Parliament passed, in 1857, a law by which a husband may obtain absolute divorce on account of simple adultery in his wife, while the latter can be freed from her adulterous husband only when his infidelity has been attended with such cruelty "as would have entitled her to a divorce *a mensâ et toro*". The same discrimination against the wife is found in some of our early New England colonies. Thus, in Massachusetts the adultery of the husband, unlike that of the wife, was not sufficient ground for divorce. And the same most likely was the case in Plymouth Plantation (Howard, A History of Matrimonial Institutions, II, 331–351). At present, in our States there is not this discrimination, but divorce, when granted on the ground of adultery, is obtainable by the wife just as by the husband.

II. Guilt of Adultery.—We have referred to the severe punishment meted out to the adulterous woman and her seducer among savages. It is clear, however, that the severity of these penalties did not find their sanction in anything like an adequate idea of the guilt of this crime. In contrast with such rigour is the lofty benignity of Jesus Christ towards the one guilty of adultery (John, viii, 3, 4), a contrast as marked as that which exists between the Christian doctrine regarding the malice of this sin and the idea of its guilt which prevailed before the Christian era. In the early discipline of the Church we see reflected a sense of the enormity of adultery, though it must be admitted that the severity of this legislation, such as that, for instance, which we find in canons 8 and 47 of the Council of Elvira (c. 300), must be largely accounted for by the general harshness of the times. Considering now the act in itself, adultery, forbidden by the sixth commandment, has in it a twofold malice. In common with fornication it violates chastity, and it is, besides, a sin against justice. Drawing a distinction between these two elements of malice, certain casuists, early in the seventeenth century, declared that intercourse with a married woman, when her husband gave his consent, constituted not the sin of adultery, but of fornication. It would, therefore, they contended, be sufficient for the penitent, having committed this act, to accuse himself of the latter sin only in confession. At the instance of the Archbishop of Mechlin, the Academy of Louvain, in the year 1653, censured as false and erroneous the proposition: "Copula cum conjugatâ consentiente marito non est adulterium, adeoque sufficit in confessione dicere se esse fornicatum." The same proposition was condemned by Innocent XI, 2 March, 1679 (Denzinger, Enchir., p. 222, 5th ed.). The falsity of this doctrine appears from the very etymology of the word adultery, for the term signifies the going into the bed of another (St. Thom., II–II, Q. cliv, art. 8). And the consent of the husband is unavailing to strip the act by which another has intercourse with his wife of this essential characterization. Again, the right of the husband over his wife is qualified by the good of human generation. This good regards not only the birth, but the nourishment and education, of offspring, and its postulates cannot in any way be affected by the consent of parents. Such consent, therefore, as subversive of the good of human generation, becomes juridically void. It cannot, therefore, be adduced as a ground for the doctrine set forth in the condemned proposition above mentioned. For the legal axiom that an injury is not done to one who knows and wills it (*scienti et volenti non fit injuria*) finds no place when the consent is thus vitiated.

But it may be contended that the consent of the husband lessens the enormity of adultery to the extent that whereas, ordinarily, there is a double malice—that against the good of human generation and that against the private rights of the husband—with the consent of the latter there is only the first-named malice; hence, one having had carnal intercourse with another's wife, her husband consenting, should in confession declare the circumstance of this permission that he may not accuse himself of that of which he is not guilty. In answer to this, it must be said that the injury offered the husband in adultery is done him not as a private individual but as a member of a marital society, upon whom it is incumbent to consult the good of the prospective child. As such, his consent does not avail to take away the malice of which it is question. Whence it follows that there is no obligation to reveal the fact of his consent in the case we have supposed (Viva, Damnatæ Theses, 318). And here it may be observed that the consenting husband may be understood to have renounced his right to any restitution.

The question has been discussed, whether in adultery committed with a Christian, as distinct from that committed with a Pagan, there would be a special malice against the sacrament constituting a sin against religion. Though some theologians have held that such would be the case, it should be said, with Viva, that the fact that the sinful person was a Christian would create an aggravating circumstance only, which would not call for specification in confession.

It need hardly be said that when the parties to adultery are both married the sin is more grievous than when one of them is single. Nor is it sufficient for a married person whose guilty partner in this act was also married to declare in confession the fact simply of having committed adultery. The circumstance that both parties to the sin were married is one that must be made known. Again the adulterer in his confession must specify whether, as married, he violated his own marriage pledge or, as single,

he brought about the violation of the marriage pledge of another. Finally, it is to be observed that in case only one of the parties to adultery is married, a more heinous sin is committed when the married person is the woman than when she is the unmarried agent. For in the former instance the due process of generation is not infrequently interfered with, to the injury of the lawful husband; moreover, uncertainty of parentage may result, and even a false heir may be imposed upon the family. Such a distinction as is here remarked, therefore, calls for specification in the confessional.

III. Obligations Entailed upon the Offenders.—As we have seen, the sin of adultery implies an act of injustice. This is committed against the lawful spouse of the adulterer or adulteress. By the adultery of a wife, besides the injury done the husband by her infidelity, a spurious child may be born which he may think himself bound to sustain, and which may perhaps become his heir. For the injury suffered in the unfaithfulness of his wife restitution must be made to the husband, should he become apprised of the crime. Nor is the obligation of this restitution ordinarily discharged by an award of money. A more commensurate reparation, when possible, is to be offered. Whenever it is certain that the offspring is illegitimate, and when the adulterer has employed violence to make the woman sin, he is bound to refund the expenses incurred by the putative father in the support of the spurious child, and to make restitution for any inheritance which this child may receive. In case he did not employ violence, there being on his part but a simple concurrence, then, according to the more probable opinion of theologians, the adulterer and adulteress are equally bound to the restitution just described. Even when one has moved the other to sin both are bound to restitution, though most theologians say that the obligation is more immediately pressing upon the one who induced the other to sin. When it is not sure that the offspring is illegitimate the common opinion of theologians is that the sinful parties are not bound to restitution. As for the adulterous mother, in case she cannot secretly undo the injustice resulting from the presence of her illegitimate child, she is not obliged to reveal her sin either to her husband or to her spurious offspring, unless the evil which the good name of the mother might sustain is less than that which would inevitably come from her failure to make such a revelation. Again, in case there would not be the danger of infamy, she would be held to reveal her sin when she could reasonably hope that such a manifestation would be productive of good results. This kind of issue, however, would be necessarily rare.

The following works may be particularly consulted: Sanchez, *De Matrimonio;* Viva, *Damnatæ Theses;* Craisson, *De Rebus Venereis;* Letourneau, *The Evolution of Marriage;* Westermarck, *The History of Human Marriage.*

John Webster Melody.

Adults. See Age, Canonical.

Adults, Baptism of. See Baptism.

Advent (Lat. *ad-venio*, to come to), according to present usage, is a period beginning with the Sunday nearest to the feast of St. Andrew the Apostle (30 November) and embracing four Sundays. The first Sunday may be as early as 27 November, and then Advent has twenty-eight days, or as late as 3 December, giving the season only twenty-one days. With Advent the ecclesiastical year begins in the Western churches. During this time the faithful are admonished to prepare themselves worthily to celebrate the anniversary of the Lord's coming into the world as the incarnate God of love, thus to make their souls fitting abodes for the Redeemer coming in Holy Communion and through grace, and thereby to make themselves ready for His final coming as judge, at death and at the end of the world.

Symbolism.—To attain this object the Church has arranged the Liturgy for this season. In the official prayer, the Breviary, she calls upon her ministers, in the Invitatory for Matins, to adore "the Lord the King that is to come," "the Lord already near", "Him Whose glory will be seen on the morrow". As Lessons for the first Nocturn she prescribes chapters from the prophet Isaias, who speaks in scathing terms of the ingratitude of the house of Israel, the chosen children who had forsaken and forgotten their Father; who tells of the Man of Sorrows stricken for the sins of His people; who describes accurately the passion and death of the coming Saviour and His final glory; who announces the gathering of the Gentiles to the Holy Hill. In the second Nocturn the Lessons on three Sundays are taken from the eighth homily of Pope St. Leo (440–461) on fasting and almsdeeds as a preparation for the advent of the Lord, and on one Sunday (the second) from St. Jerome's commentary on Isaias, xi, 1, which text he interprets of the Blessed Virgin Mary as "the rod out of the root of Jesse". In the hymns of the season we find praise for the coming of Christ, the Creator of the universe, as Redeemer, combined with prayer to the coming judge of the world to protect us from the enemy. Similar ideas are expressed in the antiphons for the Magnificat on the last seven days before the Vigil of the Nativity. In them, the Church calls on the Divine Wisdom to teach us the way of prudence; on the Key of David to free us from bondage; on the Rising Sun to illuminate us sitting in darkness and the shadow of death, etc. In the Masses the intention of the Church is shown in the choice of the Epistles and Gospels. In the Epistle she exhorts the faithful that, since the Redeemer is nearer, they should cast aside the works of darkness and put on the armour of light; should walk honestly, as in the day, and put on the Lord Jesus Christ; she shows that the nations are called to praise the name of the Lord; she asks them to rejoice in the nearness of the Lord, so that the peace of God, which surpasses all understanding, may keep their hearts and minds in Christ Jesus; she admonishes them not to pass judgment, for the Lord, when He comes, will manifest the secrets hidden in hearts. In the Gospels the Church speaks of the Lord coming in glory; of Him in, and through, Whom the prophecies are being fulfilled; of the Eternal walking in the midst of the Jews; of the voice in the desert, "Prepare ye the way of the Lord". The Church in her Liturgy takes us in spirit back to the time before the incarnation of the Son of God, as though it were really yet to take place. Cardinal Wiseman says: "We are not dryly exhorted to profit by that blessed event, but we are daily made to sigh with the Fathers of old, 'Send down the dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened, and bud forth the Redeemer.' The Collects on three of the four Sundays of that season begin with the words, 'Lord, raise up thy power and come'—as though we feared our iniquities would prevent His being born."

Duration and Ritual.—On every day of Advent the Office and Mass of the Sunday or Feria must be said, or at least a Commemoration must be made of them, no matter what grade of feast occurs. In the Divine Office the *Te Deum*, the joyful hymn of praise and thanksgiving, is omitted; in the Mass the *Gloria in excelsis* is not said. The *Alleluia*, however, is retained. During this time the solemnization of matrimony (Nuptial Mass and Benediction) cannot take place; which prohibition binds to the feast of Epiphany inclusively. The celebrant and sacred ministers use violet vestments. The deacon and

subdeacon at Mass, in place of the dalmatics commonly used, wear folded chasubles. The subdeacon removes his during the reading of the Epistle, and the deacon exchanges his for another, or for a wider stole, worn over the left shoulder during the time between the singing of the Gospel and the Communion. An exception is made for the third Sunday (*Gaudete* Sunday), on which the vestments may be rose-coloured, or richer violet ones; the sacred ministers may on this Sunday wear dalmatics, which may also be used on the Vigil of the Nativity, even if it be the fourth Sunday of Advent. Pope Innocent III (1198–1216) states that black was the colour to be used during Advent, but violet had already come into use for this season at the end of the thirteenth century. Binterim says that there was also a law that pictures should be covered during Advent. Flowers and relics of Saints are not to be placed on the altars during the Office and Masses of this time, except on the third Sunday; and the same prohibition and exception exist in regard to the use of the organ. The popular idea that the four weeks of Advent symbolize the four thousand years of darkness in which the world was enveloped before the coming of Christ finds no confirmation in the Liturgy.

HISTORICAL ORIGIN.—It cannot be determined with any degree of certainty when the celebration of Advent was first introduced into the Church. The preparation for the feast of the Nativity of Our Lord was not held before the feast itself existed, and of this we find no evidence before the end of the fourth century, when, according to Duchesne [Christian Worship (London, 1904), 260], it was celebrated throughout the whole Church, by some on 25 December, by others on 6 January. Of such a preparation we read in the Acts of a synod held at Saragossa in 380, whose fourth canon prescribes that from the seventeenth of December to the feast of the Epiphany no one should be permitted to absent himself from church. We have two homilies of St. Maximus, Bishop of Turin (415–466), entitled "In Adventu Domini", but he makes no reference to a special time. The title may be the addition of a copyist. There are some homilies extant, most likely of St. Cæsarius, Bishop of Arles (502–542), in which we find mention of a preparation before the birthday of Christ; still, to judge from the context, no general law on the matter seems then to have been in existence. A synod held (581) at Mâcon, in Gaul, by its ninth canon orders that from the eleventh of November to the Nativity the Sacrifice be offered according to the Lenten rite on Monday, Wednesday, and Friday of the week. The Gelasian Sacramentary notes five Sundays for the season; these five were reduced to four by Pope St. Gregory VII (1073–85). The collection of homilies of St. Gregory the Great (590–604) begins with a sermon for the second Sunday of Advent. In 650 Advent was celebrated in Spain with five Sundays. Several synods had made laws about fasting to be observed during this time, some beginning with the eleventh of November, others the fifteenth, and others as early as the autumnal equinox. Other synods forbade the celebration of matrimony. In the Greek Church we find no documents for the observance of Advent earlier than the eighth century. St. Theodore the Studite (d. 826), who speaks of the feasts and fasts commonly celebrated by the Greeks, makes no mention of this season. In the eighth century we find it observed not as a liturgical celebration, but as a time of fast and abstinence, from 15 November to the Nativity, which, according to Goar, was later reduced to seven days. But a council of the Ruthenians (1720) ordered the fast according to the old rule from the fifteenth of November. This is the rule with at least some of the Greeks. Similarly, the Ambrosian and the Mozarabic rites have no special liturgy for Advent, but only the fast.

BUTLER, *Feasts and Fasts;* BINTERIM, *Denkwürdigkeiten*, V, i; PROBST in *Kirchenlex.*, (2d ed.), I, 250–252; BINDER, *Allgemeine Realencyklopædie;* BÆUMER-BIRON, *Hist. du bréviaire romain* (Paris, 1905), I, 901, 266, 371; II, 52–53; KELLNER, *Heortologie* (Freiburg, 1901), 106–108; NILLES, *Kalendarium Manuale utriusque Ecclesiæ* (Innspruck, 1897), II, 535-539, 511-514; *Ceremoniale Episcoporum;* GUERANGER, *Année Liturgique* (Paris, 1870; Eng. tr. London).

FRANCIS MERSHMAN.

Advent, SECOND. See MILLENNIUM.

Adventists.—A group of six American Protestant sects which hold in common a belief in the near return of Christ in person, and differ from one another mainly in their understanding of several doctrines related to this common belief. They are, excepting the "Seventh Day Adventists" and the branch entitled "The Church of God", congregational in government. The sects of Adventists are the outcome of a religious agitation begun by William Miller (1781–1849) in 1831, after a minute study of the prophecies of the Bible. Testing the mysterious pronouncements concerning the Messias by a method exclusively historical, he looked for the fulfilment of every prophecy in its obvious surface reading. Every prophecy which had not been literally accomplished in the first coming of Christ must needs be accomplished in His second coming. Christ, therefore, should return at the end of the world in the clouds of heaven to possess the land of Canaan, and to reign in an earthly triumph on the throne of David for a thousand years. Moreover, taking the 2,300 days of the Prophet Daniel for so many years, and computing from 457 B. C.,—that is, from the commencement of the seventy weeks before the first coming, Miller concluded that the world would come to an end, and Christ would return, in A. D. 1843. He gave wide circulation to his views and gained a considerable following in a few years. When the year 1843 had passed as any other, and the prediction had failed, Snow, one of his disciples, set himself to correct Miller's calculations, and in his turn announced the end of the world for 22 October, 1844. As the day drew near groups of Millerites here and there throughout the United States, putting aside all worldly occupations, awaited, in a fever of expectancy, the promised coming of Christ, but were again doomed to disappointment. The faithful followers of Miller next met in conference at Albany, N. Y., in 1845, and professed their unshaken faith in the near personal coming of the Son of God. And this has remained the fundamental point of the Adventist creed. According to the official census of 1890, the Adventists had 60,491 communicants; at present they have about 100,000 adherents all told. The Adventist movement, inaugurated by Miller, has differentiated into the following independent bodies:—

I. *Evangelical Adventists* (the original stock).—They believe the dead are conscious after separation from the body, and will rise again; the just, first to reign with Christ on earth for the Millennium and, after the Judgment, in heaven for all eternity; the wicked to rise at the Day of Judgment to be condemned to hell forever. They may be said to have organized in 1845. They number 1,147 communicants. II. *Advent Christians.*—These believe that the dead lie in an unconscious state till Christ comes again, when all will arise; the just to receive everlasting life; the wicked to be annihilated; since immortality, once man's natural birthright, has been forfeited by sin and is now a supernatural gift had only through faith in Christ. The General Association was formed in 1861. The Advent Christians number 26,500. III. *Seventh Day Adventists.*—These hold to the observance of the seventh day of the week as the Sabbath. They believe that the dead remain unconscious until Judgment, when the wicked will be

destroyed. They attempt, in addition, a detailed interpretation of certain biblical prophecies, and believe the prophetic gift is still communicated, and was possessed latterly by Mrs. E. G. White in particular. They were formed into a body in 1845. They number 76,102 members. IV. *The Church of God.*—An offshoot of the Seventh Day Adventists. These dissidents refuse to accept the prophecies of Mrs. White, or the interpretation of the vision in Apoc., xii, 11-17, as applying to the United States. Otherwise they resemble the Seventh Day Adventists. They became an independent body in 1864-65. This church has 647 members. V. *Life and Advent Union.*—A movement which, begun in 1848, was compacted into an organized body in 1860. This church insists that the wicked will not rise again, but will remain in an endless sleep. It has a membership of 3,800. VI. *Age-to-come Adventists.*—These believe, besides the common Adventist doctrines, that the wicked will ultimately be destroyed, and that eternal life is given through Christ alone. They originated in 1851; the General Conference was organized in 1885. They number 2,872 in the United States.

TAYLOR, *The Reign of Christ* (Boston, 1880); WELLCOME, *History of the Second Advent Message* (Yarmouth, Maine, 1874); MCKINSTREY, *The World's Great Empires* (Haverhill, Mass., 1887); ANDREWS, *History of the Seventh and First Day* (Battle Creek, Mich., 1873); WHITE, *The Great Controversy* (Battle Creek, 1870); SMITH, *Thoughts on Daniel and Revelation* (1882); LONG, *Kingdom of Heaven Upon Earth* (1882); *The End of the Ungodly* (1886); PILE, *The Doctrine of Conditional Immortality* (Springfield, Mass.); BROWN, *The Divine Key of Redemption* (Springfield, Mass.).

F. P. HAVEY.

Adversus Aleatores. See GAMBLING.

Advertence. See ACTS, HUMAN.

Advertisements, BOOK OF.—A series of enactments concerning ecclesiastical matters, drawn up by Matthew Parker, Archbishop of Canterbury (1559-75), with the help of Grindal, Horne, Cox, and Bullingham. It is important as connected with the origin of English Nonconformity, and as being one of a group of documents concerning ritual, the import of which became in the nineteenth century the subject of prolonged and inconclusive discussion. On Elizabeth's accession (November, 1558), the Latin services and the Catholic ceremonial were in use. The return from exile of the extreme Protestants, whose doctrinal disputes at Frankfort had shown the lengths to which they were prepared to go, was viewed with apprehension by those in authority. The opposition of the House of Lords to the Act of Uniformity (1559), rendering obligatory the use of the English Prayer-Book, made the Government warily follow a policy of compromise. The rubric authorizing (subject to the proviso in the act, "until other order should be taken by the Queen"), the retention of the Catholic ornaments in use in the second year of Edward VI, was in direct opposition to the tone of the rest of the Prayer-Book, for the communion service was substantially that of the second Prayer-Book of Edward VI (1552), which had been said at a bare table by a surpliced minister. The Reformers' dismay was extreme. "Other order", however, was taken by Elizabeth in the "Injunctions", of which the provisions, though opposed to the rubric, became the rule of the Anglican Church. The Reformers were further appeased by the wholesale destruction of Catholic vestments and emblems during the General Visitation (August-October, 1559). The Bishops' Conference held in February, 1560, ended in compromise; the crucifix was rejected, but the cope was retained. Such "rags of the Roman Antichrist" irritated the extreme Reformers, who wanted a worship purified from all taint of popery, and they were, therefore, known as "Puritans". They would have none of the cap and gown for clerical use in daily life, nor of the surplice in church. Elizabeth peremptorily called upon the bishops (January, 1564-65) to restore uniformity, and Parker with Grindal and others drew up a "Book of Articles", which he forwarded to Sir William Cecil (3 March, 1564-65). To his intense annoyance they were not approved; but after many delays and alterations they were again submitted to Cecil (28 March, 1566), and published under the title of "Aduertisements, partly for due order in the publique administration of common prayers and usinge the holy sacraments, and partly for the apparell of all persons ecclesiasticall." Elizabeth withheld her formal assent and support; and the bishops were told to exercise their own lawful authority, and so made to bear all the odium their action aroused. The "Advertisements" recognize that it is impossible to get the cope worn at the communion service, and are content to enforce the use of the surplice. Hence, then, the clerical vestment for all services is the surplice, in the parish church, and the cope for the communion service in cathedral churches. Even that was too much for the liking of the extremists. Conformity was enforced under penalty of deprivation, thus giving rise to violent dissensions which embittered Parker's closing years, and occasioned the first open separation of Nonconformists from the Church of England.

Correspondence of Archbishop Parker (Parker Society, 1853); *Zurich Letters, Second Series*, 146-51, 156-64; STRYPE, *Parker*, I, 313-320 (Oxford ed., 1821); STRYPE, *Grindal* (Oxford, 1821), 139-78; the text of the *Book of Advertisements* is in CARDWELL'S *Documentary Annals* (Oxford, 1839), I, 287. See *Church Quart. Rev.*, XVII, 54-60; GEE, *The Elizabethan Prayer-Book and Ornaments* (London, 1902); MAITLAND, *The Anglican Settlement, etc.*, in *Cambridge Modern History* (1903), II, 550-98.

BERNARD WARD.

Advocates of Roman Congregations are persons, ecclesiastical or lay, versed in canon and civil law, who plead causes before the ecclesiastical tribunals in Rome. The learning required of these advocates is exceptional and profound. Besides a thorough acquaintance with jurisprudence, both canonical and civil, they must also be versed in moral and dogmatic Theology, and in sacred and profane history. Frequent references to the councils and canons of the Church and to the decrees of the Sovereign Pontiffs oblige them to acquire a deep and varied erudition which embraces various languages, ancient and modern. In several ways the advocate of the Roman Court differs from the ordinary legal pleader. In the first place, it is not his duty to establish the facts in a given case. That is the business of another official called the procurator. The advocate assumes the facts delivered to him by the procurator to be true, and on them he builds his legal argument. Dealing as he does directly with points of law and not with the question of establishing facts, he is freed from the temptation of suborning false witnesses or distorting testimony. Again, a Roman advocate pleads always before learned judges. He cannot, therefore, appeal to the passions or indulge in theatrical displays of eloquence, as if he had to deal with a jury. His language is expected to be sober and refined, clear and precise. Having stated plainly the facts in the case, he is required to state equally plainly the laws on which the decision depends. Very frequently the advocate's plea is made in writing. The recompense of a Roman advocate is a fixed sum, which is to be paid by the client whether the case be gained or lost. There is no temptation, therefore, to proceed to questionable means to obtain a favourable verdict. Moreover, the consistorial advocates are pledged to defend the poor free of charge in case of need. A Pious Society of Advocates exists at Rome whose officers divide the cases of the poor among the members. Con-

sistorial advocates proper were originally only seven in number, forming the Consistorial College. Sixtus IV added five more (called juniors), and this number of twelve was definitely fixed by Benedict XIV in 1744. The other advocates are called titular or simple advocates.

HUMPHREY, *Urbs et Orbis* (London, 1899); FERRARIS, *Prompta Bibl. Can.*, art. *Adv. Consist.* (Rome, 1885); BAART, *The Roman Court* (New York, 1895); WERNZ, *Jus Decretalium* (Rome, 1899).

WILLIAM H. W. FANNING.

Advocates of St. Peter, a body of jurists constituting a society whose statutes were confirmed by a brief of Leo XIII, 5 July, 1878. As the name indicates, its main object is the defence of the Holy See in its rights and privileges, both in the spiritual and temporal order. It binds its members to refute calumnies of enemies of the Church, whether derived from distortions of history, jurisprudence, or dogma, but above all are they to devote their legal knowledge to a defence of the Church's rights before civil tribunals. The society was formed in 1877, on the occasion of the Golden Episcopal Jubilee of Pope Pius IX, and the Advocate Count Cajetan Agnelli dei Malherbi, of Rome, became its first president. Pope Pius IX warmly approved of the undertaking, and desired a wide extension of the society, as the immunities of the Church need defence everywhere, and under every system of government. It has spread rapidly over the Catholic world, and branches of the society are found among the principal nations of Christendom. The ordinary members must be jurists, but the society also enrolls as honorary members distinguished ecclesiastics or laymen who have made it a practice to defend Church interests along the lines of this organization. Colleges of the Advocates of St. Peter, numbering many hundred members, exist in Italy, England, Austria, France, Spain, Germany, Canada, and South America. All of these bodies are affiliated to the directory in Rome.

GRASHOF in *Kirchenlex.*, I, 253.

WILLIAM H. W. FANNING.

Advocatus Diaboli (Advocate of the Devil), a popular title given to one of the most important officers of the Sacred Congregation of Rites, established in 1587, by Sixtus V, to deal juridically with processes of beatification and canonization. His official title is Promoter of the Faith (*Promotor Fidei*). His duty requires him to prepare in writing all possible arguments, even at times seemingly slight, against the raising of any one to the honours of the altar. The interest and honour of the Church are concerned in preventing any one from receiving those honours whose death is not juridically proved to have been "precious in the sight of God" (see BEATIFICATION and CANONIZATION). Prospero Lambertini, afterwards Pope Benedict XIV (1740–58), was the Promoter of the Faith for twenty years, and had every opportunity to study the workings of the Church in this most important function; he was, therefore, peculiarly qualified to compose his monumental work "On the Beatification and Canonization of Saints," which contains the complete vindication of the rights of the Church in this matter, and sets forth historically its extreme care of the use of this right. No important act in the process of beatification or canonization is valid unless performed in the presence of the Promoter of the Faith formally recognized. His duty is to protest against the omission of the forms laid down, and to insist upon the consideration of any objection. The first formal mention of such an officer is found in the canonization of St. Lawrence Justinian under Leo X (1513–21). Urban VIII, in 1631, made his presence necessary, at least by deputy, for the validity of any act connected with the process of beatification or canonization.

BENEDICT XIV, *De Beat. et Canon. Sanctorum*, I, xviii.

R. L. BURTSELL.

Advocatus Ecclesiæ, a name applied, in the Middle Ages, to certain lay persons, generally of noble birth, whose duty it was, under given conditions, to represent a particular church or monastery, and to defend its rights against force. These advocates were specially bound to represent their clients before the secular courts. They exercised civil jurisdiction in the domain of the church or monastery, and were bound to protect the church with arms in the event of actual assault. Finally, it was their duty to lead the men-at-arms in the name of the church or monastery, and to command them in time of war. In return for these services the advocate received certain definite revenues from the possessions of the church, in the form of supplies or services, which he could demand, or in the form of a lien on the church-property. Such advocates are to be found even in Roman times; a Synod of Carthage decreed, in 401, that the emperor should be requested to provide, in conjunction with the bishops, *defensores* for the churches (Hefele, "Conciliengeschichte," 2d ed., I, 83). There is evidence, moreover, for such *defensores ecclesiæ* in Italy, at the close of the fifth century. Gregory I, however, confined the office to members of the clergy. It was the duty of these *defensores* to protect the poor, and to defend the rights and possessions of the church. In the Frankish kingdom, and under the Carlovingians, the duties of the church advocate were enlarged and defined according to the principles of government which prevailed in the reign of Charlemagne; henceforward we meet with the *advocatus ecclesiæ* in the medieval sense. A Capitulary of about 790 (Mon. Germ. Hist., Cap. Reg. Francor., I, 201) ordained that the higher clergy, "for the sake of the church's honour, and the respect due to the priesthood (pro ecclesiastico honore, et pro sacerdotum reverentia)" should have advocates. Charlemagne, who obliged bishops, abbots, and abbesses to maintain *advocati*, commanded that great care should be exercised in the choice of persons to fill the office; they must be judicious men, familiar with the law, and owning property in the county (*Grafschaft*.—See Capitulary of 802, and 801–13, l. c. I, 93, 172). The churches, monasteries, and canonries, as such, alike received advocates, who by degrees assumed the position above defined. In the time of Charlemagne the king had the right to appoint the advocates, but many ecclesiastical institutions obtained the right of election. The office was not, at first, hereditary, nor even for life; in the post-Carlovingian period, however, it developed into an hereditary one, and was held by powerful nobles, who constantly endeavoured to enlarge their rights in connection with the church or the monastery. Conciliar decrees were passed as early as the ninth century to protect ecclesiastical institutions against the excessive claims of their advocates, who, indeed, grew to be in many ways a heavy burden to their clients. They dealt with the possessions entrusted to them as with their own property, plundered the church estate, appropriated the tithes and other revenues, and oppressed in every possible way those whom they were appointed to protect. The office, since it offered many advantages, was eagerly sought after. The excessive claims of the advocates gave rise to many disputes between them and the churches or monasteries. The bishops and abbots, who found their rights seriously curtailed, appealed to the emperor and to the Pope for protection. In the twelfth century grave warnings issued from Rome, restraining the high-handed actions of the advocates under pain of severe eccle-

siastical penalties, which did not, however, put an end to all the abuses that prevailed. On certain occasions, emperors and princes exercised the office of advocate, in which case they appointed deputy-advocates (*subadvocati*) to represent them.

THOMASSIN, *Vetus et Nova Ecclesiæ Disciplina* (Lyons, 1706), III, bk. 2, lv; VAN ESPEN, *Jus ecclesiasticum* (Louvain, 1753–59), II, § 3, bk. 8, i; FERRARIS, *Bibliotheca canonica*, etc. (Rome, 1844), s. v. "Advocatus Ecclesiarum," I, 143 sq.; BÖHMER, *De Advocatiâ Ecclesiarum cum Jure Patronatus*, in his *Observationes Juris Canonici* (Göttingen, 1765); observat. VI; HAPP, *De Advocatiâ Ecclesiasticâ* (Bonn, 1870); G. BLONDEL, *De Advocatis Ecclesiasticis in Rhenanis præsertim Regionibus a IX usque ad XIII Sæculum, Dissertatio* (Paris, 1892); BRUNNER, *Deutsche Rechtsgeschichte* (Leipzig, 1892), II, 302 sqq.; WAITZ, *Deutsche Verfassungsgeschichte* (2 ed., Berlin, 1885), IV, 408 sq., cf. VII, 320 sq.; HINSCHIUS, *Kirchenrecht* (Berlin, 1878), II, 629.

J. P. KIRSCH.

Advowson (Lat., *advocatio;* Old Fr., *avoëson*).—In English law the right of patronage of a church or ecclesiastical benefice, a right exercised by nomination of a clergyman to such church or other benefice. English law recognizes two kinds of advowsons, presentative and collative. Until the year 1898 there was also a third kind, known as advowson donative.

I. In the very early Saxon period parishes and dioceses in England were co-terminous, each bishop residing with his clergy at his cathedral church. The clergy went forth to distant regions of the diocese, preaching and administering the sacraments. But all tithes and oblations were brought into a common fund for support of the bishop and clergy, repair of churches and other works of piety and devotion. In course of time parochial churches arose, in some places through the liberality of the inhabitants, in other places by the action of the bishops themselves. By the eighth century, it is said, great lords, such as the lords of manors, had begun to build and endow churches for the use of their families and tenants, or friends. Bishops would permit the founder of a church to nominate its resident priest; and, moreover, consented that, contrary to the ancient custom, the use of its income should be restricted to such a church. But as the bishop's permission was required for the erection of a church, he had to pronounce upon the sufficiency of its endowment *unde digne domus Dei sustentaretur* (that the house of God should thereby be worthily supported), and the nominee was to be presented to him and approved of by him. The right of presentation constituted an advowson presentative. In those rude ages there followed on this right to nominate, the duty to defend, to become *advocatus* or advowee, champion or protector of the church of which the patron had named the incumbent. About the year 800 these lay foundations had become common. Moreover, monasteries were often vested with advowsons by act of their founders or benefactors. After the Norman conquest, French or Norman monasteries might hold the advowsons of English parishes. And when at the time of the Reformation the English monasteries were suppressed their advowsons passed with their estates to the lay beneficiaries of the suppression.

II. Advowsons donative were recognized by the law of England until 1898. A statute of that year made all such advowsons presentative. The owner of an advowson donative possessed by law extraordinary privileges. His right of patronage was exercised without presentation of his nominee to the bishop. The latter had not, as in advowsons presentative, the right of institution; that is, the right of conveying or committing the cure to the incumbent; nor the right of induction; that is, of issuing a mandate inducting the incumbent into possession of the church, with its rights and profits. The patron had sole right of visitation, and sole right to deprive the incumbent, and to the patron any resignation of the charge was to be made.

III. An advowson collative is an advowson held by a bishop, who is said to confer the benefice "by the one act of collation," remarks Sir William Blackstone. For, the same authority explains, as the bishop cannot present to himself, he does, by this one act, "the whole that is done in common cases by both presentation and institution" (Commentaries, II, iii, 22). Advowsons began to be regarded as a kind of property at about the period of the Norman conquest. From the spiritual point of view an ecclesiastical preferment was a duty, a cure of souls, with endowment for support of him to whom this spiritual duty or trust was confided, but from the English legal point of view the preferment (subject to performance of parochial duties) was a benefice enjoyed by the incumbent, who, to quote a reported law case of the year 1303, took the "great tithes, small tithes, oblations, obventions, and other kind of issues." (See Year Books of the reign of King Edward the First, ed. and tr. by Alfred J. Horwood, London, 1863, 31 Edward I, 338.)

English law rejected the view that presentation was "a personal, spiritual trust" (Mirehouse v. Rennell, 8 Bingham's Reports, 490, p. 491), admitting the object of the advowson to be of a spiritual nature, but holding the advowson to be a temporal estate of inheritance with presentation as its mode of enjoyment, profit or rent. The canonical qualifications of the clergyman nominated are to be passed upon by the bishop in the instance of a lay advowson presentative. But the exercise of the right of nomination is subject to the King's Courts only. Writs even of the reign of King Henry the Second (1154–89) recited "lites de Advocationibus ecclesiarum ad Coronam et dignitatem meam pertinent." And after the Reformation the king was declared by law to be "the supreme ecclesiastical authority." As to nomination; "The incorrupt exercise of the trust is secured," remarks an English judge, "by the penalties against simony, and the selection of a fit clerk by the examination of the ordinary." (See 8 Bingham's Reports, 527.) Dr. Samuel Johnson expresses what had doubtless become the rule as to this examination when he states that "the bishop has no power to reject a man nominated by the patron, but for some crime that might exclude him from the priesthood." (Boswell, Life of Johnson, ed. G. B. Hill, Oxford, 1887, II, 243.)

An advowson, regarded by the law as property, is termed an incorporeal hereditament, "a right issuing out of a thing corporate." It is a marketable property, which may be granted by deed or will, which passes by a grant of all lands and tenements, and which may, therefore, become the subject of litigation. Blackstone, extolling King Edward the First as "our English Justinian," mentions among the king's achievements his having "effectually provided for the recovery of advowsons as temporal rights" (Commentaries, IV, xxxiii, 425, 426). And in the law reports of this king's reign we find a bishop sued by a prior whose nominee the bishop had refused, pleading that the prior's nominee was not suitable for reasons which are specified to the court, the bishop thus seeming to submit (at least, to some extent) the propriety of his acts to the court's judgment. (See Year Books already cited. 32 Edward I, 30, 1304.)

The right of presentation which, originally, was conferred on a person building or endowing a church, appears to have become, by degrees, "appendant to the manor in which it was built" (8 Bingham's Reports, 491), and, therefore, termed an advowson appendant. And the boundaries of manors became the boundaries of parishes. But in many instances advowsons passed from owners of land to other private persons, or to lay or ecclesiastical corporations. Advowsons thus severed from ownership of

land are termed advowsons in gross. There are in the Church of England more than 13,000 benefices; of these, in or about 1878, private persons held the advowsons of some 7,000, and bishops, of only about 2,324, the remainder being divided among deans and chapters, the universities, and parochial clergy. The ancient duty of protection, or championship, ceased, long since, to attach to the right of presentation. An advowson may apparently be held by a Jew, if he be owner in his own right, and not merely in an official capacity. But no Roman Catholic or alien may exercise the rights of a patron or present to a living in the Church of England. To the king, as patron paramount of all benefices in England, belongs the right of presenting to those benefices to which no other person has a right of presentation.

MIREHOUSE, *A Practical Treatise on the Law of Advowsons* (London, 1824); STEPHEN, *New Commentaries on the Law of England* (14th ed., London, 1903), II, 681–685; BINGHAM, *Reports* (anno 1832), VIII (case of Mirehouse v. Rennell); MURRAY, *A New English Dictionary on Historical Principles* (New York, 1888), s. v.; GLANVILLE, *Tractatus De Legibus et Consuetudinibus Regni Angliæ* (London, 1780); PHILLIMORE, *The Ecclesiastical Law of the Church of England* (London, 1895); FREEMAN, *The History of the Norman Conquest of England* (New York, 1876) V, 336–337; IDEM, *The Reign of William Rufus and The Accession of Henry the First* (Oxford, 1882), I, 420.

CHARLES W. SLOANE.

Adytum (from ἄδυτον; *sc.* ἀ privative +δύω= enter), a secret chamber or place of retirement in the ancient temples, and esteemed the most sacred spot; the innermost sanctuary or shrine. None but the officiating priests were permitted to enter. From this place the oracles were given. The Holy of Holies, or *Sanctum Sanctorum*, of the temple of Solomon was of the nature of the pagan adytum; none but the high priest being admitted into it, and he but once a year. Among the Egyptians the *secos* was the same thing, and is described by Strabo. A well-preserved adytum that has come to our knowledge is in the little temple in Pompeii; it is raised some steps above the level of the temple itself, and is without light. In Christian architecture it sometimes signifies the chancel, or altar end of a church. (See CHANCEL.)

THOMAS H. POOLE.

Aedan of Ferns, SAINT, (*'Aedh-og* or *Mo-Aedh-og*) Bishop and patron of Ferns, in Ireland, b. at Inisbrefny, near Templeport, County Cavan, about 550; d. at Ferns, 31 January, 632. When a youth he was a hostage in the hands of Aedh Ainmire, High-King of Ireland. He studied at the great school of Kilmuine, in Wales, under St. David, and returned to Ireland in 580, landing on the coast of Wexford. In thanksgiving for the victory of Dunbolg, County Wicklow, 10 January, 598, in which King Ædh was slain, Bran Dubh, King of Leinster, convened a synod at which, having represented the great services rendered to the kingdom of Leinster by St. Aedan, notably the remission of the Boromha tribute, it was agreed that Ferns be made an episcopal see, with Aedan as first bishop. He was also given a nominal supremacy over the other Leinster bishops by the title of Ard-Escop or Chief Bishop. King Bran Dubh was slain at Ferns in 605. St. Aedan, popularly known as Mogue (*Mo-Aedh-og*= my dear Aedh) founded thirty churches in the County Wexford. The episcopal seat of Ferns is now at Enniscorthy, where there is a beautiful cathedral dedicated to St. Aedan, whose patronal feast is observed 31 January.

Acta SS. (1867), Jan. III, 727 sqq.; COLGAN, *Acta SS. Hiberniæ* (1645), I, 637; BOASE in *Dict. Christ. Biog.*, s. v. *Maidoc;* DE SMEDT, *Acta SS. Hiberniæ* (Edinburgh, 1888), 463.

W. H. GRATTAN FLOOD.

Ædesius and Frumentius. See EDESIUS.

Aedh OF KILDARE, King of Leinster, an Irish saint, commemorated by Colgan under date of 4 January; but much obscurity attaches to his life-work. The "Annals of the Four Masters" and the "Annals of Ulster" agree in the account of this monarch, who resigned his crown and eventually became Bishop of Kildare. Under the name of Aidus, a latinized form of Aedh, his name is to be found in several martyrologies. The year of his death was 639, according to the corrected chronology of the "Annals of Ulster." Colgan tells us that he resigned the throne of Leinster in 591 (really, 592), and entered the great monastery of Kildare, where he served God for forty-eight years, becoming successively abbot and bishop. His episcopate was from about 630 to 639. He must not be confounded with Aedh Finn, king of Ossory, known as "Aedh the cleric," who was a contemporary, and resigned the throne of Ossory for a monastic cell. St. Aedh of Leinster is styled Aedh Dubh, from his dark features, whilst Aedh of Ossory was fair, hence the affix *finn* (*fionn*=fair). Another St. Aedh is venerated on 3 May.

COLGAN, *Acta Sanct. Hiberniæ* (1645), I, 418–423; HARDY, *Descriptive Catalogue of MSS.*, etc. (1862), I, 1, 165–166; *Bibl. hagiogr. Latina* (1898), 31–32.

W. H. GRATTAN FLOOD.

Ægidius. See GILES.

Ægidius of Assisi, BLESSED, one of the original companions of St. Francis. He is also known as Blessed Giles, and holds the foremost place among the companions of St. Francis. "The Knight of our Round Table" St. Francis called him. Of his antecedents and early life nothing certain is known. In April, 1209, moved by the example of two leading fellow-Assisians, who became the first followers of St. Francis, he begged permission to join the little band, and on the feast of St. George was invested in a poor habit St. Francis had begged for him. Almost immediately afterwards he set out with St. Francis to preach in the Marches of Ancona. He accompanied the saint to Rome when the first Rule was approved orally by Innocent III, and appears to have then received the clerical tonsure. About 1212 Ægidius made a pilgrimage to the tomb of St. James at Compostella, in Spain. Shortly after his return to Assisi he started for Jerusalem, to venerate the Holy Places, visiting on his way home the Italian shrines of St. Michael, at Monte Gargano, and St. Nicholas, at Bari. We next find him in Rome and still later at Tunis. In these journeys Ægidius was ever at pains to procure by manual labour what food and shelter he needed. At Ancona he made reed baskets; at Brindisi he carried water and helped to bury the dead; at Rome he cut wood, trod the wine-press, and gathered nuts; while the guest of a cardinal at Rieti he insisted on sweeping the house and cleaning the knives. A keen observer of men and events, Ægidius acquired in the course of these travels much valuable knowledge and experience, which he turned to good account. For he lost no occasion of preaching to the people. His sermons, if such they can be called, were brief and heartfelt talks, replete with homely wisdom; he never minced his words, but spoke to all with apostolic freedom. After some years of activity Ægidius was assigned by St. Francis to the hermitage of Fabriano, where he began that life of contemplation and ecstasy which continued with very visible increase until his death. It was in 1262, on the fifty-second anniversary of his reception into the Order of Friars Minor, that Ægidius passed away, already revered as a saint. His immemorial cultus was confirmed by Pius VI, and his feast is celebrated on the twenty-third of April.

Ægidius was a stranger to theological and classical learning, but by constant contemplation of heavenly things, and by the divine love with which he was inflamed, he acquired that fullness of holy wisdom

which filled his contemporaries with wonder, and which drew men of every condition, even the Pope himself, to Perugia to hear from Ægidius' lips the Word of Life. The answers and advice these visitors received were remembered, talked over, and committed to writing, and thus was formed a collection of the familiar "Dicta" or "Sayings" of Ægidius, which have often been edited in Latin and translated into different languages. St. Bonaventure held these "Sayings" in high esteem, and they are cited in the works of many subsequent ascetical writers. They are short, pithy, popular counsels on Christian perfection, applicable to all classes. Saturated with mysticism, yet exquisitely human and possessing a picturesque vein of originality, they faithfully reflect the early Franciscan spirit and teaching. The latest and best edition of the "Dicta" is that published at Quaracchi, in 1905. There is a critical English translation of the same: "The Golden Words of the Blessed Brother Giles", together with a sketch of his life, by the writer of this article (Philadelphia, 1906); also a new German version, "Der selige Ægidius von Assisi, sein Leben und seine Sprüche", by Gisbert Minge (Paderborn, 1905).

Acta SS., III, April, 220 *sqq.*; *Chronica XXIV Generalium* (Quaracchi, 1897), 74–115; *Vita Beati Ægidii Assisiatis* (Quaracchi, 1901); FRATINI, *Vita del B. Egidio d'Assisi* (Assisi, 1898); SABATIER, *Actus B. Francisci et sociorum ejus* (Paris, 1902); ROBINSON, *The Blessed Giles of Assisi* in *Franciscan Monthly* (London, Jan.–June, 1906).

PASCHAL ROBINSON.

Ægidius of Viterbo, cardinal, theologian, orator, humanist, and poet, b. at Viterbo, Italy; d. at Rome, 12 November, 1532. He entered the Augustinian Order at an early age and became its general. Ægidius is famous in ecclesiastical history for the boldness and earnestness of the discourse which he delivered at the opening of the Fifth General Council, held in 1512, at the Lateran. It is printed in Harduin's collection of the councils (IX, 1576). Leo X made him cardinal, confided to him several sees in succession, employed him as legate on important missions, and gave him (1523) the title of (Latin) Patriarch of Constantinople. His zeal for the genuine reformation of ecclesiastical conditions prompted him to present to Adrian VI a "Promemoria", edited by Constantin Höfler in the proceedings of the Munich Academy of Sciences [III class, IV, 3 (B) 62–89]. He was universally esteemed as a learned and virtuous member of the great pontifical senate and many deemed him destined to succeed Clement VII. He wrote many works, but only a few of his writings have been printed in the third volume of the "Collectio Novissima" of Martène. He was a profound student of the Scriptures and a good scholar in Greek and Hebrew.

When urged by Clement VII to publish his works, he is said, by the Augustinian Thomas de Herrera, to have replied that he feared to contradict famous and holy men by his exposition of Scripture. The Pope replied that human respect should not deter him; it was quite permissible to preach and write what was contrary to the opinions of others. provided one did not depart from the truth and from the common tradition of the Church (Nat. Alex., Hist. Eccl., saec. XV, 1, 5, 16; XVII, 354). His principal work is an historical treatise yet unpublished: "Historia viginti sæculorum per totidem psalmos conscripta". It deals in a philosophico-historical way with the history of the world before and after the birth of Christ, is valuable for the history of his own time, and offers a certain analogy with Bossuet's famous "Discours sur l'histoire universelle". The six books of his important correspondence (1497–1523) concerning the affairs of his order, much of which is addressed to Gabriel of Venice, his successor, are preserved at Rome in the Bibliotheca Angelica. Cardinal Hergenröther praises particularly the circular letter in which Ægidius made known (27 February, 1519) his resignation of the office of General of the Augustinian Order (Lämmer, "Zur Kirchengeschichte des XVI. und XVII. Jahrhunderts", Freiburg, 1863, 64–67). Other known works of Ægidius are a commentary on the first book of the "Sentences" of Peter Lombard, three "Eclogæ Sacræ", a dictionary of Hebrew roots, a "Libellus de ecclesiæ incremento", a "Liber dialogorum", and an "Informatio pro sedis apostolicæ auctoritate contra Lutheranam sectam".

CARD. HERGENRÖTHER, in *Kirchenlex.*, I, 255–256; OSSINGER in *Biblioth. Augustiniana* (Ingolstadt, 1769) I, 190–198; FABRICIUS-MANSI, *Bibl. Lat.*, I, 23; PASTOR, *Gesch. der Päpste* (3d ed.), III, 100, 184, 723.

THOMAS J. SHAHAN.

Ægidius Romanus. See COLONNA, EGIDIO DE.

Ælbert of York. See ETHELBERT.

Ælfege. See ELPHEGE.

Ælfleda. See ELFLEDA.

Ælfred. See ALFRED.

Ælfric, ABBOT OF EYNSHAM, also known as "the Grammarian," the author of Homilies in Anglo-Saxon, a translator of Holy Scripture, and a writer upon many miscellaneous subjects. He seems to have been born about 955, and to have died about 1020. The identity of this writer has been the subject of much controversy. Even in Freeman's "Norman Conquest" he is wrongly identified with Ælfric, Archbishop of Canterbury (1005). But of late years nearly all scholars have come round to the opinion of Lingard and Dietrich that there was but one Ælfric famous in Anglo-Saxon literature, and that this man was never raised to any higher dignity than that of abbot. Of his career we know but little. He was undoubtedly a monk of the Old Monastery of Winchester under Saint Athelwold, whose life he subsequently wrote in Latin. Some time after his ordination to the priesthood, he was sent to Cerne Abbey, or as he himself writes it "Cernel", in Dorsetshire. Thence he became, in 1005, abbot of the recently-founded monastery of Eynsham, near Oxford, where he probably remained until his death. Of all the writers in Anglo-Saxon that have been preserved to us Ælfric was the most prolific. He is especially remembered for his Homilies, around the theological teaching of which concerning the Blessed Sacrament a great controversy has raged. Already in the reign of Queen Elizabeth it was asserted by Mathew Parker, Archbishop of Canterbury, that Ælfric in his Homily for Easter Day clearly evinced his disbelief in Transubstantiation, and that he must, moreover, be regarded as expressing the sentiments of the whole Anglo-Saxon church, of which he was a prominent and trusted representative. The details of the controversy cannot be discussed here. It may, however, be noted that the Anglican writer, W. Hunt, who eighteen years ago in the "Dictionary of National Biography" described Ælfric as vigorously opposing "the doctrine of the Roman Church on the subject of the Eucharist," has recently so far modified his view as to allow that "it is possible to reconcile Ælfric's words with the present teaching of Rome; his expressions are loose and unphilosophical, and, therefore, capable of being interpreted according to demand." ("The English Church to the Norman Conquest," p. 376.) This latter view is undoubtedly the more correct. Ælfric never intended to attack the doctrine of the Real Presence. He quotes with approval instances of the miraculous appearance of blood at the breaking of the Host. But he had adopted the views of Ratramnus of Corbie, whom he repeatedly paraphrases, insisting that in the Eucharist was a "spiritual" presence as opposed to a "bodily" (*i. e.*, fleshly or carnal) one. That

Ratramnus was no opponent of Transubstantiation has recently been proved to demonstration in the monograph of Dr. Aug. Nægle (Vienna, 1903). Ælfric's numerous works in Anglo-Saxon, which give evidence of much literary power, have now nearly all been printed. Both the "Catholic Homilies" and the "Homilies on the Saints" have been edited with translations; the former in 1846, by Thorpe; the latter in 1900, by Skeat.

CAROLINE L. WHITE, *New Study of Aelfric*, in *Yale Studies*, II (New York, 1898); SKEAT, *Introduction to Aelfric's Lives of Saints* (E. E. T. S., 1900); DIETRICH in NIEDNER'S *Zeitschrift* (1855 and 1856); also many histories of English Literature, *e. g.*, those of TEN BRINK, WÜLKER, or STOPFORD BROOKE. The article in the *Dictionary of National Biography* should be read with great caution. See *The Month*, June, 1906. On the Eucharistic controversy, see especially LINGARD, *Anglo-Saxon Church*, II; note R.; BRIDGETT, *Holy Eucharist in Great Britain*, I, 133 *sqq.*; NÆGLE, *Ratramnus*, pp. 305–309. The extreme Protestant view is represented by SOAMES, *Anglo-Saxon Church* (1856), 225 *sqq.*

HERBERT THURSTON.

Ælnoth, monk and biographer, of whom nothing is known except his Life of St. Canute the Martyr, written in 1109. In this work he describes himself as a priest, a native of Canterbury, and states that he has lived in Denmark for twenty-four years. This gives 1085 as the date at which he left England. In that year certain relics of St. Alban were translated to Denmark, from which fact it has been conjectured that he accompanied them. In the title of his work he is described as a monk; he was probably of the Benedictine monastery of St. Canute, in Odense. No record of his death has been preserved. His Life of St. Canute was first printed by Huitfeld in 1602, reprinted by Meursius in 1746; but the best critical edition was published by the Bollandists in their "Acta Sanctorum" (July 10), being edited by Solerius.

CHEVALIER, *Répertoire des sources historiques du moyen âge* (1905); HURTER, *Nomenclator*, II, 48 (1903); *Dict. Nat. Biog.*, I, 170 (1885); BOLLANDISTS, *Acta SS.*, XXX, 118 (1868); LANGEBEK AND SUHM, *Scriptores Rerum Danic. Med. Aev.* (1772); FABRICIUS, *Bib. Med. Aev.* (1734).

BERNARD WARD.

Ælred, SAINT, Abbot of Rievaulx, homilist and historian (1109–66). St. Ælred, whose name is also written Ailred, Æthelred, and Ethelred, was the son of one of those married priests of whom many were found in England in the eleventh and twelfth centuries. He was born at Hexham, but at an early age made the acquaintance of David, St. Margaret's youngest son, shortly afterwards King of Scotland, at whose court he apparently acted for some years as a sort of page, or companion to the young Prince Henry. King David loved the pious English youth, promoted him in his household, and wished to make him bishop, but Ælred decided to become a Cistercian monk, in the recently founded abbey of Rievaulx in Yorkshire. Soon he was appointed master of novices, and was long remembered for his extraordinary tenderness and patience towards those under his charge. In 1143 when William, Earl of Lincoln, founded a new Cistercian abbey upon his estates at Revesby in Lincolnshire, St. Ælred was sent with twelve monks to take possession of the new foundation. His stay at Revesby, where he seems to have met St. Gilbert of Sempringham, was not of long duration, for in 1146 he was elected abbot of Rievaulx. In this position the saint was not only superior of a community of 300 monks, but he was head of all the Cistercian abbots in England. Causes were referred to him, and often he had to undertake considerable journeys to visit the monasteries of his order. Such a journey in 1153 took him to Scotland, and there meeting King David, for the last time, he wrote on his return to Rievaulx, where the news of David's death reached him shortly afterwards, a sympathetic sketch of the character of the late king. He seems to have exercised considerable influence over Henry II, in the early years of his reign, and to have persuaded him to join Louis VII of France in meeting Pope Alexander III, at Touci, in 1162. Although suffering from a complication of most painful maladies, he journeyed to France to attend the general chapter of his Order. He was present in Westminster Abbey, at the translation of St. Edward the Confessor, in 1163, and, in view of this event, he both wrote a life of the saintly king and preached a homily in his praise. The next year Ælred undertook a mission to the barbarous Pictish tribes of Galloway, where their chief is said to have been so deeply moved by his exhortations that he became a monk. Throughout his last years Ælred gave an extraordinary example of heroic patience under a succession of infirmities. He was, moreover, so abstemious that he is described as being "more like a ghost than a man." His death is generally supposed to have occurred 12 January, 1166, although there are reasons for thinking that the true year may be 1167. St. Ælred left a considerable collection of sermons, the remarkable eloquence of which has earned for him the title of the English St. Bernard. He was the author of several ascetical treatises, notably the "Speculum Charitatis," also a compendium of the same (really a rough draught from which the larger work was developed), a treatise "De Spirituali Amicitiâ." and a certain letter to an anchoress. All these, together with a fragment of his historical work, were collected and published by Richard Gibbons, S.J., at Douai, in 1631. A fuller and better edition is contained in the fifth volume of the "Bibliotheca Cisterciensis" of Tissier, 1662, from which they have been printed in P. L., vol. CXCV. The historical works include a "Life of St. Edward," an important account of the "Battle of the Standard" (1138), an incomplete work on the genealogy of the kings of England, a tractate "De Sanctimoniali de Watton" (About the Nun of Watton), a "Life of St. Ninian," a work on the "Miracles of the Church of Hexham," an account of the foundations of St. Mary of York and Fountains Abbey, as well as some that are lost. No complete edition of Ælred's historical *opuscula* has ever been published. A few were printed by Twysden in his "Decem Scriptores," others must be sought in the Rolls Series or in Raine's "Priory of Hexham" (Surtees Society, Durham, 1864).

An anonymous Latin Life of St. Ælred is printed by the Bollandists, *Acta SS.*, January, vol. II; while other materials may be gathered from RAINE, *Priory of Hexham*, and from Ælred's own writings. An excellent short biography was compiled by Father Dalgairns for NEWMAN'S series of *Lives of the English Saints*, 1845 (new ed., London, 1903); *Dict. of Nat. Biog.* s. v. *Ethelred* (XVIII, 33–35); BARING-GOULD, *Lives of the Saints*, I, and the great Cistercian collections of HENRIQUEZ and MANRIQUE.

HERBERT THURSTON.

Ælurus, TIMOTHEUS. See TIMOTHEUS.

Æmilianus HIERONYMUS. See JEROME EMILIAN, SAINT.

Æneas, IRISH PRELATE. See AENGUS, SAINT, THE CULDEE.

Æneas of Gaza, a Neo-Platonic philosopher, a convert to Christianity, who flourished towards the end of the fifth century. In a dialogue entitled "Theophrastus" he alludes to Hierocles (of Alexandria) as his teacher, and in some of his letters mentions as his contemporaries writers whom we know to have lived at the end of the fifth century and the beginning of the sixth. His testimony is often quoted in favour of the miraculous gift of speech conferred on the Christian martyrs whose tongues were cut out by order of the Vandal king Huneric (Baronius, ad ann. 484, n. 91 sqq). Like all the Christian Neo-Platonists, Æneas held Plato in higher esteem than Aristotle, although his ac-

quaintance with Plato's doctrine was acquired through traditional teaching and the study of apocryphal Platonic writings, and not—to any great extent, at least—through the study of the genuine "Dialogues." Like Synesius, Nemesius, and others, he found in Neo-Platonism the philosophical system which best accorded with Christian revelation. But, unlike Synesius and Nemesius, he rejected some of the most characteristic doctrines of the Neo-Platonists as being inconsistent with Christian dogma. For instance, he rejected the doctrine of pre-existence (according to which the soul of man existed before its union with body), arguing that the soul before its union with the body would have been "idle," incapable of exercising any of its faculties (Migne, P. G., LXXXV, 947). Similarly, he rejected the doctrine of the eternal duration of the world, on the ground that the world is corporeal, and, although the best possible "mechanism," contains in itself the elements of dissolution (op. cit. 958 sqq). Again, he taught that "man's body is composed of matter and form," and that while the matter perishes the "form" of the body retains the power of resuscitating the "matter" on the last day (op. cit., 982).

THEOPHRASTUS is published in *P. G.*, LXXXV; *Æneas's Letters*, in FABRICIUS, *Bibl. Græca*, I; BOISSONADE, *Æneas Gazæus*, etc. (Paris, 1836); BARTH, *Æn. Gas. . . . de immortal. animæ . . .* (Leipzig, 1655); UEBERWEG, *Gesch. der Phil.*, II, 9 ed. (Berlin, 1905), 140, tr. by Morris (New York, 1871), I, 347; STÖCKL, *Lehrb. der Gesch. der Phil.* 3 ed. (Mainz, 1888), I, 311.

WILLIAM TURNER.

Æneas Sylvius. See PIUS II.

Ænesidemus. See NEO-PLATONISM.

Aengus, SAINT (THE CULDEE), an Irish saint who flourished in the last quarter of the eighth century, and is held in imperishable honour as the author of the *Feliré*, or Festology of the Saints. Born near Clonengh, Ireland, Aengus was educated at the monastic school, founded there by St. Fintan, not far from the present town of Mountrath. Becoming a hermit, he lived for a time at Disert-beagh, where, on the banks of the Nore, he is said to have communed with the angels. From his love of prayer and solitude he was named the "Culdee"; in other words, the *Ceile Dé*, or "Servant of God." (See CULDEES.) Not satisfied with his hermitage, which was only a mile from Clonenagh, and, therefore, liable to be disturbed by students or wayfarers, Aengus removed to a more solitary abode eight miles distant. This sequestered place, two miles southeast of the present town of Maryborough, was called after him "the Desert of Aengus", or "Dysert-Enos". Here he erected a little oratory on a gentle eminence among the Dysert Hills, now represented by a ruined and deserted Protestant church. His earliest biographer (ninth century) relates the wonderful austerities practised by St. Aengus in his "desert", and though he sought to be far from the haunts of men, his fame attracted a stream of visitors. The result was that the good saint abandoned his oratory at Dysert-Enos, and, after some wanderings, came to the monastery of Tallaght, near Dublin, then governed by St. Maelruain. He entered as a lay-brother, concealing his identity, but St. Maelruain soon discovered him, and collaborated with him on the work known as the "Martyrology of Tallaght", about the year 790. This work is a prose catalogue of Irish saints, and is the oldest of the Irish martyrologies. About the year 805 St. Aengus finished his famous *Feliré*, a poetical work on the saints of Ireland, a copy of which is in the *Leabhar Breac*. The last touches were given to this work in the cell at Disert-beagh (St. Aengus had left Tallaght, not long after the death of St. Maelruain), where he passed away on Friday, 11 March, 824. He was buried in Clonenagh, as we read in his metrical life, and his death is commemorated 11 March.

Acta SS. (1867), March II, 84–87; COLGAN, *Acta SS. Hibern.* (1645), I, 579–583; O'HANLON, *The Life and Works of Aengus the Culdee*, in *Irish Eccl. Record* (Dublin, 1869); D'ARBOIS DE JUBAINVILLE, *Revue Critique* (1881), B. XI, 183–188; MABILLON, *Acta SS. Ord. S. Bened.* (1685), V, 906; HARDY, *Descriptive Catalogue*, etc. (1862), II, ii, 511.

W. H. GRATTAN FLOOD.

Ænon (Αἰνών; Vulgate, *Ænnon;* Douay, *Ennon*), mentioned in John, iii, 23, as the locality where the forerunner of Christ baptized. It is described as being "near Salim" and as having "much water". Where is it situated? Barclay's hypothesis, which gratuitously identifies Salim with Jerusalem and selects the Wady Fara as the scene of the Baptist's activity, is improbable. Nor should it be sought in the southern extremity of Palestine, where one would look in vain for "much water". Conder and others favour Ainun, a village to the north-east of ancient Salim. This identification is also open to objections. Ainun is about as near to Nabulus (ancient Sichem) as it is to Salim. Since the former was the more important, we should rather expect the Evangelist to describe Ænon as being "near Sichem". Moreover, according to this hypothesis, the place selected by the Baptist would have been in the very heart of Samaritan territory, which the Jews avoided, and, therefore, ill-suited for the missionary purpose of Christ's precursor. The most probable opinion places Ænon in the valley of the Jordan, some two miles to the west of the stream and about seven miles to the south of Beisan (ancient Scythopolis). This site was on the confines of the Samaritan territory and on the road frequented by the Galileans. Van de Velde found a Salim in this place, and close by there are seven wells—"much water". Eusebius, St. Jerome, and St. Silvia saw the ruins of Salim, and there a guide pointed out to them the place where John baptized.

LIGHTFOOT, *Biblical Essays* (London, 1893); ANDREWS, *Life of our Lord* (New York, 1891); CONDER, *On the Identification of Ænon* (London, 1874); HENDERSON in HASTINGS, *Dict. of the Bible* (New York, 1898); VAN DE VELDE, *Reise durch Syrien und Palästi.* (Leipzig, 1856); LEGENDRE in VIGOUROUX, *Dict. de la Bible* (Paris, 1895) II, 1811; *Onomastica Sacra* (Göttingen, 1870); GAMURRINI, *Sanctæ Silviæ Aquitanæ Peregr. ad Loc. SS.* (Rome, 1888); KNABENBAUER, *Evang. sec. Joan.* (Paris, 1898).

E. HEINLEIN.

Æons, the term appropriated by Gnostic heresiarchs to designate the series of spiritual powers evolved by progressive emanation from the divine eternal Being, and constituting the Pleroma, or invisible spiritual world, as distinct from the Kenoma, or visible material world. The word æon (αἰών), signifying "age", "the ever-existing", "eternity", came to be applied to the divine eternal power, and to the personified attributes of that power, whence it was extended to designate the successive emanations from the divinity which the Gnostics conceived as necessary intermediaries between the spiritual and the material worlds. The Gnostic concept of the Æon may be traced to the influence of a philosophy which postulated a divinity incapable of any contact with the material world or with evil, and the desire to reconcile this philosophy with the Christian notion of a direct interference of God in the affairs of the material world, and particularly in the Creation and Redemption of man. Jewish angelology, which represented Jehovah ministered to by a court of celestial beings, and Hellenic religious systems, which imagined a number of intermediaries between the finite and the infinite, suggested the emanation from the divinity of a series of subordinate heavenly powers, each less perfect, the further removed it was from the supreme deity, until at length increasing imperfection would serve as the connecting link between the spiritual world and the material world of evil.

In different Gnostic systems the hierarchy of Æons was diversely elaborated. But in all are recognizable a mixture of Platonic, mythological, and

Christian elements. There is always the primitive all-perfect Æon, the fountain-head of divinity, and a co-eternal companion Æon. From these emanate a second pair who, in turn, engender others, generally in pairs, or in groups of pairs, in keeping with the Egyptian idea of divine couples. One of these inferior Æons, desiring to know the unknowable, to penetrate the secrets of the primal Æon, brings disorder into the Æon-world, is exiled, and brings forth a very imperfect Æon, who, being unworthy of a place in the Pleroma, brings the divine spark to the nether world. Then follows the creation of the material universe. Finally, there is evolved the Æon Christ, who is to restore harmony in the Æon-world, and heal the disorder in the material world consequent upon the catastrophe in the ideal order, by giving to man the knowledge which will rescue him from the dominion of matter and evil. The number of Æons varies with different systems, being determined in some by Pythagorean and Platonic ideas on the mystic efficacy of numbers; in others by epochs in, or the duration of, the life of Christ. The Æons were given names, each Gnostic system having its own catalogue, suggested by Christian terminology, and by Oriental, or philosophical and mythological nomenclature. There were nearly as many æonic hierarchies as there were Gnostic systems, but the most elaborate of these, as far as is known, was that of Valentinus, whose fusion of Christianity and Platonism is so completely described in the refutation of this system by St. Irenæus and Tertullian. (See GNOSTICISM, VALENTINUS, BASILIDES, PTOLEMY.)

The best description of æonic systems is to be found in the refutations of Gnosticism by early Christian writers:—IRENÆUS, *Adv. Hæreses*, in *P. G.*, VII, I, II, tr. in *Ante-Nicene Fathers* (New York, 1903), I, 315 sq.; TERTULLIAN, *Contra Valentinianos*, in *P. L.*, II, 523. The introduction contains graphic schemata illustrating the Æonic genealogy, vi sq. (tr. as above III, 503); HIPPOLYTUS, *Philosophumena*, in *P. G.*, XVI, 3, attributed to ORIGEN, tr. *Refutation of all Heresies*, as above V, 9; BAUR, *Christliche Gnosis* (Tübingen, 1835); DE FAYE, *Introduction à l'étude du gnosticisme*, in *Revue de l'histoire des religions*, (1902, 166 sq.); DUFOURCQ, *La pensée chrétienne, Saint Irénée* (Paris, 1905), 41–112; DUCHESNE, *Histoire ancienne de l'Eglise* (Paris, 1906), I, 153–194; MEAD, *Fragments of a Faith Forgotten* (London, 1900). See also works on *Gnosticism*, and on the heresiarchs referred to above.

JOHN B. PETERSON.

Æquiprobabilism. See PROBABILISM.

Aër (Greek, ἀήρ, the air), the largest and outermost covering of the chalice and paten in the Greek church, corresponding to the veil in the Latin rite. It is slightly larger than the veil used to cover the chalice and paten in the Latin rite, and is beautifully embroidered in the same style and colour as the vestments of the officiating priest. It takes its name either from the lightness of the material of which it was formerly made or from the fact that the priest during the time of the recital of the Nicene Creed in the Mass holds it high in the air and waves it slowly towards the chalice. Its use, like that of the veil, was originally to cover the chalice and to prevent anything from falling therein before the consecration and before the sacred vessels were brought to the altar. It is first mentioned by name in an explanation of the liturgy (Mass) by a writer of the sixth century, and is also alluded to as "the so-called *aër*" in the Acts of the Council of Constantinople. In the Greek Orthodox church the veil is put on the shoulders of the deacon who brings the paten to the altar at the great entrance, and the same rite is preserved in the Greek Catholic church, where the aër usually has a couple of short strings to secure it over the shoulders. A similar ceremony is still preserved in the Roman rite, where the deacon at high Mass brings the chalice and paten to the altar and places a special veil over his shoulders.

CLUGNET, *Dict. grec-français des noms liturgiques* (Paris, 1895), 4.

ANDREW J. SHIPMAN.

Aërius of Pontus, a friend and fellow ascetic of Eustathius, who became Bishop of Sebaste (355), and who ordained Aërius and placed him over the hospital or asylum in that city. Aërius fell out with Eustathius, upbraided him for having deserted ascetic practices, and began to preach new doctrines, insisting that there was no sacred character distinguishing bishop or priest from laymen, that the observance of the feast of Easter was a Jewish superstition, and that it was wrong to prescribe fasts or abstinences by law, and useless to pray for the dead. According to some, Aërius was inspired to teach these doctrines by his jealousy of Eustathius. For a time, he had many followers in Sebaste, but he could not make his tenets popular, and gradually he and his sect became an occasion of abuses, which made them odious. His movement is considered important by Protestants as indicating a tendency to some of their views even at this early period; but it also shows how strongly the Christians of his day were opposed to the teaching of Aërius.

ST. EPIPHANIUS, *Adv. Hæres*, 75, *P. G.*, t. XLII; HEMMER, in *Dict. théol. cath.*; VENABLES, in *Dict. Christ. Biog.*

JOHN J. WYNNE.

Æsthetics may be defined as a systematic training to right thinking and right feeling in matters of art, and is made a part of philosophy by A. G. Baumgarten. Its domain, according to Wolff's system, is that of indistinct presentations and the canons of sensuous taste (*αἰσθητικὴ τέχνη*, from *αἰσθάνεσθαι*, to perceive and feel). It has, however, developed into a philosophy of the beautiful in nature and art, and, finally, into *a science of the (fine) arts based on philosophical principles*. Natural beauty, particular works of art, pure, that is, not sensual, beauty, and philosophical questions are sometimes treated thoroughly, sometimes merely touched upon. Applied æsthetics is the accurate description and valuation of particular works of art; technical æsthetics, the training of the art-student in individual productions; art-history, the continuous record of the development of art, according to a definite plan. It is the duty of æsthetics always to seek the deepest grounds of the pleasure derived from art, not only in the laws of nature, but, above all, in those of the mind, and thus to come in touch with philosophy; but the fruitful source of sound judgment is to be found in a correct view of the world of art itself. The student of æsthetics, though he cannot wholly dispense with an insight into the technique of artistic production, or with a knowledge of the varied manifestations of beauty in nature and life, or even with an actual exercise of one kind of art or another, must rely chiefly on a quick perceptive faculty, systematizing talent, and an intelligent appreciation. In this respect æsthetics will, on the one hand, offer more, on the other hand, less, than technical treatises on any one art, practical instruction in the exercise of the same, or illustrated art books for everyone.

THE PHILOSOPHY OF ÆSTHETICS.—Æsthetics, as a general science, takes no account of the individual arts. It investigates the physiological and psychological principles of art, the conceptions of art, of beauty, and of the beautiful in art, and develops the universal laws of artistic activity. Clear and orderly thinking, the presupposition of all scientific discussion, is indispensable in æsthetics, the more so because, otherwise, aimless circumlocution and serious errors are unavoidable. All ideas, moreover, concerning æsthetic beauty and the aim of art need to be carefully examined into. Finally, the subjective conditions of the artist, his relation to nature, and the division and classification of the material that lies to his hand must be taken into account.

THE SCIENCE OF THE ARTS.—In a history of art only the imitative arts and, possibly, music are, as a rule, included; æsthetics, on the other hand,

takes in the arts of oratory as well, though mere eloquence, because of its eminently practical character, is generally omitted. Originally, æsthetics was chiefly occupied with poetry, the laws of which are the most easily explained. With poetry the ancillary arts of rhythm and acting are inseparably connected. If vocal music be added to these, we have all those which are the direct, though transient, outcome of voice and gesture. Man, however, soon progresses to the use of musical instruments and gives his artistic productions a permanent existence by means of written notes or marks. The constructive arts, on the other hand, always make use of extraneous material, such as colour, wood, stone, or metal, with results that are not at the same time complete and visible. The graphic and textile arts are grouped with that of painting; with sculpture, ceramics, relief-work, and every kind of engraving; the lesser decorative arts with painting and architecture. The æsthetics of the individual arts does not bear the abstract impress of æsthetics in general; for although it everywhere seeks out the deeper-lying principles of æsthetic satisfaction, it often invades the domain of art-history in search of illustration, in order to prove the laws of art by means of characteristic types.

SYSTEMS AND METHODS.—This peculiar method of dealing with the subject ensures to Æsthetics the position of an independent and valuable science. For this reason various methods and systems have grown up in it, as in art itself, which lay stress on one aspect rather than on another. Idealism loves great subjects, a lofty conception, monumental execution; it looks to find the divine and the spiritual in all things, be it only allegorically and symbolically. It treats æsthetics from above, and guards most effectually against the debasement of art, but is exposed (as was Platonism in philosophy) to the risk of losing itself in abstraction and, moreover, of not giving due importance to the form of art. With æsthetic formalism, on the contrary, this is the most important matter; it does not ask *What*, but *How;* it does not look at the content, but at the form which the artist gives it. It defines what forms are "pleasing" in the absolute sense; that is, combine to make up the image of beauty. When, moreover, it goes beyond experience, and confirms the verdict of the senses by that of the mind, it draws, with perfect justice, the characteristic distinction between artistic conception and scientific treatment. Form, however, without content would be empty; it should be rather, as it were, the blossoming of the idea, and a great subject, unless, indeed, it surpass the powers of the artist, gives his genius an impulse towards the highest possible expression. Realism brings into prominence only the truth and palpable actuality of this content. It sets art on a sure foundation and opens the treasures of the visible world of matter. It brings art into living relationship with life and nature, with national characteristics and current ideas, and leads it, through the favouring influence of artistic industries, into the home life of the people. This system, however, does not always safeguard the true worth of the highest art, whose part it is not to imitate, but to idealize reality, to seek its materials in the world of ideas as well as in that of phenomena; which sets a greater, unchangeable truth side by side with one which is lower in this world of experience, and does not, to take one example, regard, after the coarser manner of realistic art, mere fishermen of Galilee, in working garb and with Jewish features, as true and fitting presentations of the Lord's Apostles. It may, therefore, be said with a measure of truth that the chief task of art begins precisely at the point where the truth of nature reaches its perfection. Naturalism, again, goes much further than Realism, in that it not only insists on fidelity to nature, to the point of illusion, in all arts, whether of painting, drama, romance, or other, but also suppresses as far as possible all that is spiritual or supersensuous. Relapse into merest sensuousness becomes, in such case, inevitable. Not anatomical and organic fidelity of presentation, but the nude, with its allurement, then easily becomes of chief importance, and the artistic conception sinks likewise, with regard to other things, to the level of crude naturalism and sensuous pleasure. In so far, however, as Naturalism holds aloof from this abyss, it champions the autonomy of art in order to maintain its independence of religion and morality. It thereby sets itself in open contradiction to Christianity; since all things human, even art, are subject to the eternal law. Artistic expression is indeed neither the act of a blindly toiling genius nor that of an understanding governed by its own laws, but is the act of a free, responsible will. It affects not only the sight and perception of the spectator, but also his mental disposition and his will. It is in this respect that the laws of morality apply to art as a practical calling. Likewise, as against Naturalism, a moral and religious aim in art must be recognized. "Art is its own aim" (art for art's sake), is a principle which holds true only of the immediate or inner aim (*finis operis*). The work must of course, above all, comply with the laws of the art in order to be a complete work of art. But it may, even so, serve other ends, such as the mental and religious betterment of mankind, and, above all, the glory of God. The systems hitherto referred to are old, and have their source in certain fundamental views of art; those which follow owe their origin rather to reflexion and reaction. The names: "Classicism", "Byzantinism", "Orientalism", "Romanticism", "Archaism", and even "Renaissance" (in the ordinary sense of the word) indicate certain tendencies of art, and of æsthetics, which discern the conditions of progress in a reversion to earlier periods of art-development. Witness the æsthetic conceptions of the "Nazarenes", who laid stress on the poetic, national, and religious temper, in contradistinction to academic stiffness and classical coldness, and who, therefore, reverted to the Italian art of the fifteenth century (the Overbeck school). These ideas exercised an important influence upon the Christian art of Germany, down to the period of Steinle and the Düsseldorf school. Pre-Raphaelitism shares with the Nazarenes their predilection for the Early Renaissance, with its fresh-blossoming, freely-evolving simplicity; shares still more their distaste for a narrowing routine and a conventional uniformity. The Pre-Raphaelite Brotherhood (Rossetti, Holman Hunt, Millais), made noteworthy by Ruskin's writings on the subject, sought to give English art a greater independence, fidelity to nature, and poetic spirit, by linking it to the "primitive" painters of Italy. This tendency, which showed itself somewhat earlier than the middle of the nineteenth century, endured, under the name of Æstheticism, partly in England, and partly in America, until the end of the last century (Burne-Jones, William Morris). Its representatives sought chiefly the oldest and best forms of art, and devoted themselves, not without eccentricities, to furniture and draperies. "Individualism" seeks salvation not in history, but in denial of the historical. It is the so-called "Secession", however, which has attracted most attention. Having at first been mainly a social movement of revolt (in Munich), it has tended to eschew learning and aspired to create all things anew, with results which are sometimes original, sometimes astonishing, and occasionally ludicrous. Whether the new style sought for will develop from this, is more than doubtful; never, certainly, from the purely negative theory of the tendency, since it tends to do away with ideas, form,

and style. Yet this striving after new forms is not without a certain justification. A somewhat widespread theory, which may be called "Akallism", rejects the old doctrine of the beauty of a true work of art, and aims to set that which has character, or meaning, in the place of the beautiful. As a matter of fact, nearly all writers on æsthetics have made the idea of beauty the foundation of the whole system, and even Jungmann found it impossible to devise a symmetrical system of æsthetics without that idea. There is no need to deny the possibility of devising such a system, but the witness of history is on the side of the so-called æsthetics of beauty. Akallism, however, as a rule, aims at replacing the beautiful not by the great, but by that which is strikingly characteristic, or brutally realistic. Subjectivism threatens scientific æsthetics with an entirely new danger. The forcible emphasis of the subjective side of art, and of the psychological and physiological conditions of artistic expression, is undoubtedly an advance—provided objective conditions and norms suffer no diminution of their rightful sphere. Yet there is a growing tendency to regard all æsthetic principles and judgments as mere fluctuating opinions, and reject all that constitutes system, principle, or definition. Such scepticism, born of spiritual weakness and cowardice, makes an end, once for all, of all science.

A word must be added here concerning the various methods of æsthetics. The older, abstract, treatment of the subject is no longer available, in view of the abundant facilities which perception now has at its disposal. Mere sense-training, however, leads, in its turn, to very superficial knowledge; it is the chief function of perception to prepare the way for mental insight and ideal conception. Nor can we dispense with either the systematic arrangement of the history of art, or the quasi-philosophical basis of æsthetics. The introduction of natural-science methods into æsthetics (Taine, Grant Allen, Helmholtz, Fechner), as well as the close connection between theoretical and practical instruction and artistic expression (Ruskin), offers great advantages, if not relied on exclusively. At the same time, it remains true that high art can never be wholly dissected by the methods of the exact sciences, but rather itself lays down in turn the governing norms which art expression should follow and, having once attained its proper perfection, is not longer dependent on such expression. The proper subject, therefore, of æsthetics is the great arts; the technique and the theories of the lesser arts have a narrower range of material. As a matter of method, it is advisable to set poetry in the foreground of any discussion concerning art, since it is thereby easier to keep the æsthetics of the other arts from becoming mere technique.

HISTORY OF ÆSTHETICS.—Socrates, in Xenophon's "Memorabilia" and "Symposium", makes no distinction between the good and the beautiful, and the same indefiniteness extends to Plato's philosophy (The Republic, Phædrus, Philebus) and that of Plotinus (Ennead, I, vi). The idealism of this philosophy not only gave rise to the work of Longinus concerning "The Sublime", but also inspired Dionysius tne Areopagite (De Divinis Nominibus) and several Fathers of the Church. Aristotle, on the other hand, gravely analysed the form and properties of the beautiful, as, in his "Poetica," he analysed the art of epic, tragic, and comic poetry. The acute incidental comments of St. Thomas Aquinas are chiefly confined to the notion of the beautiful and of art, and to the artistic idea. The systematic treatment of æsthetics begins with A. G. Baumgarten's "Æsthetica" (1750–58). However little philosophical value his canons of taste, founded on "confused ideas" and "sensitive perceptions", may possess, as a matter of fact, his book had a stronger influence upon the further development of æsthetics than both English and French philosophy had prior to his time. The former, starting from a Platonic idealism, sank further and further into empiricism and sensualism, and insisted, not too philosophically, on the principle of common sense (Shaftesbury, Hutcheson, Reid, Hume, Burke). Hogarth devoted himself to painting and proposed as the "line of beauty" the curve which bears his name. Among the French, Batteux, following Aristotle, devised a system of the fine arts, which, however, clung somewhat too closely to the principle of imitating nature. Diderot did the same to an even more marked extent, whereas the later French æsthetics approximated to idealism (Cousin). In Germany æsthetics came to be treated of with much zeal after Baumgarten's time, both in a philosophical and in a popular fashion. To allude here only to the first, the art-critics Winckelmann and Lessing were among the numerous followers of the Baumgarten school, the former directing his special attention to the art of sculpture. Kant, again, obtained great influence, and, though his pet theory, that beauty is merely a subjective, formal fitness, found no followers, he stimulated activity in many quarters by means of self-contradictory concatenation of various systems. From him, then, is derived the abstract idealism of Schelling and Schopenhauer, wherein the general idea of beauty is not sufficiently absorbed in the form of its manifestation. Concrete idealism also (that of Hegel and Schleiermacher) owes its origin to Kant. It regards beauty not as a universal idea, but as an individual evolution. To him, too, may be traced the æsthetic formalism of Herbart and Zimmermann, and "æsthetics of feeling" (Kirchmann).

HEGEL, *Vorlesungen über die Æsthetik* (Berlin, 1835–38); TH. VISCHER, *Æsthetik, oder Wissenschaft des Schönen* (Reutlingen, 1846–57); DEUTINGER, *Kunstlehre* (Ratisbon, 1845); KÖSTLIN, *Æsthetik* (Tübingen, 1863–68); CARRIERE, *Æsthetik* (Leipzig, 1885); IDEM, *Die Kunst im Zusammenhange der Kulturentwicklung* (3d ed., Leipzig, 1877–86); ZIMMERMANN, *Æsthetik als Formwissenschaft* (Vienna, 1865); JUNGMANN, *Æsthetik* (3d ed., Freiburg, Baden, 1886); KONR. LANGE, *Wesen der Kunst* (1901); GIETMANN-SÖRENSEN, *Kunstlehre* (Freiburg, Baden, 1899–1903).—In England RUSKIN'S *Modern Painters* has had a wide circulation, as have his other numerous works. The following French works may be mentioned: SUTTER, *Esthétique générale et appliquée* (Paris, 1865); LONGHAYE, *Théorie des belles lettres* (Paris, 1885).—For the history of Æsthetics: MÜLLER, *Gesch. der Theorie der Kunst bei den Alten* (Breslau, 1834–37); ZIMMERMANN, *Gesch. der Æsthetik* (Vienna, 1858); SCHASLER, *Kritische Gesch. der Æsthetik* (Berlin, 1872); VON HARTMANN, *Die deutsche Æsthetik seit Kant* (Leipzig, 1886).—For the history of Art: KRAUS, *Gesch. der christl. Kunst* (Freiburg, Baden, 1896–97); SPRINGER, *Handb. der Kunstgesch.* (6th ed., Leipzig, 1901–2); KUHN, *Allgem. Kunstgesch.* (Einsiedeln, 1891, incomplete in 1906); WOERMANN, *Gesch. der Kunst aller Zeiten u. Völker* (Leipzig, 1905)—not yet complete.

G. GIETMANN.

Æterni Patris, THE APOSTOLIC LETTER, of Pius IX, by which he summoned the Vatican Council. It is dated Rome, 29 June, 1868. It begins with the same words, and is therefore quoted under the same title, as the Encyclical of Leo XIII on scholastic philosophy. But their purpose and substance are very different. This letter begins by pointing out the provision which Christ made to have His faith and morals taught, and unity in both secured. He commissioned the Apostles to teach. He placed St. Peter at their head, as Prince of the Apostles. It was an office for the sake of the Church, and, after St. Peter had died, should live on in the persons of a series of successors, one after the other. Hence the same supreme power, jurisdiction, and primacy are transmitted to the Roman Pontiffs who sit in the Chair of Peter. Hence the Roman Pontiffs have always, as their office demands, guarded the Christian faith and Christian morals. Hence, as occasion required, they have summoned General Councils to meet grave needs of the Church. Then

follows a rapid review of the existing dangers to faith and morals, to remedy which Pius IX issues this letter summoning the bishops, and others whose right or duty it is to be present, to a General Council to meet in the Basilica of St. Peter in Rome, on the 8th of December, 1869, the anniversary of the definition of the Immaculate Conception. This letter must not be confounded with the Decree "Pastor Æternus" which was issued by Pius IX at the close of the Council, the following year, and in which the dogma of Papal Infallibility was defined.

Acta Pii IX (1868), 412–423, tr. in *Dub. Rev.*, 1868, 529–535.

M. O'RIORDAN.

Æterni Patris, THE ENCYCLICAL, of Leo XIII, issued 4 August, 1879. Its purpose was the revival of Scholastic philosophy, according to the mind of St. Thomas Aquinas. It opens with the consideration that the Church, although officially the teacher of revealed truth only, has always been interested in the cultivation of every branch of human knowledge, especially of philosophy on which the right cultivation of other sciences in great measure depends. But the Pope declares that the actual condition of thought makes it a duty for him to do something for the study of true philosophy; because many present evils are to be ascribed to false philosophy, inasmuch as, since man is naturally led by reason, whither the reason leads the will easily follows. The Encyclical then shows how rational philosophy prepares the motives of credibility in matters of faith, and explains and vindicates revealed truths. But the truth unfolded by reason cannot contradict the truths revealed by God; hence, although in the pursuit of natural knowledge philosophy may justly use its own method, principles, and arguments, yet not so as to withdraw from the authority of Divine revelation. The Encyclical next shows, by extracts from many Fathers of the Church, what reason helped by revelation can do for the progress of human knowledge. Then came the Scholastics of the Middle Ages, who brought together and bound into one harmonious whole, by a system of philosophy, the Christian wisdom of the Fathers. Since it was the work of the Scholastic theologians, according to the Encyclical, to unite divine and human science, their theology could never have succeeded, as it did succeed, if their philosophy had not been a complete system.

Leo XIII then marks out St. Thomas as the prince of the Scholastic theologians and philosophers, for which he finds evidence in the acknowledgment of the universities, of popes, general councils, and even of those outside the Church, one of whom boasted that if the works of St. Thomas were taken away he would fight and defeat the Church. That accounts for the unrelenting war which has been made against Scholastic philosophy since the Reformation arose. The Encyclical points out how some have turned away from it, but passes on to show how it can help in the pursuit of metaphysical and social science. It also insists that St. Thomas constantly founded his reasons and arguments on experiments; in the course of the centuries which have passed since his time, experiments have, of course, been disclosing facts and secrets of nature; nevertheless the writings of St. Thomas bear witness that the experimental spirit was as strong in him as it is in us. Hence, in the Pope's appeal to the bishops of the Christian world to help in restoring and spreading the "wisdom" (*sapientiam*) of St. Thomas, he repeats, *Sapientiam Sancti Thomæ dicimus*, because, as he explains, he does not at all ask to have the excessive subtilties of some scholastics revived, nor opinions which later investigations have exploded. The purpose of Leo XIII was the revival of St. Thomas's philosophy and the continuing of his spirit of investigation, but not necessarily the adoption of every argument and opinion to be found in the works of the scholastics. It is worthy of remark that Leo XIII, following up the Encyclical, addressed (15 October, 1879) a letter to Cardinal de Luca in which, besides ordering that the philosophy of St. Thomas be taught in all the Roman schools, he founded the "Accademia di San Tommaso", and made provision for a new edition of St. Thomas's works. The Accademia has done much to help on the movement thus inaugurated, and a *Collegium* of Dominican Fathers have ever since been working at the new (Leonine) edition of St. Thomas. A great part of the work has already been done, but all will not be completed for some years to come.

Acta Leonis XIII, 283–285 (1879); WYNNE, *Great Encyclical Letters of Leo XIII*, 34–37 (tr., New York, 1903.)

M. O'RIORDAN.

Æthelbert, Æthelfrith, Æthelhard, etc. See ETHELBERT, ETHELFRITH, ETHELHARD, ETC.

Æthelred of Rieval. See ÆLRED, SAINT.

Aëtius, a Roman general, patrician, and consul, b. towards the end of the fourth century; d. 454. He was the son of an Italian mother and Gaudentius, a Scythian soldier of the empire, and in his youth had been given as a hostage to Alaric (from whom he learned the art of war), and to Rugila, King of the Huns, and in this way, doubtless, acquired among them the prestige and authority that were at once his basis of power and the source of his fall. This deliverer of Europe from the Huns first appears in history as the leader of 60,000 Huns in the pay of the imperial usurper Johannes (424). The ignominious execution of the latter was followed by the pardon of Aëtius and his restoration to the favour of the Empress Placidia. He was made Count (probably of Italy), and became the chief adviser of the Western rulers, Placidia and her son Valentinian III. In this quality it was not long before he came into conflict with the powerful Bonifacius, Count of Africa, and is said by later historians (Procopius of Byzantium, John of Antioch) to have so discredited the latter with Placidia that he was driven to revolt, brought over (428) the Vandals into Africa, and entered Italy (432) with the purpose of overthrowing in civil war his powerful enemy. But Boniface fell in battle near Rimini, and Aëtius retired for some time to the Hunnish camp in Pannonia. In 433 he returned to power at Ravenna, and for the remaining seventeen years of the joint reign of Placidia and Valentinian III was, as before, the ruling spirit of the Western Empire. The peace that he maintained through his alliances with the Huns and the Alani and through a treaty with the Ostrogoths, was broken (450) by the invasion of Attila. In the summer of that year Aëtius, in concert with the brave and loyal Theodoric, King of the Ostrogoths, relieved Orléans besieged by Attila, and arrested the progress of the great Hun on the Catalaunian Fields, near Troyes, where he won one of the decisive victories of history, and saved Europe for Latins, Teutons, Celts, and Slavs, as against the degraded and odious Huns. His death followed close upon his triumph; this strong and resourceful man was slain at Ravenna (454) by the weakling Emperor Valentinian III, in a fit of jealous rage, never clearly explained, but supposedly caused by the ambition of Aëtius to place his son upon the imperial throne. The assassination of the saviour of Western civilization led to the assassination (455) of Valentinian.

GIBBON, *Decline and Fall of the Roman Empire*, XXXIII–V; HODGKIN, *Italy and her Invaders* (Oxford, 1892), I, ii, 874 sqq; 889–98; BURY, *History of the Later Roman Empire* (London, 1889), I, 159–83. For a critical discussion of certain legendary items in the history of Aëtius see FREEMAN, *Aëtius and Boniface*, in *English Hist., Review*, July, 1887.

THOMAS J. SHAHAN.

Affiliation. See AGGREGATION; INCARDINATION.

Affinity (IN THE BIBLE).—Scripture recognizes

affinity as an impediment to wedlock. This is evident from the legislation contained in Lev., xviii, 8, 14–16, 18; xx, 11, 12, 14, 20, 21. Unlike canonical affinity, which arises both from lawful and unlawful consummated carnal intercourse, affinity in the code of the Old Testament springs from the *sponsalia* only, which with the Hebrews did not differ substantially from our *matrimonium ratum*. The above mentioned texts forbid marriage (1) *in lineâ rectâ*, with stepmother, stepdaughter, grand-stepdaughter, mother-in-law, daughter-in-law; (2) *in lineâ collaterali*, with paternal uncle's wife—aunt—(some versions include also maternal uncle's wife), with sister-in-law, except in those cases where the *lex leviratus* obtains, with wife's sister as long as the former is living. Be it remarked here that the Jews considered the relationship existing between the wife and her husband's family as of a closer nature than that between the husband and his wife's family.

The laws given in Lev., xviii receive sanction in Lev., xx. Death is indicated as the penalty of those who transgress the ordinances of affinity *in lineâ rectâ*, whereas childlessness is threatened to those who marry within the forbidden degrees *in lineâ collaterali*. It is well to note that childlessness here referred to means either that the offspring shall be looked upon as illegitimate, or that they shall be considered as the legitimate descendants of the deceased uncle or brother. In either case they would be childless before the law, and their possessions would pass into another family. No sanction is given to the law prohibiting a man from marrying simultaneously two sisters. From the fact that the separation of the spouses is nowhere enjoined in case they married within the forbidden degree *in lineâ collaterali*, we may infer that the existence of these impediments did not void the matrimonial contract. The sanction of the laws in question is, with one exception, rather severe. What reasons dictated this rigour? Moral propriety is one. The expressions "heinous crime" and "great abomination" are tokens of the inspired writer's unfeigned abhorrence of the acts qualified by them. The welfare of family life is another. People closely related as a rule dwell together, especially in Eastern countries. Were it not for the above-mentioned prohibitions disorders fatal to family life would creep in under the pretext of future marriage. Maimonides and St. Thomas insist strongly on this reason. The Bible finally intimates that the observance of these laws will differentiate the chosen people from heathen nations (Lev., xviii, 24). The New Testament does not contain any legislation on this subject, but narrates two incidents where the laws of Leviticus were violated. Herod Antipas married Herodias, the wife of his brother Philip (Matt., xiv, 3, 4; Mark, vi, 17–18; Luke, iii, 19), contrary to Lev., xviii, 16. For. even granting that Philip was dead, a much controverted question, the *lex leviratus* did not obtain since Herodias had a daughter by Philip. The man of Corinth had his father's wife (I Cor., v, 1) in opposition to Lev., xviii, 8.

De Hummelauer, *Commentarius in Leviticum* (Paris, 1897); James in Hastings, *Dict. of the Bible* (New York, 1898); Many in Vig., *Dict. de la Bible* (Paris, 1895) s. v.; Crelier, *Commentaire sur l'Exode et le Lévitique* (Paris, 1886).

E. Heinlein.

Affinity (in the canon law), a relationship arising from the carnal intercourse of a man and a woman, sufficient for the generation of children, whereby the man becomes related to the woman's blood-relatives and the woman to the man's. If this intercourse is between husband and wife, this relationship extends to the fourth degree of consanguinity, and the degree of affinity coincides with that of blood relationship. To-day affinity does not beget affinity. Therefore the relatives of the man do not become relatives of the woman's relatives, neither do those of the woman become relatives of the man's relatives. Even if the intercourse were the result of force or committed in ignorance, e. g. in drunkenness, the juridical effect would follow. If the intercourse is licit, it is a diriment impediment of marriage in the collateral line of the fourth degree, as also in the direct line. If the intercourse is illicit or out of marriage, the impediment to-day is limited to the second degree. The Council of Trent makes no distinction with regard to the extent in either line. Though the Church has no jurisdiction over the not-baptized, yet it considers an affinity arising before baptism as a diriment impediment. The regulations of the Mosaic law, based on considerations of relationship, are contained in Leviticus, xviii. The design of the legislator was apparently to give an exhaustive list of prohibitions; he not only gives examples of degrees of relationship, but he specifies the prohibitions which are strictly parallel to each other, e. g. son's daughter and daughter's daughter, wife's son's daughter and wife's daughter's daughter, whereas had he wished to exhibit the prohibited degree, one of these instances would have been sufficient. He prohibits marriage to a brother's widow, but not to a deceased wife's sister. Yet he requires a brother to marry his brother's widow in case the latter died without issue; and he cautions the man not to hold intercourse with his wife's sister while the wife is living. The Roman law considered the intercourse of marriage to be a bar to marriage only with the kindred in the direct line. The Christian emperors extended it to the first degree of collateral affinity. The ecclesiastical law extended the juridical effect also to illicit intercourse. In the Council of Elvira (c. 300), the only recognized prohibition is the marriage of a widower with his deceased wife's sister. The prohibition became slowly more extensive till, in 1059, the eleventh canon of the Council of Rome recognizes the impediment of affinity as well as of consanguinity to extend to the seventh degree. This probably arose from the need of mingling the various barbarian races through marriage, an end that was effected by the extension of prohibitions of marriage between persons related. Innocent III in the Fourth Council of Lateran (1215) limited both affinity and consanguinity to the fourth degree. The Council of Trent (Sess. XXIV, c. iv, De Ref.) limited the juridical effect of the extra-matrimonial intercourse to the second degree of affinity.

The motive for the impediment of affinity is akin to, though not as strong as, that of consanguinity; there arises from the partners' carnal intercourse a nearness and natural intimacy with the blood-relatives of the other side. The degrees of affinity are determined by the same rule as the degree of blood-relationship. Before the Fourth Council of Lateran two other kinds of affinity were recognized as an impediment to marriage. If a man then married a widow, those who were akin to her by the previous marriage were also akin to the present husband. Moreover, if the first husband of the widow had been a widower, the blood relatives of his first wife were akin to the first husband, were also akin to the new wife, and to the last husband. We give an example: Titius contracted and consummated marriage with Bertha. The blood-relatives of Bertha were akin to Titius. Bertha dies. Titius contracts and consummates marriage with Sarah. The blood-relatives of Bertha, akin to Titius by the first kind, became akin to Sarah by the second kind of affinity. Titius dies and Sarah contracts and consummates marriage with Robert. The blood-relatives of Bertha, akin by second kind to Sarah, become akin by the third kind of affinity to Robert. Affinity also, in the ancient law, arose between the children of a woman from a deceased husband and the children of her

husband from a deceased wife. Hence a father and a son could not marry a mother and a daughter. Affinity begot affinity. But the Fourth Council of Lateran took away all but the first kind of affinity; hence the axiom that "affinity does not beget affinity". There was some really groundless discussion in the eighteenth century as to whether a stepfather could marry the widow of his deceased stepson; but it was authoritatively decided, as Benedict XIV states (De Syn. Diœc., IX, xii) that there was no impediment to their marriage, it having been done away with by the Fourth Council of Lateran.

The impediment to marriage from affinity arises from ecclesiastical law. This is clearly recognized to-day by theologians with regard to collateral affinity. The Church grants dispensation in all the degrees of this affinity. In regard to affinity in the direct line, there was a serious discussion whether in the first degree it arose from a natural, Divine, or ecclesiastical law; by what law was a stepfather forbidden to marry his stepdaughter? The Church refrains from granting the dispensation, but does not disclaim the right to do so. Indeed, a decree of the Holy Office (20 February, 1888) implies that this affinity arises from ecclesiastical law: "The Holy Father permits bishops to dispense from all public impediments diriment of marriage derived from the ecclesiastical law, except from the order of the priesthood, and affinity, in the direct line, arising from lawful intercourse." Craisson states (Man. Jur. Canon., Lib. II, De affin., n. 4285) that "Collator Andegavensis" quotes (394) Sanchez and Pontius as asserting that "the Pope . . . dispenses converted infidels married within this first degree of affinity, if they had contracted marriage in accord with the law of their country." This supposes that this affinity in the first degree of the direct line is not an impediment of the natural or Divine law. An additional argument may be drawn from the dispensation which the Church grants in this case where there has been occult unlawful intercourse. Any repugnance of nature would hold then, as where the intercourse proceeded from marriage.

If a married person should have intercourse with the marriage-partner's blood-relative of the second degree, in the direct or collateral line, a penalty is placed upon the one so sinning of forfeiting the right to ask for marital intercourse from the marriage-partner, though the innocent party does not forfeit the right to claim it. If the wrong had been done through fear, the common teaching is that the penalty is not incurred, and this is also probably so if done without knowledge of the penalty. If incurred, a dispensation from the penalty may be obtained from the bishop. The affinity would become more complicated, and add new bars to marriage, if the person had intercourse with several persons of varying degrees of affinity. By the Roman law, the affinity ceased at the death of the one from whom it originated. Thus when a remarried father died, his second wife was no longer akin to the children of his former wife. By canon law a marriage not consummated does not beget affinity. By a marriage null through a diriment impediment, the affinity probably does not extend beyond the second degree. By the French code the affinity in the direct line, and in the first degree of the collateral line, is a bar to marriage, though the privilege was given to the king to dispense in the second case. The British law forbids the marriage of a man with his deceased wife's sister, and a marriage of this kind performed in the colonies of the British Empire, where it may be allowed, is not held as valid in Great Britain. In the session of the British Parliament in 1906, a strong effort was made to enact a law to recognize as valid, in Great Britain, such a marriage, if the colonial law recognized its validity where contracted. In Virginia this marriage is null, but it is generally recognized in the other States of the Union. The Greek Church adheres to the law as laid down in Leviticus, xviii, 8, 14, 16, 18; xx, 11, 12, 14, 19, 21. Yet the Greek patriarchs and bishops grant dispensations from some of the affinities therein mentioned. Nestorians allow affinity to beget affinity very extensively. Armenians extend the affinity to the fourth degree. The United Orientals approach the Catholic regulations.

BENEDICT XIV, *De Syn. Diœc.*, IX, xiii; SANTI, *Prælect. Jur. Canon. Decret. Gregorii*, IX, Lib. iv, Tit. xiv, *De affinitate* (Ed. Leitner, Ratisbon, 1898); FEIJE, *De Imped. et Disp. Matr.* (4th ed., 1893); CRAISSON, *Manuale Jur. Can.*, Lib. II; ANDRÉ-WAGNER, *Dict. de droit canon.*, s. v. *Affinité* (3d ed., Paris, 1901); cf. FREISEN, *Geschichte des Kanon. Eherechts* (2d ed., 1893), and ESMEIN, *Le mariage en droit canonique*, I (Paris, 1891).

R. L. BURTSELL.

Affirmation, a solemn declaration accepted in legal procedure in lieu of the requisite oath. In England, Canada, and the United States, this is universal. In England and Canada the statutory enactments upon the matter provide that false statements under affirmation shall constitute the crime of perjury in like manner as false statements under oath. The same provision either direct or implied is found in the legislation of the various States of the Union. This right to affirm instead of giving oath is generally conferred in deference to conscientious or religious scruples against swearing, such as are entertained by Quakers, Moravians, Dunkers, and Mennonites. In the court of conscience such an affirmation is not held to have the standing of an oath for the cardinal and obvious reason that the intention to swear, i. e. to call God to witness, is formally excluded.

JOSEPH F. DELANY.

Afflighem, a Benedictine abbey near Alost in Brabant, Belgium. It was founded by a party of six knights who, after abandoning their wild life, had resolved to do penance in the religious life on the scene of their former excesses. After building a church, they received, in 1084, a gift of the neighbouring lands from the Countess Adela and her sons. The rule of St. Benedict was adopted, a Benedictine, Wederig, having been the instrument of their conversion, and in after times the abbey became known for its strict observance of religious discipline. The Dukes of Brabant and Lorraine, and the Counts of Flanders, Louvain, Brussels, and Bologne were its patrons and protectors, and regarded it as a coveted privilege to be buried in the abbey church. Several monasteries, among them Maria-Laach, owe their foundation to monks from Afflighem. St. Bernard, who visited the abbey in 1146, declared that he had found angels there. It was during this visit that an image of Our Lady is said to have replied to the salutation of the Saint. In 1523, Afflighem joined the Bursfeld Congregation—a union of Benedictine Monasteries formed in the fifteenth century for the stricter observance of monastic rule. In 1569, the Archbishop of Mechlin became commendatory abbot and exercised his authority through a prior. This continued until the Suppression. Archbishop Boonen desired to sever relations with the Bursfeld Congregation and introduce the Monte Cassino observance. Yielding to his solicitations, the Prior, Benedict Haeften, founded, in 1627, a new congregation, "B. M. V. in Templo Præsentatæ". It included Afflighem and several other Belgian monasteries. It was dissolved in 1654. In 1796, in consequence of the French Revolution, the monks were dispersed, the buildings destroyed, and the lands sold. The last Prior, Beda Regauts, preserved the miraculous image of Our Lady, and the staff and chalice which had been presented by St. Bernard.

These came into the possession of the Benedictine, Veremund Daens, who, in 1838, began a new foundation at Termonde, which was transferred in 1869 to Afflighem. The first abbot of the old abbey was Fulgentius (1088–1122). Among the more prominent of his successors may be mentioned Franco, (1122–35), the author of twelve books "De Gratiâ" (P.L., CLXVI), Albert, whose devotion to Our Lady won him the title *Abbas Marianus*, and Benedict Haeften, the author of several works of art.

HEIGL, in *Kirchenlex.*, I, 296; PITRA, *Notre Dame d'Afflighem*, in *Revue Catholique* (Louvain, 1849), B. III, 425–431, 457–468; *Studien u. Mittheil.* in *Cistere. Orden* (1887), VIII, 423–427 (for the new Abbey).

H. M. BROCK.

Affranchisement. See MANUMISSION OF CHRISTIAN SLAVES.

Affre, DENIS AUGUSTE, Archbishop of Paris, b. at St. Rome-de-Tarn, in the Department of Tarn, 27 September, 1793; d. in Paris, 27 June, 1848. At the age of fourteen he entered the seminary of Saint Sulpice, then under the direction of his uncle, Denis Boyer. He completed his studies with great credit, and spent some time as professor of philosophy in the seminary at Nantes. He was ordained a priest 16 May, 1818, and joined the Sulpician community. He was successively Vicar-General of the Dioceses of Luçon and Amiens, and was appointed Coadjutor

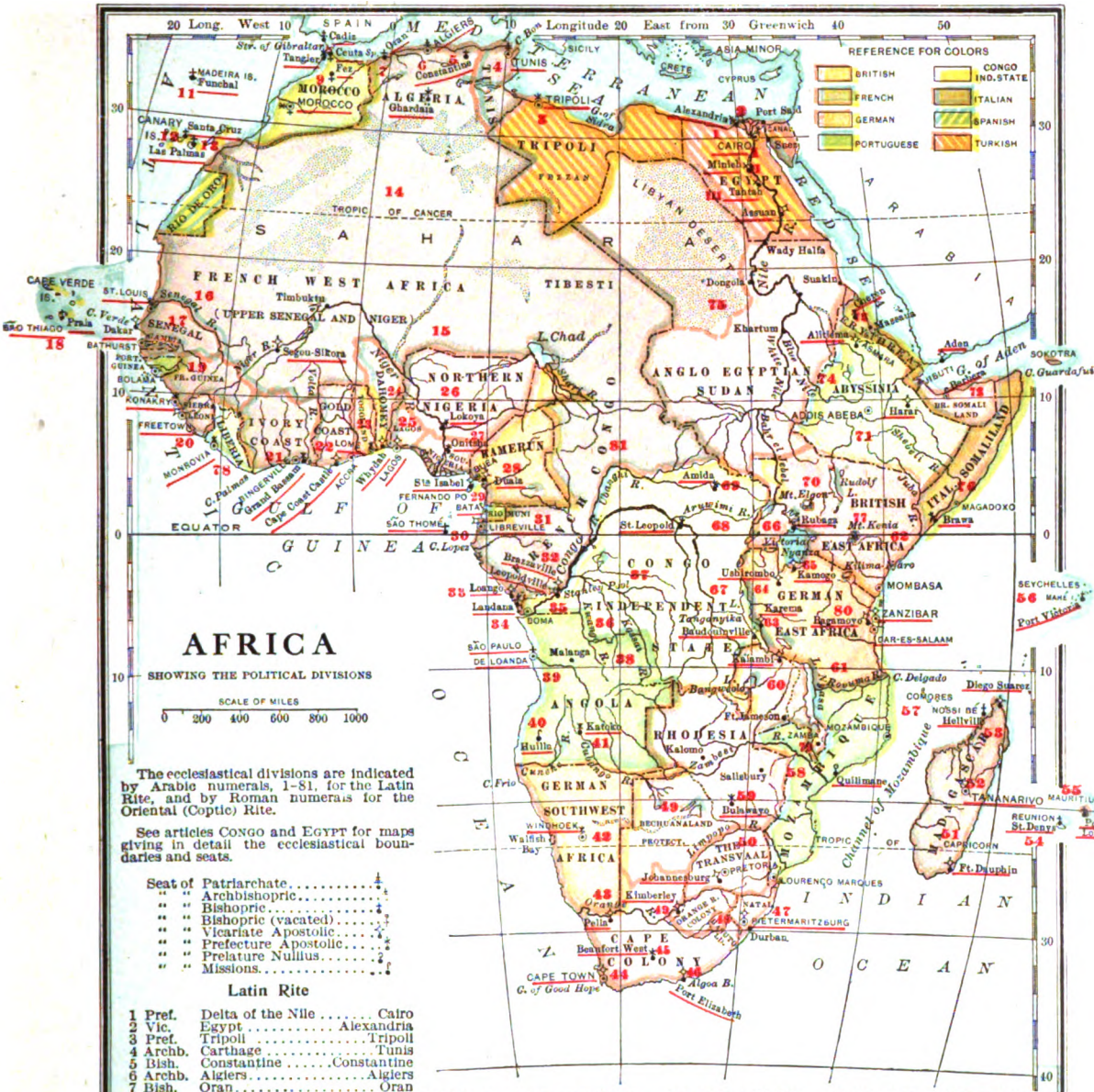
TOMB OF ARCHBISHOP AFFRE AT PARIS

of Strasburg in 1839. This post, however, he never filled, being called on to act as Vicar-Capitular of Paris, conjointly with MM. Auger and Morel, at the death of Archbishop Quélen. Five months later he was nominated to the vacant see (1840). His tenure of this office was marked by a zealous devotion to the improvement of clerical studies and to the free exercise of the teaching office (*liberté d'enseignement*). During the insurrection of 1848 the Archbishop was led to believe that his presence at the barricades might be the means of restoring peace. He accordingly applied to General Cavaignac, who warned him of the risk he was about to incur. "My life", the Archbishop answered, "is of little value, I will gladly risk it". Soon afterwards, the firing having ceased at his request, he appeared on the barricade at the entrance to the Faubourg Saint-Antoine, accompanied by M. Albert, of the national guard, who wore the dress of a workingman, and bore a green branch as a sign of peace, and by Tellier, a devoted servant. His reception was not very favourable, and he had spoken only a few words, when the insurgents, hearing some shots, and thinking they were betrayed, opened fire on the National Guard, and the Archbishop fell. He was removed to his palace, where he died. Next day the National Assembly issued a decree expressing their great sorrow at his death. The public funeral, 7 July, was one of the most striking spectacles of its kind. Archbishop Affre wrote, in addition to his pastorals and various articles in "La France Chrétienne", "Traité de l'administration temporelle des paroisses" (Paris, 1827; 11th ed., 1890), "Traité de la propriété des biens ecclésiastiques" (Paris, 1837), "Introduction philosophique à l'étude du Christianisme" (Paris, 5th ed., 1840).

FISQUET, *La France pontificale* (Paris, 1867), I, 619; D'AVENEL, *Les évêques et archevêques de Paris* (Paris, 1878), II, 264; *The Biographies* of DE RIANCEY (Paris, 1848); CRUICE (Paris, 1850); CASTAN (1864).

FRANCIS W. GREY.

Afra, SAINT AND MARTYR. The city of Augusta Vindelicorum (the present Augsburg) was situated in the northern part of the Roman province of Rhætia on the river Lech, not far from its junction with the Danube. It was an important Roman colony, invested with municipal rights (*municipium*) by the Emperor Hadrian, into which Christianity had penetrated even before the time of Constantine, as is proved beyond question by the martyrdom of St. Afra. It is an indisputable historical fact that a Christian named Afra was beheaded at Augsburg during the persecution of Diocletian (c. 304) for her steadfast profession of faith, and that at an early period her grave was the object of great veneration. The so-called "Martyrologium Hieronymianum", a compilation from various calendars and lists of martyrs, dating in its original form from the fourth century, mentions, under date of 5 August (in some MSS., 6 or 7 August), St. Afra as having suffered in the city of Augsburg, and as buried there (Martyrologium Hieronym., ed. de Rossi and Duchesne; Acta SS., II, Nov., 1 sqq.). In his poem on St. Martin, Venantius Fortunatus, Bishop of Poitiers in the sixth century, also mentions Augsburg as her burial place (Vita S. Martini, IV, 642 sq.; Pergis ad Augustam quam Virdo et Lica fluentant, Illic ossa sacræ venerabere martyris Afræ). There are extant certain Acts of the martyrdom of St. Afra (Acta SS., II, August, 39 sqq.; ed. Krusch in Mon. Germ. Hist.; SS. RR. Merovingic., III, 56 sqq.), in the opinion of most critics not a coherent whole, but a compilation of two different accounts, the story of the conversion of St. Afra, and the story of her martyrdom. The former is of later origin, and has not the least claim to historical credibility, being merely a legendary narrative of Carlovingian times, drawn up with the intention of connecting with St. Afra the organization of the church of Augsburg. It relates that the grandparents of Afra came from Cyprus to Augsburg and were there initiated into the worship of Venus. Afra was given over as a prostitute to the service of the goddess by her own mother Hilaria, or Hilara. In the persecution of Diocletian, Bishop



AFRICA

SHOWING THE POLITICAL DIVISIONS

SCALE OF MILES

0 200 400 600 800 1000

The ecclesiastical divisions are indicated by Arabic numerals, 1-81, for the Latin Rite, and by Roman numerals for the Oriental (Coptic) Rite.

See articles CONGO and EGYPT for maps giving in detail the ecclesiastical boundaries and seats.

Seat of Patriarchate
" " Archbishopric
" " Bishopric
" " Bishopric (vacated)
" " Vicariate Apostolic
" " Prefecture Apostolic
" " Prelature Nullius
" " Missions

Latin Rite

1	Pref.	Delta of the Nile	Cairo
2	Vic.	Egypt	Alexandria
3	Pref.	Tripoli	Tripoli
4	Archb.	Carthage	Tunis
5	Bish.	Constantine	Constantine
6	Archb.	Algiers	Algiers
7	Bish.	Oran	Oran
8	"	Ceuta	joined to Cadiz
9	Pref.	Morocco	Tangier
10	Bish.	Angra	Angra, Isl. of Terceira, Azores
11	"	Funchal	Funchal, Madeira
12	"	San Cristóbal, S. Cruz, Teneriffe, Canaries	
13	"	Canaries	Las Palmas
14	Pref.	Ghardaïa	Ghardaïa, Laghouat, S. Terr., Fr. Sahara
15	Vic.	Sahara	Segou-Sikora, Fr. W. Africa
16	Pref.	Senegal	St. Louis, Senegal
17	Vic.	Senegambia	Dakar, Senegal
18	Bish.	São Thiago, São Thiago, Cape Verde Islands	
19	Pref.	French Guinea	Konakry
20	Vic.	Sierra Leone	Freetown
21	Pref.	Ivory Coast	Grand Bassam
22	Vic.	Gold Coast	Cape Coast Castle,
23	Pref.	Togoland	Lome, Togoland
24	Vic.	Dahomey	Whydah, Dahomey
25	"	Benin	Lagos, Lagos
26	Pref.	Northern Nigeria	Lokoya
27	"	Southern Nigeria	Onitsha
28	Vic.	Kamerun	Duala
29	"	Fernando-Po	Sta. Isabel
30	Bish.	S. Thomé	Isl. São Thomé
31	Vic.	Gabun	Libreville, Fr. Congo
32	"	Fr. Upper Congo	Brazzaville
33	"	Fr. Lower Congo	Loango
34	Pref.	Portuguese Congo	Landana
35	Vic.	Congo Independent State,	Leopoldville
36	Pref.	Kwango (Mission)	
37	"	Upper Kassai (Mission)	
38	Miss.	Lunda (Angola)	
39	Bish.	Angola	S. Paulo de Loanda
40	Miss.	Cunene	Huilla
41	Pref.	Upper Cimbebasia	Katoko
42	"	Lower Cimbebasia	Windhoek
43	Vic.	Orange River	Pella
44	"	W. Cape Colony	Capetown
45	Pref.	Central Cape Col.	Beaufort West
46	Vic.	E. Cape Col.	Port Elizabeth
47	"	Natal	Pietermaritzburg
48	Pref.	Basutoland	Marianhill
49	Vic.	Orange Riv. Col.	Kimberley
50	"	The Transvaal	Johannesburg
51	"	S. Madagascar	Ft. Dauphin
52	"	Centr. Madagascar	Tananarivo
53	"	N. Madagascar	Diego Suarez
54	Bish.	Reunion	St. Denys, Isl. of Reunion
55	"	Port Louis	Mauritius
56	"	Port Victoria	Mahé, Seychelles
57	Pref.	Comores	Hellville, Nossi Bé
58	(Prel.) (Nul.)	Mozambique	Quilimane
59	Pref.	Zambesia	Bulawayo
60	Vic.	Nyasaland	Kalambi
61	Vic.	S. Zanzibar	Dar-es-Salaam
62	"	N. Zanzibar	Zanzibar
63	"	Tanganyika	Karema
64	"	Unyanyembe	Ushirombo
65	"	S. Victoria Nyanza	Kamogo
66	"	N. Victoria Nyanza	Rubaga
67	"	Upper Congo (Ind. State),	Baudouinville
68	"	Stanley Falls	St. Leopold
69	Pref.	Welle	Amadi
70	Vic.	Uganda	
71	"	Galla-Land	Harrar
72	——	Br. Somaliland (to Vic. Arabia),	Berbera
73	Pref.	Erythrea	Cheren
74	Vic.	Abyssinia	Alitiena
75	"	Sudan	Assuan, Egypt
76	Pref.	Benadir	Brawa, It. Somaliland
77	"	Kenia Mission	
78	"	Liberia	Monrovia
79	"	Shire	
80	Vic.	Central Zanzibar	Bagamoyo
81	"	Ubanghi-Shari	

Oriental (Coptic) Rite

I	Patr.	Alexandria — Alexandria
II	Bish.	Hermopolis — Minieh
III	"	Thebes — Tahtah

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Narcissus of Gerundum, in Spain, took refuge from his persecutors in Augsburg, and chanced to find an asylum in Afra's house. Through his efforts the family was converted to Christianity, and baptized. Narcissus, on his departure, ordained presbyter (or bishop) a brother of Hilaria, Dionysius by name. To the same narrative clearly belongs the conclusion of the story of Afra's martyrdom, in which mention is made of the mother and three handmaidens of Afra (Digna, Eunomia or Eumenia, and Eutropia or Euprepia), who, after the remains of the martyr were placed in the tomb, themselves suffered martyrdom by fire. The second part of the "Acts of Afra", dealing with her trial and death (Ruinart, Acta Sincera, 482–484, Ratisbon, 1859), is more ancient. In the opinion of Duchesne it dates from the end of the fourth, or the beginning of the fifth, century. It may, therefore, have preserved, not only the fact of the martyrdom, but also reliable details concerning the Saint and her death. In this narrative Afra alone is mentioned, and there is no trace of those exaggerations and fantastic embellishments which characterize the later legends of the martyrs. According to this *Passio*, Afra (see MARTYRS, ACTS OF) was condemned to the flames because she professed herself a Christian, and refused to participate in pagan rites. She was executed on a little island in the river Lech, and her remains were buried at some distance from the place of her death. The testimony of Venantius Fortunatus shows that her grave was held in great veneration in the sixth century. Her remains are still at Augsburg in the church of Sts. Ulrich and Afra, beside which stands a famous Benedictine abbey. Her feast is celebrated on 7 August.

TILLEMONT, *Mém. pour servir à l'hist. eccl.*, V, 271, 693; RETTBERG, *Kircheng. Deutschlands* (Göttingen, 1846), I, 144 sqq.; FRIEDRICH, *Kircheng. Deutschlands* (Bamberg, 1867), I, 186 sqq., 427 sqq.; HAUCK, *Kircheng. Deutschlands* (Leipzig, 1898), 2d ed., I, 93; ALLARD, *Histoire des persécutions* (Paris, 1890), IV, 419 sqq.; DUCHESNE, *A propos du martyrologe hieronymien*, in *Analecta Bollandiana* (1898), XVII, 433 sqq.; KRUSCH, *Nochmals die Afralegende und das Martyrologium Hieronymianum*, in *Mittheil. des Inst. für österr. Geschichtsforschung* (1900), XXI, 1 sqq.; BUTLER, *Lives*, 5 Aug.

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Africa.—This name, which is of Phœnician origin, was at first given by the Romans to the territory about the city of Carthage. It gradually came to be applied to the whole Libyan territory occupied by the Romans, and it was understood in this sense, as late as the eleventh century, by Pope St. Leo IX, who, when asked to decide as to the primacy of the bishops of ancient Numidia, wrote these words, now engraved in letters of gold on the modern basilica of Carthage, built by Cardinal Lavigerie: "Sine dubio, post Romanum pontificem, primus Nubiæ episcopus et totius Africæ maximus metropolitanus est Carthaginiensis episcopus" (There can be no doubt that after the Roman Pontiff the first Bishop of Nubia, and indeed the principal Metropolitan of Africa is the Bishop of Carthage). In their turn the Arabs adopted the name; then the writers of the Middle Ages; finally it has come to include the entire continent.

I. THE COUNTRY.—Africa is, in extent, about 12,000,000 square miles, or about three times as large as Europe, and five times as large as the United States, without Alaska. It is joined to the Asiatic continent only by the Isthmus of Suez. Its general shape is that of an irregular triangle, which peculiarity of shape, with the scarcity of bays or harbours, seriously affected its historical development prior to the use of steam. It rests on a rocky foundation, which forms an immense plateau in the interior, whence, in isolated masses, branch off ranges like the Atlas, the mountains of Abyssinia, Cape Colony, the Orange River Colony, the Transvaal, the Kenya, Kilima-Njaro, the Mfumbiro, and the Kameruns. These mountains, which attain in some places a height of 20,000 feet, have the appearance of islets, where rise in stages belts of a wonderfully varied vegetation. This plateau is bounded by a coast depression, whence the land sinks gradually. The west coast, from Morocco to the Cape, is extremely rough and difficult to approach. On the Equator the rains are frequent and torrential; at Gaboon, for instance, it rains every day for nine months, the atmosphere is heavy with humidity, and the heat is maintained at an almost unchanging temperature. An enormous quantity of water is gathered in aerial seas by the winds, which, meeting, neutralize each other. This water, drawn down by the daily thunder-storms, forms the vast reservoirs of the interior: the lakes of Timbuctu, Tchad, Victoria, Albert, Tanganyika, Bangweolo, Mweru, Nyassa, and others, whence flow the principal rivers: the Niger, the Bénué, the Congo, the Zambesi, and the Nile, and others, less known, but of considerable importance. Most of them flow to the sea over rocky beds, forming rapids and waterfalls. These rivers have their sources at a much greater altitude than the rivers of other continents. The source of the Congo is at a height of 6,000 feet; of the Nile at 4,500; and of the Niger at 3,000; while that of the Amazon is not more than 700 feet, and the Mississippi only about 2,000 feet. It has been said that Africa has been less travelled than any other part of the world. It is there that are found, more than anywhere else, huge mountains, such as Kilima-Njaro, Kenya, etc., which rise suddenly from the level surface of great plains; vast lakes of uncertain outlines, which seem at one time to be drying up, and at another to be making new inroads on the land; long rivers whose branches cover millions of square miles, and which, like the Nile, flow slowly through valleys as desolate as an unfinished world; solemn forests and the endless desert, vast and well suited to the peculiar nature of such great plants as the baobab, and of strange creatures like the ostrich, the giraffe, the elephant, the hippopotamus, and the gorilla; in very truth it is the primitive world. It is in the Equatorial zone, and especially towards the west, that the forests are largest, while in other parts they are somewhat irregularly scattered, with trees rising straight and mighty above a vigorous undergrowth. It is possible to travel for days, and even months, in these forests without so much as a glimpse of the sky, except in some chance clearing where the natives have cut down a few trees, to build their little village, or to till their fields. Silence reigns everywhere, broken only, in the daytime, by an occasional flapping of wings overhead; and at night by the shrill music of insects in a monotonous chorus. Storms echo in a frightful fashion; the rains cause an invariable humidity, rendering everything impervious to fire, and it is only during the short dry season of three or four months that it is safe to penetrate these forests. On both sides of the Equator, as far as 15° north and 20° south, stretches a zone that has two seasons, a rainy and a dry season. In this region, the great virgin forest and perpetual verdure are but seldom found save in the narrow spaces, stretching ribbonlike along the river banks, or crowding in the valleys, or climbing, in rows, along the mountain-sides. Elsewhere are found great prairies, over which the fire passes at the end of each dry season, and where roam great herds of antelope, giraffe, zebu, and buffalo. Beyond this double zone, which begins with Equatorial landscapes and ends in a semi-desert, stretches another zone of rocks, grass-lands, swamps, clay, and almost wholly barren sand. This, to the north, is the Sahara and the Libyan desert; to the south, the Kalahari and the solitude that surrounds it. It is a land where the sky is without cloud, and the

earth without shade. These deserts, which are not lacking in grandeur and attraction, mark, north and south, the true boundaries of Africa. Beyond them, north and south—to the north, Mauretania, Algeria, Egypt; to the south, the region of Cape Colony—the soil, the climate, the fauna and flora, the inhabitants are no longer characteristically African, but European.

II. THE INHABITANTS.—The most recent statistics give the population of Africa as from 160,000,000 to 200,000,000 souls. Of these, 128,000,000 represent the black element very unevenly distributed over the 12,000,000 square miles of surface. In some parts it is very dense, as in the valleys of the Nile and of the Niger; in Algeria, Morocco, and Abyssinia; in certain States of the Sudan; near the lakes of the interior, and in the region of Cape Colony; while it is very sparse in great spaces like the Sahara and the Kalahari desert, or the swamps where the tributaries of the Nile and of the Zambesi pour their sluggish currents. The occupation of the continent by the European nations, which put an end to local wars, slave-raids, and, to some extent, to poisonings, infanticide, and human sacrifices, might well lead men to hope for the repeopling of Africa. These advantages, however, seem, in modern times, sadly outweighed by the spread of the dread sleeping-sickness and other contagious diseases, drunkenness, and the breaking up of native family life, due to contact with our civilization. African ethnography presents a very complicated problem. Five thousand years before Christ the valley of the Nile was inhabited by a population already possessing a remarkable civilization. Traces of its occupation even prior to that period, during the Age of Stone, have been found from the Atlas to the Cape, from Somaliland to the Guinea Coast. The question, then, arises, whether these primitive populations may not now be represented by the Negritos, or Pygmies, of Africa, mentioned by ancient authors and once more discovered in modern times. Under the various names of "Akka", "Ba-twa", "A-kwa", "Be-kü", etc., they are met with in scanty groups throughout Equatorial Africa, from the banks of the Tuba to the valley of the Ogowai (French Congo) and that of the Congo. Near the Cunene they come in contact with another population of similar stature (4ft. to 4 ft. 2 in.), manners, and physical qualities: the "Sân", called "Bosjesmannen" by the Dutch, and "Bushmen" in English. There are two types: one black, the other yellowish; but they undoubtedly constitute distinct races, with well marked ethnic characteristics. There are valid reasons for thinking that these tribes formerly lived in Ethiopia and in the Nile basin. Traces of similar populations are found in Europe; and, at the present day a parallel race is represented by the Negritos of the Andamans, Moluccas, and the islands in the vicinity of Indo-China. These little men would therefore seem to have occupied the whole of the ancient continent, scattering from a central point, which, if we may trust certain indications, was the valley of the Euphrates. That which is certain, however, is that the Negritos appear in Africa as a primitive population, which was scattered by the stronger and better organized tribes who came after them. This, moreover, is exactly the notion they have formed concerning themselves, and which has been formed of them by the blacks; they look on themselves, and are looked on by their neighbours, as the first owners of the Earth. It is to them that the forest belongs, with all that it contains, animals and fruits; and it is they who possess the secrets of African nature. Their life is everywhere the same; they are nomads, who make no settled encampments, have no trade, commerce, or farming, neither flocks nor domestic animals of any kind, except a small dog, also found all over Africa, whose life is on a level with the wretched life of his master. These people live by hunting, by what they can pick up or beg from the agricultural or pastoral tribes among whom they live, and whom they supply with meat, ivory, and rubber. Their language as a rule resembles that of the people among whom they have stayed longest. It is, however, among the Sân (Bushmen) that we must look for the race which, it would seem, grew up shortly afterwards by mingling their blood, and possibly their speech, with that of the Negritos (dwarfs). These are the Namas, Nama-kwa, Grikwa (Griqua), etc., known to Europeans by the generic name of Hottentots (a name derived from a Dutch word meaning "brute"). Somewhat taller, of a darker colour, with longer hair, equally prone to obesity, they have fixed villages and lead a pastoral life. Their language, which is agglutinative, with pronominal suffixes, is characterized by the use of four different kinds of "clicks", also used by the Sân, and which have no equivalent in our alphabet. In the opinion of many scholars—among them, Deniker—the primitive Hottentots before their fusion with the Sân were the original Bantu. This word (from *mu-ntu*, "man", "a being endowed with reason", plural, *ba-ntu*) has been used to designate an important family of languages which stretches from one ocean to the other, from the basin of the Congo and the Victoria Nyanza in the north, to the Orange River and the Limpopo, deducting the Hottentot tribes. Although every tribe in this vast region has its own language, the basis of vocabulary and grammar is common to them all. They are agglutinative in structure, and characterized by pronominal prefixes which not only determine the number and category of the noun, but extend to the adjective and the verb by very rational rules, which are always applied. The Bantu, who include, among other better known tribes, the Zulus, Basutos, Matabele, Makua, Wa-swahili, Wa-nyamwezi, Ba-ganda, Bacongo, Uepongwé, Fang, etc., present a great variety of types, due, no doubt, to divers mixtures of race, which, as a rule, it is difficult to trace very far back. Their manner of life seems to depend chiefly on the country they live in; they are farmers, shepherds, and fishermen. Certain tribes, such as the Ba-ganda, have formed, and still form, large communities with regular institutions, generally in the form of an autocratic government. Most of them, however, have maintained their patriarchal life, and are scattered in little villages, practically independent of each other. Moreover, litigation and war, slavery, polygamy, the practice of a degrading fetishism, with their train of legal infanticide, trials by poison and by fire, arbitrary condemnations, poisonings, human sacrifices, and even cannibalism, prevail more or less extensively, and to a greater or less degree among all these interesting peoples. Besides the lands occupied by the Bantu, there are to be found in the valleys of Senegal, Gambia, of the Niger, Lake Tchad, and Bénué, strong and numerous tribes of a more markedly negro type, of great stature, strongly dolichocephalous, with very black skins, rounded foreheads, thick lips, and frequent prognathism. These tribes, sufficiently varied in appearance, are often known under the generic name of Nigritians, and are divided into four principal groups: the Nilotic negroes, such as the Mittu, the Bari, the Bongo, the Sandé, etc.; the negroes of the central Sudan, such as the natives of Bornu, Baghirmi, Wadaï, Darfur, Kordofan, etc.; the negroes of the western Sudan, such as the Sonrhaï, the Mossi, the Mandinké, and their kinsmen (Malinké, Bambara, Soninké); and, finally, the coast, or Guinea, negroes, such as the Volof, the Sener, the Susu, the Aku, the Ashanti, the Fanti, the people of Dahomey, the Egbas, the Yoruba, the Mina, the Ibo, etc. These tribes

are, as a rule, stronger than the Bantu, more industrious, better organized for fighting, and for resistance to invasion. Many, indeed, have known real epochs of prosperity and greatness. Moreover, this superiority is most clearly marked in proportion to the "crossing" of races. This is true of the "All-colours", belonging to a different ethnic type, represented by the Hamites (Chamites), also known as Kushites, Ethiopians, or Nubians. To this group should be joined the Bedja of Nubia, the Abyssinians, the Oromo, or Gallas, the Afora, or Danakil, the Somalis, the Masai, and, in the west, the Fula and the Fulbé. All these tribes, whose skin is black, bronze, or reddish—the result, no doubt of a considerable mingling with the tribes they first met with—are, as a rule, of a regular type, often handsome, with shapely limbs, oval faces, long noses, and hair long and curly; all with an air that appears to greater advantage from their skill in draping themselves in the fashion of antique statues. They are no longer negroes. Most of them lead a pastoral life and, divided into something like clans, tend their flocks on the wide strip of half-desert pasture-land which stretches from Cape Gardafui to Cape Verde. They are intelligent, warlike, independent, given to pillage, and full of scorn for inferior races; they are bad neighbours, but have great influence wherever they may be. From the Hamites we pass, by a natural transition, to the Berbers, who have held northern Africa for many centuries. While the other tribes are of Asiatic origin, the Berbers came from Europe at an unknown period, and belong to two types, the brown and the fair. About A. D. 1100, they founded Timbuktu, and spread as far as the Canary Islands; then, roused by Islam, they made their way into Spain, and threatened the south of France. They are represented by the Barabra, the Kabyles of the Atlas, the Tuareg of the Sahara, and the Moors of the western coast, and have had a considerable part in the formation of the so-called "Arab" populations of the "Barbary States". In addition to these various elements, yet another, the Semitic, has settled among, and to some extent mingled with, the people of Africa. This element is to be found chiefly in Egypt, in Abyssinia, and on the East Coast. In more recent times there has been an influx of modern Europeans—the Portuguese in Guinea, Angola, and Mozambique; the Dutch on the Gold Coast, at the Cape, and in the valleys of the Orange and the Limpopo; the English, Germans, Belgians, and French in their recent colonies. Thus, at periods which it is impossible to determine, men evidently of the same species, but not of the same race, settled on this primitive soil, mingling some of their qualities, changing their hues, confounding their customs and their speech, yet, nevertheless, often retaining clear traces of their original descent.

III. Religion.—(A) Native Religion. There is no doubt that there is to be found among the nations of Africa, apart from Christianity and Mohammedanism, a religion, a belief in a higher, living, and personal principle, implying on man's part the duty of recognizing it by means of some kind of worship. Individuals, families, and even communities may doubtless be found in Africa, as elsewhere, utterly, or almost, devoid of all notion of religion and morality. This fact has led certain travellers, who, it is certain, were not familiar with the native languages, who had not penetrated into the inner secrets of the peoples they professed to have studied, and who, in addition, were often wrongly informed by chance interpreters, into the belief that tribes without a religion exist in Africa. A more careful study, however, makes it possible to assert that in Africa religion is everywhere, as M. Robert H. Nassau says, "closely bound up with the different matters which concern the family, the rights of property, authority, the organization of the tribe—with judicial trials, punishments, foreign relations, and with trade". Religious beliefs and practices, characterized by the two principal elements of prayer and sacrifice, form part of the daily life of the blacks. What is also true, however, is that no body of doctrine, properly so called, exists anywhere with interpreters bound to ensure its integrity, to explain and to hand it down to others. There is, therefore, no distinct religious code, no official teaching, no books, no schools, as in Islam, Buddhism, and other positive religions. What is known concerning supernatural matters is a sort of common deposit, guarded by everybody, and handed down without any intervention on the part of an authority; fuller in one place, scantier in another, or, again, more loaded with external symbols according to the intelligence, the temperament, the organisation, the habits, and the manner of the people's life. Certain specialists, however, exist, known to us as sorcerers, witch-doctors, etc., who are familiar with the mysterious secrets of things, who make use of them on behalf of those interested, and hand them down to chosen disciples. There are also secret societies which guard what may be called the preternatural tradition of the tribe, and deduce therefrom the decisions to be arrived at. Finally, it is understood that certain things are forbidden; there are prohibitions which cannot be defied save at the risk of misfortune. Nevertheless, that which ethnologists call Naturism, Animism, or Fetishism nowhere constitutes in primitive Africa a body of doctrine, with correlative precepts and settled practice which may be reduced to a system. The idea of a Being higher than man, invisible, inaccessible, master of life and death, orderer of all things, seems to exist everywhere; among the Negritos, the Hottentots, the Bantu, the Nigritians, the Hamites; for everywhere this Being has a name. He is the "Great", the "Ancient One", the "Heavenly One", the "Bright One", the "Master", sometimes the "Author", or "Creator". The notion, however, concerning Him is clear, obliterated, or vague according to the tribe; nowhere, at least, is He represented under any image, for He is incapable of representation. What does He require of us? What are His relations with man? Has life any aim?—All this is unknown; it is unasked. Man finds himself a being on the earth, like the plants and animals. That fact he is conscious of. He eats, he reproduces himself, he does what he can; he dies also, as a rule, though death is looked on as an accident, the causes of which must always be inquired into. In the hereafter, the spirits or shadows of kings, chiefs, witch-doctors, of great men, rich and powerful, being set free from the bodies to which they were united, wander through space until they find another body into which to enter. They keep after this life the power, often intensified, which they had before; they can injure or give help; they can influence the elements. More, they often bring news of themselves; they cause most of the sicknesses of children; they are seen in dreams; they cause nightmares; they are heard at night; they show themselves in many inexplicable phenomena. The shades of ordinary persons have less power; of no importance after death, as in life, they disappear. It is important, however, to give all these shades a fixed abode. This is done by means of certain complicated ceremonies: by calling them into caves, into sacred groves, to the foot of certain trees, sometimes into living animals, but more often into statuettes of earth, wood, or metal, placed on the skull of the ancestor, or containing some part of his remains—nails, hair, eyebrows, or skin. There are some rebellious shades, however, who are difficult to keep in one spot; they are called back by means of fresh ceremonies. Moreover, on all necessary occasions—

for the success of a journey, of a hunt, of a trade, or war, to ward off a plague, to turn aside misfortune—recourse is had to the sacred object; prayers are said to it, and offerings made (glass beads, rice, maize, milk, beer); victims are sacrificed to it, birds, kids, sheep, oxen, men; for the more the shade is to be honoured the more worthy must be the sacrifice. Nor is this all. The offering must, of necessity, be eaten in common; it is by drinking the blood, and by eating the flesh of the animal or man sacrificed, in company with the *manes* of the ancestors vanished, yet present, that their favours are obtained, and they are satisfied. This satisfaction is most esteemed when it is possible to sacrifice their enemies, those who have caused their death, and on whom they thus wreak the sweetest revenge that can be dreamed of. This is the origin of cannibalism, which in some parts of Africa has taken on peculiarly disgusting forms. Ancestor worship, in one form or other, is thus the chief expression of African religion. But besides shades, there are a number of spirits, whose origin is unknown, who reveal themselves in various ways. Most of these are wicked, some terrible, but others are mischievous, capricious, fanciful; while some, again, are more or less indifferent, and sometimes well-disposed. It is the darksome activity of these spirits which must be held accountable for the epidemics, storms, droughts, floods, and fires—all the ills that seem to have no apparent cause. The same holds true of possession, so common everywhere. To offset these ills it is necessary to consult the "seers", who, after the necessary ceremonies, will find the name and character of the spirit who is at fault; will indicate the specialist (witch-doctor) to whom recourse must be had, and who will obtain the desired result, a cessation of the trial, a cure of the sickness, an end to the possession, by means of the practices or sacrifices demanded by the spirit. In a word, from the point of view of the black man, the world was formed to progress regularly, and might possibly have attained its end, had its Creator so willed it. But, for unknown reasons, God had left His work exposed to many harmful influences of elements, of animals, of men, of sorcerers, of ghosts, of spirits. And, since He is beyond man's reach, since man cannot get to where He is, and can do nothing against His action or His inactivity, he is led to placate or to neutralize such influences as can be reached among the thousands that everywhere reveal themselves. It is to the general scheme of these mysterious things that we must reduce the almost universal belief that there exists for each individual, for each family, something sacred or forbidden, the *taboo* of the Maoris, which cannot be touched without misfortune: a fruit, a tree, a fish, an animal, whose name one bears. It is to this scheme, again, that the use of amulets must be referred, made, as they are, of rare and outlandish things; of mysterious remedies, of protective fetishes for everything and against everything. Moreover, divination, second-sight, philtres, enchantments, horoscopes, forecasts, are equally well known. Judicial trials, held to make known the guilty, are of daily occurrence. But, just as it is possible for man to use to his advantage or to neutralize, these mysterious influences, these secret virtues in things, so he can make use of them to effect his revenge, to do harm to those about him, as do sorcerers, conjurers, or wizards. In league with hidden powers, these practitioners send sicknesses, cause death, bewitch their enemies, and roam at night in the form of a ball of fire, of some bird or animal, to spread their witcheries. They are, consequently, feared and hated. Many have recourse to them, if they can get to know them, in order to join them, or to follow them with their hatred. If they are discovered, they are made to do penance, are sold, killed, or burned as local justice shall decide. It is curious to meet, in the heart of Africa, with facts of sorcery absolutely identical with those known among us in the Middle Ages, and even at the present day. And, if these wizards and witches practise their arts at the risk of their lives, it may be well to add that they have not seldom merited their fate, for many of them, in addition to and aside from their relations to the supernatural, are undeniably very skilful poisoners. Certain anthropologists and ethnologists, anxious to find in Africa a territory propitious to their theories, endeavour to prove that the religious evolution of man starts from simple Naturism, whence it proceeds to Animism, and thence to Fetishism, to attain at length to a more or less pure Theism. This upward march, which supposes man to have set out from the lowest stage towards an indefinite progress, appears reasonable. But it is reasoning *a priori*, based on an untenable hypothesis. The actual facts are found on examination to be far from agreement with this theory.

(1) *Naturism* is the worship paid to personified natural objects: the sky, the sun, the moon, the mountains, the thunder, etc. The Hottentots have been said to adore the moon, in whose honour they perform long dances. This statement, however, is now known to be erroneous. The Hottentots, like all Africans, are fond of dancing by moonlight; they hail the moon's reappearance and follow her course closely, since it is she who measures time, but this is very far from being worship. The true objects of Hottentot worship are the spirits of their dead. They recognize, moreover, a Power higher than these shades, "Tsu Goab", an expression which the missionaries have made use of to translate the word "God". Again, other Bantu tribes use terms which mean either "Sky" or "God", "Sun" or "God", etc., but make a clear distinction as to the meaning conveyed by these words. Not one, in fact, imagines that a material identity exists between the planet that gives us light, or the firmament wherein it moves, and the Supreme Being who inhabits or makes use of them. The same may be said concerning the thunder. The blacks, indeed, sometimes say that it is God, who by this sign, foretells the rain, but this is not worship. Naturism, in the strict sense given to the word, does not exist in Africa.

(2) *Animism*, based on the distinction between matter and spirit, is the belief in beings which have no affinity to any special thing in nature, but are endowed with a higher power; to whom a certain worship is paid, yet who are incapable of being represented in a visible form. Taken in this very vague and general sense, it may be said that Animism is the religion of a great part of Africa: the Negritos, Hottentots, Bantus of the south and east, many of the Nigritians, and most of the Hamites, have practically neither fetishes, idols, nor material images, honoured with any kind of worship. They believe, as we have said, in the survival of the spirits of the departed (under an ill-defined form which they liken, as a rule, to a shadow), in their possession of more or less power, in the need of honouring them, placating them, and settling them in fixed localities. They believe, also, in the existence of spirits differing from these shades; in mysterious influences; lastly, in a Higher Power which they more or less clearly distinguish from visible creation, from the earth, the firmament, etc. However, the want of a true idea of a supreme Deity, and scientific ignorance, are the causes of a great mass of superstition of all kinds among the blacks, even among those who are animists.

(3) *Fetishism.*—The question has been raised whether Animism gave birth to Fetishism, or sprang from a purified Fetishism; but the discussion would

be futile. These two forms of religion, if one may call them so, seem to correspond more closely with two divergent subjective dispositions than with two principles, two doctrines, or two traditions. We find, in fact, individuals and families, in the midst of animist populations, who materialize the expression of their worship by making images, into which they summon the souls of their dead; and similarly, in the midst of fetishist populations, a number of individuals and families who have no fetishes. The word "fetish", derived from the Portuguese *feitiço* (Lat. *facticius*), signifies a material object to which is attributed a mysterious influence, in consequence of the presence or action of an invisible power in this sacred thing. Fetishism is the sum of beliefs and practices existing in connection with this idea. It is therefore a mistake to fancy that the negro adores the material of which his fetish is made, or attributes to it a supernatural power. On the contrary, the fetish only possesses influence by means of the particular virtue which the fetishist has fixed in it. But, subject to this reservation, anything may become a fetish: images, bones of men or animals, figures more or less grotesque, stones, trees, huts, etc., according to circumstances or to personal predilection. As to the diffusion of Fetishism, Livingstone called attention to the proofs that the blacks seem to be more superstitious and more idolatrous in proportion as the traveller penetrates into the forest country; an observation that was well founded. And, since western Africa is far more thickly wooded than the eastern part, it is chiefly in the west that we find classic Fetishism, with its material images and its coarse practices. It is practically non-existent among the Hottentots, the Bantus of the east, the Nigritians, the Hamites, and the Negritos. We are thus led to conclude that these peoples, being more given to wandering than the others, often living a pastoral life in a more open country, have been less prone than were the sedentary tribes to materialize their worship in objects difficult to carry about with them. This, possibly, is the explanation of the phenomenon which attracted Livingstone's attention. However this may be, an impartial study of African religion makes it impossible for anyone, in the present state of acquaintance with the subject, to assert that man began on this great continent by having no religious ideas; that from such a state he passed to Naturism, to rise, by degrees, to Animism, Fetishism, and Theism. Indeed, we find as many, or more, facts indicating that the black man, from a religious standpoint, has degenerated. In fact, from one end of Africa to the other we meet, overgrown by a more or less confused mass of strange superstitions, the essential ideas of that which everywhere has been looked upon as the primitive religion: an unseen God, Master of all things, and Organizer of the world; the survival of the human soul, under a form not clearly defined; at times, the idea of reward and punishment in the other world; the existence and activity of spirits, some of whom help men while others deceive them; prayer, sacrifice, the need of a worship; the sacred nature of a fruit, a tree, or an animal; the duty of abstaining from certain actions, of practising self-restraint; the idea of sin, of the power left in man to wipe out its stain, etc. The sum total of this evidence—and the list might be prolonged—more or less clear, distinct, or scattered, collected from tribes of different origin which cannot possibly have met for centuries, leaves us convinced that at the beginning of the formation of the black race there were common beliefs and practices, such as are found at the beginnings of every human race, and on which Christianity itself rests, as we have it to-day.

(B) JUDAISM.—The first historical record of the settlement of the Jews in Africa is the story of Joseph; but it is probable that there had been others there before him. Under Moses, who had been educated at the court of the Pharaoh Rameses "in all the wisdom of the Egyptians" (Acts, vii, 22), the Children of Israel once more crossed the Red Sea. Alexander of Macedon, however, recalled many of them, in 332 B. C., to take part in the foundation of Alexandria. Alexandrian Jews, merchant princes and good soldiers, have also produced historians such as Alexander of Miletus, surnamed Polyhistor (though modern critics pronounce him a pagan to whom some fragments of a Jewish tendency have been falsely attributed); moralists and philosophers, such as Aristobulus and Philo; elegant writers of Greek verse, such as the tragic poet Ezechiel (c. 200–150 B. C.). It was at Alexandria that the "Seventy" (Septuagint) translated (third century B. C.) the Law and the Prophets into Greek. Thence, the Jews spread over the Cyrenaïca, and made their way to Carthage. A second wave of Jewish emigrants, moreover, left Italy on the conquest of the Carthaginian State by the Romans (146 B. C.), and founded trade-exchanges in most of the seaports of northern Africa. Hence, St. Jerome, writing to Dardanus, could say that the Jewish colonies formed in his time an unbroken chain across Africa, "from Mauretania to India". Yet another scattering of the Children of Israel followed the taking of Jerusalem by Titus (A. D. 70) and the destruction of the Temple, bringing a third wave of Jewish emigrants into Roman Africa. The triumph of Mohammed at Mecca (A. D. 630), and the rapid spread of his religion, obliged a large number of Jews to leave Arabia. Of those who crossed the Red Sea some took refuge in Abyssinia, a country with which they had long had intercourse, and where they doubtless found some of their older colonies. It is from these, probably, that the Falashes and Gondas are descended, although these tribes trace their ancestry to Solomon and the Queen of Sheba. Others took the well-known route to Egypt, and, following the Mediterranean coast, set out to rejoin their co-religionists in the territories of Tripoli and Tunis. Some, by pursuing the caravan route of Dar-Fur, across the Wadaï, Bornu, and Sokoto, arrived, about the middle of the eleventh century, at the valley of the Niger. Finally, when, in 1492, they were driven from Spain, many of them went to Morocco, and others to Tunis. Such varied origins have caused diversities of type, manners, and speech, among the Jews of Africa, but all have kept that peculiar, personal imprint which distinguishes everywhere the Children of Israel. It is estimated that the approximate number of Jews in Africa may be divided thus: 50,000 in Abyssinia; 30,000 in Egypt; 60,000 in Tunis; 57,000 in Algeria; 100,000 in Morocco; more than 10,000 along the border of the Sahara, and 1,800 at the Cape; giving a total of about 300,000. The study of their history in Africa leads to the conclusion that their monotheistic influence was real in Egypt and Numidia, and even in the Sudan. At the present day, however, they carry on no religious propaganda, but are satisfied with keeping their Israelitish worship intact, in communities more or less numerous and faithful, under the guidance of rabbis of various classes—officiating rabbis, sacrificing rabbis, who attend to circumcision, rabbi notaries, and grand rabbis.

(C) ISLAMISM.—Islamism has found in Africa a boundless sphere of conquest, and its uninterrupted spread, from the seventh century down to the present time, among all the races of the continent is one of the most remarkable facts of history. To-day a Mussulman may travel from Monrovia to Mecca, and thence to Batavia without once setting foot on "infidel" soil. Three phases in this movement of expansion may be distinguished. In the first (638–1050) the Arabs, in a rapid advance, prop-

agated Islam along the whole Mediterranean coast, from Egypt to Morocco, a conquest greatly aided by the exploitation of the country by the Byzantine governors, the divisions among the Christians, and political disorganization. In the ninth and tenth centuries, however, the opposition of the Berbers and the too tardy resistance of the Byzantines, assisted by the Normans, but chiefly the mutual strife of the Mussulman emirs, arrested its advance; there were still bishops at Carthage, Hippo, and Constantine in the eleventh century. The second period (1050–1750) is connected with the invasion of the Himyarite (Arabian) Bedouins, sent by El Mestune, Caliph of Cairo, to chastise the Magreb, or country stretching from Tripoli to Morocco. It was then that Mauretania became definitely Islamized, and in its turn the centre of a propaganda carried on among the Berber tribes of the Atlas, and of the Sahara, and among the negroes of the Sudan. This conquest, however, was not unresisted. We learn from an Arab historian, Ibn Khaldun, that the population of northern Africa was forced fourteen times, at the point of the sword, to embrace Islamism, and that it returned fourteen times to its own religion. Traces, moreover, of Christianity are still found among the Kabyles of Algeria, among the Tuaregs, and the Mzabetes of the Sahara. The name Tuareg (singular, *Targui*) was given by the Arabs to the Berbers of the desert, and means "those forsaken of God". They were the founders of Timbuctoo (A. D. 1077), Djenné, and of the principal centres of influence in northwest Africa. While this part of the continent was being converted, willingly or by force, to Islam, eastern Africa was invaded in its turn by colonies of merchants, who, however, readily became warriors, and never failed to be apostles. It was thus that Islam gained the shores of the Red Sea, Somaliland, the Zanzibar coast as far as Kiloa, and the islands as far as the Comoto Islands and Madagascar. One nation alone, Ethiopia, entrenched in its huge, mountainous citadel, held out against them. Unfortunately, however, since the sixth century, it has held the Monophysite heresy. It was on these unconquered Christians that the Arabs bestowed the scornful name of *Habesh*, meaning, "sweepings of the nations", whence the name Abyssinia is derived. The last period of the Mohammedan expansion extends to the present time. It is due to a veritable recrudescence of fanaticism, zealously fostered by a number of religious societies, whose members, or Khuans, are to be found everywhere, and possess unbounded influence. Daily, one may say, Islam spreads over the great African continent, creeping down from Morocco to Senegal, making inroads on the valley of the Niger and the shores of Lake Tchad, passing from Kordofan into Uganda, and from Zanzibar to the Congo. Bitterly hostile to Europeans by its very nature, it is yet very skilful in adapting itself to circumstances. This is, doubtless, why so many governors, functionaries, travellers and writers, duped by this deep hypocrisy, favour this expansion of Mohammedanism, and are even guilty of flagrant injustice and abuse of power in imposing it on fetishist populations who have no wish to embrace it. As there are no Mohammedan statistics, it is impossible to make an accurate census. The following figures may, however, be quoted: 4,070,000 in Algeria; 1,500,000 in Tunis; 10,000,000 in Morocco; 6,800,000 in French Western Africa; 3,000,000 in the Wadaï and the Sudan, besides those in Egypt, Somaliland, Zanzibar, and the interior. The total numbers of Islam in Africa approximately amount to between thirty and forty millions. Its marvellous spread is due to various causes. In Egypt, to begin with, and throughout northern Africa, it was a forcible conquest of countries and peoples in a state of utter social, political, and religious disorganization. These remnants of peoples were intoxicated by a doctrine of great power, covering all that relates to the interests and concerns of man. From the new groups thus remoulded issued successively other conquerors, down to the recent uprisings of the Samory and the Rabah tribes in the Sudan. Moreover, since Islam is at once a religious doctrine, a social system, a political principle, a commercial interest, a civilization that arrogates to itself all manner of rights against the "infidel", it follows that each Mussulman is intimately possessed by the spirit of proselytism. To this end he may, and does, make use of every means; all is permissible against the "unbeliever". Islam, therefore, imposes itself by force, by persuasion, by interest, by alliances, by the spirit of imitation, by fashion. It should be added that there is a real affinity between the manners and customs of the Moors and Arabs and those of the more or less mixed populations of northern Africa; and between these and the negro tribes. Moreover, Mussulman exclusiveness becomes not a little modified by contact with Fetishism, and if Islam imposes certain beliefs and practices on its black disciples, they, in turn, bring into it a number of their superstitions and usages. Finally, the extreme simplicity of its doctrine, the easy yoke of its liturgical discipline, its liberal indulgence in respect of morality, all sustained by the hope of a Paradise made up of well-defined and attractive pleasures, combine to make Islam an ideal religion for the childish intelligence and sensual nature of the African peoples among which it labours. These causes, of themselves, suffice to explain the slight hold that Christianity has gained on the Mohammedan social system. The Mussulman who becomes a Christian must renounce, not only his faith, but also his family, his social standing, his interests, all that binds him to the world. Hence it is evident how utterly mistaken those are who may have held that Islam is a kind of useful, possibly necessary, transition, between Fetishism and Christianity. On the contrary, Islam as it were crystallizes the heart and mind of man. It is not a step taken upward, but a wall that arrests all progress. From a philosophical and religious standpoint, however, Islam is undoubtedly superior to the Fetishism of the negro. It acknowledges but One God Almighty, who rewards good and punishes evil in a future life; it teaches the need of prayer, penance, and almsgiving; of a public worship; of abstaining from the use of fermented liquors, etc. But the absolute freedom with which it preys on the "infidel" by means of polygamy, slavery, thefts, and all kinds of injustice, the utter corruption and the spread of venereal diseases to which it gives rise, the pride, hypocrisy, and laziness which it engenders in its disciples, the formidable cohesion which it gives them, make the expansion of "Mussulman civilization" among fetishist peoples anything but desirable. From the standpoint of their proximate evolution they have more to lose from it than to gain. As fetishists they constitute a reserve for Christian civilization; as Mussulmans, they are lost to it.

(D) PARSEEISM; BUDDHISM; BRAHMINISM.—To be complete, this account should include certain Parsee colonies at Zanzibar, Mombasa, Natal, and the Cape; Chinese and Indian Buddhists in the Transvaal, and the Island of Mauritius; and the Brahminist Banyans, natives of Kurachi, Kach, and Bombay, who trade with intelligence and success in most of the centres of Eastern Africa, from Port Said to the Cape. None of these, however, make any proselytes, and all will receive due treatment under their respective titles.

(E) CHRISTIANITY.—Christianity penetrated into Africa through two principal channels. It was first brought by the Evangelist St. Mark to Alexandria

where it soon shone with great splendour and was represented by such men as Clement of Alexandria, Origen, Athanasius, and Cyril. It passed thence into Lower Egypt, then into the Thebaid, Upper Egypt, and Nubia, and, by way of the Red Sea as far as Ethiopia, adopting as its own the Græco-Jewish civilization, which it found prevailing in Egypt and the Cyrenaica. At the same period, however, about the end of the first century, Roman soldiers and merchants brought the Gospel to Carthage, whence it soon spread to Proconsular Africa, to the Byzacene province, and to Numidia, added a glorious band to the army of martyrs, and produced such Doctors as Tertullian, Minucius Felix, Cyprian, Arnobius, Lactantius, Optatus, and the great Bishop of Hippo, St. Augustine.

(1) *The Dissident Churches.*—Unfortunately, African Christianity was constantly exposed to the attacks of schism and heresy; of Gnostics, Monophysites, Arians, Pelagians, Manichæans, Novatians, and Donatists, who divided and enfeebled it, and so paved the way for its destruction, first, by the Vandals and, finally, by Islam. Most of these sects have long since disappeared; but the Monophysites who, following Eutyches, acknowledge only one nature in Christ (the divine nature having absorbed the human), have continued to exist, and form at the present time three distinct churches, namely: The Armenian Church, whose Patriarch, or *Catholicos*, resides near Erzerum (see ARMENIA); The Jacobite Church of Syria and Mesopotamia, whose head is the Patriarch of Antioch (see JACOBITES, MONOPHYSITES); The Coptic Church of Egypt, governed by the Patriarch of Alexandria, resident at Cairo, who exercises a kind of ecclesiastical suzerainty over the Monophysite Church of Abyssinia. These Copts (from Gr., *Αἰγύπτος*, Egypt), descendants of the ancient Egyptians, are about 200,000 in number, and are spread over some twenty dioceses, as in the seventh and eighth centuries (see COPTS.) In Ethiopia (see ABYSSINIA), the Monophysites number 3,500,000 out of a total population of nearly 4,000,000. The rest are Mussulmans (200,000), Israelites (50,000), Pagans (100,000), or Catholics (30,000). The liberal proselytism of Protestantism has made, and still makes, considerable efforts on this continent. Every nation in which Protestantism flourishes has taken part in this missionary work: Germany, Norway, Sweden, England, Holland, Switzerland, France, and the United States of America. In 1736 the Moravian Brethren established themselves at the Cape of Good Hope, and formed colonies of farmers and mechanics. Their influence has contributed to the civilization of the Hottentots and Kafirs. They settled among the Kafirs in 1828, and, in 1885, to the north of Lake Nyassa. The mission which they had founded at Christiansborg, on the Gold Coast, and then abandoned, was taken up in 1828 by the *Société des missions évangéliques* of Basle, which has since spread to the country of the Ashantis, to the German colony of the Togo, and to the Kamerûns, where they have replaced (1887) the English Baptists. From Germany, the Berlin Missions have sent their agents to the Orange River Colony, to Griqualand, the Transvaal, and German East Africa; the Rhenish Mission, to the Hottentots, the Namas, the Herreros, and the Ovambos; the North-German Missions (Bremen and Hermannsburg) to Togoland and the Gold Coast; and, in the Transvaal, to the Basutos and the Zulus. Finally, there are the Scandinavian missions. The Swedes are established in the Italian colony of Erythræa; the Norwegians have an important mission at Betsileo, in Madagascar, numbering 50,000 Malagasy. With the exception of the German mission of Hermannsburg, and the Norwegian missions, which are distinctively Lutheran, all the others have various creeds difficult to specify. The English missions are notably rich and numerous. The most important only need be mentioned here, namely: The Society for the Propagation of the Gospel, which dates from 1752, and labours on the Guinea Coast, at the Cape, and in Madagascar; The Church Missionary Society, founded in 1799, which has fifteen bishoprics in Africa; The London Missionary Society, established in 1795 on an undenominational basis, which made its action chiefly felt in South Africa, with Moffat and Dr. Livingstone; The Universities Missions Society, with its centre at Zanzibar; the Baptist Missions at Fernando Po, in the Kameruns and on the Congo; the Methodist Missions of Sierra Leone, the Niger, and the Gold Coast; the Scottish Missions, etc. The French Protestants, in their turn, founded the *Société des missions évangéliques* at Paris, in 1824, which has sent its agents to the Basutos in northeastern Cape Colony, where they have been very successful; to the French Congo (Gaboon region), where they replaced the American Presbyterians (1892); to the Barotse country on the Upper Zambesi, and, finally, to Madagascar, where they have been called upon to take the place, to some extent, of the English missions (1895). Nor must the American missions be forgotten. Three denominations have taken the chief part in this work: the Methodist Episcopal Church, the Baptist Church, and the Presbyterian Church. The Methodists began their labours in the colony of Liberia from its very foundation (1820), but it was only in 1858 that they were able to establish a permanent bishopric there. The Baptists, also, have stations in Monrovia, Sierra Leone, Liberia, and Lagos. The most important missions, however, are those of the Presbyterians. In Egypt there is hardly a village on the Nile without one of their schools, under a Coptic master. Protestantism, therefore, shows considerable activity in Africa, seconded, as it is, by the magnificent generosity of its adherents and of its numerous native assistants. It would be impossible in an article of this kind to specify not only all the societies engaged in African missions, but also the stations they occupy, the personnel they employ, the funds at their disposal, or the number of neophytes which they profess to have gathered around them. The figures which might be quoted vary according to the documents consulted. There exists, moreover, no estimate of the total. Each year introduces startling discrepancies into the statistics, and in any attempt at exactitude, there is a risk of manifest error. However the most recent returns are as follows (1906):—

Protestant missionary societies in Africa, 95; Ordained missionaries, 1,158; Lay missionaries, 1,893; Native assistants employed, 15,732; Communicants, 274,650; Christians (approximately), 400,000.

To complete the information given above, we subjoin a list of the principal societies, with their spheres of labour. American Board of Commissioners for Foreign Missions, Benguela, Rhodesia, Natal; American Baptist Union, Congo State; American Lutherans, Liberia; African Methodist Episcopal Missions, Liberia and South Africa; American (North) Presbyterians, Liberia, Kameruns, Gaboon; American (South) Baptists, Liberia, Yoruba; American (South) Presbyterians, Congo State; American Presbyterians (United), Egypt; African Zion Methodists, Liberia; Basler Mission, Gold Coast, Kameruns; Balolo Mission, Congo State; Moravian Mission, Cape, Kaffraria, German Africa; Berliner Mission (Berlin I), Cape, Orange Colony, Transvaal, Rhodesia, German Africa; Church Missionary Society, Sierra Leone, Yoruba, Nigeria, Seychelles, German Africa, East Africa, Uganda, Egypt; Congregational Union, Cape, Orange Colony; Deutsche Baptisten, Kameruns; Evang. Missionsgesellschaft für Deutsche Africa (Berlin III);

German Africa; English Baptist Mission, Congo State; Established Church of Scotland, Nyassa; Evangelska Fosterlands Stiftelse, Erythræa; Friends (Quakers), Madagascar; Finländische Mission, German South-west Africa; Hermannsburger Mission, Natal, Zululand, Transvaal; London Missionary Society, Cape, Bechuanaland, Mashonaland, Rhodesia, Madagascar; Leipziger Mission, German East Africa, British East Africa; Methodist Episcopal Missionary Society, Liberia, Congo State, Angola; Mission romande (French Swiss), Transvaal, Mozambique; Nord-Afrika Mission, Algeria, Morocco, Egypt; Norddeutsche Missionsgesellschaft (Bremen), Togoland; Norwegian Society of Missions, Natal, Zululand, Madagascar; Missionsanstalt Neukirchen bei Mörs a.-R., Rhodesia, British East Africa; Open Brethren (formerly Plymouth Brethren, or Darbyites), Algeria, Morocco, Benguela, Lunda; Société des missions évangéliques de Paris, French Guinea, Basutoland, Barotseland, Gaboon, Madagascar; Protestant Episcopal Mission, Liberia; Primitive Methodist Mission, Fernando Po, Cape; Rheinische Missionsgesellschaft, German South-west Africa, Namaland, Cape; Dutch South African Mission, Transvaal, Rhodesia; Swedish Mission (State Church), Natal, Zululand; Swedish Society of Missions, Congo State; Society for the Propagation of the Gospel, Guinea, Cape, Natal, Basutoland, Orange Colony, Rhodesia, Madagascar, Mauritius, Seychelles; United Brethren in Christ, Sierra Leone; United Free Church of Scotland, Calabar, Cape, Kafirland, Natal, Nyassa; United Methodist Free Church, British East Africa; Universities Mission, Zanzibar, Nyassa, German East Africa; Wesleyan Methodist, Senegambia, Sierra Leone, Togoland, Gold Coast, Lagos and Yoruba, Cape, Kafirland, Natal, Basutoland, Orange Colony, Transvaal, Rhodesia.

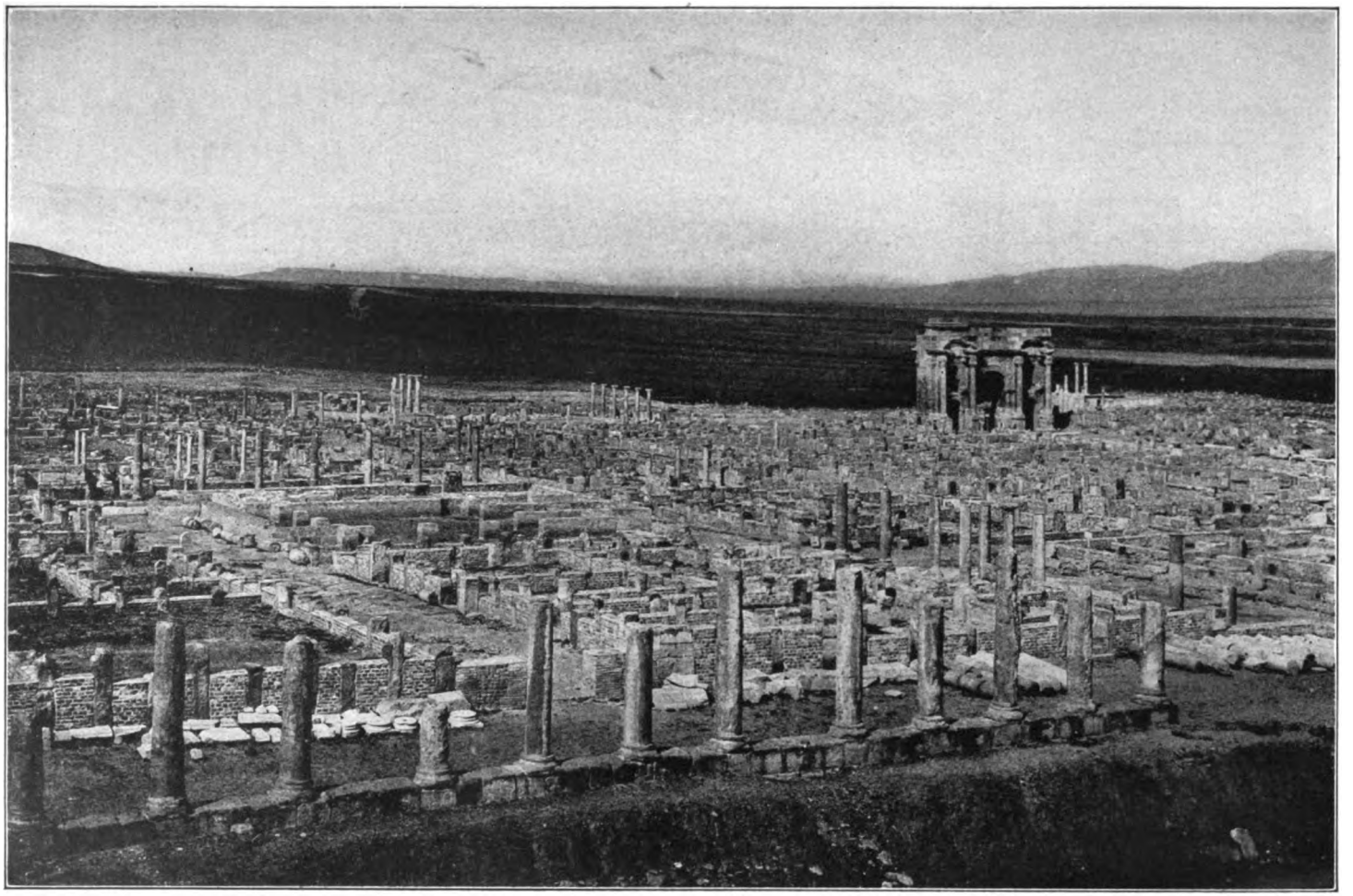
(2) *The Catholic Church.*—We have already noted the rapid expansion of Christianity throughout northern Africa; the splendour which it derived from its many faithful, its doctors, anchorites, confessors, and martyrs; the divisions that crept in; how it spread, on the one hand, from Alexandria in Egypt to Libya and Ethiopia, on the other, from the metropolis of Carthage to Numidia and Mauretania. Unfortunately, the Lower Empire, under whose sway this country had fallen, was more occupied with its religious quarrels than with its organization or defence, and was unable to withstand the successive inroads of the new peoples. Islam made its inroad, and at the end of the seventh century Africa became, so far as Europe was concerned, to all intents and purposes a closed continent. The Church, however, never wholly forsook it, nor ever ceased to hope that it would one day be again open to her. According to the letters of Pope Leo IX (1049–54) to the Bishop of Gumni, there were, even at this period, three or four Christian bishoprics in the very heart of Mussulman territory: one at Carthage, one at Hippo, and the third at Constantine. The Pope wrote: "Carthage will keep its canonical primacy so long as the name of Christ shall be invoked within its walls, whether its scanty monuments lie in the dust forever, as they lie to-day, or a glorious resurrection shall one day cause its ruins to rise again". This seems almost a prophecy of the modern restoration of the Catholic Church in Tunis, achieved in our day by Cardinal Lavigerie, under the auspices of Pope Leo XIII. The Crusades and the foundation of the religious orders—those, especially, for the redemption of captives—brought about the establishment of a number of little Christian colonies along the Mussulman shores of the Mediterranean. There was even a Christian bishopric, first at Fez, and then at Marrakesh, in Morocco (1223), which lasted until the sixteenth century. Another was established at Ceuta, after its capture by John I, King of Portugal (1418). Catholic chapels existed at Oran Tlemcen, Bona, Bougie, Tunis, Tripoli, etc.; that is to say wherever the factories or counting-houses of Spanish, Italian, or French merchants were to be found. The Trinitarians alone, between the date of their foundation by St. John of Matha, in 1198, and the eighteenth century, set free nearly 900,000 slaves, European Christians who had been taken by the Moors. Portugal has the honour of being the first to shake off the yoke of the soldiers of Mohammed, and to regain for Christianity a foothold on the African continent. The taking of Ceuta, followed by that of Tangier and Tetuan, was the starting-point for the exploration of the coasts. Guided by the genius of Prince Henry the Navigator, Portuguese sailors passed Cape Bogador (1433), reached the Rio de Ouro (1442), doubled Cape Verde (1444), and got as far as Sierra Leone. Wherever they landed the discoverers raised a *pedras*, or stone boundary-pillar, and peopled the new posts with criminals who had been condemned to death. The Equator was crossed in 1471. Diogo Cam discovered the Congo and travelled up it for 1,128 miles; Bartholomew Diaz doubled the Cape of Storms, and, finally, Vasco da Gama, who had sailed from Lisbon, with three caravels on 8 June, 1497, and had followed the Mozambique coast as far as Malindi, reached the East Indies on 20 May, 1498. Their discovery gave a great impulse to missions. Portuguese and Spaniards, French and Italians, gave themselves with an admirable ardour to the work of the foreign apostolate. This period witnessed the founding of the Bishoprics of Las Palmas in the Canary Islands (1409), Funchal in Madeira (1514), Sant' Iago at Cape Verde; San Thomé and San Salvador (1498), afterwards transferred to Loanda. The Capuchins and Jesuits did wonders in Angola; the Dominicans settled at Mozambique, the bishopric of which dates from 1614; and the Augustinians took Zanzibar, Mombasa, and Paté as their sphere of labour, where they founded numerous Christian communities. Attempts were made at the same time to discover the famous Prester John in Abyssinia, but it was only in the seventeenth century, and for barely forty years, that the Jesuits were able to establish themselves in that country, with the hope, soon destroyed by a violent persecution, of bringing back this ancient church to Catholicism. Unfortunately, however, evil days were destined to blight the fair promise of the African missions. And just as Protestantism at the beginning of the sixteenth century had brought about irreparable divisions of Christianity, and thus hindered the conversion of the world, so now other social, political, and religious disturbances were to check for a while the colonizing activities of the European nations in the countries they had lately discovered. The sectarian policy of the Marquis de Pombal, the bigotry of the Dutch and English governments, and, lastly, the French Revolution, combined to disintegrate the religious orders, and at the same time to destroy the missions. But when the storm was over, the Church set to work to build up the ruins, to make good the harm done, to take up once again her forward march on behalf of civilization. In Africa there were only a few priests and these were at the European trading stations: St. Louis in Senegal, the French island of Gorée, the Cape Verde Islands, the Cape of Good Hope, Reunion, and Mauritius. In 1839 M. de Jacobis, a priest of the Mission, with a few of his Lazarist brethren, had succeeded in entering Abyssinia, and in taking up, with many precautions, the old missions of the Portuguese Jesuits; and the Franciscans maintained such remnants of their missions as were left in Egypt, in Tripoli, Tunis, and Morocco. But while the powers of Europe were preparing to make a final division of the African continent between them, God was making ready a new apostle

for the evangelization of Africa. This work, which was to mark the close of the nineteenth century, had very lowly beginnings, and originated in America. A philanthropic association had existed in the United States since 1817, whose object was to provide a neutral territory in Africa for liberated negro slaves, where, under the direction of the missionaries, they might build up an independent country for themselves. The first experiment was made on Sherbro Island, to the south of Sierra Leone; this, however, proved a failure. The undertaking was renewed in 1823 with better success, on a point of Cape Mesurado, which was called Monrovia, in honour of President Monroe, and which became the capital of Liberia. In 1829, Bishop England, of Charleston, S. C., called the attention of Propaganda to the undertaking, and the Second Provincial Synod of Baltimore, which was to meet shortly afterwards (1833), received authority to deal with the matter. The Synod decided to apply to the Jesuits, but the negotiations were not carried through. The matter was finally taken in hand by Bishop Kenrick of Philadelphia, and at his request his vicar-general, the Rev. Edward Barron, was sent out, December, 1841, with the title of Prefect Apostolic of Upper Guinea, accompanied by the Rev. John Kelly and Denis Pindar, a catechist, all of Irish origin. These missionaries arrived at Monrovia after a voyage of thirty-four days, but, finding only a few Catholics among the emigrants, proceeded thence to Cape Palmas, where another town was being built. Its inhabitants numbered about 3,000, among whom there were eighteen Catholics. The Prefect Apostolic accordingly began his missionary labours, and having visited Cape Palmas, Elmina, and Accra, where he found hopeful traces of the ancient Spanish and Portuguese missions, went to Europe in search of missionaries, and to ask help of the Society for the Propagation of the Faith, which had recently been founded at Lyons. Rome nominated him Vicar Apostolic of the Two Guineas and Sierra Leone (22 January, 1842); the Society for the Propagation of the Faith gave him assistance, and the Minister General of the Capuchins promised him the help of religious from the Spanish Province, one of whom was even named prefect apostolic. Unforeseen delays, however, occurred, and this last arrangement was not carried out. Barron, finding himself at the head of a mission without missionaries, went to the shrine of Our Lady of Victories, in Paris, to pray for them. At that very time, the venerable Father M. F. Libermann, superior of a congregation recently founded for the evangelization of the negroes, had several missionaries at his disposal, and had come to ask Our Lady of Victories to open to him a field of missionary labour. An agreement was quickly made, and it was thus that, under the leadership of a prelate from America, the Fathers of the Holy Ghost were led to take up the missions of the Dark Continent. Not long afterwards, Mgr. Barron, disheartened by illness and disappointment, resigned, and the Vicariate Apostolic of the Two Guineas was entrusted to the Society of the Sacred Heart of Mary, which was soon (1848) to amalgamate with the Congregation of the Holy Ghost. This vicariate extended from Senegal to the Orange river, with the exception of the region, then hardly occupied, included in the Portuguese Diocese of St. Paul de Loanda. This vast country was gradually partitioned out, and there arose the present system of missions, prefectures, and vicariates apostolic, through which the Catholic missions of western Africa are conducted. The Portuguese Bishopric of Angola and Congo had been maintained at Loanda, but the Portuguese missions, properly so called, had entirely disappeared, when the daring initiative of Father Duparquet, another of the Fathers of the Holy Ghost, undertook their revival. In 1872 he founded a permanent post at Landana, which has become the headquarters of the Lower Congo, or Portuguese Congo, Mission. In 1881, the mission of the Huilla Plateau was started, which was to extend its sphere of action beyond the Cunene; in 1884, the Prefecture Apostolic of Cimbebasie included Cassinga, then Caconda, Bihe, Massaca, and Cuanyama, and reached almost as far as the basin of the Upper Zambesi. Finally, in 1887, a post was founded in Loanda itself, whence the mission passed to Malanga in 1890, and, recently, along the Congo, in the very heart of the Lunda country. A vicariate which was established, in 1837, in the Cape region to the south, to serve the needs of the European colony, has also been divided, and we now find there: the Vicariates Apostolic of Western Cape Colony (1837); of Central Cape Colony (1874), and of Eastern Cape Colony (1847), served by English priests; the Orange River Prefecture, established by the Fathers of the Holy Ghost, and then made over to the Oblates of St. Francis of Sales at Troyes, and recently raised to a Vicariate (1898); and lastly, the Prefectures of Basutoland (1894) and the Transvaal (1886); the Vicariates of the Orange Free State, now Orange River Colony (1886) and Natal (1850), served by the Oblates of Mary Immaculate. On the East Coast the missionary movement had its beginning in the Island of Bourbon (Réunion). Two Fathers of the Holy Ghost, Father Dalmond in 1848, and Father Monnet in 1849, who had evangelized the Saint Mary Islands and the Island of Nossi-Bé, were named, one after the other, Vicar Apostolic of Madagascar. Death, however, prevented both from settling on the mainland. The mission was, therefore, entrusted, in 1850, to the Society of Jesus. In 1852, the Capuchin Fathers of the Savoy Province were placed in charge of the Seychelles mission, which was made a vicariate in 1880. It was from Bourbon that Father Fava, one of the local clergy, who died, later, as Bishop of Grenoble, set out for Zanzibar in 1860. Shortly afterwards, the Fathers of the Holy Ghost took possession of this East Coast and extended their jurisdiction from the Portuguese prelature of Mozambique to Cape Gardafui, coming in touch in the mysterious interior of the continent with the vaguely-defined boundaries which separated them from their brethren of the West Coast. The work had been begun, but more missionaries were needed to prosecute it. These came, indeed, in greater numbers than men had dared to hope. In addition to the Oblates of Mary Immaculate, founded at Marseilles by Mgr. de Mazenod, the following should be named: The Priests of the African Missions at Lyons, founded in 1859 by Mgr. Marion de Brésilhac, on the lines of the Missions Etrangères at Paris; the Missionaries of Our Lady of Africa in Algeria, or White Fathers, founded by the illustrious Cardinal Lavigerie in 1868, and destined to take an early and brilliant share in evangelization of the continent; the Oblates of St. Francis de Sales, at Troyes, already mentioned; the Priests of the Sacred Heart, at St. Quentin, who have recently settled in the Congo Free State. The Society of Jesus, moreover, never vanquished, was resuming its old place on the Dark Continent, in that same colony, as also in the Zambesi basin, and in Egypt. The Spanish Fathers of the Holy Heart of Mary had long (since 1855) been labouring in Fernando Po and its dependencies; the Belgian missionaries of Scheutlez-Bruxelles had succeeded the Fathers of the Holy Ghost in the missions opened on the left bank of the Congo; German missionaries had followed their countrymen to Togoland, the Kameruns, and Damaraland, in East Africa; the Italian Capuchins, side by side with their French brethren among the Gallas, and the Lazarists in Abyssinia, wished to take their share of missionary labour in the conquered posses-

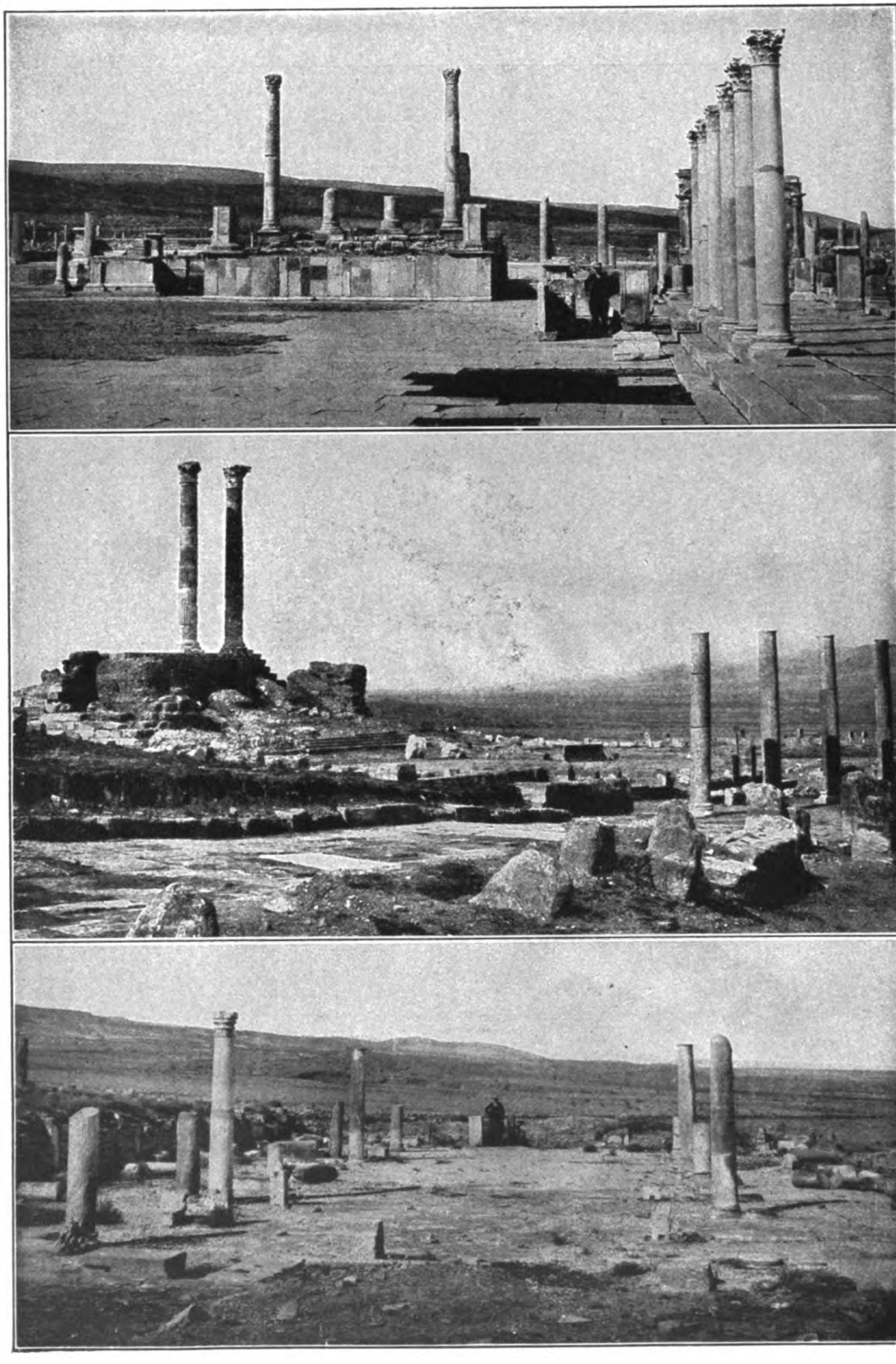
sions of King Humbert in Erythræa. We should add, to complete our list, that the Institute of Verona, resuming its former undertaking, has been in charge of the Egyptian Sudan since 1872, and that the English missionaries of St. Joseph, from Mill Hill, have received from the White Fathers the Vicariate of the Upper Nile, in Northern Uganda. In a word, the missionary movement, begun amid so many difficulties, has developed wonderfully, in every direction, and it is comforting for the Catholic to see, at the beginning of this twentieth century, the heroism with which the missionaries are assailing the Dark Continent. In order to give a comprehensive view of the religious activity there, it will be instructive to quote in a single table the various jurisdictions into which Catholic Africa is divided, with their dates of establishment and the society in charge of each. The most recent statistics, which, unfortunately, are very far from being exact, give a total of 300,000 faithful—362,177, according to Father J. B. Piolet—with 1,064 missionaries. The religious statistics of Africa, in 1906, may be given as follows: Animists, Fetishists, 90,000,000; Mussulmans, 36,000,000; Jews (including the Falashes of Ethiopia), 300,000; other non-Christians (Parsees, Buddhists, etc.), 3,000; Christians: Monophysite Copts of Egypt, 150,000; Abyssinian Church, 3,000,000; Schismatic Greeks, Armenians, 2,000; Protestants, 400,000; Catholics, 360,000; Total, 130,215,000.

CATHOLIC AFRICA

Date of erection	Name	Clergy	Title
1st Century	Alexandria (Coptic; Patriarchate, 1895) Armenian bishopric	Secular clergy	Patriarchate
1st Century	Hermopolis, Thebes (Coptic bishoprics, 1895)	"	Bishoprics
202	Carthage—Tunis (1884)	"	Archbishopric
1234	Morocco (1859)	Franciscans	Prefecture Apostolic
1353	Las Palmas (Canaries)	Secular clergy	Bishopric
1421	Ceuta (joined to Cadiz)	"	Ancient bishopric
1514	Funchal (Madeira)	"	Bishopric
1532	São Thiago do Cabo Verde	"	"
1534	São Thomé	"	"
1534	Angra (Azores)	Secular clergy, Fathers of the Holy Ghost	"
1612	Mozambique	Secular clergy, Society of Jesus	Prelature *nullius*
1640	Portuguese Congo (1865)	Fathers of the Holy Ghost	Prefecture Apostolic
1654	Tripoli	Franciscans	"
1740	Fernando-Po (1855)	Sacred Heart of Mary (Barcelona)	Vicariate Apostolic
1765	Senegal	Fathers of the Holy Ghost	Prefecture Apostolic
1818	Western Cape Colony	Secular clergy	"
1819	San Cristobal de la Laguna (Santa Cruz, Teneriffe)	Secular clergy	"
1838	Algiers	Secular clergy, White Fathers	Archbishopric
1838	Abyssinia	Lazarists	Vicariate Ap.
1839	Egypt	Franciscans	"
1842	Gaboon	Fathers of the Holy Ghost	"
1846	Gallas	Capuchins	"
1846	Egyptian Sudan	Institute of Verona	"
1847	Eastern Cape Colony	Secular clergy	"
1847	Port-Louis (Mauritius)	Secular clergy, Fathers of the Holy Ghost	Bishopric
1848	Madagascar (Central)	Jesuits	Vicariate Ap.
1848	Mayotte Islands, Nossi-Bé, Comores	Fathers of the Holy Ghost	Prefecture Apostolic
1850	Saint-Denis (Réunion)	Secular clergy, Fathers of the Holy Ghost	Bishopric
1850	Natal	Oblates of Mary	Vicariate Apostolic
1858	Sierra Leone	Fathers of the Holy Ghost	"
1860	Benin	African Missions, Lyons	"
1862	Northern Zanguebar	Fathers of the Holy Ghost	"
1863	Senegambia	Fathers of the Holy Ghost	"
1866	Oran	Secular clergy	Diocese
1866	Constantine	"	"
1868	Sahara (Ghardaia)	White Fathers	Prefecture Apostolic
1874	Central Cape Colony	Secular clergy	"
1879	Upper Cimbebasia	Fathers of the Holy Ghost	"
1879	Gold Coast	African Missions of Lyons	Vicariate Apostolic
1879	Zambesia	Jesuits	Mission
1880	Upper Congo	White Fathers	Vicariate Apostolic
1882	Dahomey	African Missions of Lyons	"
1883	Southern Victoria-Nyanza	White Fathers	"
1884	Upper Niger	African Missions of Lyons	Prefecture Apostolic
1884	Orange River	Oblates of St. Francis of Sales (Troyes)	Vicariate Apostolic
1885	Delta of the Nile	African Missions of Lyons	Prefecture Apostolic
1886	Transvaal	Oblates of Mary	"
"	Orange Free State	"	Vicariate Apostolic
"	Loango	Fathers of the Holy Ghost	"
"	Tanganyika	White Fathers	"
"	Unyanyembe	"	"
1887	Southern Zanguebar	Bavarian Benedictines	"
1888	Congo Free State	Mission of Scheut	"
1889	Lower Niger	Fathers of the Holy Ghost	Prefecture Apostolic
1890	Kamerun	Pallotines	"
"	French Upper Congo	Fathers of the Holy Ghost	Vicariate Apostolic
1891	Sahara and Sudan	White Fathers	"
1892	Seychelles (Port Victoria)	Capuchins	Diocese
"	Lower Cimbebasia	Oblates of Mary	Prefecture Apostolic
"	Togo	Foreign Missions of Steyl	"
1892	Koango	Jesuits	Mission
1894	Upper Nile	Foreign Missions of Mill Hill	Vicariate Apostolic
"	Northern Victoria-Nyanza	White Fathers	"
"	Erythræa	Capuchins (Italians)	Prefecture Apostolic
"	Basutoland	Oblates of Mary	"
1895	Ivory Coast	African Missions of Lyons	"
1896	Southern Madagascar	Lazarists	Vicariate Apostolic
1897	Nyassa	White Fathers	"
"	French Guinea	Fathers of the Holy Ghost	Prefecture Apostolic
1898	Welle	Premonstrants	"
"	Northern Madagascar	Fathers of the Holy Ghost	Vicariate Apostolic
1901	Upper Kassai	Missions of Scheut	Prefecture Apostolic
"	Lunda (Angola)	Fathers of the Holy Ghost	Mission
1903	Shire	Company of Mary	Prefecture Apostolic
"	Liberia	African Missions of Lyons	"
1904	Bata (Spanish Guinea)	Fathers of the Holy Ghost	Mission
"	Stanley Falls	Priests of the Sacred Heart	Prefecture Apostolic
"	Benadir	Trinitarians	"
1905	Kenya	Institute Consolata (Turin)	Mission
1906	Central Zanguebar	Fathers of the Holy Ghost	Vicariate Apostolic
"	Ubangi-Shari	Fathers of the Holy Ghost	Prefecture Apostolic



THE RUINS OF TIMGAD



RUINS OF TIMGAD

THE FORUM AND TRIBUNE THE CAPITOL THE GREAT BASILICA

RÉSUMÉ OF DIOCESES AND MISSIONS IN 1906

Clergy	Dioceses	Vicariates Apostolic	Prefectures	Prelatures	Total
Secular clergy	17	1	1	1	20
1. Fathers of the Holy Ghost (Paris)		8	7	4 missions	19
2. White Fathers (of Algiers)		7	1		8
3. African Missions (Lyons)		3	4		7
4. Oblates of Mary (Rome)		2	3		5
5. Franciscans (Rome)		1	2		3
6. Capuchins (Rome)	1	1	1		3
7. Jesuits (Rome)		1		2 missions	3
8. Lazarists (Paris)		2			2
9. Sons of the Sacred Heart (Verona)		1			1
10. Fathers of the Heart of Mary (Scheut-lez-Bruxelles)		1	1		2
11. Fathers of the Divine Word (Steyl)			1		1
12. Seminary of Mill Hill (London)		1			1
13. Premonstrants (Tongerloo, Belgium)			1		1
14. Oblates of St. Francis of Sales (Troyes)		1			1
15. Priests of the Seminary of St. Quentin (Rome)			1		1
16. Pallotine Missionaries (Rome)			1		1
17. Missionaries of the Consolata (Turin)				1 mission	1
18. Missionaries of the Immaculate Heart of Mary (Barcelona)		1			1
19. Trinitarians			1		1
20. Bavarian Benedictines		1			1
21. Company of Mary (Blessed de Montfort)			1		1
	18	32	26	8	84

To these Societies of missionary priests must be added a number of congregations of missionary brothers and sisters. (See also names of Princes, Sees, Vicariates Apostolic, etc.)

BROWN, *The Story of Africa and its Explorers* (London, 1894); CUST, *Africa redivivus* (London, 1891); KELTIE, *The Partition of Africa* (London, 1895); E. RECLUS, *Nouvelle géographie universelle—Afrique* (Paris, 1885–88, tr. by KEANE, New York, 1893); VIVIEN DE ST. MARTIN ET ROUSSELET, *Dict. de géographie universelle, et Supplément* (Paris, 1879–97); LE ROY, *Les Pygmées* (Tours, 1905); NASSAU, *Fetichism in West Africa* (London, 1904); PIOLET, *Les missions catholiques françaises* (Paris, 1902); BONNET-MAURY, *L'Islamisme et le Christianisme en Afrique* (Paris, 1906); PIOLET, *Questions d'Angleterre* (Paris, 1906); WERNER ET GROFFIER, *Atlas des Missions catholiques* (Lyons, 1886); HANSEN, *Missionskarte von Afrika* (Steyl, 1903). Consult especially the official list of Catholic missions, published in Rome about every three years: *Missiones catholicæ curâ S. C. de Propagandâ Fide descriptæ.*

ALEXANDER LE ROY.

African Church, EARLY.—The name, Early African Church, is given to the Christian communities inhabiting the region known politically as Roman Africa, and comprised geographically within the following limits, namely: the Mediterranean littoral between Cyrenaica on the east and the river Ampsaga (now the Rummel) on the west; that part of it which faces the Atlantic Ocean being called Mauretania. These Christian communities, apparently, extended only as far as the neighbourhood of Tangiers (Tangi). The evangelization of Africa followed much the same lines as those traced by Roman civilization. Starting from Carthage, it overran Proconsular Africa and Numidia, and grew less thorough as it drew near to Mauretania.

HISTORY.—The delimitation of the ecclesiastical boundaries of the African Church is a matter of great difficulty. Again and again the Roman political authority rearranged the provincial divisions, and on various occasions the ecclesiastical authorities conformed the limits of their respective jurisdictions to those of the civil power. These limits, however, were not only liable to successive rectification, but in some cases they were not even clearly marked. Parts of Mauretania always remained independent; the mountainous region to the west of the Auré (Middle Atlas), and the plateaux above the Tell, never became Roman. The high lands of the Sahara and all the country west of the Atlas range were inhabited by the nomad tribes of the Getuli, and there are neither churches nor definite ecclesiastical organizations to be found there. Christianity filtered in, so to speak, little by little. Bishoprics were founded among the converts, as the need for them arose; were moved, possibly, from place to place, and disappeared, without leaving a trace of their existence. The historical period of the African Church begins in 180 with groups of martyrs. At a somewhat later date the writings of Tertullian tell us how rapidly African Christianity had grown. It had passed the Roman military lines, and spread among the peoples to the south and southeast of the Auré. About the year 200 there was a violent persecution at Carthage and in the provinces held by the Romans. We gain information as to its various phases from the martyrdom of St. Perpetua and the treatises of Tertullian. Christianity, however, did not even then cease to make distant conquests; Christian epitaphs are to be found at Aumale, dated 227, and at Tipasa, dated 238. These dates are assured. If we rely on texts less definite, yet of great value, we may admit that the evangelization of Northern Africa began very early. By the opening of the third century there was a large Christian population in the towns and even in the country districts, which included not only the poor, but also persons of the highest rank. A council held at Carthage about the year 220 was attended by eighteen bishops from the province of Numidia. Another council, held in the time of St. Cyprian, about the middle of the third century, was attended by eighty-seven bishops. At this period the African Church went through a very grave crisis. The long peace had caused the faithful to relax the virtues needed in times of persecution. The Emperor Decius published an edict, the effect of which was to make many martyrs and confessors, and not a few apostates. A certain bishop, followed by his whole community, was to be seen sacrificing to the gods. The apostates (see LAPSI) and the timid who had bought a certificate of apostasy for money (see LIBELLATICI) became so numerous as to fancy that they could lay down the law to the Church, and demand their restoration to ecclesiastical communion, a state of affairs which gave rise to controversies and deplorable troubles. Yet the Church of Africa had martyrs, even at such a time. The names of St. Cyprian of Carthage, of the martyrs of Massa Candida, of Theogenes of Hippo, Agapius and Secundus at Cirta, of James, Marianus, and others; of Lucian, Montanus, and their companions, showed that there were still brave and sincere Christians to be found in her fold. The persecutions at the end of the third, and at the beginning of the fourth, century did not only make martyrs; they also gave rise to a heresy which claimed that Christians could deliver the sacred books and the archives of the Church to the officers of the State, without lapsing from the faith. (See TRADITORES.)

The accession of Constantine found the African Church rent by controversies and heresies; Catholics and Donatists contended not only in wordy warfare, but also in a violent and sanguinary way. A law of Constantine (318) deprived the Donatists of their churches, most of which they had taken from the Catholics. They had, however, grown so powerful that even such a measure failed to crush them; so numerous were they that a Donatist Council, held at Carthage, in 327, was attended by 270 bishops. Attempts at reconciliation, suggested by the Em-

peror Constantius, only widened the breach, and led to armed repression, an ever-growing disquiet, and an enmity that became more and more embittered. Yet, in the very midst of these troubles, the Primate of Carthage, Gratus, declared (in the year 349): "God has restored Africa to religious unity." Julian's accession (361) and his permission to all religious exiles to return to their homes added to the troubles of the African Church. A Donatist bishop sat in the heretical see of Carthage, in opposition to the orthodox bishop. One act of violence followed another and begot new conflicts. About this period, Optatus, Bishop of Milevi, began to combat the sect by his writings. A few years later, St. Augustine (q. v.), converted at Milan, returned to his native land, and entered the lists against every kind of error. Paganism had by that time ceased to be a menace; in 399 the temples were closed at Carthage. Nevertheless the energy and genius of Augustine were abundantly occupied in training the clergy and instructing the faithful, as well as in theological controversy with the heretics. For forty years, from 390 to 430, the Councils of Carthage (see AFRICAN SYNODS), which reunited a great part of the African Episcopate, public discussions with the Donatists, sermons, homilies, scriptural commentaries, followed almost without interval; an unparalleled activity which had commensurate results. The Pelagian heresy, which had made great strides in Africa, was condemned at the Council of Carthage in 412. Donatism, also, and Semi-Pelagianism (see DONATISM, PELAGIANISM) were stricken to death at an hour when political events of the utmost gravity changed the history and the destiny of the African Church. Boniface, Count of Africa, had summoned the Vandals to Africa in 426, and by 429 the invasion was completed The barbarians advanced rapidly, and made themselves masters of cities and provinces. In 430 St. Augustine died, during the siege of Hippo; nine years later Geiserich, King of the Vandals, took possession of Carthage. Then began for the African Church an era of persecution of a kind hitherto unknown. The Vandals were Arians and sectaries. Not only did they wish to establish their own Arian sect, but they were bent on the destruction of Catholicism. The churches which the invasion had left standing were either transferred to the Arians or withdrawn from the Catholics and closed to public worship. The intervention of the Emperor Zeno (474–491) and the conclusion of a treaty of peace with Geiserich, were followed by a transient calm. The churches were opened, and the Catholics were allowed to choose a bishop (476), but the death of Geiserich, and the edict of Hunnerich, in 484, made matters worse than before. A contemporary writer, Victor of Vita (q. v.), has told us what we know of this long history of the Vandal persecution. Even in such a condition of peril, the Christians of Africa were far from showing those virtues which might be looked for in a time of persecution. It is true that Salvius of Marseilles (q. v.) is prone to exaggeration in all that he says, but he gives us a most deplorable, and not wholly inaccurate, account of the crimes of all kinds which made Africa one of the most wretched provinces in the world. Nor had the Vandals escaped the effects of this moral corruption, which slowly destroyed their power and eventually effected their ruin. During the last years of Vandal rule in Africa, St. Fulgentius (q. v.), Bishop of Ruspe, exercised a fortunate influence over the princes of the dynasty, who were no longer ignorant barbarians, but whose culture, wholly Roman and Byzantine, equalled that of their native subjects. Yet the Vandal monarchy, which had lasted for nearly a century, seemed less firmly established than at its beginning. Hilderich, who succeeded Thrasamond in 523, was too cultured and too mild a prince to impose his will on others. Gilimer made an attempt to deprive him of power, and, proclaimed King of the Vandals in 531, marched on Carthage and dethroned Hilderich. His cause appeared to be completely successful, and his authority firmly established, when a Byzantine fleet appeared off the coast of Africa. The naval battle of Decimum (13 September, 533) destroyed, in a few hours, the sea-power of the Vandals. The landing of the Byzantine army, the taking of Carthage, the flight of Gilimer, and the battle of Tricamarum, about the middle of December, completed their destruction and their disappearance.

The victor, Belisarius, had but to show himself in order to reconquer the greater part of the coast, and to place the cities under the authority of the Emperor Justinian. A council held at Carthage in 534 was attended by 220 bishops, representing all the churches. It issued a decree forbidding the public exercise of Arian worship The establishment of Byzantine rule, however, was far from restoring unity to the African Church. The Councils of Carthage brought together the bishops of Proconsular Africa, Byzacena, and Numidia, but those of Tripolitana and Mauretania were absent. Mauretania had, in fact, regained its political autonomy, during the Vandal period. A native dynasty had been set up, and the Byzantine army of occupation never succeeded in conquering a part of the country so far from their base at Carthage.

The reign of Justinian marks a sad period in the history of the African Church, due to the part taken by the clergy in the matter known as that of the *Tria Capitula* (See THREE CHAPTERS). While one part of the episcopate wasted its time and energies in fruitless theological discussions, others failed of their duty. It was under these circumstances that Pope Gregory the Great sent men to Africa, whose lofty character contributed greatly to increase the prestige of the Roman Church. The notary Hilarus became in some sense a papal legate with authority over the African bishops. He left them in no doubt as to their duty, instructed or reprimanded them, and summoned councils in the Pope's name. With the help of the metropolitan of Carthage, he succeeded in restoring unity, peace, and ecclesiastical discipline in the African Church, which drew strength from so fortunate a change even so surely as the See of Rome gained in respect and authority. This renewal of vigour, however, was not of long duration. The Arabs, who had conquered Egypt, made their way into Africa. In 642 they occupied Barca and Cyrenaica; in 643 they conquered part of the Tripolitana. In 647 the Caliph Othman gave orders for a direct attack on Africa, and an army which had gained a victory at Sbeitla withdrew on payment of a large ransom. Some years of respite ensued. The African Church showed its firm attachment to orthodoxy by remaining loyal to Pope Martin I (649–655) in his conflict with the Emperor of Byzantium. The last forty years of the seventh century witnessed the gradual fall of the fragments of Byzantine Africa into the hands of the Arabs. The Berber, or native tribes, which before this had seemed on the way to conversion to the Gospel, passed in a short time, and without resistance, to Islam. Carthage (q. v.) was taken by the Arabs in 695. Two years later it was re-entered by the Patrician John, but only for a brief period; in 698 Hassan once more took possession of the capital of Northern Africa. In this overwhelming disaster of the Arab invasion the Churches of Africa were blotted out. Not that all was destroyed, but that the remnant of Christian life was so small as to be matter for erudition rather than for history.

CHRISTIAN LITERATURE OF AFRICA.—The eccle-

siastical literature of Christian Africa is the most important of Latin Christian literatures. The first name which presents itself is that of Tertullian (q. v.), an admirable writer, much of whose work we still possess, notwithstanding the *lacunæ* due to lost writings. Such works as the "Passio S. Perpetuæ" have been attributed to him, but the great apologist stands so complete that he has no need to borrow from others. Not that Tertullian is always remarkable for style, ideas, and theology, but he has furnished matter for very suggestive studies. His style, indeed, is often exaggerated, but his faults are those of a period not far removed from the great age of Latin literature. Nor are all his ideas alike novel and original, so that what seems actually to be his own gains in importance on that very account. In contradistinction to the apologists of, and before, his time, Tertullian refused to make Christian apologetics merely defensive; he appealed to the law of the Empire, claimed the right to social existence, and took the offensive. His theology is sometimes daring, and even inaccurate; his morality inadmissible through very excess. Some of the treatises which have come down to us were written after he had become separated from the Church; yet, whatever verdict may be passed upon this great man, his works remain among the most valuable of Christian antiquity. The lawyer, Minucius Felix, has shown so much literary skill in his short treatises of a few pages that he has deservedly attained to fame. The correspondence, treatises, and sermons of St. Cyprian (q. v.), Bishop of Carthage, belong approximately to the middle of the third century, the correspondence forming one of the most valuable sources for the history of Christianity in Africa and the West during his time. His relations with the Church of Rome, the councils of Carthage, his endless disputes with the African bishops, take the place, to some extent, of the lost documents of the period. St. Cyprian, indeed, although an orator before he became a bishop, is not Tertullian's equal in the matter of style. His treatises are well composed, and written with art; they do not, however, contain that inexhaustible abundance of views and perspectives which are the sole privilege of certain very lofty minds. Arnobius, the author of an apology for Christianity, is of a secondary interest; Lactantius (q. v.), more cultured and more literary, only belongs to Africa by reason of the richness of his genius. The peculiar bent of his talent is purely Ciceronian, nor was he trained in the schools of his native land. Among these, each of whom has his name and place, there moved others, almost unknown, or hidden under an impenetrable anonymousness. Writings collected among the *Spuria* of Latin literature have been sometimes attributed to Tertullian, sometimes to St. Cyprian, or even to Pope Victor, the contemporary of the Emperor Commodus; they need not, however, detain us here. Other authors, again, such as Maximius of Madaura and Victorinus, stand, with Optatus of Milevi, in the front rank of African literature in the fourth century, before the appearance of St. Augustine.

The literary labours of St. Augustine are so closely connected with his work as a bishop, that it is difficult, at the present time, to separate one from the other. He wrote not for the sake of writing, but for the sake of doing. From the year 386 onward, his treatises appeared every year. Such profuseness is often detrimental to their literary worth; but what is more injurious, however, was his own carelessness concerning beauty of form, of which he hardly ever seems to think in his solicitude about other things. His one aim above all else is to ensure conviction; the result is that we owe to the mere splendour of his genius the few beautiful passages which have fallen from his pen. It is to the loftiness of his thought, rather than to the culture of his mind, that we owe certain pages which are admirable, but not perfect. The language of Augustine was Latin indeed, but a Latin that had already entered on its decline. His desire was to be understood, not to be admired, which explains the shortcomings of his work in respect of style. But when from his style we pass to his thoughts, we may admire almost unreservedly. Even here we find occasional traces of bad taste, but it is the taste of his period: florid, fond of glitter, puns, refinements—in a word, of the weaknesses of contemporary Latin. Of all St. Augustine's vast labours those which hold the first place, as they hold one of the first among Christian writings, are: The "Confessions," the "City of God," and the "Commentary on the Gospel of St. John." As regards theology, his works gave Christianity an impulse the effect of which was felt for centuries; the doctrine of the Trinity supplied him with matter for the most finished exposition to be found among the works of the Doctors of the Church. Other writers, theologians, poets, or historians, are to be met with after St. Augustine's time, but their names, honourable as they are, cannot compare in fame with the great ones which we have recorded as belonging to the third and fourth centuries. The endeavour of St. Fulgentius, Bishop of Ruspe, is to think and write as a faithful disciple of St. Augustine. Dracontius, a meritorious poet, lacks elevation; only an occasional line deserves a place among the poetry which does not die. Victor of Vita, an impetuous historian, makes us sometimes wish, in presence of his too literary descriptions, for the monotonous simplicity of the chronicles, with their rigorous exactness. In the theological or historical writings of Facundus of Hermiane, Verecundus, and Victor of Tunnunum, may be found bursts of passion not wholly without merit from a literary standpoint, but which not seldom leave us doubtful as to the historical accurary of their narratives or their reminiscences.

The writings of African authors, e. g. Tertullian and St. Augustine, are full of quotations drawn from the Sacred Scriptures. These fragmentary texts are among the most ancient witnesses to the Latin Bible, and are of great importance, not only in connection with the formation of the style and vocabulary of the Christian writers of Africa, but also in regard to the establishment of the biblical text. Africa is represented at the present day by a group of texts in which is preserved a version commonly known as the "African Version" of the New Testament. It may now be taken as certain that there never existed in early Christian Africa an official Latin text known to all the Churches, or used by the faithful to the exclusion of all others. The African bishops willingly allowed corrections to be made in a copy of the Sacred Scriptures, or even a reference, when necessary, to the Greek text. With some exceptions, it was the Septuagint text that prevailed, for the Old Testament, until the fourth century. In the case of the New, the MSS. were of the western type. (See BIBLE, CANON.) On this basis there arose a variety of translations and interpretations. This well-established fact as to the existence of a number of versions of the Bible of Africa does not imply, however, that there was no one version more widely used and more generally received than the rest, i. e. the version which is found nearly complete in the works of St. Cyprian. Yet even this version was not without rivals. Apart from the discrepancies to be found in two quotations of the same text in the works of two different authors, and sometimes of the same author, we now know that of several books of Scripture there were versions wholly independent of each other. No fewer than three different versions of Daniel are to be found in use in Africa during the

third century; in the middle of the fourth the Donatist Tychonius uses and collates two versions of the Apocalypse.

LITURGY.—The liturgy of the African Church is known to us from the writings of the Fathers, but there exists no complete work, no liturgical book, belonging to it. The writings of Tertullian, of St. Cyprian, of St. Augustine are full of valuable indications which permit us to conclude that the liturgy of Africa presented many and characteristic points of contact with the liturgy of the Roman Church. The liturgical year comprised the feasts in honour of Our Lord and a great number of feasts of martyrs, which are offset by certain days of penance. Africa, however, does not seem to have conformed rigorously, in this matter, with what was elsewhere customary. The *station* days (q. v.), Wednesday and Friday, were not of universal observance; they are even spoken of, at times, as rigours suitable to the Montanist sect. The fast of these days was not continued beyond the third hour after noon. Easter in the African Church had the same character as in other Churches; it continued to draw a part of the year into its orbit by fixing the date of Lent and of the Paschal season, while Pentecost and the Ascension likewise gravitated around it. Christmas and the Epiphany were kept clearly apart, and had fixed dates. The cultus of the martyrs is not always to be distinguished from that of the dead, and it is only by degrees that the line was drawn between the martyrs who were to be invoked and the dead who were to be prayed for. The prayer (petition) for a place of refreshment, *refrigerium*, bears witness to the belief of an interchange of help between the living and the departed. In addition, moreover, to the prayer for the dead, we find in Africa the prayer for certain classes of the living. (See AFRICAN LITURGY.)

DIALECTS.—Several languages were used simultaneously by the people of Africa; the northern part seems at first to have been a Latin-speaking country. Indeed, previous to, and during the first centuries of, our era we find there a flourishing Latin literature, many schools, and famous rhetoricians. However, Greek was currently spoken at Carthage in the second century; some of Tertullian's treatises were written also in Greek. The steady advance of Roman civilization caused the neglect and abandonment of that tongue. At the beginning of the third century an African, chosen at random, would have expressed himself more easily in Greek than in Latin; two hundred years later, St. Augustine and the poet Dracontius had at best but a slight knowledge of Greek. As to local dialects, we know little. No work of Christian literature written in Punic has come down to us, though there can be no doubt but that the clergy and faithful used a language much spoken in Carthage and in the coast towns of the Proconsular Province. The lower and middle classes spoke Punic, and the Circumcellion (q. v.) heretics were to be among the last of its defenders. The Christian writers almost wholly ignore the native Libyan, or Berber, dialect. St. Augustine, indeed, tells us that this speech was only in use among the nomad tribes.

LECLERCQ, *L'Afrique chrétienne* (Paris, 1904); IDEM., in the *Dict. d'archéol. chrét. et de lit.*, I, 576–775.

H. LECLERCQ.

African Liturgy.—This liturgy was in use not only in the old Roman province of Africa of which Carthage was the capital, but also in Numidia and Mauretania; in fact, in all of Northern Africa from the borders of Egypt west to the Atlantic Ocean. Christianity was introduced into proconsular Africa in the latter half of the second century, probably by missionaries from Rome, and then spread rapidly through the other African provinces. The language of the liturgy was Latin, modified somewhat by the introduction of many Africanisms. It is probably the oldest Latin liturgy, since it had been in use long before the Roman Church changed her official language from the Greek to the Latin idiom. A study of the African liturgy might thus be very useful to trace the origin and development of the different rites, and to determine what influence one rite had upon another. Since the African Church was always dependent upon Rome, always devoted to the See of St. Peter, and since there was constant communication between Africa and Rome concerning ecclesiastical affairs, it may easily be supposed that liturgical questions were raised, different customs discussed, and possibly the customs or formulas of one church adopted by the other. At a later date the African liturgy would seem to have exercised some influence upon the Mozarabic and Gallican liturgies. The great similarity in some of the phraseology, etc., would show a common origin or a mutual dependence of the liturgies. The African liturgy may be considered in two different periods: the ante-Nicene period, when the Church was suffering persecution and could not freely develop the forms of public worship, and when the liturgical prayers and acts had not become fixed; and the post-Nicene period, when the simple, improvised forms of prayer gave way to more elaborate, set formularies, and the primitive liturgical actions evolved into grand and formal ceremonies.

I. ANTE-NICENE PERIOD.—It is a difficult matter to reconstruct the ancient African liturgy since there are so few available data; for instance, owing to the ravages of time and of the Saracens, no liturgical codices now survive; in the works of the early Fathers or ecclesiastical writers, and in the acts of the councils there are but few quotations from the liturgical books, and not many references to the words or ceremonies of the liturgy. In the first, or ante-Nicene period, it may be said there were only two writers who furnish useful information on the subject—Tertullian and St. Cyprian. The writings of Tertullian are especially rich in descriptions of ecclesiastical customs, or in clear allusions to existing rites and usages. Some additional information may be gained from the acts of the early martyrs, e. g. the Acts of St. Perpetua and St. Felicitas, which are quite authentic and authoritative. Finally, the inscriptions on Christian monuments give much confirmatory evidence on the beliefs and practices of the time. From these various sources one may learn some of the customs which were peculiar to the African Church, and what formularies and ceremonies were common to all the Western churches. The prayers of the Christians were either private or liturgical. Privately they prayed every morning and evening, and many of them prayed frequently during the day; for example, at the third, sixth, and ninth hours, before meals, and before undertaking any unusual work or enterprise. The liturgical prayers were said chiefly during the reunions of the faithful to observe the vigils, or to celebrate the agape and the Holy Eucharist. These Christian assemblies in Africa seem to have been modelled on the same plan as those in other countries. They imitated, in a certain measure, the services of the Jewish synagogue, adding thereto the Eucharistic sacrifice and some institutions peculiar to Christianity. In these reunions three elements are easily distinguishable: psalmody, the reading of passages from the Old and New Testaments, and prayer, to which a homily on the Scripture was generally added. Such meetings were sometimes distinct from the Mass, but sometimes they formed a preparation for the celebration of the divine mysteries. The elders of the Church presided over the assembly, instructions and exhortations were given, prayers recited

for the needs of the Church, the necessities of the brethren were considered and provided for, and various business pertaining to the Christian community was transacted; and finally, the agape was celebrated as a fitting conclusion to a reunion of the disciples of Christ. The agape seems to have been celebrated in Africa in the same manner as in other countries, and to have degenerated into an abuse to be suppressed here, as well as elsewhere.

These liturgical meetings generally took place at night, or just before dawn, and hence Tertullian speaks of such an assembly as a *cœtus antelucanus*, a "meeting before the dawn" (Apol., ii), while others speak of it as a vigil. Possibly the hour was chosen to commemorate the time of the Resurrection of the Lord, or perhaps it was selected to enable the Christians in times of persecution to evade their persecutors. The true Christian liturgy, in a strict sense of the word, is the celebration of the Holy Eucharist, the sacrifice of the New Law. This generally followed the long prayers of a vigil, and even to-day some traces of the vigil survive, since a similarity may easily be noticed between the prayers for the ancient vigils, and the first, or preparatory part of the Mass; or perhaps even more clearly in the first part of the Masses for the Ember days, or the Mass of the Presanctified on Good Friday. Thus the Holy Eucharist was celebrated very early in the morning ordinarily, and the regular day chosen for assisting at the sacrifice and partaking of Holy Communion was the Sunday, in commemoration of the Resurrection of Christ. The Sabbath was not observed by the Christians in the Jewish sense, and the Jewish festivals were also abandoned, as is evident from the words of Tertullian (De idolatria, xiv), speaking of the observance of festivals by Christians, "to whom Sabbaths are strange, and the new-moons and festivals formerly beloved by God". The Sunday was now the Lord's day, a day of rejoicing, on which it was forbidden to fast and to pray in a kneeling posture. "We count fasting or kneeling in worship on the Lord's day to be unlawful". (Tert., De corona, iii.)

When Sunday was thus kept in honour of the Resurrection it was only natural that Friday should be considered the appropriate day for commemorating the passion and death of Christ, and hence the early Christians met for prayer on Friday. There was also a reunion on Wednesdays, whose origin cannot be satisfactorily accounted for. The Wednesday and Friday meetings were known to Tertullian by the name of stations (*stationes*). In Africa it appears to have been the custom to celebrate the Holy Eucharist on station days, although it does not seem to have been the practice in other churches. Everywhere these were days of fasting, but as the fast lasted only until the ninth hour, the liturgy would be celebrated and communion distributed about that time in the afternoon. Of all the Sundays, the feast of Easter was the greatest, and was celebrated with special solemnity. Good Friday, called by Tertullian "Pascha", was a day of strict fast, which was prolonged through Holy Saturday. This latter day was only a day for the preparation for the feast of Easter; but still it was the most solemn vigil during the year, and the one on which all the vigils were modelled. Holy Saturday does not seem to have had any special liturgical service assigned, the present service being the ancient Easter vigil anticipated. Possibly the vigil of Easter was observed so solemnly on account of the tradition that the Lord would return to judge the world on the feast of Easter, and the early Christians hoped He would find them watching. Easter in Tertullian's time was followed by a period of fifty days' rejoicing until Pentecost, which was considered as the close of the Easter season rather than as a solemn feast with a special significance. In the third century Lent, as a period of forty days' fasting, was unknown in Africa. Of the greater immovable feasts the earlier writers appear to know nothing; hence Christmas, the Circumcision, the Epiphany, the festivals of the Blessed Virgin, and the feasts of the Apostles do not seem to have been celebrated. The festivals of local martyrs seem to have taken precedence over what are now regarded as the greatest feasts of the Church, and their anniversaries were celebrated long before the great immovable feasts were introduced. Such celebrations were purely local, and it was only at a much later date that commemorations of foreign saints were made. The early Christians had a great devotion towards the martyrs and confessors of the faith, carefully preserved and venerated their relics, made pilgrimages to their tombs, and sought to be buried as near as possible to the relics of the martyrs, and hence the anniversaries of the local saints were celebrated with great solemnity. Thus the calendar of the African Church in the ante-Nicene period was rather restricted, and contained but a comparatively small number of feast days.

Among the liturgical functions, the celebration of Mass, or of the Holy Eucharist, occupies the most important place. Although the early writers speak in a guarded manner concerning these sacred mysteries, still they give much precious information on the liturgy of their age. The Mass seems to have been divided into the Mass of the catechumens, and the Mass of the faithful, and among the orthodox Christians the catechumens were rigidly excluded from assisting at the sacrifice proper. Bread and wine are used as the matter of the sacrament, but a little water is added to the wine to signify the union of the people with Christ. St. Cyprian severely condemns certain bishops who used only water in the chalice, declaring that water is not the essential matter of the sacrifice, and its exclusive use renders the sacrament invalid. Both Tertullian and St. Cyprian have passages which seem to give the form of the Eucharist in the very words of Christ as quoted in the Holy Scripture. Sometimes there is great similarity between their words and the phraseology of the Roman canon. There are allusions to the Preface, the Sanctus, the commemoration of Christ, the Pater noster, and to different acclamations. Tertullian speaks often of the kiss of peace, and considers the ceremony very important. References are also made to a litany which was recited during the Mass, but no precise information is given concerning its place in the liturgy. At Mass the faithful received communion under both species, under the species of bread from the bishop or priest, and under the species of wine from the deacon, and each one, after receiving communion, answered "Amen" to profess his faith in the sacrament. Sometimes the faithful carried the Host home, and there communicated themselves, especially in times of persecution. Communion seems to have been received fasting, as Tertullian implies when he inquires what a pagan husband will think of the food of which his Christian wife partakes before any other food. The early Christians appear to have communicated frequently, even every day, especially during a period of persecution. The greatest reverence was shown to the Sacred Species, so the faithful strove to be free from all stain of grievous sin, and deemed it a serious fault to allow any of the consecrated elements to fall to the ground.

Baptism, as the initiatory rite of Christianity, is mentioned frequently by the early writers; Tertullian wrote a special treatise on this sacrament, describing the preparation required for it, and the ceremonies accompanying it. The catechumens should prepare for the reception of baptism by frequent prayers, by fasts, and vigils. Although he usually speaks of the baptism of adults, still he admits the baptism of

infants, but seems to be somewhat opposed to this practice, which was commended by St. Cyprian. The time set for the solemn administration of baptism was Easter, or any day between Easter and Pentecost, but Tertullian declares that as every day belongs to the Lord it might be conferred at any time. He holds that it should be administered by the bishop, who, however, may delegate a priest or deacon to act in his place, although in certain cases he would permit laymen to baptize. Any kind of water may serve as the matter of the sacrament, and the water is used to baptize the catechumen "in the name of the Father and of the Son and of the Holy Ghost". The mode of baptizing was by triple immersion in the font, which had already been blessed. Many beautiful symbolical ceremonies accompanied the rite of baptism. Before the candidate for baptism entered the font he renounced the devil with his pomps and his angels. There was also a creed to be recited by the candidate for baptism, probably an African form of the Apostles' Creed. Tertullian gives several different forms of this rule of faith. After the neophyte ascended from the font he received a drink of milk and honey, and was then anointed with consecrated oil. Tertullian also states that the neophyte was signed with the sign of the cross, that he received the imposition of hands with the invocation of the Holy Ghost, and that the newly baptized Christian then partook of his first holy communion. Tertullian explains many of these ceremonies in his treatise on the Resurrection (viii). "The flesh indeed is washed in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the sign of the cross) that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the spirit; the flesh feeds on the Body and Blood of Christ, that the soul likewise may fatten on its God."

The testimonies relating to the Sacrament of Penance describe principally the public penances imposed for grievous sins, and the absolution of the penitents after the public penances had been performed to the satisfaction of the Church. Tertullian at first asserted that the Church had the power of forgiving all kinds of sins, but after becoming a Montanist he denied that this power extended to certain most heinous crimes, and then ridiculed the practice of the Pope and the Roman Church, who denied absolution to no Christian that was truly penitent for his sins. In writing sarcastically of the mode of procedure in use at Rome in the time of Pope St. Callixtus, he probably gives a good description of the manner in which a penitent sinner was absolved and readmitted into communion with the faithful. He narrates how the penitent, "clothed in a hair-shirt and covered with ashes, appears before the assembly of the faithful craving absolution, how he prostrates himself before the priests and widows, seizes the hem of their garments, kisses their footprints, clasps them by the knees", how the bishop, in the meantime, addresses the people, exhorting them by the recital of the parable of the lost sheep to be merciful and show pity to the poor penitent who asks for pardon. The bishop prayed for the penitents, and the bishop and priests imposed hands upon them as a sign of absolution and restoration into the communion of the Church. Although Tertullian in these words wished to throw ridicule on what he deemed excessive laxity at Rome, still he describes faithfully rites which seem to have been in use in the Church of Africa also, since elsewhere in his writings he mentions doing penance in sackcloth and ashes, of weeping for sins, and of asking the forgiveness of the faithful. St. Cyprian also writes of the different acts of penance, of the confession of sin, of the manner in which the public penance was performed, of the absolution given by the priest, and of the imposition of the hands of the bishop and priests through which the penitents regained their rights in the Church.

Tertullian speaks of the nuptial blessing pronounced by the Church on the marriage of Christians, asking "how he could sufficiently extol the happiness of that marriage which is cemented by the Church, confirmed by the oblation, sealed with the benediction, which the angels proclaim, which is ratified by the Heavenly Father". Christian marriage thus seems to have been celebrated publicly before the Church with more or less solemnity, but the nuptial blessing would appear to have been optional and not obligatory, except perhaps by force of custom.

Both Tertullian and St. Cyprian mention ordination and the various orders in the ecclesiastical hierarchy, but unfortunately do not give much information which is strictly liturgical. Tertullian speaks of bishops, priests, and deacons whose powers and functions are pretty well defined, who are chosen on account of their exemplary conduct by the brethren, and are then consecrated to God by regular ordination. Only those who are ordained, says St. Cyprian, may baptize and grant pardon of sins. St. Cyprian distinguishes the different orders, mentioning bishops, priests, deacons, sub-deacons, acolytes, exorcists, and lectors, and in describing the election of St. Cornelius at Rome declares that Cornelius was promoted from one order to another until finally he was elected by the votes of all to the supreme pontificate. All the orders except the minor order of ostiary are enumerated by the early African writers. Both exorcists and lectors appear to have occupied a much more important liturgical position in the early ages than in later times. The exorcist, for example, was frequently called upon to exercise the power he had received at ordination. Tertullian speaks of this extraordinary power which was exercised in the name of Christ. Sometimes the exorcist used the rite of exsufflation, and sometimes, as St. Cyprian states, adjured the evil spirit to depart *per Deum verum* (by the true God). Lectors also had many liturgical functions to perform. The lector, for example, recited the lessons from the Old and New Testaments, and even read the Gospel from the pulpit to the people. In later ages his duties were divided, and some were given to the other ministers, some to regular chanters.

Among other liturgical ceremonies the early writers often allude to the rites accompanying the burial of the dead, and particularly the entombment of the bodies of the martyrs and confessors. From the earliest times the Christians showed great reverence to the bodies of the faithful, embalmed them with incense and spices, and buried them carefully in distinctively Christian cemeteries. Prayers were said for the repose of the souls of the dead, Masses were offered especially on the anniversary of death, and their names were recited in the Memento of the Mass, provided that they had lived in accordance with Christian ideals. The faithful were taught not to mourn for their dead, but to rejoice that the souls of the departed were already living with God and enjoying peace and refreshing happiness after their earthly trials and labours. Tertullian, St. Cyprian, and the Acts of St. Perpetua, all give testimony to the antiquity of these customs. The cemeteries in Africa (called *areæ*) were not catacombs like those in Rome, but above ground in the open air, and often had a chapel (*cella*) adjoining them, where the reunions of the faithful took place on the anniversaries of the martyrs and of the other Christians who were buried there. The inscriptions on the tombs often state that the departed had lived a life of Christian peace, *in pace vixit*, or often beautifully

express the faith and hope of the faithful in a future life of happiness together with the Lord—*spes in Deo,—in Deo vivas.*

Finally, some ceremonial acts might be considered to which reference is often made by the early writers. Prayers were said sometimes kneeling, sometimes standing; for example, on Sundays, and during the fifty days following Easter, it was forbidden to kneel, while on fast days the kneeling posture was considered appropriate. The Christians prayed with their arms stretched out somewhat in the form of a cross. The sign of the cross was made very frequently, often on some object with the intention of blessing it, often on the forehead of Christians to invoke God's protection and assistance. Tertullian in his "De Corona" writes: "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all ordinary actions of daily life, we trace upon the forehead the sign of the cross". The early Christians were also accustomed to strike their breasts in sign of guilt and contrition for sin. Tertullian believed that the kiss of peace should be given often; in fact, that it should accompany every prayer and ceremony. Not only are there many ceremonial acts such as those just mentioned which existed in the third century and have been preserved even to the present in the liturgy, but there are also many phrases and acclamations of the early African Church, which have found a permanent place in the liturgical formularies. These expressions, and perhaps also the measured style in which they were composed, may have had considerable influence in the development of the other Latin liturgies.

II. Post-Nicene Period.—After the edict of Constantine granting freedom of worship to the Christian religion, and especially after the Council of Nicæa, there was a great development in the liturgy of the Church. It was only natural that for some time after the foundation of the new religion, its liturgy should contain only the essentials of Christian worship, and that in the course of time it should develop and expand its ritual according to the needs of the people. Moreover, the first period was an age of persecution and hence the ceremonial was necessarily curtailed. But when persecution ceased, the Church began immediately to expand her ceremonial, changing and modifying the old forms and introducing new rites according to the requirements of public liturgical worship, so that the liturgy would be more dignified, more magnificent, and more impressive. In the beginning great liberty was allowed the individual celebrant to improvise the prayers of the liturgy, provided that he adhered to the strict form in essentials and followed the theme demanded, but at a later date the Church felt the need of a set of formularies and fixed ceremonies, lest dogmatic errors should find expression in the liturgy and thus corrupt the faith of the people. In the fourth century all these tendencies to expansion and development are very noticeable in all the liturgies. This is true, also, of the Church in Africa in the second period of the history of the African liturgy which embraces the fourth, fifth, sixth, and seventh centuries to the beginning of the eighth century, when Christianity in Africa was practically destroyed by the Mohammedans. No liturgical books or codices belonging to this period are extant, so the liturgy must be reconstructed from contemporary writings and monuments. Of the writers of the period St. Augustine is richest in allusions to ceremonies and formularies, but St. Optatus, Marius Victorinus, Arnobius, and Victor Vitensis give some useful information. The inscriptions, which are more numerous in this period, and the archæological discoveries also furnish some liturgical data.

The beginning of a real ecclesiastical calendar, with definitely fixed feasts and fasts, now appears. The great feast of Easter, upon which all the movable feasts depended, is celebrated with even greater solemnity than in the time of Tertullian. Before Easter there was a period of forty days' preparation, devoted to fasting and other works of penance. The vigil of Easter was celebrated with the usual ritual, but the length of the offices seems to have been increased. The Paschal solemnity was followed by a season of fifty days' rejoicing until Pentecost day, which. in the fourth century, appears to have a distinctive character as the commemoration of the descent of the Holy Ghost upon the Apostles rather than as the close of the Easter season. In Holy Week, Holy Thursday commemorated the institution of the Holy Eucharist, and according to St. Augustine, besides the morning Mass, a Mass was also celebrated in the evening in order to carry out all the circumstances of the institution at the Last Supper. Good Friday was observed by attending the long liturgical offices, while Holy Saturday was celebrated in about the same manner as in the time of Tertullian. Ascension Day seems to have been introduced in the fourth century, but in the time of St. Augustine it was universally observed. As for the immovable feasts, Christmas and the Epiphany, which were unknown to Tertullian, were celebrated with the greatest solemnity in the fifth century. The first of January was observed not as the feast of the Circumcision, but as a fast day which had been instituted for the purpose of turning the people away from the celebration of the pagan festivities which took place at that time of the year. Feasts of other than local saints were introduced, for instance, immediately after Christmas, the feast of St. Stephen, of the Holy Innocents and of Sts. John and James, and later in the year, the feasts of St. John the Baptist, of Sts. Peter and Paul, of the Maccabees, of St. Lawrence, St. Vincent, etc. The festivals of the local martyrs were celebrated with even greater solemnity than in early times, and were often accompanied by feasting which was frequently condemned in the sermons of the time, on account of abuses. When such a large number of feasts was annually observed, it was to be expected that a list or calendar would be drawn up, and, in truth, a calendar was drawn up for the use of the Church of Carthage in the beginning of the sixth century, from which very important information concerning the institution and history of the great feast days may be obtained. When Christianity received legal recognition in the Empire, the Christians began to construct churches and adorn them fittingly to serve their purpose. Most of these were built in the old basilica style, with some few differences. The churches were dedicated in honour of the holy martyrs frequently, and relics of the martyrs were placed beneath the altars. The inscriptions of the period mention the dedication to the martyrs and also the fact that the relics were placed in the church or in the altar. The altar itself, called *mensa* (table), was generally made of wood, but sometimes of stone, and was covered over with linen cloths. There was a special rite for dedicating churches and also for consecrating altars, in which blessed water and the sign of the cross were used.

The Mass became a daily function celebrated every morning when the Christians could meet frequently without fear of persecution, and when the increased number of feasts required a more frequent celebration of the liturgical offices. Little is known with precision and certitude of the composition of the different parts of the Mass, but still there are many allusions in various authors which give some valuable information. The Mass of the catechumens consisted of psalms and lessons from

the Scriptures. These lessons were chosen from both the Old and New Testaments, and it would seem that there were three lessons as in some of the Oriental liturgies, one from the Old Testament, one from the Epistles in the New Testament, and one from the Gospels. The Third Council of Carthage decreed that only lessons from the canonical books of Scripture or from the acts of the martyrs on their feast days might be read in the churches. Between the Epistle and Gospel a psalm containing some idea in harmony with the feast of the day was recited, and corresponded to the gradual or tract in the Roman Mass. An alleluia was also sung, more or less solemnly, especially on Sundays and during the fifty days' prolongation of the Easter festival. The lessons from the Scriptures were generally followed by a homily, after which both the catechumens and the penitents were dismissed, and the Mass of the faithful commenced. This rule of dismissing the catechumens, etc., seems to have been strictly observed, since nearly all the African writers in their sermons or other works use expressions which indicate that their words would be intelligible only to the initiated, and that the catechumens were ignorant of the mysteries celebrated in the Mass of the faithful. The litany may have been recited after the Gospel, although its precise position cannot be determined with certainty. The litany consisted of short petitions for the various needs of the Church, resembling somewhat the petitions in the present Litany of the Saints, or perhaps the prayers for different classes of persons, or necessities of the Church which are now recited on Good Friday. The people very probably responded with some acclamation like *Kyrie eleison*, or *Te rogamus audi nos*.

In the time of St. Augustine a chant for the Offertory was introduced in the Church of Carthage; it consisted of a psalm having some reference to the oblation, and was sung while the people were making their offerings. Each of the faithful was supposed to bring an offering for his communion. The offerings were received by the bishop and placed upon the altar, with the appropriate prayers, and then the bishop proceeded with the Mass. The *Dominus vobiscum* preceded the Preface, which properly began with the words *Sursum corda, Habemus ad Dominum, Gratias agamus Domino Deo nostro, Dignum et justum est*. The canon of the Mass was known in Africa as the *actio*, or *agenda*, and was mentioned but very seldom on account of the "discipline of the secret". There are, however, some passages in the African writers which show that there was a great similarity between the African *actio* and the Roman canon, so much so that some of the texts when put in juxtaposition are almost identical. The *actio* contained the usual prayers, the commemoration for the living and the dead, the words of institution and sanctification of the sacrifice, the commemoration of Christ, the Pater Noster, and the preparation for Communion. The Pater Noster seems to have held the same position that it now has in the Roman canon, and it was said before the Communion, as St. Augustine states, because in the Lord's Prayer we beseech God to forgive our offences, and thus we may approach the communion table with better dispositions. The kiss of peace followed shortly after the Pater Noster, and was closely connected with the Communion, being regarded as a symbol of the fraternal union existing between all those who partook of the Body and Blood of Christ. The faithful received communion frequently, and were encouraged in the practice of receiving daily communion. At the proper time the communicants approached the altar and there partook of the Eucharist under both species, answering "Amen" to the formula pronounced by the priest in order to profess their faith in the sacrament just received. During the distribution of communion the thirty-third psalm was recited or sung, because that psalm contained some verses considered appropriate for the Communion. Prayers of thanksgiving were then said, and the people dismissed from the church with a benediction.

The prayers accompanying the administration of the other sacraments seem to have become more fixed and to have lengthened since the time of Tertullian. For the more decorous and convenient administration of the Sacrament of Baptism, large baptisteries were erected, in which the ceremony was carried out with great solemnity. The African Church seems to have followed practically the same ritual as the Roman Church during the catechumenate, which lasted for the forty days preceding Easter. St. Augustine, for instance, speaks of teaching the catechumens the Apostles' Creed and the Lord's Prayer, and of the rites for the Vigil of Easter, as if they were in accord with those in use at Rome; but there appears to be only one unction, that after baptism, and the kiss of peace after baptism is still given as in the days of St. Cyprian. Victor Vitensis asserts that the African Church admitted the feast of the Epiphany as a day appointed for the solemn administration of baptism according to the custom prevailing in Oriental churches. The neophytes were confirmed after baptism through the imposition of hands and the unction with chrism on the forehead in the form of a cross, and on the same day they seem to have received their first holy communion with about the same ceremonies as in the ante-Nicene period. The rite for the Sacrament of Penance shows few peculiarities in Africa, so public penances were imposed and the reconciliation of penitents was effected in the same manner as in the age of Tertullian.

Matrimony is often mentioned, especially by St. Augustine, who speaks of the nuptial blessing and the various other ceremonies, civil and religious, connected with it, as for instance the *tabulæ nuptiales*, etc.

As the Sacrament of Holy Orders had a more public character like the Eucharist, it is frequently alluded to in the writings and inscriptions of the time. Allusions are made to the various orders and to ordination, but there is scarcely ever a description of the rite of ordination, or an explanation of the formulas. It might be noted that the archdeacon now appears and has special functions assigned to him. Clerics began their ecclesiastical career as lectors often at a tender age, and the lectors formed a *schola* (school), which sang the ecclesiastical offices. Later on, the lectors became chanters, and their duties were given to the other ministers. St. Augustine also speaks frequently of the ceremony of the consecration of virgins, which seems to have been reserved to the bishops. The veil might be received at a much younger age in Africa than at Rome.

The faithful showed the same loving care and respect to the bodies of the departed as in the ante-Nicene period, but now the funeral rites were longer and more solemn. Prayers were said for the dead, Mass was offered for the souls of the faithful departed, and special rites took place while the funeral procession was on the way and when the body was entombed. The names of the dead were recited in the diptychs, and Mass was offered for them on the anniversaries of death. Moreover, the inscriptions of this age contain beautiful sentiments of hope in a happy future life for those who had lived and died in the peace of the Lord, and beseech God to grant eternal rest and beatitude to those who trust in His mercy. Many of these expressions are very similar to the phrases now used in the obsequies of the dead.

The Divine Office was gradually developing, but was still in a very rudimentary state. It consisted of the recitation or chanting of psalms and canticles,

of versicles and acclamations, and the reading of portions of the Scriptures. There was a special collection of canticles taken from the Old Testament in use in the African Church, and perhaps, also, a collection of hymns composed by uninspired writers, in which were the hymns of St. Ambrose. Many of the versicles quoted in the writings of the time may be now found in the present Roman liturgy. St. Augustine was evidently opposed to the growing tendency to abandon the simple recitative tone and make the chant of the offices more solemn and ornate as the ceremonial became more formal. Gradually the formularies became more fixed, and liberty to improvise was curtailed by the African councils. Few, however, of the prayers have been preserved, although many shorter verses and acclamations have been quoted in the writings of the period, as for example, the *Deo Gratias*, *Deo Laudes*, and *Amen*, with which the people approved the words of the preacher, or the doxologies and conclusions of some of the prayers. The people still used the sign of the cross frequently in their private devotions as in the days of Tertullian. Other ceremonial acts in common use were striking the breast as a sign of penance, extending the arms in the form of a cross, kneeling during prayers, etc., all of which had been handed down from primitive times. Such are some of the most important data furnished by the early writers and inscriptions concerning the liturgy of the African Church, and they are useful to show the peculiarities of the Latin rite in Africa as well as the similarity between the African and other liturgies.

CABROL in *Dict. d'arch. chrét.* (Paris, 1903), 591; DUCHESNE, *Christian Worship*, tr. MCCLURE (London, 1903); PROBST, *Liturgie der drei ersten christlichen Jahrhunderte* (Tübingen, 1870); IDEM, *Liturgie des vierten Jahrhunderts und deren Reform* (Münster, 1893); MONE, *Lateinische und griechische Messen aus dem zweiten bis sechsten Jahrhundert* (Frankfort, 1850); CABROL ET LECLERCQ, *Monumenta Ecclesiæ Liturgica* (Paris, 1902), I.

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African Synods.—There was no general council of the entire Church held at any time in North Africa. There were, however, many national or plenary assemblies of bishops representing the North African Church. These are commonly called African or Carthaginian Synods, and are not to be confounded with the district or provincial assemblies, of which there were also very many in the separate provinces of North Africa. These Roman provinces lay between the Sahara and the Mediterranean and extended from Cyrenaica on the east to the Atlantic on the west, corresponding roughly to the part of the continent occupied by modern Tripoli, Algeria, and Morocco. The Church entered into history there at the end of the second century, and disappeared in the beginning of the eighth.

ECCLESIASTICAL ORGANIZATIONS.—About the middle of the third century the bishops of the three civil provinces (Proconsular Africa, Numidia, and Mauretania) formed but one ecclesiastical province, but as dioceses were multiplied, they came to be grouped into divisions corresponding to the prevailing political divisions of the country. Diocletian re-districted North Africa into six civil provinces, and by the end of the fourth century the Church had adjusted her organization to these lines. Thus there came to be six ecclesiastical provinces: 1. Proconsular Africa; 2. Numidia; 3. Byzacena; 4. Tripoli; 5. Mauretania Sitifensis; 6. Imperial Mauretania. This organization lasted till the Arab invasion in the seventh century. Because of its civil importance, Carthage was the primatial see and held control of these suffragan provinces, except perhaps during the period of the Byzantine domination in Africa (534–646), when Tripoli and the two Mauretanias seem to have been independent of Carthage. The Bishop of Carthage was in rank and privilege, though not in name, the Patriarch of the African Church. It was he who called and presided over the general synods, and, early in the fifth century, it was his wont to sign the decrees in the name of all. These synods were held, with but few exceptions (e. g. Hippo, 393; Milevum, 402) at Carthage. In several instances we are able to name the church where the meeting took place: as "the Church of the Second District", or the "Ecclesia Restituta", or the "Secretarium Basilicæ Fausti."

NUMBER OF SYNODS.—In the time of Tertullian there were no synods held in Africa. But about 220, Agrippinus called together seventy bishops from Proconsular Africa and Numidia. From the time of St. Cyprian general synods came to be the wonted resource of Church administration, and they were held in Africa with greater frequency and regularity than elsewhere in Christendom. We know from the letters of St. Cyprian that, except in time of persecution, the African bishops met at least once a year, in the springtime, and sometimes again in the autumn. Six or seven synods, for instance, were held under St. Cyprian's presidency during the decade of his administration (249–258), and more than fifteen under Aurelius (391–429). The Synod of Hippo (393) ordered a general meeting yearly. But this was found too onerous for the bishops, and in the Synod of Carthage (407) it was decided to hold a general synod only when necessary for the needs of all Africa, and it was to be held at the place most convenient for the purpose. As a matter of fact, the needs were so persistent that general synods were held with perhaps equal frequency up to the Vandal invasion (429), and Carthage continued to be the meeting-place. The Church of Africa then entered on "penal times". Towards the end of the Vandal domination there was a cessation of persecution, and synods were resumed. The general Synod of Carthage in 525, though numerously attended, shows in reality a humble and diminished church. There was an improvement under the Byzantine control (533–647), and the Synod of 534 (perhaps the only general one for this period) is the second largest in point of numbers of all the African synods. In 646 we still find the bishops meeting in provincial synods, on the very eve of the final dissolution of their ancient organization. The Arab domination spread in successive waves from 647 up to 698, when Carthage fell. Within the following half century the Church of Roman Africa had ceased to be.

ATTENDANCE AND REPRESENTATION.—Elsewhere in Christendom only bishops attended general synods; but in North Africa there was, at least for a time, a departure from this custom. In the synods held under St. Cyprian, to deal with the lapsed, and in the synod of 256, which considered the question of rebaptism, there were present not only the bishops, but many priests and deacons, and even a very large representation of the laity. Only the bishops, however, had a vote in the final determinations. Not all the bishops of the country were required to assist at the general synod. At the Synod of Hippo (393) it was ordered that "dignities" should be sent from each ecclesiastical province. Only one was required from Tripoli, because of the poverty of the bishops of that province. In the synod held in Carthage in September, 401, it was decreed that each province should be divided into two or three districts, and that each of them should send deputies to the general synod. Attendance was urgently insisted on. There were ninety bishops in attendance at the synod that condemned Privatus (236–248), and more than two hundred and twenty-three, the largest recorded for Africa, at the Synod of 418. It has been through her literature, the writings of Tertullian, St. Cyprian, and, more than all, of St. Augustine, rather than by her synodal action that the great Church of Africa has modified the world's history.

The African synods dealt for the most part, as was natural, with matters of local discipline, and to-day are chiefly of interest to students of Church History and Canon Law. Nevertheless, at times, their decrees transcended their immediate and local scope and helped, in concert with Rome, to fix the discipline and to define the doctrine of the Church Universal. The penitential decrees drawn up after the Decian persecution and the decrees against Pelagianism are instances in point.

BRIEF ANALYSIS OF SYNODAL ACTS.—The synodal decrees show how restless and factional the national temper was, and how ready to break out into violent schism. Those who lapsed under Decius formed a party strong enough to withstand the hierarchy, and the synods of the fourth and fifth centuries are constantly engaged with the bitter and persistent Donatist Schism, which upset all Africa and perplexed both Church and State. Civil intervention was invoked in the Synod of 404. The persecution of Decius left in Africa, as elsewhere, many who had denied or compromised their faith under fear of death. The Church was now called upon to determine whether she might forgive so grave a sin. In the Synod of May, 251, under the presidency of St. Cyprian, it was decided that the lapsed should be admitted to penance, and should be reconciled at least at the moment of death. The next year (Synod of 252) further grace was shown them in view of the persecution of Gallus, and all who had entered seriously upon a course of penance were to be restored to fellowship at once. The Church of Africa was not equally fortunate in finding the solution for the difficult problem of the worth of Baptism as administered outside the Church. The earliest synod (about 220) took the matter up and declared such Baptism invalid, and this decision was re-affirmed in synods held in 255–256 under St. Cyprian. All converts should be re-baptized. St. Cyprian strove to press the African views on Rome, but Pope Stephen (q. v.) menaced excommunication. At the celebrated September Synod of 256 the eighty-seven bishops assembled from the three provinces still maintained their attitude against Baptism by heretics. This error was finally retracted in the Synod (345–348) under Gratus.

These records also show how the close relations between Africa and Rome were several times troubled during the course of five centuries. The baptismal controversy put the Church into a state of passive resistance to Rome. In the Synod of September, 256, St. Cyprian was placed in a painful dilemma. While maintaining the right of bishops to think for themselves, he still clung to the necessity of unity in the Church, and would not break the revered bond with Rome. Again, early in the fifth century, the appeal to Rome of Apiarius (q. v.), a deposed priest, stirred up strong feeling among the African bishops, and appeals of priests and laics "over sea" (to Rome) were forbidden in the Synod of 418. Legates came from Rome to adjust the difference. In the Synods of 419 an enquiry was made into the canonical warrant for such appeals. The Roman legates cited by mistake, as canons passed at Nicea (325), the canons of Sardica (343) regulating the appeals of bishops. This led to a tedious delay, and the whole matter was dropped for the moment. It was reopened a few years later, when Apiarius, who had been deposed a second time, on new charges, again appealed to Rome for reinstatement. Faustinus, the Roman legate, reappeared at the Synod of 424 and demanded the annulment of the sentence passed on the priest. Apiarius, however, broke down under examination, and admitted his guilt. So nothing further could be done for him. A synodal letter to Rome emphasized how needful it was that Rome should not lightly credit all complainants from Africa, nor receive into fellowship such as had been excommunicated. At the Synod of Hippo (393), and again at the Synod of 397 at Carthage, a list of the books of Holy Scripture was drawn up. It is the Catholic canon (i. e. including the books classed by Protestants as "Apocrypha"). The latter synod, at the end of the enumeration, added, "But let the Church beyond sea (Rome) be consulted about confirming this canon". St. Augustine was one among the forty-four bishops who signed the proceedings. Celestius, the friend of Pelagius, came to Carthage to be ordained a priest; Paulinus, the deacon of Milan, warned the Bishop of Carthage against him; and thus, in 411, began the series of synods against Pelagianism. They had a most important influence in checking its spread. The earlier ones seem to have been provincial. The important Synod of 416, under Sylvanus, at Milevum urged Innocent I to stop the heresy, and in the synod of all Africa held at Carthage in 420 the bishops, intensely convinced that vital issues were involved, passed a series of doctrinal utterances with annexed anathemas against the Pelagians. St. Augustine was present. It was, in respect of doctrine, the most important of all the synods of Africa. It is no longer possible from the meagre remains to attempt a complete list of the general synods of Africa; nor is it any longer possible to determine, with exactness in every instance, what synods were general. The following approximate enumeration is made therefore with all due reserve:—

UNDER ST. CYPRIAN. Synods about A. D. 220 under Agrippinus; 236–248 (condemned Privatus of Lambesa). Carthage, 251, 252, 254, 255; Autumn of 255, or Spring of 256; September, 256.

UNDER GRATUS, at Carthage, 345–348.

UNDER AURELIUS, at Carthage, Hippo-Regius, 393, 394, 397 (two sessions), June and September; 401; at Milevum, 402; at Carthage, 403–410, end of 417 or beginning of 418; May, 418; May and November, 419; 420, 424.

UNDER BONIFACE, Synod of Carthage, 525, 534.

The texts of the Synods are found in the collections of MANSI or of HARDOUIN. Cf. HEFELE, *History of the Christian Councils* (Edinburgh, 1871) I; ROUTH, *Reliquiæ Sacræ*, III, 93–217; LECLERQ, *L'Afrique chrétienne* (2 vols., Paris, 1904); DUCHESNE, *Histoire ancienne de l'Eglise* (Paris, 1905), I 388–432.

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Agabus, mentioned in Acts, xi, 28, and xxi, 10, as a prophet of the New Testament. Most probably both passages refer to the same person, who appears to have been a resident of Jerusalem. Tradition makes him one of the seventy-two disciples (Luke, x, 1), and one of the martyrs who suffered at Antioch. The Roman Martyrology mentions his name on 13 February, while the Greek Church commemorates him on 8 March. According to Acts, xi, 27–30, Agabus predicted the famine which apparently must be identified with that happening in the fourth year of Claudius, A. D. 45. In the year 58 the prophet predicted to St. Paul his coming captivity, though he could not induce the Apostle to stay away from Jerusalem (Acts, xxi, 10, 11).

HAGEN, *Lexicon Biblicum* (Paris, 1905); JACQUIER in VIG., *Dict. de la bible* (Paris, 1895); SCHEGG in *Kirchenlex.*

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Aganduru, RODERIGO M., O.S.A. See PHILIPPINES.

Agape.—The celebration of funeral feasts in honour of the dead dates back almost to the beginnings of the worship of the departed—that is, to the very earliest times. The dead, in the region beyond the tomb, were thought to derive both pleasure and advantage from these offerings. The same conviction explains the existence of funeral furniture for the use of the dead. Arms, vessels, and clothes, as things not subject to decay, did not need to be re-

newed, but food did; hence feasts at stated seasons. But the body of the departed gained no relief from offerings made to his shade unless these were accompanied by the obligatory rites. Yet the funeral feast was not merely a commemoration; it was a true communion, and the food brought by the guests was really meant for the use of the departed. The milk and wine were poured out on the earth around the tomb, while the solid food was passed in to the corpse through a hole in the tomb.

The use of the funeral feast was almost universal in the Græco-Roman world. Many ancient authors may be cited as witnesses to the practice in classical lands. Among the Jews, averse by taste and reason to all foreign customs, we find what amounts to a funeral banquet, if not the rite itself; the Jewish colonies of the Dispersion, less impervious to surrounding influences, adopted the practice of fraternal banquets. If we study the texts relative to the Supper, the last solemn meal taken by Our Lord with His disciples, we shall find that it was the Passover Supper, with the changes wrought by time on the primitive ritual, since it took place in the evening, and the guests reclined at the table. As the liturgical meal draws to a close, the Host introduces a new rite, and bids those present repeat it when He shall have ceased to be with them. This done, they sing the customary hymn and withdraw. Such is the meal that Our Lord would have renewed, but it is plain that He did not command the repetition of the Passover Supper during the year, since it could have no meaning except on the Feast itself. Now the first chapters of the Acts of the Apostles state that the repast of the Breaking of Bread took place very often, perhaps daily. That which was repeated was, therefore, not the liturgical feast of the Jewish ritual, but the event introduced by Our Lord into this feast when, after the drinking of the fourth cup, He instituted the Breaking of Bread, the Eucharist. To what degree this new rite, repeated by the faithful, departed from the rite and formulæ of the Passover Supper, we have no means, at the present time, of determining. It is probable, however, that, in repeating the Eucharist, it was deemed fit to preserve certain portions of the Passover Supper, as much out of respect for what had taken place in the Cœnaculum as from the impossibility of breaking roughly with the Jewish Passover rite, so intimately linked by the circumstances with the Eucharistic one.

This, at its origin, is clearly marked as funerary in its intention, a fact attested by the most ancient testimonies that have come down to us. Our Lord, in instituting the Eucharist, used these words: "As often as you shall eat this Bread and drink this chalice, you shall show forth the Lord's Death". Nothing could be clearer. Our Lord chose the means generally used in His time, namely: the funeral banquet, to bind together those who remained faithful to the memory of Him who had gone. We must, however, be on our guard against associating the thought of sadness with the Eucharistic Supper, regarded in this light. If the memory of the Master's Passion made the commemoration of these last hours in any measure sad, the glorious thought of the Resurrection gave this meeting of the brethren its joyous aspect. The Christian assembly was held in the evening, and was continued far into the night. The supper, preaching, common prayer, the breaking of bread, took up several hours; the meeting began on Saturday and ended on Sunday, thus passing from the commemoration of the sad hours to that of the triumphant moment of the Resurrection, and the Eucharistic feast in very truth "showed forth the Lord's Death", as it will "until He come". Our Lord's command was understood and obeyed.

Certain texts refer to the meetings of the faithful in early times. Two, from the Epistle of St. Paul to the Corinthians (I Cor., xi, 18, 20–22, 33, 34), allow us to draw the following conclusions: The brethren were at liberty to eat before going to the meeting; all present must be in a fit condition to celebrate the Supper of the Lord, though they must not eat of the funeral supper until all were present. We know, from two texts of the first century, that these meetings did not long remain within becoming bounds. The agape, as we shall see, was destined, during the few centuries that it lasted, to fall, from time to time, into abuses. The faithful, united in bodies, guilds, corporations or "collegia", admitted coarse, intemperate men among them, who degraded the character of the assemblies. These Christian "collegia" seem to have differed but little from those of the pagans, in respect, at all events, of the obligations imposed by the rules of incorporation. There is no evidence available to show that the *collegia* from the first undertook the burial of deceased members; but it seems probable that they did so at an early period. The establishment of such colleges gave the Christians an opportunity of meeting in much the same way as the pagans did—subject always to the many obstacles which the law imposed. Little feasts were held, to which each of the guests contributed his share, and the supper with which the meeting ended might very well be allowed by the authorities as a funerary one. In reality, however, for all faithful worthy of the name, it was a liturgical assembly. The texts, which it would take too long to quote, do not allow us to assert that all these meetings ended with a celebration of the Eucharist. In such matters sweeping generalizations should be avoided. At the outset it must be stated that no text affirms that the funeral supper of the Christian colleges must always and everywhere be identified with the agape, nor does any text tell us that the agape was always and everywhere connected with the celebration of the Eucharist. But subject to these reservations, we may gather that under certain circumstances the agape and the Eucharist appear to form parts of a single liturgical function. The meal, as understood by the Christians, was a real supper, which followed the Communion; and an important monument, a fresco of the second century preserved in the cemetery of St. Priscilla, at Rome, shows us a company of the faithful supping and communicating. The guests recline on a couch which serves as a seat, but, if they are in the attitude of those who are at supper, the meal appears as finished. They have reached the moment of the Eucharistic communion, symbolized in the fresco by the mystical fish and the chalice. (See FISH ; EUCHARIST ; SYMBOLISM.)

Tertullian has described at length (Apolog., vii-ix) these Christian suppers, the mystery of which puzzled the Pagans, and has given a detailed account of the agape, which had been the subject of so much calumny; an account which affords us an insight into the ritual of the agape in Africa in the second century. 1. The introductory prayer. 2. The guests take their places on the couches. 3. A meal, during which they talk on pious subjects. 4. The washing of hands. 5. The hall is lit up. 6. Singing of psalms and improvised hymns. 7. Final prayer and departure. The hour of meeting is not specified, but the use made of torches shows clearly enough that it must have been in the evening or at night. The document known as the "Canons of Hippolytus" appears to have been written in the time of Tertullian, but its Roman or Egyptian origin remains in doubt. It contains very precise regulations in regard to the agape, similar to those which may be inferred from other texts. We gather that the guests are at liberty to eat and drink according

o the need of each. The agape, as prescribed to the Smyrnæans by St. Ignatius of Antioch, was presided over by the bishop; according to the "Canons of Hippolytus", catechumens were excluded, a regulation which seems to indicate that the meeting bore a liturgical aspect.

An example of the halls in which the faithful met to celebrate the agape may be seen in the vestibule of the Catacomb of Domitilla. A bench runs round this great hall, on which the guests took their places. With this may be compared an inscription found at Cherchel, in Algeria, recording the gift made to the local church of a plot of land and a building intended as a meeting-place for the corporation or guild of the Christians. From the fourth century onward, the agape rapidly lost its original character. The political liberty granted to the Church made it possible for the meetings to grow larger, and involved a departure from primitive simplicity. The funeral banquet continued to be practised, but gave rise to flagrant and intolerable abuses. St. Paulinus of Nola, usually mild and kindly, is forced to admit that the crowd, gathered to honour the feast of a certain martyr, took possession of the basilica and atrium, and there ate the food which had been given out in large quantities. The Council of Laodicea (363) forbade the clergy and laity who should be present at an agape to make it a means of supply, or to take food away from it, at the same time that it forbade the setting up of tables in the churches. In the fifth century the agape becomes of infrequent occurrence, and between the sixth and the eighth it disappears altogether from the churches.

One fact in connection with a subject at present so much studied and discussed seems to be established beyond question, namely, that the agape was never a universal institution. If found in one place, there is not so much as a trace of it in another, nor any reason to suppose that it ever existed there. A feeling of veneration for the dead inspired the funeral banquet, a feeling closely akin to a Christian inspiration. Death was not looked upon as the end of the whole man, but as the beginning of a new and mysterious span of life. The last meal of Christ with His Apostles pointed to this belief of a life after death, but added to it something new and unparalleled, the Eucharistic communion. It would be useless to look for analogies between the funeral banquet and the Eucharistic supper, yet it should not be forgotten that the Eucharistic supper was fundamentally a funerary memorial.

BATIFFOL, *Etudes d'histoire et de théologie positive* (Paris, 1902), 277-311; FUNK in the *Revue d'histoire ecclésiastique* (15 January, 1903); KEATING, *The Agape and the Eucharist in the Early Church* (London, 1901); LECLERCQ in *Dict. d'archéol. chrét. et de lit.*, I, col. 775-848.

H. LECLERCQ.

Agapetæ (ἀγαπηταί, beloved). In the first century of the Christian era, the Agapetæ were virgins who consecrated themselves to God with a vow of chastity and associated with laymen. In the beginning this community of spiritual life and mutual support, which was based on St. Paul's First Epistle to the Corinthians (ix, 5), was holy and edifying. But later it resulted in abuses and scandals, so that councils of the fourth century forbade it. The origin of this association was very probably that these virgins, who did not live in community, required laymen to look after their material interests, and they naturally chose those who, like themselves, had taken a vow of chastity. St. Jerome asked indignantly (Ep., xxii, ad Eustochium) after it had degenerated, *Unde in ecclesias Agapetarum pestis introiit ?* A letter of St. Cyprian shows that abuses of this kind developed in Africa and in the East (Ep., iv., Ed. Hartel). The Council of Ancyra, in 314, forbade virgins consecrated to God to live thus with men as sisters. This did not correct the practice entirely, for St. Jerome arraigns Syrian monks for living in cities with Christian virgins. The Agapetæ are sometimes confounded with the *subintroductæ*, or women who lived with clerics without marriage, a class against which the third canon of the Council of Nice (325) was directed. The word Agapetæ was also the name of a branch of the Gnostics in 395, whose tenet was that the relations of the sexes were purified of impropriety if the mind was pure. They taught that one should perjure himself rather than reveal the secrets of his sect.

HEMMER in *Dict. de théol. cath.* s. v.; and in GIRAUD, *Bibl. Sac.*, I, 207-208; ACHELIS, *Virgines Subintroductæ* (Leipsig, 1902).

JOHN J. A' BECKET.

Agapetus, a deacon of the church of Sancta Sophia at Constantinople (about 500), reputed tutor of Justinian, and author of a series of exhortations in 72 short chapters addressed (c. 527) to that emperor (P.G., LXXXVI, 1153-86). The first letters of each chapter form an acrostic of dedication that reads: The very humble Deacon Agapetus to the sacred and venerable Emperor Justinian. The little work deals in general terms with the moral, religious, and political duties of a ruler. In form it is quite sententious and rhetorical, and resembles closely a similar work in the romance of Barlaam and Joasaph. Both of these seem to be based on Isocrates, and on Basil the Great and Gregory of Nazianzus. The work of Agapetus was eminently fitted for the use of medieval teachers by reason of its edifying content, the purity of its Greek diction, and its skilful construction. It was translated into Latin, French, and German, and was highly commended by the humanists of the Renaissance. Some twenty editions of it appeared in the sixteenth century.

KRUMBACHER, *Gesch. d. byz. Lit.*, I, 456-457; K. PRÆCHTER, *Byz. Zeitschr.* (1893), II, 444-460; FABRICIUS, *Bibl. Gr.*, VIII, 36 *sq.*

THOMAS J. SHAHAN.

Agapetus I (also AGAPITUS), SAINT, POPE (535-536), date of birth uncertain; d. 22 April, 536. He was the son of Gordianus, a Roman priest who had been slain during the riots in the days of Pope Symmachus. His first official act was to burn in the presence of the assembled clergy the anathema which Boniface II (q. v.) had pronounced against the latter's rival Dioscurus and had ordered to be preserved in the Roman archives. He confirmed the decrees of the council held at Carthage, after the liberation of Africa from the Vandal yoke, according to which converts from Arianism were declared ineligible to Holy Orders and those already ordained were merely admitted to lay communion. He accepted an appeal from Contumeliosus, Bishop of Riez, whom a council at Marseilles had condemned for immorality, and he ordered St. Cæsarius of Arles to grant the accused a new trial before papal delegates. Meanwhile Belisarius, after the very easy conquest of Sicily, was preparing for an invasion of Italy. The Gothic king, Theodehad, as a last resort, begged the aged pontiff to proceed to Constantinople and bring his personal influence to bear on the Emperor Justinian. To defray the costs of the embassy, Agapetus was compelled to pledge the sacred vessels of the Church of Rome. He set out in midwinter with five bishops and an imposing retinue. In February, 536, he appeared in the capital of the East and was received with all the honours befitting the head of the Catholic Church. As he no doubt had foreseen, the ostensible object of his visit was doomed to failure. Justinian could not be swerved from his resolve to re-establish the rights of the Empire in Italy. But from the ecclesiastical standpoint, the visit of the Pope in Constantinople issued in a triumph scarcely less memorable than the campaigns of Belisarius. The then occupant of the

Byzantine See was a certain Anthimus, who without the authority of the canons had left his episcopal see of Trebizond to join the crypto-Monophysites who, in conjunction with the Empress Theodora were then intriguing to undermine the authority of the Council of Chalcedon. Against the protests of the orthodox, the Empress finally seated Anthimus in the patriarchal chair. No sooner had the Pope arrived than the most prominent of the clergy entered charges against the new patriarch as an intruder and a heretic. Agapetus ordered him to make a written profession of faith and to return to his forsaken see; upon his refusal, he declined to have any relations with him. This vexed the Emperor, who had been deceived by his wife as to the orthodoxy of her favourite, and he went so far as to threaten the Pope with banishment. Agapetus replied with spirit: "With eager longing have I come to gaze upon the Most Christian Emperor Justinian. In his place I find a Diocletian, whose threats, however, terrify me not." This intrepid language made Justinian pause; and being finally convinced that Anthimus was unsound in faith, he made no objection to the Pope's exercising the plenitude of his powers in deposing and suspending the intruder and, for the first time in the history of the Church, personally consecrating his legally elected successor, Mennas. This memorable exercise of the papal prerogative was not soon forgotten by the Orientals, who, together with the Latins, venerate him as a saint. In order to clear himself of every suspicion of abetting heresy, Justinian delivered to the Pope a written profession of faith, which the latter accepted with the judicious proviso that "although he could not admit in a layman the right of teaching religion, yet he observed with pleasure that the zeal of the Emperor was in perfect accord with the decisions of the Fathers". Shortly afterwards Agapetus fell ill and died, after a glorious reign of ten months. His remains were brought in a leaden coffin to Rome and deposited in St. Peter's. His memory is kept on 20 September, the day of his deposition. The Greeks commemorate him on 22 April, the day of his death.

Liber Pontificalis (ed. DUCHESNE), I, 287–289; CLEUS in *Acta SS.*, Sept., VI, 163–179; ARTAUD DE MONTOR, *Lives of the Popes* (New York, 1867), I, 123, 124.

JAMES F. LOUGHLIN.

Agapetus II, POPE, a Roman by birth, elected to the papacy 10 May, 946; he reigned, not ingloriously, for ten years, during what has been termed the period of deepest humiliation for the papacy. He proved that the true spiritual dignity of the papacy can be successfully upheld by a saintly and resolute pontiff amid the most untoward surroundings. The temporal power had practically vanished and Rome was ruled by the vigorous *Princeps* and *Senator* Albericht, who was the prototype of the later Italian tyrants. Nevertheless, the name and virtues of Agapetus were respected throughout the entire Christian world. He laboured incessantly to restore the decadent discipline in churches and cloisters. He succeeded eventually in quieting the disturbances in the metropolitan see of Reims. He supported the Emperor Otto the Great in his plans for the evangelization of the heathens of the North. Seeing no other way of putting an end to anarchy in Italy, he joined with other Italian nobles in persuading the Emperor to make his first expedition into the peninsula. During his lifetime, his successor was virtually appointed in the person of Albericht's notorious son Octavian, later John XII, whose father forced the Romans to swear that they would elect him as their temporal and spiritual lord upon the demise of Agapetus. The Pope died in August, 956, leaving an unsullied name, and was buried in St. John Lateran.

Liber Pontificalis (ed. DUCHESNE), II, 245. For his correspondence see JAFFÉ, *Regesta RR. PP.*, 2d ed., I, 459–463; ARTAUD DE MONTOR, *History of the Popes* (New York, 1867), 250–251.

JAMES F. LOUGHLIN.

Agar, WILLIAM SETH, an English Canon, b. at York, 25 December, 1815; d. 23 August, 1872. He was educated at Prior Park, Bath, and was ordained priest there, and appointed (1845) to Lyme, Dorsetshire. Ill health obliged him to leave Lyme twice, and in 1852 he was appointed chaplain to the canonesses of St. Augustine at Abbotsleigh, where he lived uninterruptedly to his death. In 1856 he was installed as Canon of the Plymouth Chapter. He is said to have been "one of the most deeply versed priests in England in ascetical and mystical theology, and in the operations of grace in souls". He was more a profound thinker than a great reader, although he studied many theological and philosophical works, especially the published writings of his favourite author, Rosmini, which he carefully annotated.

The Tablet (London), 7 Sept., 1872; GILLOW, *Bibliogr. Dict. of English Catholics*, I, 9.

JOHN J. A' BECKET.

Agata dei Goti, SANTA. See SANTA AGATA DEI GOTI.

Agate. See STONES, PRECIOUS, IN BIBLE.

Agatha, SAINT, martyr, one of the most highly venerated virgin martyrs of Christian antiquity, put to death for her steadfast profession of faith in Catania, Sicily. Although it is uncertain in which persecution this took place, we may accept, as probably based on ancient tradition, the evidence of her legendary life, composed at a later date, to the effect that her martyrdom occurred during the persecution of Decius (250–253). Historic certitude attaches merely to the fact of her martyrdom and the public veneration paid her in the Church since primitive times. In the so-called "Martyrologium Hieronymianum" (ed. De Rossi and Duchesne, in Acta SS., Nov. II, 17) and in the ancient Martyrologium Carthaginiense dating from the fifth or sixth century (Ruinart, Acta Sincera, Ratisbon, 1859, 634), the name of St. Agatha is recorded on 5 February. In the sixth century Venantius Fortunatus mentions her in his poem on virginity as one of the celebrated Christian virgins and martyrs (Carm., VIII, 4, De Virginitate: Illic Euphemia pariter quoque plaudit Agathe Et Justina simul consociante Thecla, etc.). Among the poems of Pope Damasus published by Merenda and others is a hymn to St. Agatha (P. L., XIII, 403 sqq.; Ihm, Damasi Epigrammata, 75, Leipzig, 1895). However, this poem is not the work of Damasus but the product of an unknown author at a later period, and was evidently meant for the liturgical celebration of the Saint's feast. Its content is drawn from the legend of St. Agatha, and the poem is marked by end-rhyme. From a letter of Pope Gelasius (492–496) to a certain Bishop Victor (Thiel, Epist. Roman. Pont., 495) we learn of a Basilica of St. Agatha *in fundo Caclano*, i. e., on the estate of that name. The letters of Gregory I make mention of a church of St. Agatha at Rome, in the Subura, with which a *diaconia* or deaconry (q. v.) was connected (Epp., IV, 19; P. L., LXXVII, 688). It was in existence as early as the fifth century, for in the latter half of that century Ricimer enriched it with a mosaic. This same church was given the Arian Goths by Ricimer and was restored to Catholic worship by Pope Gregory I (590–604). Although the martyrdom of St. Agatha is thus authenticated, and her veneration as a saint had even in antiquity spread beyond her native place, we still possess no reliable information concerning the details of her glorious death. It is

true that we have the Acts of her martyrdom in two versions, Latin and Greek, the latter deviating from the former (Acta SS., I, Feb., 595 sqq.). Neither of these recensions, however, can lay any claim to historical credibility, and neither gives the necessary internal evidence that the information it contains rests, even in the more important details, upon genuine tradition. If there is a kernel of historical truth in the narrative, it has not as yet been possible to sift it out from the later embellishments. In their present form the Latin Acts are not older than the sixth century. According to them Agatha, daughter of a distinguished family and remarkable for her beauty of person, was persecuted by the Senator Quintianus with avowals of love. As his proposals were resolutely spurned by the pious Christian virgin, he committed her to the charge of an evil woman, whose seductive arts, however, were baffled by Agatha's unswerving firmness in the Christian faith. Quintianus then had her subjected to various cruel tortures. Especially inhuman seemed his order to have her breasts cut off, a detail which furnished to the Christian medieval iconography the peculiar characteristic of Agatha. But the holy virgin was consoled by a vision of St. Peter, who miraculously cured her. Eventually she succumbed to the repeated cruelties practised on her. As already stated, these details, in so far as they are based on the Acts, have no claim to historical credibility. Allard also characterizes the Acts as the work of a later author who was more concerned with writing an edifying narrative, abounding in miracles, than in transmitting historical traditions. Both Catania and Palermo claim the honour of being Agatha's birthplace. Her feast is kept on 5 February; her office in the Roman Breviary is drawn in part from the Latin Acta. Catania honours St. Agatha as her patron saint, and throughout the region around Mount Etna she is invoked against the eruptions of the volcano, as elsewhere against fire and lightning. In some places bread and water are blessed during Mass on her feast after the Consecration, and called Agatha bread.

Acta SS., loc. cit.; JOAN DE GROSSIS, *Agatha Catanensis sive de natali patriâ S. Agathæ, dissert. histor.* (Catania, 1656); ALLARD, *Histoire des persécutions* (Paris, 1886), II, 301 sqq.; *Hymnus de S. Agathâ*, in IHM, *Damasi epigrammata* (Leipzig, 1895), 75 sqq.; BUTLER, *Lives*, 5 Feb.

J. P. KIRSCH.

Agathangelus, a supposed secretary of Tiridates II, King of Armenia, under whose name there has come down a life of the first apostle of Armenia, Gregory the Illuminator, who died about 332. It purports to exhibit the deeds and discourses of Gregory, and has reached us in Armenian and in Greek. The Greek text is now recognized as a translation, made probably in the latter half of the sixth century, while the Armenian is original and belongs to the latter half of the fifth century. Von Gutschmid maintains that the unknown author made use of a genuine life of St. Gregory, also of a history of his martyrdom and of that of St. Ripsime and her companions. Historical facts are intermingled in this life with legendary or uncertain additions, and the whole is woven into a certain unity by the narrator, who may have assumed his significant name from his quality of narrator of "the good news" of Armenia's conversion (Ἀγαθάγγελος).

BARDENHEWER, *Patrologie*, 2d ed. (1901), 520, 521. The Armenian text was printed at Constantinople (1709, 1824) and at Venice (1835, 1862); the Greek text (with a French translation) is in LANGLOIS, *Collection des historiens anciens et modernes d'Arménie* (Paris, 1867), I, 97–163, reprinted from *Acta SS.*, Sept., VIII) 1862), 320–402; VON GUTSCHMID, *Agathangelos*, in *Zeitschrij l. deutsch. morgenl. Gesellschaft* 1877), XXXI, 1–60.

THOMAS J. SHAHAN

Agathias, a Byzantine historian and man of letters, b. at Myrina in Asia Minor about 536; d. at Constantinople 582 (594?). He is a principal authority for the reign of Justinian (527–65), and is often quoted by ecclesiastical historians. He was probably educated at Constantinople, spent some time at Alexandria, and returned to the royal city in 554, where he took up the profession of law and became a successful pleader at the bar. His tastes, however, were literary, and he soon produced nine books of erotic poetry (Daphniaca), also epigrams and sonnets, many of which are preserved in the so-called Palatine Anthology. He wrote also marginal notes on the Periegetes of Pausanias. He is the last in whom we can yet trace some sparks of the poetic fire of the classic epigrammatists. At the age of thirty he turned to the writing of history and composed a work in five books "On the Reign of Justinian". It deals with the events of 552–558, and depicts the wars with the Goths, Vandals, and Franks, as well as those against the Persians and the Huns. He is the continuator of Procopius, whom he imitates in form and also in the abundance of attractive episodes. Agathias, it has been said, is a poet and a rhetorician, while Procopius is a soldier and a statesman. The former loves to give free play to his imagination, and his pages abound in philosophic reflexion. He is able and reliable, though he gathered his information from eye-witnesses, and not, as Procopius, in the exercise of high military and political offices. He delights in depicting the manners, customs, and religion of the foreign peoples of whom he writes; the great disturbances of his time, earthquakes, plagues, famines, attract his attention, and he does not fail to insert "many incidental notices of cities, forts, and rivers, philosophers, and subordinate commanders". Many of his facts are not to be found elsewhere, and he has always been looked on as a valuable authority for the period he describes. There are reasons for doubting that he was a Christian, though it seems improbable that he could have been at that late date a genuine pagan. Dr. Milligan thinks (Dict. of Chr. Biogr. I, 59) that "he had gained from Christianity those just notions of God and religion to which he often gives expression, but that he had not embraced its more peculiar truths." His history was edited by B. G. Niebuhr for the "Corpus SS. Byzant." (Bonn, 1828; P.G., LXXXVIII, 1248–1608), and is also in Dindorf, "Hist. Græci minores" (1871), II, 132–453.

KRUMBACHER, *Gesch. d. byzant. Litt.* I, 240–242; BURY, *History of the Later Roman Empire* (London, 1889), II, 179–81.

THOMAS J. SHAHAN.

Agatho, SAINT, POPE, b. towards the end of the sixth century in Sicily; d. in Rome, 681. It is generally believed that Agatho was originally a Benedictine monk at St. Hermes in Palermo, and there is good authority that he was more than 100 years old when, in 678, he ascended the papal chair as successor to Pope Donus. Shortly after Agatho became Pope, St. Wilfred, Archbishop of York, who had been unjustly and uncanonically deposed from his see by Theodore of Canterbury, arrived at Rome to invoke the authority of the Holy See in his behalf. At a synod which Pope Agatho convoked in the Lateran to investigate the affair, Wilfred was restored to his see. The chief event of Agatho's pontificate is, however, the Sixth Œcumenical Council, held at Constantinople in 680, at which the papal legates presided and which practically ended the Monothelite heresy. Before the decrees of the council arrived in Rome for the approval of the pope, Agatho had died. He was buried in St. Peter's, 10 January, 681. Pope Agatho was remarkable for his affability and charity. On account of the many miracles he wrought he has been styled *Thaumaturgus*, or Wonderworker. His memory is celebrated by the Latin as well as the Greek church.

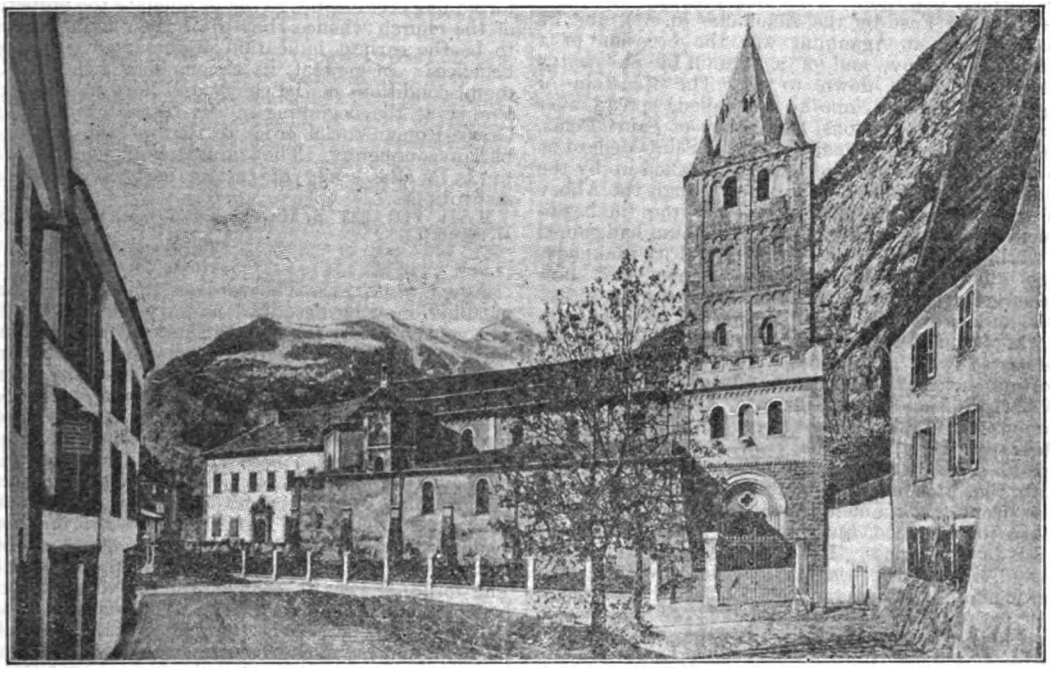
MANN, *Lives of the Popes in the Early Middle Ages* (London, 1902); BUTLER, *Lives of the Saints;* BARING-GOULD, *Lives of the Saints* (London, 1877); MONTALEMBERT, *The Monks of the West* (Boston), II, 383 sqq.; MOBERLY in *Dict. of Christ. Biogr.* (London, 1877); LOBKOWITZ, *Statistik der Päpste* (Freiburg and St. Louis, 1905).

MICHAEL OTT.

Agaunum, MARTYRS OF. See AGAUNUM.

Agaunum (to-day ST. MAURICE-EN-VALAIS) in the diocese of Sion, Switzerland, owes its fame to an event related by St. Eucherius, Bishop of Lyons, the martyrdom of a Roman legion, known as the "Theban Legion", at the beginning of the fourth century. For centuries this martyrdom was accepted as an historical fact, but since the Reformation it has been the subject of long and violent controversies, an exact account of which may be found in the work of Franz Stolle. The sources for the martyrdom of the Thebans are few, consisting of two editions of their "Acts", certain entries in the calendars and in the martyrologies, and the letter of Bishop Eucherius, written in the year 450. To these may be added certain "Passiones" of Theban martyrs, who escaped from the massacre of Agaunum, but who later fell victims to the persecution in Germany and Italy. It was only in the episcopate of Theodore of Octodurum (369–391), a long time after the occurrence, that attention seems to have been drawn to the massacre of a Roman legion at Agaunum. It was then that, according to St. Eucherius, a basilica was built in honour of the martyrs, whose presence had been made known to Bishop Theodore by means of a revelation. The document of primary importance in connection with this history is the letter of St. Eucherius to Bishop Salvius, wherein he records the successive witnesses through whom the tradition was handed down to his time—over a period, that is, of about one hundred and fifty years. He had journeyed to the place of martyrdom, whither pilgrims came in great numbers, and had, he says, questioned those who were able to tell him the truth concerning the matter. He does not, however, appear to have seen a text of the martyrdom, though his account has many excellent qualities, historical as well as literary. Certain facts are related with exactitude, and the author has refrained from all miraculous additions. But on the other hand, the speeches which he attributes to the martyrs, and the allusion by which he strives to connect the massacre of the Theban Legion with the general persecution under Diocletian have given rise to much discussion. The speeches were probably of the Bishop's own composition; the historical groundwork on which he professes to base the martyrdom is wholly independent of the original narrative. The objections raised against the fact itself, and the attempts made to reduce the massacre of the legion to the mere death of six men, one of whom was a veteran, do not seem to merit attention. Barbarous as it may appear, there is nothing incredible in the massacre of a legion; instances might be cited in support of so unusual an occurrence, though it is quite possible that at Agaunum we have to do not with a legion, but with a simple *vexillatio*. The silence of contemporary historians, which has been appealed to as an unanswerable argument against the truth of the martyrdom of the Thebans, is far from having the weight that has been given it. Paul Allard has shown this very clearly by proving that there was no reason why Sulpicius Severus, Orosius, Prudentius, Eusebius, or Lactantius should have spoken of the Theban martyrs. He fixes the date of the martyrdom as prior to the year 292, not, as generally received, in 303. Dom Ruinart, Paul Allard, and the editors of the "Analecta Bollandiana" are of opinion that "the martyrdom of the legion, attested, as it is, by ancient and reliable evidence, cannot be called in question by any honest mind". This optimistic view, however, does not seem to have convinced all the critics. (See EUCHERIUS OF LYONS; MAURICE, ST.)

The letter of Eucherius gives us no details as to the rule imposed on the priests entrusted by Theodore of Octodurum with the care of the basilica



ABBEY OF ST. MAURICE, AGAUNUM

at Agaunum; nor do we know whether they were regulars or seculars, though a sermon of St. Avitus, Bishop of Vienne, would appear to indicate the existence of a monastic foundation, which was replaced and renewed by the foundation of Sigismund, King of the Burgundians. Of the two documents which confirm this view, the "Vita Severini Acaunensis" is utterly unreliable, being a tissue of contradictions and falsehoods; the "Vita Sanctorum Abbatum Acaunensium", a work of slight value, to be received with caution, though certain facts may be gathered from it. At the date of Sigismund's first gifts to Agaunum the community was governed by Abbot Enemodus, who died 3 January, 516. His next successor but one, Ambrosius, brought Agaunum into notice by an innovation unknown in the West, the Perpetual Psalmody, in 522 or 523 at latest. This Perpetual Psalmody, or *laus perennis*, was carried on, day and night, by several choirs, or *turmæ*, who succeeded each other in the recitation of the Divine Office, so that prayer went on without cessation. This *laus perennis* was practised in the East by the Acœmetæ (q. v.), and its inauguration at Agaunum was the occasion of a solemn ceremony, and of a sermon by St. Avitus which has come down to us. The "custom of Agaunum", as it came to be called, spread over Gaul, to Lyons, Châlons, the Abbey of Saint Denis, to Luxeuil, Saint Germain at Paris, Saint Médard at Soissons, to Saint-Riquier, and was taken up by the monks of Remiremont and Laon, though the Abbey of Agaunum had ceased to practise it from the beginning of the ninth century. But Agaunum had gained a world-wide fame by its martyrs and its psalmody. The abbey had some of the richest and best preserved treasures in the West. Among the priceless and artistically exquisite pieces of goldsmith work, we need only mention the *châsse* (reliquary), decorated with glass mosaic, one of the most important in the West for the study of the beginnings of barbarian and Byzantine art. It ranks with the armour of Childeric, the Book of the Gospels at Monza in Italy, and the crowns of Guarrazar in Spain. It is decorated not only with mosaics, but with tiles and precious stones, smooth or engraved. The front is ornamented with a medallion, long taken for a cameo, but which is a unique piece of work in spun glass. Its date has been much discussed. The back bears a long inscription, which unfortunately affords no solution of the problem, but we may agree with d'Arbois de Jubainville that it is not of earlier date than the year 563.

STOLLE, *Das Martyrium der thebäischen Legion* (Breslau, 1890); ALLARD, *Le Martyre de la légion thébéenne, Hist. des persécutions* (Paris, 1890; V, 335–364); *Analecta bollandiana* (1891, X, 369–370); SCHMIDT, *Der hl. Mauritius und seine Genossen* (Lucerne, 1893); KRUSCH, *La falsification des vies de saints burgondes*, in *Mélanges Julien Havet* (Paris, 1895); AUBERT, *Trésor de l'Abbaye de Saint-Maurice d'Agaune* (Paris, 1872); LECLERCQ in *Dict. d'archéol. chrét. et de lit.* (1903, I, 850–871).

H. LECLERCQ.

Agazzari, AGOSTINI, a musical composer, b. 2 December, 1578, of a noble family of Sienna; d. probably 10 April, 1640. He is said to have passed the first years of his professional life in the service of the Emperor Matthias. He went to Rome about 1600, succeeding Anerio as *maestro di cappella* at the German College, going later in a similar capacity to St. Apollinaris and the Roman Seminary. Viadana of Mantua gave him the final touches of his musical education, and both men are entitled to the distinction of having developed thoroughbass and of having taught the correct method of figuring a bass. Agazzari, in his "Sacræ Cantiones", gives hints as to its use. In 1630 he returned to Sienna, where he became *maestro* of the cathedral, and died while holding that post. He was a member of the Academy of Armonici Intronati, and one of the most fruitful composers of the Roman school. His numerous publications comprise masses (1596–1608), motets Magnificats, litanies, etc., republished frequently. They are mentioned with eulogies in Proske's "Musica divina". Besides two volumes of madrigals, he also wrote a dramatic composition for a nuptial celebration, entitled "Eumelio, drama pastorale" (Ronciglione, 1614), and a pamphlet (Sienna) containing only sixteen pages, entitled "La Musica ecclesiastica, dove si contiene la vera diffinizione della musica come scienza, non più veduta e sua nobiltà", showing how church music should conform to the resolutions of the Council of Trent.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Agde, COUNCIL OF, held in 506 at Agatha or Agde in Languedoc, under the presidency of St. Cæsarius of Arles. It was attended by thirty-five bishops, and its forty-seven genuine canons deal with ecclesiastical discipline. One of its canons (the seventh), forbidding ecclesiastics to sell or alienate the property of the church whence they drew their living, seems to be the earliest indication of the later system of benefices. In general, its canons shed light on the moral conditions of the clergy and laity in southern France at the beginning of the transition from the Græco-Roman social order to that of the new barbarian conquerors. They are also of some importance for the study of certain early ecclesiastical institutions.

MANSI, VIII, 323 sq; HEFELE, *Conciliengeschichte*, 2d. ed. II, 649–660.

THOMAS J. SHAHAN.

Age, CANONICAL.—The word *age*, taken in its widest meaning, may be described as "a period of time". The geologist, physiologist, and jurist define it differently, each from his own view-point. Jurists define it as "that period of life at which the law allows persons to do acts and discharge functions which, for want of years, they were prohibited from doing or undertaking before" (Bouvier's Law Dict.). They divide the years of a man into seven ages, to wit: infancy, from the day of birth, not baptism (Sacr. Congr. Conc., 4 December, 1627), to the seventh year; childhood, 7–14; puberty, 14–25; majority (young manhood), 25–40; manhood, 40–50 or 60; old age, 60–70; decrepitude, 70–100, or death. The terminal year in each of the above ages must be complete. Canonical age is the year fixed by the canons, or law of the Church, at which her subjects become capable of incurring certain obligations, enjoying special privileges, embracing special states of life, holding office or dignity, or receiving the sacraments. Each and every one of these, being a human act, requires a development of mind and body proportioned to the free and voluntary acceptance of these gifts and privileges, also an adequate knowledge of, and capability for, the duties and obligations attached. Hence the Church prescribes that age at which one is generally supposed to have the necessary qualifications. It is evident that a lesser development of body and mind is necessary to the reception of baptism than is required for either matrimony or the priesthood, and greater qualifications for the higher than for the lower offices. Hence, the canonical age necessarily varies as do the privileges, offices, dignities, etc. The three states, ecclesiastical, religious, and laic, embrace all the ecclesiastical enactments concerning age.

ANTE-TRIDENTINE DISCIPLINE. — *Ecclesiastical State.*—The ancient discipline was neither universal nor fixed, but varied with circumstances of time and locality. The requisite age, according to Gratian, for tonsure and the first three minor orders, i. e. doorkeeper, reader, and exorcist, was seven. and

for acolyte, twelve years complete. The present age for tonsure is seven full years (Cap. 4, de temp. ordin. in sexto; Benedict XIV, "Inter sollicitos", § 9–1795). Subdeaconship called for the attainment of the twentieth year (Conc. Trullanum, 692; Conc. Rothomag., 1074). Deaconship required the thirtieth year complete, according to Pope Siricius (385—Orig. text—C. 3, Dist. 77); twenty-five full years according to various councils, including that of Toulouse (1056); and the twentieth year inchoate according to Clement V (1305–16). For priesthood, although Pope Siricius (loc. cit.) demanded thirty-five years, the general discipline up to the Lateran Council exacted only thirty full years. Dispensations from that age were frequently granted, owing to the great need for priests from the eighth century onward. The aforesaid Lateran Council fixed the necessary age for a parochial rector at the twenty-fifth year inchoate, which Clement V (loc. cit.) finally confirmed. The episcopate was not conferred until the completion of the forty-fifth year, according to Pope Siricius (loc. cit.). Various councils fixed the episcopal age at thirty years complete.

TRIDENTINE DISCIPLINE.—The Council of Trent (Sess. xxiii, cap. 4, de Reform.) fixed no certain age for tonsure and minor orders; yet the qualifications specified by it for tonsure and minor orders indicate seven years for the former, and a more advanced age than seven for the latter, which, however, may be licitly received before the fourteenth year (ibid., c. 4).—*Major Orders.* The Council of Trent (Sess. xxiii, cap. 12) fixed the age of twenty-two for Subdeaconship, twenty-three for Deaconship, and twenty-five for the Priesthood. The first day of the year prescribed suffices for the reception of the Order. Trent (Sess. vii, c. 1, de reform.) confirmed the Lateran age of thirty full years for the episcopate.—The age for cardinals (even cardinal-deacons) was fixed by the Council (Sess. xxiv, de reform., cap. 1) at thirty years complete. Sixtus V, however, made the twenty-second year inchoate age sufficient for cardinal-deacon, provided that within a year he can be, and is, ordained deacon, under penalty of loss of active and passive vote in all consistories, and even in the conclave for the election of a pope.—*Papacy.* No certain age is fixed by law for election to the papacy. History records the election of some very young popes. John XI was scarcely twenty-three (Fuga), or twenty-four (according to Berniñus), and John XII was not twenty-two. But they were exceptions. The exalted position and important duties attached to the papacy require qualifications greater than those necessary even for the episcopate. Consequently, a mature age is desired.—Dispensation from the canonical age is a relaxation of the canon law; hence the pope alone can dispense. He rarely does so in the case of age requisite for subdeaconship or deaconship. But on account of recent military laws in certain European countries, he has dispensed with the age prescribed for candidates for subdeaconship. Though a cleric who has not completed his thirtieth year cannot be elected, he can be postulated for (see ELECTION, POSTULATION) as bishop. The Holy Father ordinarily refuses unless the cleric is fully twenty-seven years old. Bishops in countries subject to the Congregation of Propaganda (e. g. Great Britain, Ireland, the United States, Holland, Germany, Canada, Australia, India, and the Orient) have faculties (Formula I, art. 3) to dispense (a) with twelve months in the case of candidates for priesthood, whether they are yet in orders or not. This applies to regular as well as secular candidates (Holy Office, 29 January, 1896); (b) with fourteen months in the case of deacons, also regular and secular candidates for the priesthood (Formula C, art. 3, etc.). The Canadian bishops are empowered (Formula T, art. 1) to dispense with eighteen months in case of fifteen deacons (regular and secular) about to be ordained priests. These dispensations do not apply to candidates for subdeaconship or deaconship. Though the censures to be incurred by the violators of the canonical ages, according to ancient law and the constitution of Pius II, have been abrogated (see APOST. SEDIS), nevertheless the vindictive punishments, i. e. prohibition to exercise the order received and privation of benefice annexed, still remain in full force (Santi, I, 120, n. 10; Wernz., Jus Decret., II, 148).

BENEFICES.—No special age was fixed by ancient canons for collation of a simple benefice (see BENEFICE, COLLATION), i. e. without any cure of souls attached. The Council of Trent required the fourteenth year inchoate, but it said nothing about the age for benefices whose foundation permitted a lesser age. For such seven years sufficed. The same age was sufficient in the case of canons upon whom collectively, not singly, the cure of souls devolved, as also of recipients of cathedral half-portions and pensions arising from benefices. Canons of collegiate churches whose prebend neither by foundations nor by custom demanded Sacred Orders in its incumbent, were required to be fourteen years old. The Council of Trent did not change this law. Dignitaries of cathedral and collegiate churches with cure of souls attached should have attained their twenty-fifth year (Conc. Trid., Sess. xxiv, cap. 12). The age of twenty-three years complete for parochial benefices, as fixed by the papal decretals (cap. 14, de elect. in sexto), still holds; the Council of Trent made no innovation in this matter. The decretal age of fourteen years for cathedral and collegiate dignitaries without cure of souls was changed to twenty-two years complete, by the Council of Trent (Sess. xxiv, de reform., cap. 12, § ad cæteras). A vicar-general must be twenty-five, and a penitentiary, or diocesan confessor, forty years inchoate. For cathedral canons there was no fixed decretal age. Clement V, however, decreed that canons not having at least subdeaconship should have no vote in the chapter, and those possessing a prebend to which a major order was affixed should receive that order within a year, under forfeiture of half the daily distributions and of a vote in chapter. Trent decreed that every cathedral prebend should have attached to it one of the three major orders, which must be received within a year from election to the office of canon. It advised all bishops to make division of the canonries, so that the one half should be presbyteral and the other half diaconal and subdiaconal. Hence, for a subdiaconal prebend twenty years complete, for a diaconal twenty-one years complete, and for a presbyteral twenty-three years complete sufficed. Where the Tridentine division was not introduced the Clementine law qualifying the fourteen years holds. Collation of a benefice or ecclesiastical office, without papal dispensation, upon a candidate who lacks even one day of the necessary age, is invalid.

RELIGIOUS STATE.—Generals, provincials, abbots, and other regular prelates having quasi-episcopal jurisdiction must, according to many, have completed their thirtieth year before election (Ferraris, Wernz, et al.); according to others, the twenty-fifth year inchoate will suffice (Piat, Vermeersch, and Ferrari). The various orders and congregations, however, have their peculiar rules as to the requisite age for inferior offices and dignities in their respective organizations. The Council of Trent (Sess. xxv, cap. 7, de regular. et monial.) fixed forty years complete and eight years after her profession for an abbess, mother general, or prioress of any religious order of nuns. Could no such one be found in the monastery, then a nun over thirty

years old and more than five years a professed, can be elected. An election contrary to these rules is invalid. For clothing with the religious habit or entrance into the novitiate no special age was fixed by decretal law. Clement VIII (Cum ad Regularem, 19 March, 1603) decreed that the constitution of each community should be the guide. He directed, however, that lay brothers and lay sisters should not be admitted before their twentieth year. The Sacred Congregation of the Council (16 July, 1632; 7 April, 1634) forbade the reception of novices until they attained their fifteenth year. The Congregation of Bishops and Regulars (23 May, 1659) prohibited the clothing with the habit before the completion of the fifteenth year. The same Congregation (Normæ de Novis Institutis, 28 June, 1901) decreed that no one could be admitted under fifteen, or over thirty, years of age without dispensation from the Holy See. For religious profession the Council of Trent (Sess. xxv, cap. 15) exacted sixteen years complete with one year's novitiate necessarily preceding. The latest enactment, prescribing simple vows for three continuous years after the novitiate before solemn profession, fixes the age for solemn profession at nineteen years complete. This applies to women (Congr. of Bishops and Regulars, 3 May, 1902) as well as to men. It is forbidden to postpone the solemn profession of men, who have been under simple vows for three years, beyond the full twenty-fifth year of their age, except in some localities and institutes, e. g. the Society of Jesus, in which the profession of simple vows is continued for a much longer term of years than three.

ORDINARY CHRISTIAN LIFE.—No certain age is fixed for baptism; yet the Holy Office (30 July, 1771) forbids the postponement of infant baptism beyond the third day. According to early ecclesiastical discipline confirmation and Holy Communion were administered to infants after baptism. To-day, twelve years is generally recommended for confirmation; but, if urgent reasons exist for not awaiting that age, it is expedient not to confirm before the age of reason, i. e. seven years (Roman Catechism; Holy Office, 11 December, 1850; Second Conc. Balt., V, c. iii, 252). Leo XIII commended Robert, Bishop of Marseilles, for introducing the custom of confirming before Holy Communion (22 June, 1897). For confession the age is seven years, i. e. the age of reason, when a child is generally supposed to be capable of mortal sin and bound by the law of annual confession [Conc. Lat., c. 21; Second Conc. Balt., tit. ix; First Plenary Conc. of S. America (Rome, 1899), tit. V, cap. 4]. Children should receive Holy Communion when they have attained the age of discretion (Innocent III in Conc. Lat., c. 21). There is much controversy as to what that age precisely is. According to some, it ordinarily occurs between the tenth and fourteenth year (Suarez, quoted by Benedict XIV, "Syn. Dioc.," VII, xii, 3; Raimundi, "Inst. Past.," tit. I, cap. iv, n. 57; Zitelli, Apparatus Jur. Pont., p. 319, no. 4; Second Plen. Conc. Balt., tit. V); others, e. g. Ferraris (I, 154, n. 39), place it between eleven and twelve years. Children in danger of death, capable of committing and making confession of mortal sin, and of distinguishing the heavenly from the ordinary food, and desiring to receive Holy Communion, must not be denied it, although they may not have reached the minimum year mentioned (Roman Catechism, de Euch., n. 63; Second Plen. Conc. Balt., and First Plen. Conc. of South America, loc. cit.). Extreme unction is to be administered to a child of seven years or younger, capable of sin. Children of seven years complete are bound by the laws of abstinence and of hearing Mass. They can also be sponsors in the conferring of baptism and confirmation; but the Roman Ritual (tit. II, n. 24) says that it is more expedient that they should be fourteen years old and also confirmed. The Congregations of Propaganda (4 May, 1774) and the Holy Office (1 July, 1882) forbid children under fourteen years of age to act as sponsors at confirmation. Only those who have completed their twenty-first year are bound to fast. Betrothals [*sponsalia*] require seven full years in the contracting parties. The marriageable age is fourteen full years in males and twelve full years in females, under penalty of nullity (unless natural puberty supplies the want of years). Marriages void because of the absence of legal or natural puberty are held as *sponsalia*, inducing thereby impediment of "public decorum" (Cap. 14, tit. de despon. impub., X, 4, 2). Civil codes generally require a more advanced age than the canonical. Dispensations, however, as to the required ages are expressly granted by France, Italy, Belgium, Holland, Roumania, and Russia. The marriageable age in France, Italy, Belgium, and Roumania is eighteen for men, and fifteen for women (France requires also, under penalty of nullity, the consent of parents); Holland, Switzerland, Russia (Caucasian Provinces excepted), fifteen and thirteen; and Hungary fixes the age at eighteen and sixteen; Austria, fourteen for both parties; Denmark, twenty and sixteen; Germany, twenty-one (minors set free by parents at eighteen) and sixteen years respectively. Marriages contracted in Germany below the ages aforesaid are valid but illicit. In India natives marry under canonical age. So also in China, where there is a further deviation from canonical age, owing to the Chinese method of reckoning age by lunar rather than solar years (thirteen lunar months make a solar year). The canonical age holds in England, Spain, Portugal, Greece (Ionian Isles excepted, where it is sixteen and fourteen), and as regards Catholics even in Austria. While in some parts of the United States the canonical marriage age of fourteen and twelve still prevails, in others it has been enlarged by statutes. Such statutes, however, as a rule, do not make void marriages contracted by a male and female of fourteen and twelve years respectively, unless the statute expressly forbids them under penalty of nullity. The English Common Law age of fourteen in males and twelve in females prevails in all the Canadian provinces, with the exception of Ontario and Manitoba. Ontario requires fourteen years, and Manitoba sixteen years, in both parties. Marriages contracted at more youthful ages than these are not irreparably null and void. They can be, and are, ratified by continued cohabitation after the prescribed age. In all the provinces consent of parents or guardians is required where one or both of the parties have not attained a certain age,—Ontario, Manitoba, and New Brunswick, eighteen years; in Quebec, Nova Scotia, British Columbia, Prince Edward Island, Alberta, and Saskatchewan the age is twenty-one. Except in the case of Quebec and Prince Edward Island such consent is only directory, and does not affect the validity of marriage after celebration. Such marriages in the former province are not void, and can only be attacked by parties whose consent is required; in the latter province they are null and void by virtue of a pre-confederation law of 1831. The marriage law in nearly every part of the United States requires the consent of parents before license is granted to minors. Such statutes are merely directive, and do not render void marriages without the parents' consent ("Am. and Eng. Ency. of Law," art. "Marriage", 1191). Neither in England is a marriage declared void for want of parental consent (Brown, Hist. Matr. Inst., II, 191).

FERRARIS, *Bibliotheca*, I, s. v. *Ætas*; WERNZ, *Jus Decret.*, II, *de defec. ætatis*, 142 sqq.; IDEM., *Jus Matrimoniale*, IV *de imped. ætatis*, 457 sqq.; SANTI-LEITNER, I, 119, nn. 8-12;

IV, 101 sqq.; OJETTI, *Synop. Rer. Mor. et Jur. Pont. Index*, s. v. *Ætas*; GASPARI, *De Matrimonio*, I, 491–509; *De Ordinat.*, I, 485–533; MOCCHEGIANI, *Jurisprudentia Eccles.*, III, XXV, §§ 9–13; DESHAYES, *Manuale Jur. Ecc. Index*, s. v. *Ætas*; VERMEERSCH, *De Religiosis*, I, 164, 165, 214; FERRARI, *De Statu Religioso, Index*, s. v. *Ætas*; PIATO MONTENSIS, *Præelect. Jur. Reg. Index*, s. v. *Ætas*; BENEDICT XIV, *De Syn. Dioc.*, VII; *Collectanea Sac. Cong. de Prop. Fid.*, s. v. *Ætatis Imped.*; PUTZER, *Comment. in Fac. Apost.*, 158 (105), 309 (n. 176), 426 (n. 249), and 462 (8); ZITELLI, *Apparat. jur. eccl.*, 380, 412–487; SALAMANTICENSES, *De Beneficiis*; BISHOP, *Marriage*, etc.; *American and English Encyc. of Law*, 1191; HOWARD ELIOTTE BROWN, *History of Matrim. Institutions* (II, for statutory laws of the different States); NERVEGNA, *De Jure practico regularium index*, s. v. *Ætas*; BASTIEN, *Directoire canonique, Index*, s. v. *Ætas*; RAIMUNDI, *Instructio Pastoralis*, 55 (n. 57); and 59, 92, 497 (n. 670).

P. M. J. ROCK.

Age of Man. See MAN.

Age of Reason, the name given to that period of human life at which persons are deemed to begin to be morally responsible. This, as a rule, happens at the age of seven, or thereabouts, though the use of reason requisite for moral discernment may come before, or may be delayed until notably after, that time. At this age Christians come under the operation of ecclesiastical laws, such as the precept of assistance at Mass on Sundays and holydays, abstinence from meat on certain days, and annual confession, should they have incurred mortal sin. The obligation of Easter Communion, literally understood, applies to all who have reached "the years of discretion"; but according to the practical interpretation of the Church it is not regarded as binding children just as soon as they are seven years old. At the age of reason a person is juridically considered eligible to act as witness to a marriage, as sponsor at baptism or confirmation, and as a party to the formal contract of betrothal; at this age one is considered capable of receiving extreme unction, of being promoted to first tonsure and minor orders, of being the incumbent of a simple benefice (*beneficium simplex*) if the founder of it should have so provided; and, lastly, is held liable to ecclesiastical censures. In the present discipline, however, persons do not incur these penalties until they reach the age of puberty, unless explicitly included in the decree imposing them. The only censure surely applicable to persons of this age is that for the violation of the *clausura* of nuns, while that for the maltreatment, *suadente diabolo*, of clerics, is probably so.

FERRARIS, *Bibliotheca prompta jur. can.*, s. v. *Ætas* (Rome, 1844); WERNZ, *Jus Decretalium* (Rome, 1899).

JOSEPH F. DELANY.

Agelnothus. See ETHELNOTHUS.

Agen (AGINNUM), THE DIOCESE OF, comprises the Department of Lot and Garonne. It has been successively suffragan to the archdioceses of Bordeaux (under the old regime), Toulouse (1802–22), and Bordeaux (since 1822). Legends which do not antedate the ninth century concerning the hermit, St. Caprasius, martyred with St. Fides by Dacianus, Prefect of the Gauls, during the persecution of Diocletian, and the story of Vincentius, a Christian martyr (written about 520), furnish no foundation for later traditions which make these two saints early bishops of Agen. The first bishop of Agen known to history is St. Phœbadius, friend of St. Hilary, who published (in 357) a treatise against the Arians and figured prominently at the Council of Rimini in 359. Among the bishops of Agen were Wilhelmus II, sent by Pope Urban IV (1261–64) to St. Louis in 1262 to ask his aid in favour of the Latin Empire of Constantinople; Bertrand de Goth, whose uncle of the same name was raised from the Archbishopric of Bordeaux to the Papal See under the name of Clement V (1305–14), and during his pontificate visited the city of Agen; Cardinal Jean de Lorraine (1538–50); the Oratorian, Jules Mascaron, a celebrated preacher, transferred from the see of Tulle, to that of Agen (1679–1703); Hébert, who was *curé* of Versailles, had contributed to the withdrawal of Madame de Montespan from the royal court, and who when appointed Bishop of Agen (1703) had as vicar-general until 1709 the celebrated Belsunce; de Bonnac (1767–1801), who in the parliamentary session of 3 January, 1792, was the first to refuse to sign the constitutional oath. The church of St. Caprasius, a splendid specimen of Romance architecture, dating from the twelfth and thirteenth centuries, has been made the cathedral in place of the church of St. Etienne, which was unfortunately destroyed during the Revolution. The Diocese of Agen comprised (end of 1905) 278,740 inhabitants, 47 first class parishes, 397 second class parishes, and 27 vicariates, formerly with State subventions.

Gallia Christiana (ed. *Nova*, 1720), II, 891–936, *Instrumenta*, 427–38; DUCHESNE, *Fastes épiscopaux de l'ancienne Gaule*, II, 63–64, 142–146 (Paris, 1900); BARRÈRE, *Histoire religieuse et monumentale du diocèse d'Agen* (Agen, 1855); CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 18–19.

GEORGES GOYAU.

Agents of Roman Congregations, persons whose business it is to look after the affairs of their patrons at the Roman Curia. The name is derived from the Latin *Agens in Rebus*, corresponding to the Greek *Apocrisiarius*. We first meet these agents for ecclesiastical matters not at the court of Rome, but at the imperial palace of Constantinople. Owing to the close connection between Church and State under the early Christian emperors and the absence of canons concerning many matters of mixed jurisdiction, the principal bishops found it necessary to maintain agents to look after their interests at the imperial court. Until the French Revolution, the prelates of France maintained similar agents at the royal court of St. Denis. (See ASSEMBLIES OF FRENCH CLERGY.) At present the agents of the Roman Congregations are employed by bishops or private persons to transact their affairs in the pontifical courts. Such an agency is undertaken temporarily or perpetually. The principal business of the agents is to urge the expedition of the cases of their patrons. They undertake both judicial and extrajudicial business. If it is a question of favours, such as dispensations or increased faculties, these agents prepare the proper supplications and call repeatedly on the officials of the proper congregation until an answer is obtained. They expend whatever money is necessary to pay for the legal documents or to advance in general the affairs of those who employ them. These agents have a recognized position in the Roman Curia, and rank next in dignity before the notaries. The money they expend and the pay they receive depend entirely on the will of their employers. Some authors include under this name the solicitors and expeditioners of the Roman Curia, whose business it is to assist the procurators in the mechanical details of the preparation of cases for the congregational tribunals. Usually, however, these functionaries are considered as distinct from agents and as outranking them in dignity.

BAART, *The Roman Court* (New York, 1895); HUMPHREY, *Urbs et Orbis* (London, 1899); MIGNE, *Dict. de droit canon.* (Paris, 1846), I; WERNZ, *Jus Decretalium* (Rome, 1899), II.

WILLIAM H. W. FANNING.

Aggeus.—1. NAME AND PERSONAL LIFE.—The tenth among the minor prophets of the Old Testament, is called in the Hebrew text, Hággáy, and in the Septuagint Ἀγγαῖος, whence the Latin form Aggeus. The exact meaning of his name is uncertain. Many scholars consider it as an adjective signifying "the festive one" (born on feast-day), while others take it to be an abbreviated form of the noun Hágg'yyah, "my feast is Yahweh", a Jewish proper name found in I Chronicles, vi, 15 (Vulgate: I Paralip., vi, 30). Great uncertainty prevails also concerning the prophet's personal life. The book

which bears his name is very short, and contains no detailed information about its author. The few passages which speak of him refer simply to the occasion on which he had to deliver a divine message in Jerusalem, during the second year of the reign of the Persian king, Darius I (520 B. C.), and all that Jewish tradition tells of Aggeus does not seem to have much, if any, historical basis. It states that he was born in Chaldea during the Babylonian Captivity, was a young man when he came to Jerusalem with the returning exiles, and was buried in the Holy City among the priests. It also represents him as an angel in human form. as one of the men who were with Daniel when he saw the vision related in Dan. x, 7, as a member of the so-called Great Synagogue, as surviving until the entry of Alexander the Great into Jerusalem (331 B. C.), and even until the time of Our Saviour. Obviously, these and similar traditions deserve but little credence.

2. Historical Circumstances.—Upon the return from Babylon (536 B. C.) the Jews, full of religious zeal, promptly set up an altar to the God of Israel, and reorganized His sacrificial worship. They next celebrated the Feast of Tabernacles, and some time later laid the foundation of the "Second" Temple, called also the Temple of Zorobabel. Presently the Samaritans—that is, the mixed races which dwelt in Samaria—prevented them, by an appeal to the Persian authorities, from proceeding further with the rebuilding of the Temple. In fact, the work was interrupted for sixteen years, during which various circumstances, such as the Persian invasion of Egypt in 527 B. C., a succession of bad seasons entailing the failure of the harvest and the vintage, the indulgence in luxury and self-seeking by the wealthier classes of Jerusalem, caused the Jews to neglect altogether the restoration of the House of the Lord. Toward the end of this period the political struggles through which Persia passed would have made it impossible for its rulers to interfere with the work of reconstruction in Jerusalem, even had they wished to do so, and this was distinctly realized by the Prophet Aggeus. At length, in the second year of the reign of Darius the son of Hystaspes (520 B. C.), Aggeus came forward in the name of the Lord to rebuke the apathy of the Jews, and convince them that the time had come to complete their national sanctuary, that outward symbol of the Divine presence among them.

3. The Prophecies.—The book of Aggeus is made up of four prophetical utterances, each one headed by the date on which it was delivered. The first (i, 1, 2) is ascribed to the first day of the sixth month (August) of the second year of Darius' reign. It urges the Jews to resume the work of rearing the Temple, and not to be turned aside from this duty by the enjoyment of their luxurious homes. It also represents a recent drought as a divine punishment for their past neglect. This first utterance is followed by a brief account (I, xii-xiv) of its effect upon the hearers; three weeks later work was started on the Temple. In his second utterance (II, i-x), dated the twentieth day of the same month, the prophet foretells that the new House, which then appears so poor in comparison with the former Temple of Solomon, will one day be incomparably more glorious. The third utterance (II, xi-xx), referred to the twenty-fourth of the ninth month (Nov.-Dec.), declares that as long as God's House is not rebuilt, the life of the Jews will be tainted and blasted, but that the divine blessing will reward their renewed zeal. The last utterance (II, xx-xxiii), ascribed to the same day as the preceding, tells of the divine favour which, in the approaching overthrow of the heathen nations, will be bestowed on Zorobabel, the scion and representative of the royal house of David. The simple reading of these oracles makes one feel that although they are shaped into parallel clauses such as are usual in Hebrew poetry, their literary style is rugged and unadorned, extremely direct, and, therefore, most natural on the part of a prophet intent on convincing his hearers of their duty to rebuild the House of the Lord. Besides this harmony of the style with the general tone of the book of Aggeus, strong internal data occur to confirm the traditional date and authorship of that sacred writing. In particular, each portion of the work is supplied with such precise dates, and ascribed so expressly to Aggeus, that each utterance bears the distinct mark of having been written soon after it was delivered. It should also be borne in mind that although the prophecies of Aggeus were directly meant to secure the immediate rearing of the Lord's House, they are not without a much higher import. The three passages which are usually brought forth as truly Messianic, are II, vii-viii; II, x; and II, xxi-xxiv. It is true that the meaning of the first two passages in the original Hebrew differs somewhat from the present rendering of the Vulgate, but all three contain a reference to Messianic times. The primitive text of the book of Aggeus has been particularly well preserved. The few variations which occur in the MSS. are due to errors in transcribing, and do not affect materially the sense of the prophecy. Besides the short prophetical work which bears his name, Aggeus has also been credited, but wrongly, with the authorship of Psalms cxi and cxlv (Heb. cxii, cxlvi). (See Psalms.)

Commentaries: Knabenbauer (1886); Perowne (1886); Trochon (1883); Orelli (1888; tr. 1893); Nowack (1897); Smith (1901). *Introductions to the Old Testament:* Vigouroux; Rault; Trochon-Lesetre; Keil; Bleek-Wellhausen; Kaulen; Cornely; Driver; Gigot.

F. E. Gigot.

Aggith. See Haggith.

Aggregation. See Archconfraternity; Third Order.

Aggressor, Unjust.—According to the accepted teaching of theologians, it is lawful, in the defence of life or limb, of property of some importance, and of chastity, to repel violence with violence, even to the extent of killing an unjust assailant. This is admitted to be true with the reservation included in the phrase "servato moderamine inculpatæ tutelæ." That is, only that degree of violence may be employed which is necessary adequately to protect one from the attack. For example, if it were enough in the circumstances to maim an enemy it would be unlawful to kill him. It is likewise lawful to aid another to the same extent and within the same limits as are permissible for self-defence. (See Homicide.)

Gury, *Comp. Theol. Moral.* (Prato, 1901) I, 381; Liguori, n. 380.

Joseph F. Delany.

Agil, Saint. See Bavaria.

Agiles (or Aguilers), Raymond d', a chronicler and canon of Puy-en-Velay, France, toward the close of the eleventh century. He accompanied the Count of Toulouse on the First Crusade (1096–99), as chaplain to Adhémar, Bishop of Puy, legate of Pope Urban II. With Pons de Balazuc he undertook to write a history of the expedition, but, Pons having been killed, he was obliged to carry on the undertaking alone. At a sortie of the crusaders during the siege of Antioch (28 June, 1098) Agiles went before the column, bearing in his hands the Sacred Lance. He took part in the entry into Jerusalem, accompanied the Count of Toulouse on his pilgrimage to the Jordan, and was at the battle of Ascalon. After this he is lost sight of. His "Historia Francorum qui ceperunt Hierusalem" (P. L., CLV, 591–668) is the account of an eye-

witness of most of the events of the First Crusade. It was first published by Bongars (Gesta Dei per Francos, I, 139–183), and again in the "Recueil des historiens occidentaux des croisades" (1866), 235–309; it is translated into French in Guizot, "Mémoires sur l'histoire de France" (1824), XXI, 227–397. The narrative is largely devoted to the visions of Pierre Barthélemy, and the authenticity of the Holy Lance found on the eve of battle. Molinier says of the author that he is partial, credulous, ignorant, and prejudiced. "He may be utilized, but on condition of close criticism."

MOLINIER, *Sources de l'hist. de France* (Paris, 1902), no. 2122, 283.

THOMAS WALSH.

Agilolfings. See BAVARIA.

Agilulfus, SAINT, Abbot of Stavelot, Bishop of Cologne and Martyr, 750. We know but little of this Saint. The account, written of him by a monk of Malmedy and printed by the Bollandists, is, as they state, quite untrustworthy. He was of good family, was educated under Abbot Angelinus at Stavelot, and eventually became abbot there. Not long afterwards Agilulfus was elected Bishop of Cologne. He is said to have tried to persuade King Pepin on his death-bed not to leave the succession to Charles Martel, his illegitimate son, and the Bishop's death by violence soon after is attributed to the vengeance of the prince he sought to exclude. A letter of Pope Zacharias in 747 commends Agilulfus for signing the *Charta veræ et orthodoxæ professionis*. His remains were conveyed to the Church of Our Lady of the Steps, at Cologne, where they have recently again received public veneration. His feast is kept on 9 July.

Acta SS., 9 July; STEFFENS, *Der heilige Agilolfus* (Cologne, 1893).

HERBERT THURSTON.

Agios O Theos (O Holy God), the opening words in Greek of an invocation, or doxology, or hymn—for it may properly receive any of these titles—which in the Roman Liturgy is sung during the *Improperia*, or "Reproaches", at the ceremony of the Adoration of the Cross, on Good Friday. The brief hymn is then sung by two choirs alternately in Greek and Latin, as follows: First Choir: *Agios o Theos* (O Holy God). Second Choir: *Sanctus Deus*. First Choir: *Agios ischyros* (Holy, Strong). Second Choir: *Sanctus fortis*. First Choir: *Agios athanatos, eleison imas* (Holy, Immortal, have mercy on us). Second Choir: *Sanctus immortalis, miserere nobis*. Thus the hymn appears in the Office of Holy Week, with the Greek words Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς expressed in Latinized characters, chosen to represent the Greek pronunciation (e. g. *eleison imas* for *eleêson êmas*, the aspirate, as in modern Greek, remaining unheard). The hymn is thus sung twelve times, alternating with a series of varied "Reproaches".

From the Latin word *Sanctus* thrice said, the hymn is sometimes referred to as *Tersanctus*, and is thus apt to be confused with the triple Sanctus at the end of the preface at Mass. In the rubrics of the Greek Liturgy, in which the hymn is said very frequently, it is always referred to as the *Trisagion* (τρίς=thrice, ἅγιος=holy), and is thus generally and properly known. It is sung at the Lesser Entrance, or solemn processional carrying of the book of the Gospels at Mass, in the Constantinopolitan and Armenian liturgies and in that of St. Mark. In the Gallican Liturgy it was placed both before and after the Gospel. The hymn is certainly of great antiquity, and perhaps much older than the event assigned by the Greek Menology as its origin. The legend, which may be considered a highly improbable one, recounts that during the reign of the younger Theodosius (408–450), Constantinople was shaken by a violent earthquake, 24 September, and that whilst the people, the Emperor, and the Patriarch Proclus (434–446) were praying for heavenly succour, a child was suddenly lifted into mid-air, to whom forthwith all cried out *Kyrie eleison;* and that the child, returning again to earth, admonished the people with a loud voice to pray thus: "O Holy God, Holy and Strong, Holy and Immortal", and immediately expired. The fact that the hymn was one of the exclamations of the Fathers at the Council of Chalcedon (451), and that not only is it common to all the Greek Oriental liturgies, but was used also in the Gallican Liturgy [St. Germanus of Paris, (d. 576), referring to it as being sung both in Greek and in Latin: "Incipiente præsule ecclesia Ajus (that is, *Agios*) psallit, dicens latinum cum græco", as also previously in Greek alone, before the *Prophetia*] suggests from such a widespread and apparently common use the conclusion that the hymn is extremely ancient, perhaps of apostolic origin. Benedict XIV thought that the Greek formula was joined with the Latin in allusion to the divine voice heard at Constantinople. But the explanation seems hardly necessary, in view of the retention of *Kyrie eleison* in the Roman Liturgy, as well as of such Hebrew words as *Amen, Alleluia, Hosanna, Sabaoth*. Reverence for antiquity, and the influence of liturgy upon liturgy, would suffice to explain the Greek form. It is true that the *Kyrie eleison* is not joined to a Latin version. On the other hand, it is so simple and occurs so frequently, that its meaning could easily be learned and remembered; whereas the *Trisagion*, elaborate and rarely used, might well receive a parallel version into Latin. Various additions made to it from time to time in the East have either disfigured its simplicity or endangered its orthodoxy. Thus, the phrase "Who wast crucified for us", added to it by Peter the Fuller, in order to spread the heresy of the Theopaschites (who asserted that the Divine Nature suffered upon the cross), while susceptible of a correct interpretation, was inserted nevertheless with heretical intent. Traditionally, the hymn had always been addressed to the Holy Trinity (Isaias, vi, 3). Subsequently, Calandion, Bishop of Antioch, sought both to allay the tumults aroused by the addition and to remove its evil suggestion by prefixing to it the words "Christ, King", thus making it refer directly and unequivocally to the Incarnate Word: "O Holy God, Holy and Strong, Holy and Immortal, *Christ, King, Who wast crucified for us*, have mercy on us." His well-meant effort did not succeed, and his emendation was rejected. Subsequently, the heretic Severus, Patriarch of Antioch, wrote to prove the correct ascription of the hymn to the Son of God, and made the use of the addition general in his diocese.

Gregory VII (1073–85) wrote to the Armenians, who still used the new formula, bidding them avoid all occasion of scandal and suspicion of wrong interpretation, by cancelling a formula which neither the Roman nor any Eastern Church, save the Armenian, had adopted. The injunction seems to have been disregarded; for when, centuries after, union with the Armenians was again discussed, a question was addressed (30 January, 1535) to Propaganda, whether the Armenians might still use the formula "Who suffered for us", and was answered negatively. Variations of the traditional formula and Trinitarian ascription are found in the Armeno-Gregorian rite. These are addressed to the Redeemer, and vary with the feast or office. Thus, the formula of Peter is used on all Fridays; on all Sundays: "Thou that didst arise from the dead"; on Holy Thursday: "Thou that wast betrayed for us"; on Holy Saturday: "Thou that wast buried for us"; on the Feast of the Assumption: "Thou that didst come to the death of the Holy Mother and Virgin", etc. The Armeno-Roman rite has suppressed all of these variations.

The *Trisagion* is sung in the Greek Church at all the canonical hours and several times during the long Mass-service. In the Latin Church it is sung only on Good Friday, as we have seen. Sung throughout the impressive ceremony of the Adoration of the Cross, the polyphonic musical setting of Palestrina for both the "Reproaches" and the *Trisagion*, assuredly a masterpiece, perhaps the masterpiece of that prince of church song, adds an overpowering pathos of music to the words, and constitutes, like the Hallelujah Chorus of Handel, a marvel of simplicity achieving a marvellous effect.

H. T. HENRY.

Agnelli, GIUSEPPE, chiefly known for his catechetical and devotional works, b. at Naples, 1621; d. in Rome, 8 October, 1706. He entered the Society of Jesus, in Rome, in 1637. He was professor of moral theology, and rector of the colleges of Montepulciano, Macerata, and Ancona, and also Consultor of the Inquisition of the March of Ancona. He passed the last thirty-three years of his life in the Professed House at Rome, where he died. He wrote (1) "Il Catechismo annuale". It was adapted to the use of parish priests, and contained explanations of the Gospels for every Sunday of the year. It went through three editions. (2) A week's devotion to St. Joseph, for the Bona Mors Sodality. (3) Four treatises on the "Exercises of St. Ignatius", chiefly with regard to election. (4) A Raccolta of meditations for a triduum and a retreat of ten days. (5) Sermons for Lent and Advent.

BEORCHIA *Notes bibliog.*; SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 66.

T. J. CAMPBELL.

Agnelli, GUGLIELMO, FRA, sculptor and architect, b. at Pisa, probably in 1238; d. probably in 1313. He was a pupil of Niccolo Pisano, who had then brought the art of sculpture to a great perfection, modelled on Greek and Roman ideas, matured by the study of actual truth, and preserving only such traditions of the earlier medieval school as seemed necessary for Christian art at a time when art was truly the handmaid of religion. Agnelli joined the Dominican Order at Pisa in 1257, as a lay brother. He was soon engaged in work on the convent of the brethren at Pisa and built the campanile of the Abbey of Settimo, near Florence. His best work is the series of marble reliefs executed, in conjunction with Pisano, for the famous tomb of St. Dominic in the church of that Saint at Bologna. The figures on the funeral urn, in mezzo-rilievo, are about two feet high. Fra Guglielmo's work on the posterior face of the tomb deals with six Dominican legends, viz: the Blessed Reginald smitten by a distemper; the Madonna healing a sick man and pointing to the habit of the Friars Preachers, indicating that he should assume it; the same man freed from a terrible temptation by holding St. Dominic's hands; Honorius III having his vision of St. Dominic supporting the falling Lateran Basilica; Honorius examining the Dominican rule, and his solemn approbation of it. This work afforded little scope to Fra Guglielmo's imaginative powers, but its masterly execution places him among the greatest artists of his time, second only to his master, Niccolo Pisano. On the other hand, the figures show some faultiness characteristic of the period, in the stiffness and lack of finish in the extremities. They are also crowded into too narrow limits. Fra Guglielmo and Niccolo also embellished the upper cornice of the urn with acanthus leaves and birds. We know no more of Fra Guglielmo until 1293 when we find him occupied on the famous Cathedral of Orvieto. Though his share in the sculptures of this edifice is not fully established, it is believed that the bas-reliefs are in great part his work. The length of time he spent at Orvieto is also unknown. In 1304 he was engaged on works of sculpture and architecture at his native Pisa, and was called upon to adorn the façade of the Church of San Michele di Borgo with historical bas-reliefs. These labours, together with his work on other parts of that church, and the construction of a pulpit, engaged him for the remaining nine years of his life. Fra Guglielmo was not only the foremost among the Dominican sculptors, but according to Marchese, "by reason of his many and important works, deserves to be ranked among the grandest Italian sculptors, far excelling all contemporaries, Arnolfo, Giovanni Pisano, and his master excepted."

MARCHESE, *Lives of the Most Eminent Painters, Sculptors and Architects of the Order of St. Dominic* (tr. Dublin, 1852), I, 38–70; MORTIER, *Histoire des maîtres généraux de l'ordre des Frères Prêcheurs* (Paris, 1905), II, 46–61; BERTHIER, *Le tombeau de Saint Dominique* (Paris, 1895); RAZZI, *Vite de' Santi e Beati Domenicani*, I, 296 sqq.

J. L. FINNERTY.

Agnellus of Pisa, BLESSED, Friar Minor and founder of the English Franciscan Province, b. at Pisa c. 1195, of the noble family of the Agnelli; d. at Oxford, 7 May, 1236. In early youth he was received into the Seraphic Order by St. Francis himself, during the latter's sojourn in Pisa, and soon became an accomplished model of religious perfection. Sent by St. Francis to Paris, he erected a convent there and became *custos*. Having returned to Italy, he was present at the so-called Chapter of Mats, and was sent thence by St. Francis to found the Order in England. Agnellus, then in deacon's orders, landed at Dover with nine other friars, 12 September, 1224, having been charitably conveyed from France by the monks of Fécamp. A few weeks afterwards they obtained a house at Oxford and there laid the foundations of the English Province, which became the exemplar for all the provinces of the order. Though not himself a learned man, he established a school for the friars at Oxford, which was destined to play no small part in the development of the university. But his solicitude extended beyond the immediate welfare of his brethren. He sent his friars about to preach the word of God to the faithful, and to perform the other offices of the sacred ministry. Agnellus wielded considerable influence in affairs of state, and in his efforts to avert civil war between the King and the Earl Marshal, who had leagued with the Welsh, he contracted a fatal illness. Eccleston has left us a brief account of his death. Agnellus's body, incorrupt, was preserved with great veneration at Oxford up to the dissolution of the religious houses in the time of Henry VIII. The cultus of Blessed Agnellus was formally confirmed by Leo XIII in 1882, and his feast is kept in the Order on 7 May.

THOMAS OF ECCLESTON, *Liber de adventu Minorum in Angliam* (written about 1260); BREWER, *Monumenta Franciscana* (London, 1858), I, and HOWLETT (London, 1882) II; *Analecta Franciscana* (Quaracchi, 1885), I, 217–256; CUTHBERT, *The Friars and How They Came to England* (London, 1903); JESSOP, *The Coming of The Friars* (New York, 1889); LEO, *Lives of The Saints and Blessed of The Three Orders of St. Francis* (Taunton, 1887), IV, 305.

STEPHEN M. DONOVAN.

Agnellus of Ravenna, ANDREAS, historian of that church, b. 805; the date of his death is unknown, but was probably about 846. Though called Abbot, first of St. Mary ad Blachernas, and, later, of St. Bartholomew, he appears to have remained a secular priest, being probably only titular abbot of each abbey. He is best known as the author of the "Liber Pontificalis Eccl. Ravennatis", an account of the occupants of his native see, compiled on the model of the Roman Liber Pontificalis (q. v.). It begins with St. Apollinaris (q. v.) and ends with Georgius, the forty-eighth archbishop (846). Though the work contains no little unreliable material, it is a unique and rich source of information concerning

the buildings, inscriptions, manners, and religious customs of Ravenna in the ninth century. The author shows a strong bias and loses no opportunity of exalting as traditional the independence or "*autocephalia*" of the church of Ravenna as against the legitimate authority of the Holy See. For his time he is a kind of polemical Gallican. His work bears also traces of personal vanity. In his efforts to be erudite he often falls into unpardonable errors. The diction is barbarous, and the text is faulty and corrupt.

The work of Agnellus was edited by BACCHINI (1708), and by MURATORI in the second volume of his *Scriptores Rerum Italic.* (reprinted in *P. L.*, CVI, 459–752). The latest edition is that of HOLDER-EGGER, in *Mon. Germ. Hist. Script. Langob.*, 265 sqq. (Hanover, 1878). See EBERT, *Geschichte der Litteratur des Mittelalters*, etc. (Leipsig, 1880), II, 374; BALZANI, *Le Cronache Italiane nel medio evo* (Milan, 1900), 93–98. For the peculiar *autocephalia* claimed by the archbishops of Ravenna (akin to that of Milan and Aquileia) see the note of DUCHESNE in his edition of the Roman *Liber Pontificalis* (Paris, 1886), I, 348, 349.

THOMAS J. SHAHAN.

Agnes, SAINT, CEMETERY OF. See CATACOMBS.

Agnes, SAINT, OF ASSISI, younger sister of St. Clare and Abbess of the Poor Ladies, b. at Assisi, 1197, or 1198; d. 1253. She was the younger daughter of Count Favorino Scifi. Her saintly mother, Blessed Hortulana, belonged to the noble family of the Fiumi, and her cousin Rufino was one of the celebrated "Three Companions" of St. Francis. Agnes's childhood was passed between her father's palace in the city and his castle of Sasso Rosso on Mount Subasio. On 18 March, 1212, her eldest sister Clare, moved by the preaching and example of St. Francis, had left her father's home to follow the way of life taught by the Saint. Sixteen days later Agnes repaired to the monastery of St. Angelo in Panso, where the Benedictine nuns had afforded Clare temporary shelter, and resolved to share her sister's life of poverty and penance. At this step the fury of Count Favorino knew no bounds. He sent his brother Monaldo, with several relatives and some armed followers, to St. Angelo to force Agnes, if persuasion failed, to return home. The conflict which followed is related in detail in the "Chronicles of the Twenty-four Generals." Monaldo, beside himself with rage, drew his sword to strike the young girl, but his arm dropped, withered and useless, by his side; others dragged Agnes out of the monastery by the hair, striking her, and even kicking her repeatedly. Presently St. Clare came to the rescue, and of a sudden Agnes's body became so heavy that the soldiers having tried in vain to carry her off, dropped her, half dead, in a field near the monastery. Overcome by a spiritual power against which physical force availed not, Agnes's relatives were obliged to withdraw and to allow her to remain with St. Clare. St. Francis, who was overjoyed at Agnes's heroic resistance to the entreaties and threats of her pursuers, presently cut off her hair and gave her the habit of Poverty. Soon after, he established the two sisters at St. Damian's, in a small rude dwelling adjoining the humble sanctuary which he had helped to rebuild with his own hands. There several other noble ladies of Assisi joined Clare and Agnes, and thus began the Order of the Poor Ladies of St. Damian's, or Poor Clares, as these Franciscan nuns afterwards came to be called. From the outset of her religious life, Agnes was distinguished for such an eminent degree of virtue that her companions declared she seemed to have discovered a new road to perfection known only to herself. As abbess, she ruled with loving kindness and knew how to make the practice of virtue bright and attractive to her subjects. In 1219, Agnes, despite her youth, was chosen by St. Francis to found and govern a community of the Poor Ladies at Monticelli, near Florence, which in course of time became almost as famous as St. Damian's. A letter written by St. Agnes to Clare after this separation is still extant, touchingly beautiful in its simplicity and affection. Nothing perhaps in Agnes's character is more striking and attractive than her loving fidelity to Clare's ideals and her undying loyalty in upholding the latter in her lifelong and arduous struggle for Seraphic Poverty. Full of zeal for the spread of the Order, Agnes established from Monticelli several monasteries of the Poor Ladies in the north of Italy, including those of Mantua, Venice, and Padua, all of which observed the same fidelity to the teaching of St. Francis and St. Clare In 1253, Agnes was summoned to St. Damian's during the last illness of St. Clare, and assisted at the latter's triumphant death and funeral. On 16 November of the same year she followed St. Clare to her eternal reward. Her mother Hortulana and her younger sister Beatrice, both of whom had followed Clare and Agnes into the Order, had already passed away. The precious remains of St. Agnes repose near the body of her mother and sisters, in the church of St. Clare at Assisi. God, Who had favoured Agnes with many heavenly manifestations during life, glorified her tomb after death by numerous miracles. Benedict XIV permitted the Order of St. Francis to celebrate her feast. It is kept on 16 November, as a double of the second class.

WADDING, *Annales Minorum* (2d ed.), ad an. 1212, n. 23 sqq. et 1253 sqq.; *Vita Sororis Agnetis* in *Chronica XXIV Generalium* (Quaracchi, 1897), 173–182; DE CELANO, *Vita S. Clarae* (ed. SEDULIUS, Antwerp, 1613), iii; CHRISTOFANI, *Storia della chiesa e chiostro di S. Damiano* (Assisi, 1882); FIEGE, *The Princess of Poverty* (Evansville, 1900); *Lives of the Saints and Blessed of the Three Orders of St. Francis* (Taunton, 1887), IV, 66–70.

PASCHAL ROBINSON.

Agnes of Bohemia, BLESSED, or AGNES OF PRAGUE, as she is sometimes called, b. at Prague in the year 1200; d. probably in 1281. She was the daughter of Ottocar, King of Bohemia and Constance of Hungary, a relative of St. Elizabeth. At an early age she was sent to the monastery of Treinitz, where at the hands of the Cistercian religious she received the education that became her rank. She was betrothed to Frederick II, Emperor of Germany; but when the time arrived for the solemnization of the marriage, it was impossible to persuade her to abandon the resolution she had made of consecrating herself to the service of God in the sanctuary of the cloister. The Emperor Frederick was incensed at the unsuccessful issue of his matrimonial venture, but, on learning that Blessed Agnes had left him to become the spouse of Christ, he is said to have remarked: "If she had left me for a mortal man, I would have taken vengeance with the sword, but I cannot take offence because in preference to me she has chosen the King of Heaven." The servant of God entered the Order of St. Clare in the monastery of St. Saviour at Prague, which she herself had erected. She was elected abbess of the monastery, and became in this office a model of Christian virtue and religious observance for all. God favoured her with the gift of miracles, and she predicted the victory of her brother Wenceslaus over the Duke of Austria. The exact year of the death of Blessed Agnes is not certain; 1281 is the most probable date. Her feast is kept on the second of March.

LEO, *Lives of the Saints and Blessed of the Three Orders of St. Francis* (Taunton, 1885), I; *Analecta Franciscana* (Quaracchi, 1897), II, 56, 61, 95, III, 185, note, 7; WADDING, *Annales Minorum*, 1234, No. 4–5. For the English translation of her correspondence with St. Clare cf. FIEGE, *The Princess of Poverty* (Evansville, Ind., 1900) 126–136.

STEPHEN M. DONOVAN.

Agnes of Montepulciano, SAINT., b. in the neighbourhood of Montepulciano in Tuscany about 1268; d. there 1317. At the age of nine years she

entered a monastery. Four years later she was commissioned by Pope Nicholas IV to assist in the foundation of a monastery at Proceno, and became its prioress at the age of fifteen. At the entreaty of the citizens of her native town, she established (1298) the celebrated convent of Dominican nuns at Montepulciano which she governed until the time of her death. She was canonized by Benedict XIII in 1726. Her feast is celebrated on 20 April.

Acta SS., April, II, 791, 792, 813–817; LEROUX, *La vie de S. Agnès de Montepolitien, dominicaine* (Paris, 1728); *Année dominicaine* (1889), IV, 519–546.

E. G. FITZGERALD.

Agnes of Rome, SAINT, MARTYR.—Of all the virgin martyrs of Rome none was held in such high honour by the primitive church, since the fourth century, as St. Agnes. In the ancient Roman calendar of the feasts of the martyrs (Depositio Martyrum), incorporated into the collection of Furius Dionysius Philocalus, dating from 354 and often reprinted, e. g. in Ruinart ["Acta Sincera Martyrum" (ed. Ratisbon. 1859), 63 sqq.], her feast is assigned to 21 January, to which is added a detail as to the name of the road (Via Nomentana) near which her grave was located. The earliest sacramentaries give the same date for her feast, and it is on this day that the Latin Church even now keeps her memory sacred. Since the close of the fourth century the Fathers of the Church and Christian poets have sung her praises and extolled her virginity and heroism under torture. It is clear, however, from the diversity in the earliest accounts that there was extant at the end of the fourth century no accurate and reliable narrative, at least in writing, concerning the details of her martyrdom. On one point only is there mutual agreement, viz., the youth of the Christian heroine. St. Ambrose gives her age as twelve (De Virginibus, I, 2; P. L., XVI, 200–202: "Haec duodecim annorum martyrium fecisse traditur"), St. Augustine as thirteen ("Agnes puella tredecim annorum"; Sermo cclxxiii, 6, P. L., XXXVIII, 1251), which harmonizes well with the words of Prudentius: "Aiunt jugali vix habilem toro" ("Peristephanon," Hymn xiv, 10 in Ruinart, Act. Sinc., ed cit. 486). Damasus depicts her as hastening to martyrdom from the lap of her mother or nurse ("Nutricis gremium subito liquisse puellam"; in St. Agneten, 3, ed. Ihm, Damasi epigrammata, Leipzig, 1895, 43, n. 40). We have no reason whatever for doubting this tradition. It indeed explains very well the renown of the youthful martyr. We have already cited the testimony of the three oldest witnesses to the martyrdom of St. Agnes: (1) St. Ambrose, "De Virginibus," I, 2; (2) the inscription of Pope Damasus engraved on marble, the original of which may yet be seen at the foot of the stairs leading to the sepulchre and church of St. Agnes (Sant' Agnese *fuori le muri*); (3) Prudentius, "Peristephanon", Hymn 14 The rhetorical narrative of St. Ambrose, in addition to the martyr's age, gives nothing except her execution by the sword. The metrical panegyric of Pope Damasus tells us that immediately after the promulgation of the imperial edict against the Christians Agnes voluntarily declared herself a Christian, and suffered very steadfastly the martyrdom of fire, giving scarcely a thought to the frightful torments she had to endure, and concerned only with veiling, by means of her flowing hair, her chaste body which had been exposed to the gaze of the heathen multitude (Nudaque profusum crinem per membra dedisse, Ne domini templum facies peritura videret). Prudentius, in his description of the martyrdom, adheres rather to the account of St. Ambrose, but adds a new episode: "The judge threatened to give over her virginity to a house of prostitution, and even executed this threat; but when a young man turned a lascivious look upon the virgin, he fell to the ground stricken with blindness, and lay as one dead." Possibly this is what Damasus and Ambrose refer to, in saying that the purity of St. Agnes was endangered; the latter in particular says (loc. cit.): "Habetis igitur in unâ hostiâ duplex martyrium, pudoris et religionis: et virgo permansit et martyrium obtinuit" (Behold therefore in the same victim a double martyrdom, one of modesty, the other of religion. She remained a virgin, and obtained the crown of martyrdom). Prudentius, therefore, may have drawn at least the substance of this episode from a trustworthy popular legend. Still another source of information, earlier than the "Acts" of her martyrdom, is the glorious hymn: "Agnes beatæ virginis", which, though probably not from the pen of St. Ambrose (since the poet's narrative clings more closely to the account of Damasus), still betrays a certain use of the text of St. Ambrose, and was composed not long after the latter work. (See the text in Dreves, Aur. Ambrosius der Vater des Kirchengesanges, 135, Freiburg, 1893.) The "Acts" of the Martyrdom of St. Agnes belong to a somewhat later period, and are met with in three recensions, two Greek and one Latin. The oldest of them is the shorter of the two Greek texts, on which the Latin text was based, though it was at the same time quite freely enlarged. The longer Greek text is a translation of this Latin enlargement (Pio Franchi de' Cavalieri, "St. Agnese nella tradizione e nella legenda", in Römische Quartalschrift, Supplement X, Rome, 1899; cf. Acta SS., Jan. II, 350 sqq). The Latin and, consequently, the shorter Greek text date back to the first half of the fifth century, when St. Maximus, Bishop of Turin (c. 450–470), evidently used the Latin "Acts" in a sermon (P. L., LVII, 643 sqq.). In these "Acts" the brothel episode is still further elaborated, and the virgin is decapitated after remaining untouched by the flames. We do not know with certainty in which persecution the courageous virgin won the martyr's crown. Formerly it was customary to assign her death to the persecution of Diocletian (c. 304), but arguments are now brought forward, based on the inscription of Damasus, to prove that it occurred during one of the third-century persecutions subsequent to that of Decius. The body of the virgin martyr was placed in a separate sepulchre on the Via Nomentana, and around her tomb there grew up a larger catacomb that bore her name. The original slab which covered her remains, with the inscription "Agne sanctissima", is probably the same one which is now preserved in the Museum at Naples. During the reign of Constantine, through the efforts of his daughter Constantina, a basilica was erected over the grave of St. Agnes, which was later entirely remodelled by Pope Honorius (625–638), and has since remained unaltered. In the apse is a mosaic showing the martyr amid flames, with a sword at her feet. A beautiful relief of the saint is found on a marble slab that dates from the fourth century and was originally a part of the altar of her church. Since the Middle Ages St. Agnes has been represented with a lamb, the symbol of her virginal innocence. On her feast two lambs are solemnly blessed, and from their wool are made the palliums sent by the Pope to archbishops.

In addition to the works above mentioned, cf. TILLEMONT, *Mémoires pour servir à l'hist. ecclés.*, V, 346 sqq.; MAZZOCCHI, *Commentarii in marmor. Neapol. Kalendarium* (Naples, 1755) III, 909 sqq.; ALLARD, *Histoire des persécutions* (Paris, 1890) IV, 386 sqq.; WILPERT, *Die gottgeweihten Jungfrauen im christlichen Altertum* (Freiburg, 1892); WEYMAN, *Vier Epigramme des hl. Papstes Damasus I* (Munich, 1905); BARTOLINI, *Gli atti del martirio della nobilissima vergine S. Agnese* (Rome, 1858); ARMELLINI, *Il Cimitero di S. Agnese* (Rome, 1880); BUTLER, *Lives*, 21 Jan.

J. P. KIRSCH.

Agnesi, MARIA GAETANA, b. at Milan, 16 May, 1718; d. at Milan, 9 January, 1799, an Italian woman

of remarkable intellectual gifts and attainments. Her father was professor of mathematics at Bologna. When nine years old she spoke Latin fluently, and wrote a discourse to show that liberal studies were not unsuited to her sex: "Oratio qua ostenditur artium liberalium studia femineo sexu neutiquam abhorrere". This was printed at Milan in 1727. She is said to have spoken Greek fluently when only eleven years old, and at thirteen she had mastered Hebrew, French, Spanish, German, and other languages. She was called the "Walking Polyglot". Her father assembled the most learned men of Bologna at his house at stated intervals, and Maria explained and defended various philosophical theses. A contemporary, President de Brosses, in his "Lettres sur l'Italie" (I, 243), declares that conversation with the young girl was intensely interesting, as Maria was attractive in manner and richly endowed in mind. So far from becoming vain over her success, she was averse to these public displays of her phenomenal learning, and at twenty years of age desired to enter a convent. Although this desire was not gratified, the meetings were discontinued, and she led a life of retirement, in which she devoted herself especially to the study of mathematics. The 191 theses which she defended were published in 1738, at Milan, under the title, "Propositiones Philosophicæ". Maria showed a phenomenal aptitude for mathematics. She wrote an excellent treatise on conic sections, and in her thirteenth year her "Instituzioni Analitiche" was published in two volumes (Milan, 1748), the first treating of the analysis of finite quantities; the second, the analysis of infinitesimals. This, the most valuable result of her labours in this field, was regarded as the best introduction extant to the works of Euler. It was translated into English by Colson of Cambridge, and into French by d'Antelmy, with the notes of Abbé Bossuet. The plane curve, known as *versiera*, is also called "the Witch of Agnesi". Maria gained such reputation as a mathematician that she was appointed by Benedict XIV to teach mathematics in the University of Bologna, during her father's illness. This was in 1750, and two years later her father died. Maria then devoted herself to the study of theology and the Fathers of the Church. Her long aspirations to the religious life were destined to be gratified, for after acting for some years as director of the Hospice Trivulzio of the Blue Nuns in Milan, she joined the order and died a member of it, in her eighty-first year.

FRISI, *Elogio Storico* (Milan, 1696); BOYER, in *Revue catholique des revues* (1897), IV, 451; ANZOLETTI, *Maria Gaetana Agnesi* (Milan, 1900).

JOHN J. A' BECKET.

Agnets (Latin, *agnus*, lamb), the Slavonic word for the square portion of bread cut from the first loaf in the preparation (*proskomide*) for Mass according to the Greek rite. The word is used both in the Greek Catholic and Greek Orthodox churches of the United States, as well as in Europe.

ANDREW J. SHIPMAN.

Agnoetæ (*ἀγνοηταί* from *ἀγνοέω*, to be ignorant of), the name given to those who denied the omniscience either of God or of Christ. The Theophronians, so named from their leader, Theophronius of Cappadocia (370), denied that God knew the past by memory or the future with certainty; and taught that even for a knowledge of the past He required study and reflection. The Arians, regarding the nature of Christ as inferior to that of His Father, claimed that He was ignorant of many things, as appears from His own statements about the day of judgment and by the fact that He frequently asked questions of His companions and of the Jews. The Apollinarists, denying that Christ had a human soul, or, at least, that He had an intellect, necessarily regarded Him as devoid of knowledge. The Nestorians generally, and the Adoptionists who renewed their error, believed that the knowledge of Christ was limited; that He grew in learning as He grew in age. The Monophysites logically believed that Christ knew all things, since, according to them, He had but one nature and that divine. But some of them, known as the Severian Monophysites, set limits to the knowl edge of Christ. Luther attributed extraordinary knowledge, if not omniscience, to Christ, but many of the reformers, like Bucer, Calvin, Zwinglius, and others, denied His omniscience. Some Catholics during the last century have also questioned the omniscience of the human intellect of Christ, e. g. Klee, Gunther, Bougaud, and the controversy has again aroused some interest owing to the speculations of Abbé Loisy. See KNOWLEDGE OF CHRIST; MONOPHYSITISM.

PETAVIUS, *De Incarnatione*, I, XL, c. I–IV; STENTRUP, *Christologia* (Innsbruck, 1882), XI, theses lxviii-lxxiii; VACANT, in *Dict. théol. cath.*, s. v.

Agnosticism, a philosophical theory which limits the extent and validity of knowledge.

I. EXPOSITION.—(1) The word *Agnostic* (Greek *'a*, privative + *γνωστικός*, "knowing") was coined by Professor Huxley in 1869 to describe the mental attitude of one who regarded as futile all attempts to know the reality corresponding to our ultimate scientific, philosophic, and religious ideas. As first employed by Huxley, the new term suggested the contrast between his own unpretentious ignorance and the vain knowledge which the Gnostics of the second and third century claimed to possess. This antithesis served to discredit the conclusions of natural theology, or theistic reasoning, by classing them with the idle vapourings of Gnosticism. The classification was unfair, the attempted antithesis overdrawn. It is rather the Gnostic and the Agnostic who are the real extremists; the former extending the bounds of knowledge, and the latter narrowing them, unduly. Natural theology, or theism, occupies the middle ground between these extremes, and should have been disassociated both from the Gnostic position, that the mind can know everything, and from the Agnostic position, that it can know nothing, concerning the truths of religion. (See GNOSTICISM.) (2) Agnosticism, as a general term in philosophy, is frequently employed to express any conscious attitude of doubt, denial, or disbelief, towards some, or even all, of man's powers of knowing or objects of knowledge. The meaning of the term may accordingly vary, like that of the older word "Scepticism", which it has largely replaced, from partial to complete Agnosticism; it may be our knowledge of the world, of the self, or of God, that is questioned; or it may be the knowableness of all three, and the validity of any knowledge, whether of sense or intellect, science or philosophy, history, ethics, religion. The variable element in the term is the group of objects, or propositions, to which it refers; the invariable element, the attitude of learned ignorance it always implies towards the possibility of acquiring knowledge. (3) Agnosticism, as a term of modern philosophy, is used to describe those theories of the limitations of human knowledge which deny the constitutional ability of the mind to know reality and conclude with the recognition of an intrinsically Unknowable. The existence of "absolute reality" is usually affirmed while, at the same time, its knowableness is denied. Kant, Hamilton, Mansel, and Spencer make this affirmation an integral part of their philosophic systems. The Phenomenalists, however, deny the assertion outright, while the Positivists, Comte and Mill, suspend judgment concerning the existence of "something beyond phenomena". (See POSITIVISM.) (4) Modern Agnosticism differs from its ancient prototype. Its genesis is not

due to a reactionary spirit of protest, and a collection of sceptical arguments, against "dogmatic systems" of philosophy in vogue, so much as to an adverse criticism of man's knowing-powers in answer to the fundamental question: What can we know? Kant, who was the first to raise this question, in his memorable reply to Hume, answered it by a distinction between "knowable phenomena" and "unknowable things-in-themselves". Hamilton soon followed with his doctrine that "we know only the relations of things". Modern Agnosticism is thus closely associated with Kant's distinction and Hamilton's principle of relativity. It asserts our inability to know the reality corresponding to our ultimate scientific, philosophic, or religious ideas. (5) Agnosticism, with special reference to theology, is a name for any theory which denies that it is possible for man to acquire knowledge of God. It may assume either a religious or an anti-religious form, according as it is confined to a criticism of rational knowledge or extended to a criticism of belief. De Bonald (1754–1840), in his theory that language is of divine origin, containing, preserving, and transmitting the primitive revelation of God to man; De Lammenais (1782–1854), in his theory that individual reason is powerless, and social reason alone competent; Bonetty (1798–1879), in his advocacy of faith in God, the Scriptures, and the Church, afford instances of Catholic theologians attempting to combine belief in moral and religious truths with the denial that valid knowledge of the same is attainable by reason apart from revelation and tradition. To these systems of Fideism and Traditionalism should be added the theory of Mansel (1820–71), which Spencer regarded as a confession of Agnosticism, that the very inability of reason to know the being and attributes of God proves that revelation is necessary to supplement the mind's shortcomings. This attitude of criticising knowledge, but not faith, was also a feature of Sir William Hamilton's philosophy. (See FIDEISM and TRADITIONALISM.) (6) The extreme view that knowledge of God is impossible, even with the aid of revelation, is the latest form of religious Agnosticism. The new theory regards religion and science as two distinct and separate accounts of experience, and seeks to combine an agnostic intellect with a believing heart. It has been aptly called "mental book-keeping by double entry". Ritschl, reviving Kant's separatist distinction of theoretical from practical reason, proclaims that the idea of God contains not so much as a grain of reasoned knowledge; it is merely "an attractive ideal", having moral and religious, but no objective, scientific, value for the believer who accepts it. Harnack locates the essence of Christianity in a filial relation felt towards an unknowable God the Father. Sabatier considers the words *God*, *Father*, as symbols which register the feelings of the human heart towards the Great Unknowable of the intellect. (7) Recent Agnosticism is also to a great extent anti-religious, criticizing adversely not only the knowledge we have of God, but the grounds of belief in Him as well. A combination of Agnosticism with Atheism, rather than with sentimental, irrational belief, is the course adopted by many. The idea of God is eliminated both from the systematic and personal view which is taken of the world and of life. The attitude of "solemnly suspended judgment" shades off first into indifference towards religion, as an inscrutable affair at best, and next into disbelief. The Agnostic does not always merely abstain from either affirming or denying the existence of God, but crosses over to the old position of theoretic Atheism and, on the plea of insufficient evidence, ceases even to believe that God exists. While, therefore, not to be identified with Atheism, Agnosticism is often found in combination with it. (See ATHEISM.)

II. TOTAL AGNOSTICISM SELF-REFUTING.—Total or complete Agnosticism—see (2)—is self-refuting. The fact of its ever having existed, even in the formula of Arcesilaos, "I know nothing, not even that I know nothing", is questioned. It is impossible to construct theoretically a self-consistent scheme of total nescience, doubt, unbelief. The mind which undertook to prove its own utter incompetence would have to assume, while so doing, that it was competent to perform the allotted task. Besides, it would be impossible to apply such a theory practically; and a theory wholly subversive of reason, contradictory to conscience, and inapplicable to conduct is a philosophy of unreason out of place in a world of law. It is the systems of partial Agnosticism, therefore, which merit examination. These do not aim at constructing a complete philosophy of the Unknowable, but at excluding special kinds of truth, notably religious, from the domain of knowledge. They are buildings designedly left unfinished.

III. KANT'S DISTINCTION BETWEEN APPEARANCE AND REALITY EXAMINED.—Kant's idea of "a world of things apart from the world we know" furnished the starting-point of the modern movement towards constructing a philosophy of the Unknowable. With the laudable intention of silencing the sceptic Hume, he showed that the latter's analysis of human experience into particular sense-impressions was faulty and incomplete, inasmuch as it failed to recognize the universal and necessary elements present in human thought. Kant accordingly proceeded to construct a theory of knowledge which should emphasize the features of human thought neglected by Hume. He assumed that universality, necessity, causality, space, and time were merely the mind's constitutional way of looking at things, and in no sense derived from experience. The result was that he had to admit the mind's incapacity for knowing the reality of the world, the soul, or God, and was forced to take refuge against Hume's scepticism in the categorical imperative "Thou shalt" of the "moral reason". He had made "pure reason" powerless by his transfer of causality and necessity from the objects of thought to the thinking subject.

To discredit this idea of a "reality" inaccessibly hidden behind "appearances", it is sufficient to point out the gratuitous assumptions on which it is based. Kant's radical mistake was, to prejudge, instead of investigating, the conditions under which the acquisition of knowledge becomes possible. No proof was offered of the arbitrary assumption that the categories are wholly subjective; proof is not even possible. "The fact that a category lives subjectively in the act of knowing is no proof that the category does not at the same time truly express the nature of the reality known". [Seth, "Two Lectures on Theism" (New York, 1897) p. 19.] The harmony of the mind's function with the objects it perceives and the relations it discovers shows that the ability of the mind to reach reality is involved in our very acts of perception. Yet Kant, substituting theory for fact, would disqualify the mind for its task of knowing the actual world we live in, and invent a hinterland of things-in-themselves never known as they are, but only as they appear to be. This use of a purely speculative principle to criticize the actual contents of human experience, is unjustifiable. Knowledge is a living process to be concretely investigated, not a mechanical affair for abstract reason to play with by introducing artificial severances of thought from object, and of reality from appearance. Once knowledge is regarded as a synthetic act of a self-active subject, the gap artificially created between subject and object, reality and appearance, closes of itself. (See KANT, PHILOSOPHY OF.)

IV. HAMILTON'S DOCTRINE OF RELATIVITY EXAMINED.—Sir William Hamilton contributed the

philosophical principle on which modern Agnosticism rests, in his doctrine that "all knowledge is relative". To know is to condition; to know the Unconditioned (Absolute, or Infinite) is, therefore, impossible, our best efforts resulting in "mere negations of thought". This doctrine of relativity contains two serious equivocations which, when pointed out, reveal the basic difference between the philosophies of Agnosticism and of Theism. The first is in the word "relativity". The statement that knowledge is "relative" may mean simply that to know anything, whether the world or God, we must know it as manifesting itself to us under the laws and relations of our own consciousness; apart from which relations of self-manifestation it would be for us an isolated, unknowable blank. Thus understood, the doctrine of relativity states the actual human method of knowing the world, the soul, the self, God, grace, and the supernatural. Who would hold that we know God, naturally, in any other way than through the manifestations He makes of Himself in mind and nature?

But Hamilton understood the principle of relativity to mean that "we know only the relations of things"; only the Relative, never the Absolute. A negative conclusion, fixing a limit to what we can know, was thus drawn from a principle which of itself merely affirms the method, but settles nothing as to the limits, of our knowledge. This arbitrary interpretation of a method as a limitation is the centre of the Agnostic position against Theism. An ideally perfect possible knowledge is contrasted with the imperfect, yet none the less true, knowledge which we actually possess. By thus assuming "ideal comprehension" as a standard by which to criticize "real apprehension", the Agnostic invalidates, apparently, the little that we do know, as at present constituted, by the more we might know, if our mental constitution were other than it is. The Theist, however, recognizing that the limits of human knowledge are to be determined by fact, not by speculation, refuses to prejudge the issue, and proceeds to investigate what we can legitimately know of God through His effects or manifestations.

The second serious equivocation is in the terms "Absolute", "Infinite", "Unconditioned". The Agnostic has in mind, when he uses these terms, that vague general idea of being which our mind reaches by emptying concrete reality of all its particular contents. The result of this emptying process is the Indefinite of abstract, as compared with the Definite of concrete, thought. It is this Indefinite which the Agnostic exhibits as the utterly Unrelated, Unconditioned. But this is not the Absolute in question. Our inability to know such an Absolute, being simply our inability to define the indefinite, to condition the unconditioned, is an irrelevant truism. The Absolute in question with Theists is the real, not the logical; the Infinite in question is the actual Infinite of realized perfection, not the Indefinite of thought. The All-perfect is the idea of God, not the All-imperfect, two polar opposites frequently mistaken for each other by Pantheists and Materialists from the days of the Ionians to our own. The Agnostic, therefore, displaces the whole Theistic problem when he substitutes a logical Absolute, defined as "that which excludes all relations outer and inner", for the real. Examination of our experience shows that the only relation which the Absolute essentially excludes is the relation of real dependence upon anything else. We have no right in reason to define it as the non-related. In fact, it manifests itself as the causal, sustaining ground of all relations. Whether our knowledge of this real Absolute, or God, deserves to be characterized as wholly negative, is consequently a distinct problem (see VI).

V. SPENCER'S DOCTRINE OF THE UNKNOWABLE EXAMINED.—According to Herbert Spencer, the doctrine that all knowledge is relative cannot be intelligibly stated without postulating the existence of the Absolute. The momentum of thought inevitably carries us beyond conditioned existence (definite consciousness) to unconditioned existence (indefinite consciousness). The existence of Absolute Reality must therefore be affirmed. Spencer thus made a distinct advance upon the philosophy of Comte and Mill, which maintained a non-committal attitude on the question of any absolute existence. Hamilton and Mansel admitted the existence of the Infinite on faith, denying only man's ability to form a positive conception of it. Mansel's test for a valid conception of anything is an exhaustive grasp of its positive contents—a test so ideal as to invalidate knowledge of the finite and infinite alike. Spencer's test is "inability to conceive the opposite". But since he understood "to conceive" as meaning "to construct a mental image", the consequence was that the highest conceptions of science and religion —matter, space, time, the Infinite—failed to correspond to his assumed standard, and were declared to be "mere symbols of the real, not actual cognitions of it at all". He was thus led to seek the basis and reconciliation of science, philosophy, and religion in the common recognition of Unknowable Reality as the object of man's constant pursuit and worship. The non-existence of the Absolute is unthinkable; all efforts to know positively what the Absolute is result in contradictions.

Spencer's adverse criticism of all knowledge and belief, as affording no insight into the ultimate nature of reality, rests on glaring assumptions. The assumption that every idea is "symbolic" which cannot be vividly realized in thought is so arbitrary as to be decisive against his entire system; it is a pre-judgment, not a valid canon of inductive criticism, which he constantly employs. From the fact that we can form no conception of infinity, as we picture an object or recall a scene, it does not follow that we have no apprehension of the Infinite. We constantly apprehend things of which we can distinctly frame no mental image. Spencer merely contrasts our picturesque with our unpicturable forms of thought, using the former to criticize the latter adversely. The contradictions which he discovers are all reducible to this contrast of definite with indefinite thought, and disappear when we have in mind a real Infinite of perfection, not a logical Absolute. Spencer's attempt to stop finally at the mere affirmation that the Absolute exists he himself proved to be impossible. He frequently describes the Unknowable as the "Power manifesting itself in phenomena". This physical description is a surrender of his own position and a virtual acceptance of the principle of Theism, that the Absolute is known through, not apart from, its manifestations. If the Absolute can be known as physical power, surely it can be known as Intelligent Personal Power, by taking not the lowest, but the highest, manifestations of power known to us as the basis for a less inadequate conception. Blank existence is no final stopping-place for human thought. The only rational course is to conceive God under the highest manifestations of Himself and to remember while so doing that we are describing, not defining, His abysmal nature. It is not a question of degrading God to our level, but of not conceiving Him below that level as unconscious energy. Spencer's further attempt to empty religion and science of their respective rational contents, so as to leave only a blank abstraction or symbol for the final object of both, is a gross confusion, again, of the indefinite of thought with the infinite of reality. A religion wholly cut off from belief, worship, and conduct never existed.

Religion must know its object to some extent or be mere irrational emotion. All religion recognizes mystery; truth and reality imperfectly known, not wholly unknowable. The distinction of "knowable phenomena from unknowable reality behind phenomena" breaks down at every turn; and Spencer well illustrates how easy it is to mistake simplified thoughts for the original simplicities of things. His category of the Unknowable is a convenient receptacle for anything one may choose to put into it, because no rational statement concerning its contents is possible. In fact, Spencer calmly affirms the identity of the two "unknowables" of Religion and Science, without appearing to realize that neither in reason nor according to his own principles is there any foundation for this most dogmatic of statements.

VI. The power to Know.—The primary fact disclosed in our sense-knowledge is that an external object exists, not that a sensation has been experienced. What we directly perceive is the presence of the object, not the mental process. This vital union of subject and object in the very act of knowledge implies that things and minds are harmoniously related to each other in a system of reality. The real is involved in our acts of perception, and any theory which neglects to take this basic fact into account disregards the data of direct experience. Throughout the whole process of our knowing, the mind has reality, fundamentally at least, for its object. The second fact of our knowledge is that things are known according to the nature of the knower. We can know the real object, but the extent of this knowledge will depend on the number and degree of manifestations, as on the actual conditions of our mental and bodily powers. Whatever be the results reached by psychologists or by physicists in their study of the genesis of knowledge or the nature of reality, there can be no doubt of the testimony of consciousness to the existence of a reality "not ourselves". Knowledge is, therefore, proportioned to the manifestations of the object and to the nature and conditions of the knowing subject. Our power to know God is no exception to this general law, the non-observance of which is the weakness of Agnosticism, as the observance of it is the strength of Theism. The pivotal assumption in agnostic systems generally is that we can know the existence of a thing and still remain in complete ignorance of its nature. The process of our knowing is contrasted with the object supposedly known. The result of this contrast is to make knowledge appear not as reporting, but as transforming, reality; and to make the object appear as qualitatively different from the knowledge we have of it, and, therefore, intrinsically unknowable. This assumption begs the whole question. No valid reason exists for regarding the physical stimulus of sensation as "reality pure and simple", or as the ultimate object of knowledge. To conceive of knowledge as altering its object is to make it meaningless, and to contradict the testimony of consciousness. We cannot, therefore, know the existence of a thing and remain in complete ignorance of its nature.

The problem of God's knowableness raises four more or less distinct questions: existence, nature, possibility of knowledge, possibility of definition. In treating these, the Agnostic separates the first two, which he should combine, and combines the last two, which he should separate. The first two questions, while distinct, are inseparable in treatment, because we have no direct insight into the nature of anything, and must be content to study the nature of God through the indirect manifestations He makes of Himself in creatures. The Agnostic, by treating the question of God's nature apart from the question of God's existence, cuts himself off from the only possible natural means of knowing, and then turns about to convert his fault of method into a philosophy of the Unknowable. It is only by studying the Absolute and the manifestations together that we can round out and fill in the concept of the former by means of the latter. The idea of God cannot be analyzed wholly apart from the evidences, or "proofs". Deduction needs the companion process of induction to succeed in this instance. Spencer overlooked this fact, which St. Thomas admirably observed in his classic treatment of the problem.

The question of knowing God is not the same as the question of defining Him. The two do not stand or fall together. By identifying the two, the Agnostic confounds "inability to define" with "total inability to know", which are distinct problems to be treated separately, since knowledge may fall short of definition and be knowledge still. Spencer furnishes the typical instance. He admits that inquiry into the nature of things leads inevitably to the concept of Absolute Existence, and here his confusion of knowing with defining compels him to stop. He cannot discover in the isolated concept of the Absolute the three conditions of relation, likeness, and difference, necessary for defining it. He rightly claims that no direct resemblance, no agreement in the possession of the same identical qualities, is possible between the Absolute and the world of created things. The Absolute cannot be defined or classified, in the sense of being brought into relations of specific or generic agreement with any objects we know or any concepts we frame. This was no discovery of Spencer's. The Eastern Fathers of the Church, in their so-called "negative theology", refuted the pretentious knowledge of the Gnostics on this very principle, that the Absolute transcends all our schemes of classification. But Spencer was wrong in neglecting to take into account the considerable amount of positive, though not strictly definable, knowledge contained in the affirmation, which he makes in common with the Theist, *that God exists*. The Absolute, studied in the light of its manifestations, not in the darkness of isolation, discloses itself to our experience as Originating Source. Between the Manifestations and the Source there exists, therefore, *some* relationship. It is not a direct resemblance, in the very nature of the case. But there is another kind of resemblance which is wholly indirect, the resemblance of two proportions, or Analogy. The relation of God to His absolute nature must be, proportionally at least, the same as that of creatures to theirs. However infinite the distance and difference between the two, this relation of proportional similarity exists between them, and is sufficient to make some knowledge of the former possible through the latter, because both are proportionally alike, while infinitely diverse in being and attributes. The Originating Source must precontain, in an infinitely surpassing way, the perfections dimly reflected in the mirror of Nature. Of this, the principle of causality, objectively understood, is ample warrant. Spencer's three conditions for knowledge—namely: relation, likeness, and difference—are thus verified in another way, with proportional truth for their basis. The conclusions of natural theology cannot, therefore, be excluded from the domain of the knowable, but only from that of the definable. (See Analogy.)

The process of knowing God thus becomes a process of correcting our human concepts. The correction consists in raising to infinite, unlimited significance the objective perfections discernible in men and things. This is accomplished in turn by denying the limiting modes and imperfect features distinctive of created reality, in order to replace these by the thought of the All-perfect, in the plenitude of whose Being one undivided reality corresponds to our numerous, distinct, partial concepts. In the light of

this applied corrective we are enabled to attribute to God the perfections manifested in intelligence, will, power, personality, without making the objective content of our idea of God merely the human magnified, or a bundle of negations. The extreme of Anthropomorphism, or of defining God in terms of man magnified, is thus avoided, and the opposite extreme of Agnosticism discounted. Necessity compels us to think God under the relative, dependent features of our experience. But no necessity of thought compels us to make the accidental features of our knowing the very essence of His being. The function of denial, which the Agnostic overlooks, is a corrective, not purely negative, function; and our idea of God, inadequate and solely proportional as it is, is nevertheless positive, true, and valid according to the laws which govern all our knowing.

VII. The will to Believe.—The Catholic conception of faith is a firm assent, on account of the authority of God, to revealed truths. It presupposes the philosophical truth that a personal God exists who can neither deceive nor be deceived, and the historical truth of the fact of revelation. The two sources of knowledge—reason and revelation—complete each other. Faith begins where science ends. Revelation adds a new world of truth to the sum of human knowledge. This new world of truth is a world of mystery, but not of contradiction. The fact that none of the truths which we believe on God's authority contradicts the laws of human thought or the certainties of natural knowledge shows that the world of faith is a world of higher reason. Faith is consequently an intellectual assent; a kind of superadded knowledge distinct from, yet continuous with, the knowledge derived from experience.

In contrast with this conception of faith and reason as distinct is the widespread view which urges their absolute separation. The word *knowledge* is restricted to the results of the exact sciences; the word *belief* is extended to all that cannot be thus exactly ascertained. The passive attitude of the man of science, who suspends judgment until the evidence forces his assent, is assumed towards religious truth. The result is that the "will to believe" takes on enormous significance in contrast with the "power to know", and faith sinks to the level of blind belief cut off from all continuity with knowledge.

It is true that the will, the conscience, the heart, and divine grace co-operate in the production of the act of faith, but it is no less true that reason plays an essential part. Faith is an act of intellect and will; when duly analyzed, it discloses intellectual, moral, and sentimental elements. We are living beings, not pure reasoning machines, and our whole nature co-operates vitally in the acceptance of the divine word. "Man is a being who thinks all his experience and perforce must think his religious experience."—Sterrett, "The Freedom of Authority" (New York, 1905) p. 56.—Where reason does not enter at all, we have but caprice or enthusiasm. Faith is not a persuasion to be duly explained by reference to subconscious will-attitudes alone, nor is distrust of reason one of its marks.

It is also true that the attitude of the believer, as compared with that of the scientific observer, is strongly personal, and interested in the object of belief. But this contrast of personal with impersonal attitudes affords no justification for regarding belief as wholly blind. It is unfair to generalize these two attitudes into mutually exclusive philosophies. The moral ideal of conscience is different from the cold, impartial ideal of physical science. Truths which nourish the moral life of the soul, and shape conduct, cannot wait for acceptance, like purely scientific truths, until theoretical reason studies the problem thoroughly. They present distinct motives for the conscience to appreciate actively, not for the speculative reason to contemplate passively. Conscience appreciates the moral value of testimonies, commands their acceptance, and bids the intellect to "ponder them with assent".

It is wrong, therefore, to liken the function of conscience to that of speculative reason, to apply to the solution of moral and religious questions the methods of the exact sciences, to give to the latter the monopoly of all certitude, and to declare the region beyond scientific knowledge a region of nescience and blind belief. On the assumption that the knowable and the definable are synonymous terms, the "first principles of thought" are transferred from the category of knowledge to that of belief, but the transfer is arbitrary. It is too much to suppose that we know only what we can explain. The mistake is in making a general philosophy out of a particular method of scientific explanation. This criticism applies to all systematic attempts to divide the mind into opposite hemispheres of intellect and will, to divorce faith completely from knowledge. Consciousness is one and continuous. Our distinctions should never amount to separations, nor should the "pragmatic" method now in vogue be raised to the dignity of a universal philosophy. "The soul with its powers does not form an integral whole divided, or divisible, into non-communicating compartments of intellect and will; it is a potential inter-penetrative whole". (Baillie, "Revue de Philos.", April, 1904, p. 468.) In the solidary interaction of all man's powers, the contributions furnished by will and conscience increase and vivify the meagre knowledge of God we are able to acquire by reasoning.

VIII. Agnosticism and the Doctrine of the Church.—The Agnostic denial of the ability of human reason to know God is directly opposed to Catholic Faith. The Council of the Vatican solemnly declares that "God, the beginning and end of all, can, by the natural light of human reason, be known with certainty from the works of creation". (Const. De Fide, II, De Rev.) The intention of the Council was to reassert the historic claim of Christianity to be reasonable, and to condemn Traditionalism together with all views which denied to reason the power to know God with certainty. Religion would be deprived of all foundation in reason, the motives of credibility would become worthless, conduct would be severed from creed, and faith be blind, if the power of knowing God with rational certainty were called in question. The declaration of the Council was based primarily on Scripture, not on any of the historic systems of philosophy. The Council simply defined the possibility of man's knowing God with certainty by reason apart from revelation. This possibility of knowing God was not affirmed of any historical individual in particular; the statement was limited to the power of human reason, not extended to the exercise of that power in any given instance of time or person. The definition thus took on the feature of the objective statement: Man can certainly know God by the "physical" power of reason when the latter is rightly developed, even though revelation be "morally" necessary for mankind in the bulk, when the difficulties of reaching a prompt, certain, and correct knowledge of God are taken into account. What conditions were necessary for this right development of reason, how much positive education was required to equip the mind for this task of knowing God and some of His attributes with certainty, the Council did not profess to determine. Neither did it undertake to decide whether the function of reason in this case is to derive the idea of God wholly from reflection on the data furnished by sense, or merely to bring out into explicit form, by means of such data, an idea already instinctive and innate. The former view, that of

Aristotle, had the preference; but the latter view, that of Plato, was not condemned. God's indirect manifestations of Himself in the mirror of nature, in the created world of things and persons, were simply declared to be true sources of knowledge distinct from revelation.

(A) *Works in which Agnosticism is professed:*—HAMILTON, *Discussions on Philosophy, Literature, and Education* (London, 1852); *Lectures on Metaphysics* (Edinburgh, 1859–60, London, 1861–66); MANSEL, *Limits of Religious Thought* (London, 1858); *Philosophy of the Conditioned* (London, 1866); COMTE, *Cours de philosophie positive* (Paris, 1830–42); MILL, *Auguste Comte and Positivism* (London, 1866); SPENCER, *First Principles* (London, 1862); CLIFFORD, *Lectures and Essays* (London, 1879); HUXLEY, *Collected Essays* (9 vols., London, 1893–94); FISKE, *Cosmic Philosophy* (London and Boston, 1874); RITSCHL, *Theologie und Metaphysik*, (Bonn, 1881); SABATIER, *Esquisse d'une philosophie de la religion* (Paris, 1897); HARNACK, *Das Wesen des Christenthums* (Leipsig, 1900).

(B) *Works criticizing and refuting Agnosticism:*—BROGLIE, *Le positivisme et la science expérimentale* (Paris, 1882), *La réaction contre le positivisme* (Paris, 1894); CALDERWOOD, *Philosophy of the Infinite* (Edinburgh, 1854); CHIESA, *La base del realismo e la critica neo-Kantiana* (Rome, 1899); FLINT, *Agnosticism* (London, 1903); *Cf.* criticism by AVELING, *Dub. R.* (4 S., XLVII, 1903), pp. 82–102; GRUBER, *Der Positivismus* (Freiburg, im B., 2d ed., 1891); GUTBERLET, *Die Theodicee* (Münster, 2d ed., 1890); LADD, *Philosophy of Knowledge* (New York, 1897); LUCAS, *Agnosticism and Religion* (Baltimore, 1895); PESCH, *Die grossen Welträthsel* (Freiburg, im B., 1883, 1892); PIAT, *L'Idée* (Paris, 1895); PORTER, *Agnosticism* (London, 1872); SEMERIA, *Scienza e Fede* (Rome, 1903); WAITE, *Spencer and his Critics* (Chicago, 1900) contains many quotations and references; WARD, *Naturalism and Agnosticism* (London, 1903); WARD, *Essays on the Philosophy of Theism* (London, 1884).

(C) *Magazine articles* (in addition to those mentioned by Waite):—CLARKE, *The Sources of Agnosticism*, in *The Month*, XLV, pp. 316–329; *The Coryphæus of Agnosticism, ibid.*, pp. 457–491; *Some More Agnostic Fallacies, ibid.*, XLVI, pp. 375–391; HEWITT, *The Christian Agnostic and the Christian Gnostic*, in *Am. Cath. Q.*, Jan., 1892; MERCIER, *L'Agnosticisme, Rev. néo-scol.*, II, 1895, pp. 402 sqq.; SHANAHAN, *John Fiske on the Idea of God*, in *Cath. Univ. Bull.*, Jan., 1879; WARD, *Philosophy of the Theistic Controversy, Dub. R.*, 3 S., VII, Jan., 1882, pp. 49–86.

(D) *Some essays on the Knowableness of God.*—ST. THOMAS treated this question specially in the *Summa contra Gent.*, I, cc. i–xxxvi; *Summa Theologica*, P. I., qq. i–xiii; BACELAERE, *St. Thomas's Philosophy of Knowledge, Phil. Rev.*, XII, 1903, pp. 611–628; BALLERINI, *Il principio di causalità e l'esistenza di Dio* (Florence, 1904); GARDAIR, *Théorie de la connaissance d'après St. Thomas, Annal. de Philos. Chrét.*, XXIII, 1891, pp. 373–382; HUGONIN, *Dieu, est-il inconnaissable? ibid.*, XXXI, 1894, pp. 129–144, 217–233, 409–428, 505–531; SCHUMACHER, *The Knowableness of God* (Notre Dame, 1905); SERTILLANGES, *Agnosticisme ou anthropomorphisme?* in *Rev. de Philos.*, Feb., 1906, pp. 129–165.

(E) *On the doctrine of the Council of the Vatican:*—VACANT, *Études théologiques sur les constitutions du Concile du Vatican* (Paris, 1895).

EDMUND T. SHANAHAN.

Agnus Dei.—The name *Agnus Dei* has been given to certain discs of wax impressed with the figure of a lamb and blessed at stated seasons by the Pope. They are sometimes round, sometimes oval or oblong, and they vary from an inch to six inches in diameter. The lamb usually bears a cross or flag, while figures of saints or the name and arms of the Pope are also commonly impressed on the reverse. These Agnus Deis may be worn suspended round the neck, or they may be preserved as objects of devotion. In virtue of the consecration they receive, they are regarded, like holy water, blessed palms, etc., as "Sacramentals".

ORIGIN.—The origin of Agnus Deis is a matter of much obscurity. Recent authorities lay stress upon the lack of evidence for their existence before the ninth century. But it seems probable that they had their beginning in some pagan usage of charms or amulets, from which the ruder populace were weaned by the employment of this Christian substitute blessed by prayer. The early history of Catholic ceremonial affords numerous parallels for this Christianizing of pagan rites. It is not disputed that the Agnus Deis originated in Rome. If so, we may probably trace the custom back to the final overthrow of Paganism in that city, say the fifth century. We know that when we first hear of them (c. 820) they were made of the remnants of the preceding year's paschal candle. We also know from Ennodius (c. 510) that fragments of the paschal candles were used as a protection against tempests and blight (Migne, P. L., LXIII, pp. 259, 262). It is also possible that a mention of the blessing of wax under Pope Zosimus (418) in the "Liber Pontificalis" (first edition) should be interpreted, with Mgr. Duchesne, of the Agnus Dei, though it more probably refers to the paschal candle. It was at this period and before the Trullan Council of 691 that the symbolism of the Lamb most flourished; see the Sarcophagus of Junius Bassus. The alleged examples of early Agnus Deis, e. g. one of Gregory the Great in the treasury of Monza (see Kraus, "Real-Encyclopädie," s. v.) cannot be trusted. The earliest certain specimen now in existence seems to belong to the time of Gregory XI (1370).

HISTORY.—From the time of Amalarius (c. 820) onwards we find frequent mention of the use of Agnus Deis. At a later period they were often sent by the Popes as presents to sovereigns and distinguished personages. A famous letter in verse accompanied the Agnus Dei despatched by Urban V to the Emperor John Palæologus in 1366. In the penal laws of Queen Elizabeth Agnus Deis are frequently mentioned among other "popish trumperies" the importation of which into England was rigorously forbidden.

BLESSING AND DISTRIBUTION.—We learn from an "Ordo Romanus" printed by Muratori ("Lit. Rom.", II, p. 1,004) that in the ninth century the Archdeacon manufactured the Agnus Deis early on Holy Saturday morning out of clean wax mixed with chrism, and that they were distributed by him to the people on the Saturday following (*Sabbato in Albis*). At a later date the Pope himself generally assisted at both the blessing and the distribution. The great consecration of Agnus Deis took place only in the first year of each pontificate and every seventh year afterwards, which rule is still followed. The discs of wax are now prepared beforehand by certain monks, and without the use of chrism. On the Wednesday of Easter week these discs are brought to the Pope, who dips them into a vessel of water mixed with chrism and balsam, adding various consecratory prayers. The distribution takes place with solemnity on the Saturday following, when the Pope, after the "Agnus Dei" of the Mass, puts a packet of Agnus Deis into the inverted mitre of each cardinal and bishop who comes up to receive them.

SYMBOLISM AND USE.—The symbolism of the Agnus Deis is best gathered from the prayers used at various epochs in blessing them. As in the paschal candle, the wax typifies the virgin flesh of Christ, the cross associated with the lamb suggests the idea of a victim offered in sacrifice, and as the blood of the paschal lamb of old protected each household from the destroying angel, so the purpose of these consecrated medallions is to protect those who wear or possess them from all malign influences. In the prayers of blessing, special mention is made of the perils from storm and pestilence, from fire and flood, and also of the dangers to which women are exposed in childbirth. It was formerly the custom in Rome to accompany the gift of an Agnus Dei with a printed leaflet describing its many virtues. Miraculous effects have been believed to follow the use of these objects of piety. Fires are said to have been extinguished, and floods stayed. The manufacture of counterfeits, and even the painting and ornamentation of genuine Agnus Deis, has been strictly prohibited by various papal bulls.

MARTYRS' PASTE.—There are also Agnus Deis of a grey colour, made from wax mingled with the dust which is believed to be that of the bones of martyrs. These, which are called "Paste de' SS. Martiri", are held to need no special consecration and are treated as relics.

MANGENOT in *Dict. de théol. cath.*, I, 605; HEBERT in *Dict. d'archéol.*, I, 909; KRAUS, *Real-Encyclopädie*, I, 29; BARBIER DE MONTAULT in *Analecta Juris Pontificii*, VIII, 1475; BALDASSARI, *I Pontifici Agnus Dei* (Venice, 1714); THURSTON, *Holy Year of Jubilee* (London, 1900), 247–256; BARBIER DE MONTAULT, *Un Agnus Dei de Grégoire II* (Poitiers, 1886); COZZA LUZEI, *Sopra un antico stampo di Agnus Dei* in the *Römische Quartalschrift* (1893), 263.

HERBERT THURSTON.

Agnus Dei (IN LITURGY), a name given to the formula recited thrice by the priest at Mass (except on Good Friday and Holy Saturday) in the Roman rite. It occurs towards the end of the Canon, after the prayer "Hæc commixtio", etc. Having finished saying this prayer, the priest covers the chalice with the pall, genuflects, rises, inclines his head (but not his body) profoundly towards the altar and, with hands joined before his breast (and not, therefore, resting on the altar), says with a loud voice: "Agnus Dei, qui tollis peccata mundi, miserere nobis" (Lamb of God, Who takest away the sins of the world, have mercy on us), repeats the formula unchanged, and still a third time, substituting now "dona nobis pacem" (grant us peace) for "miserere nobis", meanwhile striking his breast thrice, once at each "miserere nobis" and once at "dona nobis pacem", with the right hand (the left hand resting throughout, from the first "miserere", on the altar). In Requiem Masses, however, the formula occurs at the same part of the rite, but with the substitution of "dona eis requiem" (grant them rest) for "miserere nobis", and of "dona eis requiem sempiternam" (grant them eternal rest) for "dona nobis pacem." In this case, the priest does not strike his breast, but keeps his hands joined before his breast throughout the whole formula. These rubrical details are given here for the reason that both the formula and the ceremonial accompanying it have undergone various changes in different ages and different places. Into the symbolic reasons for the present practice it is not necessary to enter here.

Slightly changed in respect of one word, *peccata* for *peccatum* (*peccatum*, however, appearing in other sources, such as the Missal of Stowe and other English MSS., and in the Bangor Antiphonary), the formula appears to have been directly taken from the very ancient chant of the "Gloria in excelsis." In the text of the Roman and Ambrosian rites: "Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis; Qui tollis peccata mundi, suscipe deprecationem nostram; Qui sedes ad dexteram Patris, miserere nobis", containing all the words of the original formula of the Agnus Dei, we may find the immediate source of its text. Its remoter source was the declaration of the Baptist: "Ecce Agnus Dei, ecce Qui tollit peccatum mundi" (John, i, 29), supplemented by the cry of the two blind men (Matt. ix, 27): "Miserere nostri, fili David." The scriptural origin of the formula is therefore evident at a glance. Its symbolism, however, is traced in the Apocalypse through the more than thirty references to "the Lamb that was slain from the beginning of the world" (xiii, 8); "the blood of the Lamb" (xii, ii); "they that are written in the book of life of the Lamb" (xxi, 27); and in the following: v, 6, 8, 12, 13; vi, 1, 16; vii, 9, 10, 14, 17; xiv, 1, 4, 10; xv, 3; xvii, 14; xix, 7, 9; xxi, 9, 14, 22, 23, 27; xxii, 1, 3, 14. From the Apocalypse we trace it backward to the First Epistle of St. Peter (i, 19): "the precious blood of Christ, as of a lamb unspotted and undefiled"; to the perplexed reading of the eunuch of Queen Candace (Acts, viii, 32, 33): "He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth . . .;" and thus finally to the great Messianic chapter of Isaias (liii, 7–12), which formed the subject of the eunuch's query: "I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? Then Philip, opening his mouth and beginning at this scripture, preached unto him Jesus" (Acts, viii, 34, 35). While Isaias compared Our Saviour to a lamb, the Baptist was the first actually to bestow this name upon Our Lord ("Behold the Lamb of God"), and doubtless with a determinate sense derived from ancient type and prophecy. The Christian mind will recall such instances in the Old Testament as the Paschal Lamb of the Jews, "without blemish, a male, of one year" (Exod., xii, 5), whose blood, sprinkled on the door-posts, should save from the Destroying Angel—a figure of the Immaculate Lamb whose blood was to conquer death and to open to men the true Land of Promise; and also the perpetual offering of a lamb morning and night (Exod., xxix, 38, 39),—a figure of the perpetual sacrifice of the altar in the New Dispensation. To the ideas of immaculate purity, gentleness, atoning, and eucharistic sacrifice, the Baptist adds that of universality of purpose: "Who taketh away the sins of the world", and not alone of Israel. From the Baptist the other John caught the fullness of the symbolism and repeated it in the fourth and fifth chapters of the Apocalypse in such a way as to foreshadow the splendours of the Solemn Mass—the Lamb upon the altar as upon a throne; the attendant clergy as four-and-twenty ancients seated, clothed in white vestments; the chanting of the "Sanctus, sanctus, sanctus"; the incense arising from golden censers, and the music of harps; and then, as by a sudden change, in the midst of all "a Lamb standing as it were slain" (v, 6). Naturally, the symbolism of types and figures of the Old Testament, the Messianic prophecy of Isaias, the declaration of the Baptist, the mystical revelations of the Apocalypse, were early commemorated in the morning hymn of the "Gloria in excelsis", which was originally a part of the office of Matins. In a slightly different form it is found in the "Apostolic Constitutions" and in the appendixes to the Bible in the "Codex Alexandrinus" of the fifth century. It first appears in use at Rome, appropriately, in the first Mass of the Nativity. Pope St. Symmachus (498–514) extended its use in episcopal Masses. The distinct and condensed formula of the Agnus Dei itself, however, was not apparently introduced into the Mass until the year 687, when Pope Sergius I decreed that during the fraction of the Host both clergy and people should sing the Agnus Dei: "Hic statuit ut tempore confractionis dominici corporis Agnus Dei, qui tollis peccata mundi, miserere nobis, a clero et a populo decantetur" (Liber Pontificalis, ed. Duchesne, I, 381, note 42). Duchesne, accepting the view of Sergius's reason propounded by Cardinal Bona, says: "Il n'est pas défendu de voir, dans ce décret de Sergius, une protestation contre le canon 82 du concile *in Trullo*, qui proscrivit la representation symbolique du Sauveur sous forme d'agneau".

In the Liturgy of St. James, the priest when signing the Bread, shortly before communicating himself, says: "Behold the Lamb of God, the Son of the Father, who taketh away the sin of the world, sacrificed for the life and salvation of the world." The formula is thus said but once. At about the same part of the Mass in the present Liturgy of St. John Chrysostom, the priest divides the Holy Bread into four parts, "with care and reverence" (in the language of the rubric) and says: "The Lamb of God is broken and distributed; He that is broken and not divided in sunder; ever eaten and never consumed, but sanctifying the communicants" (Neale, History of the Holy Eastern Church, Introduction, 650). These words are absent, however, from the ancient Mass of the Saint (ninth century). In the Office of Prothesis (a sort of preparatory Mass, dealing with the preparation of the "Holy Bread", or "Holy Lamb", as it is called) now in use, the prophecy of Isaias is more minutely referred to in the

ceremonial; and, finally, the deacon, laying the "Lamb" down in the disk, says to the priest: "Sir, sacrifice"; to which the priest, while cutting it crosswise, answers: "The Lamb of God is sacrificed, Who taketh away the sin of the world, for the life and salvation of the world" (Neale, loc. cit., 343, 344). While it is true that, unlike several other liturgies, the Roman contains no longer any chant for the fraction of the Host, the Agnus Dei, although not properly a prayer therefor, occupies the void sufficiently well; and, more condensed than that of St. James, and quite different from that of St. Chrysostom, quoted above, it appears in the Roman Mass with all the symmetry of ceremonial and of appropriate symbolism possible to a liturgy.

The words of the "Liber Pontificalis" (*a clero et a populo decantetur*) suggest the question whether previously the formula had been sung by the choir alone, as Mabillon infers, and as was the case in the ninth century and in the time of Innocent III (d. 1216). Originally the celebrant did not recite it himself, as his other functions sufficiently occupied his attention; but certainly by the thirteenth century the introduction of this feature must have become common, Durandus noting that some priests recited it with their hands resting on the altar, others with hands joined before the breast. Originally, too, recited or sung but once, Martène shows that its triple recitation was prescribed in some churches,—for example, in that of Tours, before the year 1000; and Jean Beleth, a canon of Paris, writing in the twelfth century, remarks: "Agnus Dei ter canitur". About the same time the custom was introduced of substituting "dona nobis pacem" for the third "miserere nobis"; although by way of exception, the third "miserere" was said on Holy Thursday (perhaps because on that day the "kiss of peace" is not given). A sufficient reason for the substitution of "dona nobis pacem" might be found in its appropriateness as a preparation for the "kiss of peace" (the *Pax*) which follows, although Innocent III ascribes its introduction to disturbances and calamities afflicting the Church. The Lateran Basilica, however, retains the ancient custom of the triple "miserere". No trace of the Agnus Dei is found in the Roman Mass of the Missal of Bobbio, or in that of Stowe; nor is it found in the Mozarabic, the Gelasian, or Ambrosian (except in Ambrosian Requiem Masses, where it occurs with triple invocation, as in the Roman Missal, but adds to the third invocation the words "et locum indulgentiæ cum sanctis tuis in gloriâ"). It has been said above that the Agnus Dei now follows the prayer "Hæc commixtio". It preceded that prayer, however, in so many manuscripts of the ninth to the thirteenth centuries, that one liturgist looks on the formula as the ordinary conclusion of the Canon of the Mass in the Middle Ages. As in the case of the "Kyrie eleison" and other texts of the Ordinary of the Mass (e. g. the Gloria, Sequence, Credo, Sanctus, Hosanna, Ite, missa est), the words of the Agnus Dei were often considerably extended by *tropes*, styled by the Romans (in ignorance, perhaps, of their Greek origin) *Festivæ Laudes*. These additions were prefaces, or intercalations, or concluding sentences or phrases, sometimes bearing a strict connexion with the meaning of the text, sometimes constituting practically individual compositions with only a titular relation to the text. Cardinal Bona gives an interesting one:

Agnus Dei, qui tollis peccata mundi,
Crimina tollis, aspera mollis, Agnus honoris,
Miserere nobis.
Agnus Dei, qui tollis peccata mundi,
Vulnera sanas, ardua planas, Agnus amoris,
Miserere nobis
Agnus Dei, qui tollis peccata mundi,
Sordida mundas, cuncta fœcundas, Agnus odoris,
Dona nobis pacem.

The Cardinal does not mention the date of his source; but the poem is given by Blume and Bannister in their "Tropi Graduales" [Analecta Hymnica (Leipzig, 1905), XLVII, 398], with several dated MS. references. This splendid collection contains no fewer than ninety-seven tropes of the Agnus Dei alone. The following trope of the tenth century will illustrate another form, of which there are many examples, in classical hexameters:

Agnus Dei, qui tollis peccata mundi,
1. Omnipotens, æterna Dei sapientia, Christe,
miserere nobis, Agnus Dei . . . peccata mundi,
2. Verum subsistens vero de lumine lumen,
miserere nobis. Agnus Dei . . . peccata mundi,
3. Optima perpetuæ concedens gaudia vitæ,
dona nobis pacem.

Sometimes the tropes were not in measure, whether classical or accentual, but merely in a rude kind of rhymed, or rather, assonantal prose; as the following (tenth century), which has the triple "miserere nobis" instead of "dona . . ." etc.:

1. Agnus Dei . . . peccata mundi,
Omnipotens, pie,
te precamur assidue,
miserere nobis.

2. Agnus Dei . . . peccata mundi,
Qui cuncta creasti,
Nobis semper (te) adiunge,
miserere nobis.

3. Agnus Dei . . . peccata mundi,
Redemptor, Christe,
Exoramus te supplices,
miserere nobis.

Sometimes they were very brief, sometimes extensive, as the following (of which space will allow but one strophe) of the thirteenth century:

1. Agnus Dei,
Sine peccati macula
solus permanens
cuncta per sæcula,
nostra crimina dele,
qui tollis peccata mundi;
Hæc enim gloria soli
Domino est congrua;
Miserere nobis.

Two other uses of the Agnus Dei may be mentioned briefly. First, before giving Holy Communion, whether during or outside of Mass, the priest holds a particle up for the faithful to see, saying: "Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine non sum dignus", etc. The use of the formula in this connection appears to be of comparatively recent date. Anciently the formula used was simply "Corpus Christi", "Sanguis Christi", to which the faithful answered "Amen", a formula similar to that in the Liturgy of St. Mark: "The Holy Body", "The precious Blood of Our Lord and God and Saviour". Secondly, at the end of litanies the formula appears as follows: "Agnus Dei qui tollis peccata mundi, Parce nobis, Domine" (Spare us, O Lord). "Agnus Dei qui tollis peccata mundi, Exaudi nos, Domine" (Graciously hear us, O Lord). "Agnus Dei qui tollis peccata mundi, miserere nobis" (Have mercy on us). Thus, for the litany of the Saints and for that of Loreto. The litany of the Most Holy Name of Jesus adds the word Jesu to the last word, and substitutes Jesu for Domine in the previous two endings. In the so-called "Litania Romana", found in an old MS.

sacramentary of St. Gregory the Great, the formula appears but once, and then in the words of the formula used at Mass: "Agnus Dei . . . mundi, miserere nobis". The use of the formula in litanies is of comparatively recent date.

It remains to say a word about the musical settings of the Agnus Dei in the Mass. Originally, of course, the melody was plainsong, doubtless very simple and syllabic at first, and subsequently developed into richer forms. Recent studies in musical palæography have succeeded in rescuing the ancient melodies from oblivion, and in the Vatican "Kyriale" (1905) we find twenty settings substantially reproducing the ancient texts. These melodies range from the syllabic up through various grades of the florid into moderately melismatic chants. A rough idea of the melodic forms may be gained by considering that there are eighteen syllables of text in any one of the three invocations, and that the number of notes accompanying any one of these invocations of eighteen syllables ranges from nineteen (in which case only one syllable of the text can receive two notes) up to sixty-one (as in No. V of the "Kyriale"). In No. V the first syllable has nine notes, however; and a mere enumeration of notes is not sufficiently descriptive of the character and flow of the melody, although such enumeration will help towards forming an idea of the melodic richness or poverty. The familiar melody of the Requiem Mass Agnus Dei, with its twenty notes to eighteen syllables, will illustrate a purely syllabic chant, and will serve to explain its assignment to days of penitential character, such as the ferial days in Lent and Advent, Ember and Rogation days, and vigils, to which the "Kyriale" nominally assigns it. With respect to the variety of melody offered in the triple invocation, we find six masses (Nos. I, V, VI, XVIII, XIX, XX) in which the melody remains the same for all three invocations—a form which might be indicated as *a, a, a;* twelve masses in which the melody of the first and third Agnus Dei are identical, but the second different—type *a, b, a;* one mass in which the first two are identical, while the third varies—type *a, a, b;* and one mass in which all three are different (No. VII)—type *a, b, c.* In type *a, b, a,* however, many correspondences of melody between *a* and *b* are found in certain portions of the text; while in type *a, b, c,* the melody of "nobis" is common to all three. In all this we can perceive the operation of excellent ideas of symmetry and form amid great variety of melody. The plainsong melodies of the Agnus Dei (as, indeed, of other chants as well, the Kyries exhibiting similar obvious symmetries, while the more melismatic chants of the Proper of the Mass will, under enlightened analysis, yield surprisingly beautiful results) are illustrations of the fact that the ancient composers, although working under very different conceptions of music from those which obtain in our days, had clear perceptions of the province of form in musical art, and had canons of construction and criticism which we have not as yet, in all likelihood, fully appreciated [Wagner, "Einführung in die Gregorianischen Melodien" (Freiburg, Schweiz, 1895), 247–250; also, in the Philadelphia quarterly, "Church Music", June, 1906, 362–380, two articles on the Introit: "Gaudeamus omnes in Domino", and March, 1906, 222–232, the article on the "Hæc dies"].

The text of the Agnus Dei, triple in repetition, and, therefore, possessing its own rights of textual symmetry, was respected by the medieval composers; and the one fact which, in this respect, discriminates their forms of treatment from those of the master-composers of modern church music, is the absence of any separate treatment of the "Dona nobis pacem", that grand finale movement in which the moderns have been so accustomed to assemble all their energies of technique, voices, and instruments, and to which they assign a movement entirely different from the preceding one. Familiar examples of this are found in Bach's great Mass in B-minor, where the first two Agnus Deis are alto solos, followed by the "Dona" in four-part fugue. Significant of the musical and liturgical aloofness of the "Dona" from the Agnus Dei in this composition, is the fact that no third Agnus Dei occurs at all. In Beethoven's monumental Mass in D, solo and chorus sing the "Agnus . . . nobis" thrice *adagio,* the "Dona" forming a new movement in *allegretto vivace* and requiring more than three times as many pages as the thrice-repeated "Agnus"; so, too, in his Mass in C, the "Dona", *allegro ma non troppo,* takes thrice as many pages as the whole preceding text in *poco andante.* So, too, Haydn's "Third" ("Dona", *allegro vivace,* twice as many pages as all the rest *adagio*); his "First" ("Agnus", *adagio,* strings only—"Dona", *allegro,* oboes, trumpets, tympani, and strings); his "Sixth" ("Agnus", *adagio,* ¾—"Dona", *allegro con spirito,* ¾); his "Sixteenth" ("Agnus," *adagio,* ¾—"Dona", *allegro,* ¾, strings, clarinets, trumpets, tympani, and organ). Illustrations might be multiplied without number from other masses, of Mozart, Schubert, and the rest. A very interesting exception is found in the masses of Gounod (quite naturally, in view of his training and polyphonic studies), which respect the triple symmetry of the text; and we find in his "Agnus" almost the primitive plainsong symmetry. Thus, his second mass of the "Orphéonistes" gives us the type *a, a, b;* his first of the Orphéonistes, the type *a, b, c* (agreeing, curiously enough, with the single illustration of that type in the "Kyriale", in having for the two "nobis" and the "dona" the one musical formula); his "Sacred Heart Mass", the type (with slight variations) *a, b, a;* his "St. Cecilia" (omitting the interpolation of the "Domine non sum dignus," etc.), the type *a, a, a* (with slight variation). Gounod's interpolation of "Domine non sum dignus" has been very severely criticized as a great liturgical offence—and so it is; but it is additionally interesting to note, even here, an echo of the medieval custom spoken of in the preceding part of this article, of the trope-treatment of the liturgical texts. Gounod's trope was built up out of his own fancy, but was at least wholly liturgical in the selection of the intercalated text; it was also singularly appropriate to the portion of the Mass then reached, namely, the Communion of priest or of people. Of the quasi-dramatic treatments which the Agnus Dei has received in modern times, it is not worth while to speak (e. g. Haydn's Mass *in tempore belli,* Beethoven's in D, with the roll of drums accentuating the blessings of peace in contrast with the horrors of war), or of the treatments which have thoroughly disfigured, by omissions, insertions, and additions of words, the beauty of the liturgical text; or have so interposed the words as to make nonsense (e. g. Poniatowski's "Mass in F"—to select from the lesser order, which indiscriminately assigns to each of the "Agnus . . . mundi" a confused jumble of "miserere" and "dona"—a conceit, the symbolism of which is not clearly intelligible). In general, these liturgical excesses resulted from the dramatic instinct working in the field of sacred music.

H. T. Henry.

Agonistici (Gr., ἀγών=struggle), one of the names given by the Donatists to those of their followers who went through cities and villages to disseminate the doctrine of Donatus. They first appeared about 317 (Tillemont, Mém., VI, 96), and claimed that they were champions of Christ, fighting with the sword of Israel. Their war-cry was *Laudes Deo* (Praises to God). They committed many barbarous acts and deeds of violence. Whether they

called themselves "fighters" (*Agonistic*) because they fought the battles of the Lord, or because they were forced to fight those who sought to protect their property against their invasions, is not clear. The Catholics styled the Agonistici, "Circumcellions," i. e. *circum cellas euntes*, because they roved about among the peasants, living on those they sought to indoctrinate.

GIRAUD, *Bibl. Sac.*, I, 226.

JOHN J. A' BECKET.

Agony of Christ (from ἀγωνία, a struggle; particularly, in profane literature, the physical struggle of athletes in the arena, or the mental excitement previous to the conflict).—The word is used only once in Sacred Scripture (Luke, xxii, 43) to designate the anguish of Our Lord in the Garden of Gethsemani. The incident is narrated also in St. Matthew (xxvi, 36–46) and St. Mark (xiv, 32–42); but it is remarkable that only St. Luke mentions the details of the sweat of blood and the visitation of the angel. The authenticity of the verses narrating these details (43–44) has been called in question, because of their absence, not only from the text of the other synoptists, but even from that of St. Luke in several of the ancient codices (notably 1/1ª—the revised Sinaiticus—A., B., *et al.*). The presence of the verses, however, in the majority of the MSS., both uncial and cursive, has sufficed to warrant their being retained in the critical editions of the New Testament. Their acceptance by such scholars as Tischendorf, Hammond, and Scrivener seems to place the question of their authenticity beyond controversy. The "sweat of blood" is understood literally by almost all Catholic exegetes; and medical testimony has been alleged in evidence of the fact that such a phanomenon (*haematodrosis*), though rare and abnormal, is neither impossible nor preternatural.

DURAND, VACANT, BARABAN, composite article in VACANT, *Dict. de théol. cath.*, s. v. *Agonie du Christ*.

JAMES M. GILLIS.

Agostini, PAOLO, b. at Vallerano in 1593; d. 1629, famous composer and pupil of the celebrated Nanini, whose son-in-law he became. Taking for models his predecessors of the Venetian and Roman school, he studied in a particular manner the art of composing for a number of simultaneous choirs, and so gained the highest esteem of his contemporaries. On one occasion, after assisting at a mass of his for forty-eight voices, Pope Urban VIII expressed his highest admiration for the composition. Manuscript copies of his works are to be found in the Vatican Archives, and in the Corsini Library. The only ones printed were two volumes of Psalms (Rome, 1619); two volumes of Magnificats (ib., 1620), and five volumes of masses, for four to twelve voices (ib., 1624–28). He succeeded Ugolini as *maestro* at the Vatican Chapel in 1627. His compositions were distinguished by elegance and ingenuity, but he could rise to lofty flights of genius, as in an Agnus Dei reprinted by P. Martini in his "Saggio di Contrappunto."

KORNMÜLLER, *Lexikon der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians.*

J. A. VÖLKER.

Agostino Novello, BLESSED (MATTEO DI TERMINI), b. in the first half of the thirteenth century, at Termini, a village of Sicily, from which he derived his surname. As that village belonged to the Archdiocese of Palermo, he is sometimes called *Panormitano;* the Breviary says of him *quem Thermenses et Panormitani civem suum esse dicunt.* On entering religion he changed his name to Agostino, and later was given the additional name of Novello, a title suggested by his great learning and virtue. His parents, of a noble family originally from Catalonia in Spain, educated him most carefully and had him instructed in all the then known sciences, first at home and afterwards in the city of Bologna, where he carried off high honours, especially in civil and canon law. Returning to his native land, he held many positions of honour in the magistracy, fulfilling all the duties of these posts with such prudence and exactitude that the King of Sicily, Manfred, made him one of his counsellors. In this capacity he accompanied the King in the war against Charles of Anjou, who disputed Manfred's right to the crown of Sicily, and in the battle in which Manfred was killed and his army routed, Agostino, thought to be dead, was left on the battlefield among the corpses of other soldiers. Regaining consciousness, he was able to reach his home, and, disillusioned with the world, and the lightness and evanescence of all earthly glory, he determined henceforth to serve the King of kings, Jesus Christ, and forsake all worldly honours and dignities. Following this special inspiration of Heaven, he asked admission as a lay-brother into the Order of St. Augustine, and was received in a convent in Tuscany, where he could live unknown to the world, far from his home and his people. Here, devoted to exercises of piety, he lived tranquilly until an unforeseen incident brought him once more before the world. The title to some property belonging to the convent was claimed by a rich and learned lawyer of Sienna, Giacomo Pallares. Agostino, in a written document, defended the rights of his brethren. Pallares, who at once perceived that the humble habit of a lay-brother concealed a most learned jurist, asked to see him, and to his astonishment recognized his former fellow-student of the University of Bologna, Matteo di Termini. He lost no time in acquainting the ecclesiastical authorities with his identity, begging them to keep no longer in obscurity such a wealth of learning. When Clement of Osimo, General of the Order, heard of this, he compelled Agostino, under obedience, to receive Holy Orders, and, moreover, appointed him one of his associates. Agostino reformed the Constitutions and brought much splendour on his Order, of which he became General, a charge which he finally resigned to live in retirement, giving all his time to study, prayer, and penance, whereby he reached a high degree of perfection. Before he was made General, Nicholas IV appointed him his confessor and Grand Penitentiary, a charge which he accepted only under obedience, and with such manifest reluctance and so many protestations of his unworthiness that the Pope and the cardinals were visibly affected. In his retreat in the convent of San Leonardo, near Sienna, he not only dedicated himself to the practice of the virtues proper to the religious state, which he carried to an heroic degree, but, impelled by an ardent and almost consuming charity, he began collecting alms and was able to enlarge and practically rebuild an excellent orphanage and hospital for the sick and aged who had neither means to care for themselves during sickness, nor a place in which to pass their last days. Many of the miracles wrought through the intercession of Blessed Agostino were verified and authenticated. Clement XIII solemnly beatified him, and Clement XIV authorized his cult on 23 July, 1770.

TIRSO LOPEZ.

Agoult, CHARLES CONSTANCE CÉSAR JOSEPH MATTHIEU D', a French prelate, b. at Grenoble, 1747; d. at Paris, 1824. He studied at the Seminary of St. Sulpice, at Paris, and became Bishop of Pamiers, in 1787. During the French Revolution he emigrated, but returned to France in 1801, after having surrendered his bishopric. He wrote: "Projet d'une banque nationale" (Paris, 1815); "Eclaircissement sur le projet d'une banque nationale" (Paris, 1816); "Lettre à un Jacobin, ou réflexions politiques sur la constitution d'Angleterre et la charte royale" (Paris,

1815); "Conversation avec E. Burke, sur l'interêt des puissances de l'Europe" (Paris, 1814).

JOHN J. A' BECKET.

Agra, THE ARCHDIOCESE OF, is situated in British India and lies between 25° 30′ and 32° N. lat., and 75° and 81° E. long. The area in square miles is 91,843. The population, according to the last census, is 28,086,364. The predominant religion of India when missions were first introduced was Mohammedanism. The primitive religion is Hinduism. The bulk of the population then, as now, belonged to this sect. The Archdiocese of Agra is an outcome of the Tibet Mission, which was the first regularly established in this part of India. Pellegrino da Forli in his "Annali dei Cappuccini", IV, 115, states: "Since 1703 the Sacred Congregation of the *Propagation of the Faith* has assigned to the Capuchins of the Marca d'Ancona the Mission of Tibet". The first decree of the Sacred Congregation which refers to the Tibetan Mission is dated 11 January, 1704. By this instrument Father Felix, a Montecchio of the Capuchin Order, is appointed Missionary Apostolic for ten years under the Prefect John Francis a Camerino (Bull. Ordin. F. Min. Cap. S. Francisci, t. VII, 250). From 1704 to 1808 thirty bands of missionaries, varying in number from two or three to eleven or twelve, were sent out. Owing to the unsettled condition of Europe, none were sent, from 1808 to 1823, to re-enforce these. Ludovic Micara, a Capuchin of Frascati, was consecrated Bishop on 13 April, 1820, and appointed Vicar-Apostolic of the Tibet-Hindustan Mission. But circumstances prevented his leaving Europe, where he died, Cardinal Bishop of Frascati. The Right Rev. Zenobius Benucci, O. C., Bishop of Herma, was appointed Vicar-Apostolic of Agra, and died at Agra, 23 June, 1824. From then up to 1886 there was a regular succession of vicars-apostolic of Agra. Pope Leo XIII, by the Bull "Humanæ Salutis Auctor", 1 September, 1886, constituted and erected the Catholic hierarchy of India, and converted the vicariate apostolic of Agra into a metropolitan see. The Mission of Tibet had been productive of good results, and after two centuries (1703–1906) it has expanded into a metropolitan province. The suffragans of the Archbishop of Agra are the Bishops of Allahabad and Lahore and the Prefects Apostolic of Rajputana, Bettiah and Nepal, Kafristan and Kashmer. The Metropolitan, with his suffragans, rules over a country comprised in the following political divisions of India: The United Provinces of Agra and Oudh, the Central India Agency, the Punjab, the North-West Frontier Province, Kashmir, and portions of Bengal and the Central Provinces.

The Begum Sumroo, who ruled over Sardhana as a vassal of Delhi, was a convert from Mohammedanism. With this princess the fathers of the Tibetan Mission found a home. She obtained from the Holy See the promotion of Father Giulio Cesare, one of the members of the Mission, to the episcopal dignity. His Holiness Pope Gregory XVI wrote to her, and sent her tokens of his paternal approbation. This gifted and great woman caused Catholicism to be respected even amidst the decay of the great Mogul empire. She bequeathed to her posterity not only an example of regal munificence in her many charitable endowments, but also a holy heritage in the colony of Christians that survive to this day in her beloved Sardhana. The following list of Bishops of Tibet-Hindustan, with their dates of consecration, is culled from the compilation made by Father Felix of the Diocese of Lahore (Cath. Calendar and Directory of the Archdiocese): Rt. Rev. Ludovic Micara, O.C., consecrated 13 April, 1820; Rt. Rev. Zenobius Benucci, O.C., 1823; Anthony Pezzoni, O.C., 1826; Dr. Joseph Angelus Planella, O.C., consecrated Bishop of Toposo with right of succession of the Vicar-Apostolic of Agra; Joseph Anthony Borghi, O.C., consecrated 1839; Cajetan Carli, O.C., 1844; Ignatius Persico, O.C., 1854; Angelicus Bedenik, O.C., 1861; Michael Angelus Jacobi, 1868.

Bishop Jacobi was created first Archbishop of Agra 1 September, 1886, and died at Mussoorie 14 October, 1891. The Most Rev. Dr. Emmanuel Van Den Bosch was consecrated Bishop of Lahore in 1891 and transferred to the Archbishopric of Agra in 1892. He resigned in 1898. The Most Rev. Dr. Charles Gentili, O.C., was consecrated Bishop of Allahabad 29 June, 1897, and appointed Archbishop of Agra 27 August, 1898.

The Archdiocese of Agra has a Catholic population of 9,442; regular priests, 38; secular priests, 16; sisters, 228; brothers, 11; parochial schools for boys, 11; for girls, 5; colleges for boys, 2; for girls, 1; convents, 6; orphanages for boys, 3; inmates 403; orphanages for girls, 5; inmates 459; preparatory seminary for native priests, 1.

Imperial Gazetteer; KEENE, *India;* KEEGAN, *Sardhana;* PELLEGRINO DA FORLI, *Annali dei Cappuccini, Analecta Ordinis Minorum Capuccinorum; Catholic Calendar* and *Directory of the Archdiocese of Agra and its Suffragan dioceses.*

S. O'BRIEN.

Agram (*Zagrabia*), also ZAGRAB, archiepiscopal see of the ancient kingdom of Croatia, in Austria, founded towards the end of the eleventh century as a suffragan of Kalocsa in Hungary, and made an archdiocese in 1852. Its Latin Catholic population is 1,319,367; there are 1,877 Greek Catholics, 118,304 Greek Schismatics, 9,573 Protestants, and 11,929 Jews, besides a few Mohommedans. Agram has 348 parishes, served by 615 secular and 66 regular priests. The episcopal city (20,000) is pleasantly located in a broad plain, near the Save, and is surrounded to the north and west by vine-clad hills. The castle-like residence of the archbishop and the medieval Gothic cathedral, with its sacristy (itself a church), are remarkable monuments. There are three suffragan sees: Bosnia-Syrmia (with residence at Djakovár), Senj (Zengg, Segnia), and Križevac (Körös, Kriż, Kreutz). The vernacular of the people is the Croatian tongue. Agram possesses a university for the southern Slavs, opened in 1874, owing chiefly to the endeavours and sacrifices of Bishop Strossmayer of Djakovár. There are also an archiepiscopal seminary and a college for boys, besides a Greek Catholic seminary and gymnasium. Among the ecclesiastical institutes of Agram is the "Piarum summarum præfectura", a fund of about one million dollars (1882), the interest of which is devoted to the support of establishments of charity and beneficence.

NEHER, in *Kirchenlex.*, I, 347; BATTANDIER, *Ann. Pont. Cath.* (Paris, 1905), 306; WERNER, *Orbis Terr. Cath.* (Freiburg, 1890), 90; KERSELICH, *Hist. Eccl. Zagrab* (ibid., 1773); FARLATI *Illyricum Sacrum*, V, 330.

THOMAS J. SHAHAN.

Agrapha, a name first used, in 1776, by J. G. Körner, for the Sayings of Jesus that have come down to us outside the canonical Gospels. After Alfred Resch had chosen the expression, as the title for his learned work on these Sayings (1889), its technical meaning was generally accepted. We shall consider, first, the limits of the Agrapha; secondly, the criteria of their genuineness; thirdly, the list of those that are probably authentic.

LIMITS.—The Agrapha must satisfy three conditions: they must be Sayings, not discourses; they must be Sayings of Jesus; they must not be contained in the canonical Gospels. (*a*) Being mere Sayings, and not discourses, the Agrapha do not embrace the lengthy sections ascribed to Jesus in the "Didascalia" and the "Pistis Sophia." These works contain also some brief quotations of alleged words of Jesus, though they may have to be excluded from the

Sayings for other reasons. Such seems to be the Saying in "Didasc. Syr." II, 8 (ed. Lagarde, p. 14): "A man is unapproved, if he be untempted." (*b*) Being Sayings of Jesus, the Agrapha do not embrace: (1) The Sayings contained in religious romances, such as we find in the apocryphal Gospels, the apocryphal Acts, or the Letter of Christ to Abgar (Eus. Hist. Eccl., I, 13). (2) Scripture passages ascribed to Jesus by a mere oversight. Thus "Didasc. Apost. Syr." (ed. Lagarde, p. 11, line 12) assigns to the Lord the words of Prov., xv, 1 (Sept.), "Wrath destroyeth even wise men". (3) The expressions attributed to Jesus by the mistake of transcribers. The Epistle of Barnabas, iv, 9, reads: "As the son of God says, Let us resist all iniquity, and hold it in hatred." But this is merely a rendering of a mistake of the Latin scribe who wrote "sicut dicit filius Dei", instead of "sicut decet filios Dei", the true rendering of the Greek *ὡς πρέπει υἱοῖς Θεοῦ*. (4) The Sayings attributed to Jesus by mere conjecture. Resch has put forth the conjecture that the words of Clem. Alex. Strom. I, 8, 41, "These are they who ply their looms and weave nothing, saith the Scripture", refer to a Saying of Jesus, though there is no solid foundation for this belief. (*c*) Coming down to us through channels outside the canonical Gospels, the Agrapha do not comprise: (1) Mere parallel forms, or amplifications, or, again, combinations of Sayings contained in the canonical Gospels. Thus we find a combination of Matt., vi, 19; x, 9; Luke, xii, 33, in Ephr. Syr. Test. (opp. Græce, ed. Assemani, II, 232): "For I heard the Good Teacher in the divine gospels saying to his disciples, Get you nothing on earth." (2) Homiletical paragraphs of Jesus, thoughts given by ancient writers. Thus Hippolytus (Demonstr. adv. Judæos, VII) paraphrases Ps. lxviii (lxix), 26: "Whence he saith, Let their temple, Father, be desolate."

CRITERIA OF GENUINENESS.—The genuineness of the Agrapha may be inferred partly from external and partly from internal evidence. (*a*) External Evidence.—First determine the independent source or sources by which any Saying in question has been preserved, and then see whether the earliest authority for the Saying is of such date and character that it might reasonably have had access to extra-canonical tradition. For Papias and Justin Martyr such access may be admitted, but hardly for a writer of the fourth century. These are extreme cases; the main difficulty is concerned with the intermediate writers. (*b*) Internal Evidence.—The next question is, whether the Saying under consideration is consistent with the thought and spirit of Jesus as manifested in the canonical gospels. If a negative conclusion be reached in this investigation, the proof must be completed by finding a fair explanation of the rise of the Saying.

LIST OF AUTHENTIC AGRAPHA.—The sources from which the authentic Agrapha may be gathered are: (*a*) the New Testament and the New Testament manuscripts; (*b*) the Apocryphal tradition; (*c*) the patristic citations; and (*d*) the so-called "Oxyrhynchus Logia" of Jesus. Agrapha contained in Jewish or Mohammedan sources may be curious, but they are hardly authentic. Since the criticism of the Agrapha is in most cases difficult, and often unsatisfactory, frequent disagreement in the critical results must be expected as a matter of course. The following Agrapha are probably genuine sayings of Jesus.

(*a*) In the New Testament and the New Testament manuscripts: In Codices D and Φ, and in some versions of Matt., xx, 28, "But ye seek from the small to increase, and from the greater to be less." In Codex D of Luke, vi, 4: "On the same day, seeing one working on the Sabbath, he said to him: Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the Law." In Acts, xx, 35, "Remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive."

(*b*) In apocryphal tradition: In the Gospel according to the Hebrews (Jerome, Ezech., xviii, 7): "In the Gospel which the Nazarenes are accustomed to read, that according to the Hebrews, there is put among the greatest crimes he who shall have grieved the spirit of his brother." In the same Gospel (Jerome, Eph., v, 3 sq.): "In the Hebrew Gospel too we read of the Lord saying to the disciples: And never, said he, rejoice, except when you have looked upon your brother in love." In Apostolic Church-Order, 26: "For he said to us before, when he was teaching: That which is weak shall be saved through that which is strong." In "Acta Philippi", 34: "For the Lord said to me: Except ye make the lower into the upper and the left into the right, ye shall not enter into my kingdom."

(*c*) In patristic citations: Justin Martyr, Dial. 47: "Wherefore also our Lord Jesus Christ said, In whatsoever things I apprehend you, in those I shall judge you." Clement of Alexandria, Strom. I, 24, 158: "For ask, he says for the great things, and the small shall be added to you." Clement of Alexandria, Strom. I, 28, 177: "Rightly therefore the Scripture also in its desire to make us such dialecticians, exhorts us: Be approved moneychangers, disapproving some things, but holding fast that which is good." Clement of Alexandria, Strom. V, 10, 64: "For not grudgingly, he saith, did the Lord declare in a certain gospel: My mystery is for me and for the sons of my house." Origen, Homil. in Jer., XX, 3: "But the Saviour himself saith: He who is near me is near the fire; he who is far from me, is far from the kingdom."

(*d*) In the Oxyrhynchus Logia: The first Logion is part of Luke, vi, 42; of the fourth, only the word "poverty" is left; the eighth, too, is badly mutilated. The text of the other Logia is in a more satisfactory condition. Second Logion: "Jesus saith, Except you fast to the world, you shall in no wise find the kingdom of God." Third Logion: "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieved over the sons of men, because they are blind in their heart, and see not." Fifth Logion: "Jesus saith, Wherever there are two, they are not without God; and wherever there is one alone, I say I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I." Sixth Logion: "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him." Seventh Logion: "Jesus saith, A city built upon the top of a hill and stablished can neither fall nor be hid." Eighth Logion: "Jesus saith, Thou hearest with one ear . . . " Resch's contention that seventy-five Agrapha are probably genuine Sayings of Jesus harmonizes with the assumption that all spring from the same source, but does not commend itself to the judgment of other scholars.

ROPES in HAST., *Dict. of the Bible* (New York, 1905); *Sprüche Jesu, Texte und Untersuch.*, XIV, 2 (Leipzig, 1896); RESCH, *Agrapha, Texte und Untersuch.*, VI (Leipzig, 1889); GRENFELL and HUNT, ΛΟΓΙΑ ΙΗΣΟΥ, (Egypt Expl. Fund, London, 1897); LOCK AND SANDAY, *Sayings of Jesus* (Oxford, 1897); NESTLE, *N. T. supplementum* (Leipzig, 1896). Complete bibliographies will be found in most of the foregoing works.

A. J. MAAS.

Agrarianism.—The Latin word *agrarius* was applied historically to laws, or their partisans, favouring the division of Roman public lands among the poorer citizens. So the English words, agrarianism, and agrarian generally, imply theories and move-

ments intended to benefit the poorer classes of society by dealing in some way with the ownership of land or the legal obligations of the cultivators. In modern German, indeed, the prefix *Agrar* is used to mean rural or agricultural, and a German political party, roughly corresponding to the former "country party" or "landed interest" in England, is called *die Agrarpartei*, often translated as the Agrarians, though unlike the stricter use of agrarianism given above. Keeping to that stricter use of the word, we can distinguish two social movements running through history, one being agrarian reform, the other agrarian revolution. The border line is indeed obscure, but the difference, as of night and day, fundamental.

Let us look first at the movements of agrarian reform. Conspicuous is the case of the Hebrew Prophets. How far the land organization of the Mosaic Law was ever in full working order is disputed, probably unascertainable. What can be ascertained is the growth, *pari passu* with the growth of wealth and commerce under the kings, of ill-treatment of the Hebrew peasantry, mainly by over-taxation to pay for a luxurious court, by corn-jobbery and monopoly, and by usurious loans, which made the peasant a debtor-slave or totally dispossessed him. And we see lawless dispossession: witness the frequent complaints of the oppression of widows and orphans, and the case of Naboth's vineyard. Against this oppression the Prophets protested so vigorously that by some moderns they have been taken to be Socialists. But they were eminently social reformers, not revolutionists. They incited to no act of human vengeance upon evil-doers, nor to revolt against authority, even when it was misused; but they denounced immorality in home life, fraud in commerce, harshness to debtors, injustice to the poor; and as, under the technical conditions of production in antiquity, the main social problem was the preservation of a free peasantry, and the social question primarily an agrarian question, the Prophets appeared as agrarian reformers, with the not impracticable aim that each man should dwell in security under his own vine and his own fig-tree, on his father's inheritance. Their exhortations, in fact, kept before the Israelites a high social ideal; and by recalling the ancient law that bond-servants should be freed every seventh year, and that loans in kind and money should be gratuitous, the growth of the slave-cultivation of Punic, Greek, and Roman civilization was restrained, and Palestine preserved as a land of Jewish peasant proprietors.

In secular history two conspicuous examples of agrarian reform are those of Solon in Attica and of the Gracchi in Italy. The release of debtor-slaves and the removal of unlawful enclosures seem the main features of Solon's economic legislation, of which indeed full trustworthy details are wanting. The character of the Gracchan reform is more accurately known, being mainly to promote the colonization of the public lands by small farmers in accordance with old laws which had been disregarded. The Gracchan land laws were akin to those of modern Australasia. They were partly successful in re-establishing and protecting the free peasantry, but were ultimately frustrated, chiefly through the fatal permission to mortgage and sell, allowing the small holdings to be absorbed by *latifundia* cultivated by slaves. After the advent of Christianity, the two great processes of agrarian reform were: first, the transformation of rural slaves (often working in chains and sleeping in *ergastula*), into serfs (*coloni*), attached to the soil; and secondly, in feudal times, the mitigation of the burdens of serfdom, and the transformation of serfs into a free peasantry, from that of England, in the fifteenth century, to that of Russia, in the nineteenth, a gradual movement from restraint to freedom, from feudal immobility to free trade in land, and to unrestricted agricultural improvements. But then also, as a parallel movement, the checks to usury were withdrawn, as well as those to over-indebtedness, exhaustive cultivation, wholesale evictions of the peasantry, appropriation of vast tracts by individuals or companies, and the opposite evil of subdividing small farms into fragments; so that the seeming freedom of the rural classes was leading to poverty and oppression, while reckless competition was leading to the waste of national resources. Hence agrarian reform, suited to the new conditions, social and technical, of rural life, became a necessity, and is in process of being carried out.

The following are some examples: (1) Legislation in the United States (1862), Canada, Australasia, and some other colonial countries, favouring colonization and *bonâ fide* agricultural settlers, as against the occupation of vast tracts for pastoral or speculative purposes; (2) analogous laws in older countries favouring the creation of small holdings, allotments, and gardens, like the British of 1882–92 and the creation of *Rentengüter* in Germany (1890–96); (3) the American Homestead Exemption Laws, spreading since 1849 to most of the States, the maximum value protected from seizure for debt being $5,000 in California; the maximum area 240 acres in Mississippi. These laws have been imitated elsewhere, and the secure homestead, under the title of *le bien de famille*, is advocated by the Catholics of France; (4) renewed usury laws, notably in 1880, for Germany, and in 1900 for the United Kingdom and parts of British India; (5) establishment of a special peasants' law in Germany (*Anerbenrecht*), enabling one son to preserve the small inheritance; special favours by the Belgian law of 1890 to the succession to small holdings; (6) special legislation against eviction and unfair rents, by the Irish Land Laws of 1881 and 1887, and the Scotch Crofters' Holdings Act of 1886. Parallel to such legislation, and its essential auxiliary, has arisen the modern agricultural co-operative movement, resulting in associations like those of the Patrons of Husbandry, the Farmers' Alliance, and others, in the United States, or the Raiffeisen popular banks among German and Italian peasants, or the peasants' league (Boerenbond) of Belgium, or the agricultural co-operative societies of Ireland. And just as the new agrarian legislation is the expression in modern form of the fundamental needs of rural life, protected at other times by feudal immobility, so the new co-operative movement is the expression of the need of mutual help, protected at other times by the patriarchal family and the village community.

Let us turn from the movements of reform, seen in rural history, to the movements of agrarian revolution. These were conspicuous in the declining days of classical Greece. Hereon Roscher said well: "In the Greek world all that we call tradition, and the feeling of national honour, national destiny, and national justice, had in fact been supplanted by rationalistic argumentation, and the argumentation directed with terrible exclusiveness to the opposition between rich and poor" (Nationalökonomie, § 204). This opposition, in conformity with the technical and legal conditions of the time, took the form, not of any system of land-nationalization, but simply of cancelling debts and re-dividing lands, revolution alternating with counter-revolution. In time, the agrarian struggles became mixed up with the national movement for Greek independence against Roman dominion, the Romans everywhere taking the side of the rich against the poor (Livy, XXXV, xxxiv). These social revolutions are of importance to us as showing some significant analogies with our own times. It is otherwise with the peasant risings of later times such as the French Jacquerie

in the fourteenth century; the English insurrection under Jack Cade in the fifteenth; the German Peasants' War in the sixteenth, and the burning of the chateaux of the French Revolution: all being efforts to remove by violence the legal obligations attached to land or its tillers, and, therefore, being revolutionary agrarianism; but all remote from the agrarian problems of the modern Western World, and very different even from those of the modern Russian Empire.

Rather, it will be more profitable, before dealing with the Single-Tax Theory, to glance at the precursors of Henry George. (1) The Physiocrats taught that land alone yielded a *net produce*, was thus the ultimate source of taxation, and should be made the immediate source, and all simplified by a single tax (*impot unique*) on land. (2) Thomas Spence (1750–1814) urged that landowners should be dispossessed without compensation, and all land held inalienably by the commune. (3) William Ogilvie's "Essay on the Right of Property in Land" (1782) denounced the pernicious monopoly of landowners as the cause of social misery, and urged a distribution of land among genuine cultivators of inalienable hereditary small farms. (4) Ricardo (1772–1823) thought land, labour, and capital to be the three factors of production, yielding rent to the landlord, wages to the labourer, and profit to the capitalists, the increasing demand for food from the increasing population inevitably giving the landlord an ever-larger share of the total produce, and leaving less for wages and profits. (5) J. S. Mill followed Ricardo in believing that, through the progress of society, an ever-increasing unearned sum flowed into the pockets of the landlords, but no longer, like Ricardo, appealed to the rights of property in defence of it, but emphasized it by giving it the name of "unearned increment"; and though, in view of the frequent recent changes of ownership, he left past acquisitions untouched, he urged that the State should take not the past, but any fresh unearned increment in the future. Then the American Henry George (1839–97) set forth most attractively in his "Progress and Poverty" (1879) the theory that not merely all future, but all actual unearned increment should be intercepted, the method being the total appropriation of rent by taxation, a single tax on land values replacing all other taxes. This "simple yet sovereign remedy" would raise wages and profits, abolish poverty, lessen crime, elevate morals, and purify government. Indeed this single-tax theory appeared to its author so self-evident that he reproached the Pope for not having, in his Labour Encyclical (Rerum Novarum, 1891), accepted its reasoning (Open Letter to Pope Leo XIII, New York, 1891). "Progress and Poverty" was translated into eleven languages; a Land-Nationalization Society, still existent (1906), was founded, in England, under Dr. A. Russel Wallace (author of "Land Nationalisation", London, 1882), who indeed allowed to actual landlords what George calls "the impudent plea" of compensation; the single-tax was advocated by Flürscheim in Germany, and, under the persistent misnomer of "land-reform", still has a German Society to support it (Adolf Damaschke, "Die Bodenreform", Berlin, 1902).

Henry George has been criticised from the economic, the juridical, and the socialist standpoint on the following grounds: (a) That "rent", in the sense of an unearned increment, is not confined to land, but is seen in all forms of production, wherever a common market price yields a surplus to those who can produce more cheaply than their competitors. (b) That we cannot separate "the original powers of the soil from the land as transformed by culture" (e. g. drainage or accessibility), or separate "property in things created by God" from "property in things made by man", much of so-called "rent" being merely interest on previous expenditure, and the part that is really unearned increment rarely ascertainable. (c) That neither theoretically nor historically true is the alleged tendency to a perpetual rise of rent; the amount depending on differential advantages, the difference incessantly fluctuating up and down, according to every change in production, consumption, and communication; and the final twenty years of George's life witnessing a serious decline in the value of farming-land in the United Kingdom and in New England. (d) That in one vast section of British India, where for many years the State has attempted by periodical land-settlements to absorb the unearned increment, and the single-tax system is in great measure in force, the population is no better off, but rather more penurious, than in the other vast section, where no such system is in force, but the Permanent Settlement of Bengal instead. (e) That a great unmerited loss is inflicted on those who have recently bought land, or have received land as their part of a testamentary estate, while those who have recently sold land, or have received cash as their part of a testamentary estate, escape scot-free. (f) That if individuals may not take to themselves the land that God has given to all, no more may nations; and the Irish soil thus belongs no more to the Celts than to the Saxons, the United States no more to the Americans than to the Chinese. Further, from the socialist standpoint (g), that George offers an illogical half measure, recovering for the workers only one portion of the "surplus product", and leaving competitive anarchy and capitalist exploitation untouched; whereas incomes, in the shape of dividends and interest, are just as much "unearned income" as incomes in the shape of rent.

But though there is discord between revolutionary agrarianism and collectivism, they are alike in opposition to the uniform teaching and tradition of the Catholic Church on the lawfulness of private ownership of income-yielding property, whether it be named "land" or "capital". And they are alike in opposition to the ideal of all great statesmen from Solon to Leo XIII, namely, flourishing populations of small farmers or peasants. Thus George attacks any wide distribution of landed property, asserts the productivity of large farms to be the greatest, the tendency of small farms to disappear, the misery of their holders, the pity of multiplying them (Progress and Poverty, VI, i.). Equally hostile is the brilliant socialist Karl Kautsky, "Die Agrarfrage" (Stuttgart, 1899), asserting the technical inferiority and social misery of the small farmer; and, instead of his "sham independence", promising him "redemption from the hell wherein his private property keeps him chained". Neither George nor Kautsky are true to facts, but both are good witnesses to the importance of agrarian reform as fatal to agrarian socialism. The misuse of the rights of property, such as the misdeeds of Scotch and Irish landlordism, and of the tenement-owners of Europe and America, are the food that feeds agrarian socialism. To make such misdeeds impossible is the task of social reform under a wise government. Nor is it accidental that the Encyclicals of Leo XIII form a manual of social politics. For as grace rests on nature, the religion that is alone truly Divine, must also *ipso facto* be truly human. But the instinct of private property is truly human; and the proper unfolding of human liberty and personality is historically bound up with it, and cannot develop where each person is only a sharer in a compulsory partnership, or, on the other hand, where property is confined to a privileged few. Suitably, therefore, the same Pope who had defended the true dignity and true liberty of man urged the diffusion of property as the mean between Socialism and In-

dividualism, and that where possible each citizen should dwell secure in a homestead which, however humble, was his own.

FRANZ WALTER, *Die Propheten in ihrem sozialen Beruf* (Freiburg, 1900), and the bibliography therein; GREENIDGE, *History of Rome* (London, 1904); ROSCHER, *Ackerbau* (13th ed., Stuttgart, 1903); FUSTEL DE COULANGES, *Origin of Property in Land* (London, 1891); JANSSEN, *The Social Revolution of* 1524–6, being IV of the tr., *History of the German People*, (London, 1900), but II of the German original; BADEN POWELL, *Land Revenue in British India* (Oxford, 1894); BUCHENBERGER, *Agrarwesen und Agrarpolitik* (Leipsig, 1892); CATHREIN, *The Champions of Agrarian Socialism* (tr. Heinzle, Buffalo, N. Y., 1889). This excerpt from CATHREIN'S *Moralphilosophie* can be found amended in the fourth German edition (Freiburg, 1904), II, 247, 285, and is the classic against Henry George. CAPART, *La Propriété individuelle et le collectivisme* (Brussels, 1897); MENGER, *Right to the whole Produce of Labour* (London, 1899; third German ed., Stuttgart, 1905); RIVIÈRE, *Le bien de famille* (Paris, 1906); and many of the 93 preceding tracts published by *L'Action Populaire;* WOLFF, *People's Banks* (London, 1896); VERMEERSCH, *Legislation et œuvres en Belgique* (Louvain, 1904).

CHARLES STANTON DEVAS.

Agreda, MARIA DE (or, according to her conventual title, Maria of Jesus), a discalced Franciscan nun, b. 1602; d. 24 May, 1665. Her family name was Coronel, but she is commonly known as Maria deAgreda, from the little town in Old Castile, on the borders of Aragon, where some ancestor, it is said, had built a convent in obedience to commands conveyed in a revelation. La Fuente, in his "Historia eclesiástica de España", says the Coronels were *una virtuosa y modesta familia de aquel pueblo.* By some writers they are described as noble, but impoverished. Maria is said to have made a vow of chastity at the age of eight, but no importance need be attached to that, as, naturally, she could not have known the character of such an obligation, and we are not compelled to suppose any divine guidance in case the vow was made. She and her mother entered the convent together, January, 1619, and simultaneously her father and two brothers became Franciscan friars. When only twenty-five, in spite of her unwillingness, she was made abbess, by papal dispensation. This was almost eight years after her entrance. With the exception of an interval of three years, she remained superior all her life. Under her administration the convent, which was in a state of decay, rose to great material prosperity, and at the same time became one of the most fervent in Spain. She died with the reputation of a saint; and the cause of her canonization was introduced by the Congregation of Rites, 21 June, 1672, at the request of the Court of Spain. This was only seven years after her death. What has given her prominence, however, is not so much the holiness of her life, about which there seems to be general consent, as the character of one of her writings known as "La mística ciudad de Dios, historia divina de la Virgen, Madre de Dios". This "Divine History of the Mother of God" was first conceived in 1627; that is to say, nine years after she became a nun. Ten years later, by the express command of her confessor, she set to work at it, and in twenty days wrote the first part, consisting of 400 pages. Although it was her desire to prevent its publication, a copy of it was sent to Philip IV, to whom she wrote a great number of letters in the course of her life, and who had expressed a desire to have it. Later on, in obedience to another confessor, she threw it and all her other writings, into the fire, without any apparent repugnance. A third command of a spiritual director, in 1655, resulted in her beginning again, and in 1660 she finished the book. It was not, however, given to the world until five years after her death. It was printed in Madrid, in 1670. Its lengthy title contains no less than ninety words. "The Mystical City" purports to be the account of special revelations, which the author declares were made to her by God, Who, after raising her to a state of sublime contemplation, commanded her to write it, and then revealed to her these profound mysteries. She declares that God gave her at first six angels to guide her, the number being afterwards increased to eight, who, having purified her, led her into the presence of the Lord. She then beheld the Blessed Virgin, as she is described in the Apocalypse, and saw also all the various stages of her life: how when she came into the world God ordered the angels to transport her into the empyrean heaven, appointing a hundred spirits from each of the nine choirs to attend her, twelve others in visible and corporeal form to be always near her, and eighteen of the most splendid to be ambassadors perpetually ascending and descending the Ladder of Jacob. In the twentieth chapter she describes all that happened to the Blessed Virgin during the nine months she was in her mother's womb; and tells how, when she was three years old, she swept the house with the help of the angels. The fifteenth chapter enters into many details, which by some were denounced as indecent. The style, in the opinion of certain critics, is elegant, and the narrative compact. Görres, on the other hand, while expressing his admiration for the wonderful depth of its speculations, finds that the style is in the bad taste of the period, pompous and strained, and very wearisome in the prolixity of the moral applications appended to each chapter.

The book did not attract much attention outside of Spain until Croset, a Recollect friar, translated and published the first part of it, at Marseilles, 1696. This was the signal of a storm, which broke out especially in the Sorbonne. It had already been condemned in Rome, 4 August, 1681, by the Congregation of the Inquisition, and Innocent XI had forbidden the reading of it, but, at the instance of Charles II, suspended execution of the decree for Spain. But Croset's translation transgressed the order, and caused it to be referred to the Sorbonne, 2 May, 1696. According to Hergenröther, "Kirchengeschichte" (trad. franc., 1892, V, vi, p. 418), it was studied from the 2d to the 14th of July, and thirty-two sessions were held during which 132 doctors spoke. It was condemned 17 July, 102 out of 152 members of the commission voting against the book. It was found that "it gave more weight to the revelations alleged to have been received than to the mystery of the Incarnation; that it adduced new revelations which the Apostles themselves could not have supported; that it applied the term 'adoration' to Mary; that it referred all her graces to the Immaculate Conception; that it attributed to her the government of the Church; that it designated her in every respect the Mother of Mercy and the Mediatrix of Grace, and pretended that St. Ann had not contracted sin in her birth, besides a number of other imaginary and scandalous assertions."

This censure was confirmed on the 1st of October. The Spanish Cardinal Aguirre, although a friend of Bossuet who fully approved the censure, strove to have it annulled, and expressed his opinion that the Sorbonne could easily do so, as their judgment was based on a bad translation. Bossuet denounced it as "an impious impertinence, and a trick of the devil". He objected to its title, "The Divine Life", to its apocryphal stories, its indecent language, and its exaggerated Scotist philosophy. However, although this appreciation is found in Bossuet's works ("Œuvres", Versailles, 1817, XXX, pp. 637–640, and XL, pp. 172 and 204–207), it is of questionable authenticity. As to the reproach of indecency, her defenders allege that, although there may be some crudities of expression which more recent times would not admit, it is absurd to bring such an accusation against one whose sanctity is generally conceded. New investigations of the book were

made in 1729, under Benedict XIII, when her canonization was again urged. On 16 January, 1748, Benedict XIV, in a letter which La Fuente, in his "Historia eclesiástica de España", finds "*sumamente curiosa*", wrote to the General of the Observantines instructing him as to the investigation of the authenticity of the writings, while conceding that the book had received the approbation of the Universities of Salamanca, Alcalá, Toulouse, and Louvain. It had meantime been fiercely assailed by Eusebius Amort, a canon of Pollingen, in 1744, in a work entitled "De revelationibus, visionibus, et apparitionibus privatis, regulæ tutæ", which, though at first imperfectly answered by Mathes, a Spaniard, and by Maier, a Bavarian, to both of whom Amort replied, was subsequently refuted in another work by Mathes, who showed that in eighty places Amort had not understood the Spanish text of Maria deAgreda. With Mathes, in this exculpation, was P. Dalmatius Kich, who published, at Ratisbon, 1750, his "*Revelationum Agredanarum justa defensio, cum moderamine inculpatæ tutelæ*". Hergenröther, in his "Kirchengeschichte", trad. franc., VI, p. 416 (V. Palmé, Paris, 1892), informs us that the condemnation of the book by the Roman Inquisition, in 1681, was thought to have come from the fact either that, in its publication, the Decree of Urban VIII, of 14 March, 1625, had been disregarded, or because it contained apocryphal stories, and maintained opinions of the Scotist school as Divine revelations. Some blamed the writer for having said that she saw the earth under the form of an egg, and that it was a globe slightly compressed at the two poles, all of which seemed worthy of censure. Others condemned her for exaggerating the devotion to the Blessed Virgin and for obscuring the mystery of the Incarnation. The Spaniards were surprised at the reception the book met with in France, especially as the Spanish Inquisition had given it fourteen years of study before pronouncing in its favour. As noted above, the suspension of the Decree of Innocent XI, condemning the book, was made operative only in Spain, and although Charles II asked to have the permission to read it extended to the whole of Christendom, Alexander VIII not only refused the petition, but confirmed the Brief of his predecessor. The King made the same request to Innocent XII, who did nothing, however, except to institute a commission to examine the reasons alleged by the Court of Spain. The King renewed his appeal more urgently, but the Pope died without having given any decision.

La Fuente, in his "Historia eclesiástica de España" (V, p. 493), attributes the opposition to the impatience of the Thomists at seeing Scotist doctrines published as revelations, as if to settle various Scholastic controversies in the name of the Blessed Virgin and in the sense of the Franciscans, to whose order Agreda belonged. Moreover, it was alleged that her confessors had tampered with the text, and had interpolated many of the apocryphal stories which were then current, but her most bitter enemies respected her virtues and holy life, and were far from confounding her with the deluded *illuminatæ* of that period. Her works had been put on the Index, but when the Franciscans protested they were accorded satisfaction by being assured that it was a trick of the printer (*supercheria*), as no condemnation appeared there.

The other works of Maria deAgreda are: 1st, her letters to Philip IV of Spain edited by Francisco Silvela; 2d, "Leyes de la Esposa conceptos y suspiros del corazón para alcanzar el último y verdadero fin del agrado del Esposo y Señor"; 3d, "Meditaciones de la pasión de nuestro Señor"; 4th, "Sus exercicios quotidianos"; 5th, "Escala Spiritual para subir á la perfección". The "Mística ciudad" has been translated into several languages; and there are several editions of the correspondence with Philip IV; but the other writings are still in manuscript, either in the convent of Agreda, or in the Franciscan monastery of Quaracchi in Italy.

Sacra Rituum Congregatio, Examen responsionis ad Censuram olim editam super libris misticæ civitatis Dei (Rome, 1730); *Synopsis observationum et responsionum super libris ven. abbatissæ Mariæ a Jesu de Agreda* (Rome, 1737); *Super examine operis a Maria a Jesu de Agreda conscripti* (Rome, 1747); DOM GUÉRANGER, *La mystique cité de Dieu, Univers* (1858–59); PREUSS, *Die römische Lehre von der unbefleckten Empfängnis* (Berlin, 1865), 102; ANT. MARIA DE VICENZA, *Vita del Ven. S. Maria d'Agreda* (Bologna, 1870); ID., *Della mistica città di Dio . . . . Allegazione storico-apologetica* (Bologna, 1873); REUSCH, *Der Index der verbotenen Bücher* (Bonn, 1885), II, 253; *Analecta juris pontificii*, 1862, p. 1550; MONTUCLA, *Histoire des mathématiques* (Paris, 1758), I, 441; MURR, *Briefe über die Jesuiten*, 24; BAUMGARTEN, *Nachrichten von Merkwürdigen Büchern*, II, 506, and IV, 208; *Vita della Ven. Madre Maria di Gesú*, comp. dal R. P. SAMANIEGO, O.S.F. (Antwerp, 1712); VAN DEN GHEYN in *Dict. de théol. cath.*

T. J. CAMPBELL.

Agria (ERLAU, EGER, JAGER), an archiepiscopal see of Hungary, founded in 1009, and made an archdiocese in 1804, by Pius VII. It has 633,804 Latin Catholics; 81,217 Greek Catholics, and 503,407 partly Greek Schismatics and partly Protestants, with a sprinkling of Jews. The parishes number 200, and there are 342 secular clergy, and 51 religious. The vernacular tongue is largely Hungarian and German, but Croat, Slavonic, and Armenian are also spoken. The suffragan dioceses are Kosice (Kassa, Kaschau), Rozsnyò (Rosenau), Szathmàr, and Szepes (Zipo, Zipsen).

BATTANDIER, *Ann. pont. cath.* (Paris, 1905), 240; WERNER *Orbis Terr. Cath.* (Freiburg, 1890), 95.

THOMAS J. SHAHAN.

Agricius, SAINT, Bishop of Trier (Trèves), in the fourth century (332 or 335). A local ninth-century tradition states that he had been Patriarch of Antioch, and that he was translated to the See of Trier by Pope Silvester, at the request of the Empress Helena. He was present at the Council of Arles in 314, and signed the acts immediately after the presiding bishop of that diocese, thus indicating that in the fourth century Trier laid claim to the primacy of Gaul and Germany, a claim which his successor, St. Maximin, made good by signing in a similar way the Decree of the Council of Sardica (343). St. Athanasius, who came as an exile to Trier in 335 or 336, speaks of the large numbers of faithful whom he found there and the number of churches in course of erection. The famous relics of Trier (Holy Coat, Nail of the True Cross, the body of St. Matthias the Apostle) are said by local tradition to have been brought thither by Agricius. The schools of Trier became famous under Agricius. Lactantius taught in them, and St. Maximin and St. Paulinus, later successors to the See of Trier, came from Aquitaine to study there. Agricius died after an active episcopate of twenty years.

KRAFT, in *Kirchenlex.*, I, 352, 353; SAUERLAND, *Trierer G. Quellen des XI. Jahrhunderts* (1889); *Acta SS.*, Jan. 1; DIEL, *Die heiligen Maximinus und Paulinus, Bischöfe v. Trier* (1875).

FRANCIS W. GREY.

Agricola, ALEXANDER, a celebrated composer of the fifteenth century, and pupil of Okeghem, was, according to some, of Belgian and, according to other writers, of German, origin. Born about 1446, he was educated in the Netherlands and lived there some time. Even in his youth he was a fine singer and performer. Up to 1474 he was a singer in the ducal chapel, at Milan, then entered the service of the Duke of Mantua, then that of Philip, Duke of Austria and King of the Netherlands, following him to Castile, in 1505. There (at Valladolid) he died in the following year, at the age of sixty. He stood in high esteem as a composer. It is believed that a large number

of his compositions are still in the libraries of Spain, awaiting a publisher. Of those published, Petrucci printed (1502–3) thirty-one songs and motets, and a volume of five masses bearing the titles: "Le Serviteur", "Je ne demande", "Malheur me bat", "Primi toni", "Secundi toni".

RIEMANN, *Dict. of Music;* GROVE, *Dict. of Music and Musicians;* KORNMÜLLER, *Lex. der kirchl. Tonkunst;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Agricola, GEORGE (BAUER, latinized into AGRICOLA), physician, mineralogist, historian, and controversialist, b. at Glauchau, in Saxony, 24 March, 1494; d. at Chemnitz, 23 October, 1555. After a wide course of studies in philosophy, philology, and natural sciences, in Germany and in Italy, he practised medicine for some years at Joachimsthal in Bohemia. In 1530, or 1531, he went, at the invitation of the Elector Maurice of Saxony, to the mining district of Chemnitz, where he continued his favourite studies in geology and mineralogy, and undertook the duties of a Saxon historiographer, a post assigned him by his patron. He approved Luther's first proceedings. The moral effects of the Reformation, however, and a study of the Fathers, had the effect of confirming him in his Catholic Faith, which, to the day of his death, he continued to defend boldly and strenuously, even in the midst of Protestant surroundings. He is deservedly styled the Father of Mineralogy. His chief work, "De Re Metallica", gives a minute description of various contemporary methods of mining, smelting, etc., and contains a number of curious woodcuts. It was published at Basle, in 1556, the year after his death. Of his purely historical works, the "Dominatores Saxonici" (Freiberg, 1538) may be mentioned; the results of his patristic studies were embodied in an unprinted treatise, "De traditionibus apostolicis". A complete collection of his writings was published at Basle, from 1550 to 1558, and again in 1657; his mineralogical works, in German, by Lehmann, in four volumes, at Freiberg, 1806–13.

RICHTER, *Vita G. Agricolæ* (Annaberg, 1755); BECHER, *Die Mineralogen Agricola und Werner* (Freiberg, 1819); DÖLLINGER, *Reform.*, I, 580 sqq.; SCHLÖSSER in *Kirchenlex.*, s. v.; JANSSEN, *Gesch. d. deutschen Volkes*, VII, 319–326.

FRANCIS W. GREY.

Agricola, RUDOLPH, a distinguished humanist of the earlier period, and a zealous promoter of the study of the classics in Germany, b. in 1442, or 1443, at Baffio, near Groningen, Holland; d. at Heidelberg, 28 October, 1485. His family name was Huysmann. He began his study of the higher branches at the University of Louvain, where he studied Cicero and Quintilian, gaining distinction by the purity of his Latin diction and his skill in disputation. He had already become adept in French, and, after taking his degree as Master of Arts, he went to Paris. Here he continued his classical work with Heynlin von Stein, and formed a close friendship with John Reuchlin. Early in the seventies he went to Italy, where he associated himself with the humanists, chiefly in Rome and Ferrara. Devoted to the study of the ancients, he won renown for the elegance of his Latin style and his knowledge of philosophy. He delivered a panegyric on the subject of philosophy in the presence of Hercules d'Este, the Mæcenas of humanists. After a sojourn of seven years in Italy, Agricola, returning to Germany, got into close touch with his numerous friends, personally and by letter, and roused their enthusiasm for the promotion of classical learning. His love of independence, however, prevented Agricola from accepting any definite position. In 1481 he spent six months in Brussels, at the court of the Archduke, later Emperor Maximilian I, transacting business for the city of Groningen. Resisting all the efforts of his friends to keep him at court, he accepted the invitation of John of Dalberg, Bishop of Worms, to go to the University of Heidelberg, where he began to deliver lectures in 1482. He was admitted into the closest friendship of Dalberg, the generous benefactor of learning. He now began the study of Hebrew, and published an original translation of the Psalms. His fruitful activity in Heidelberg was, unfortunately, of short duration, being brought to a sudden close by his journey to Rome (1485), whither he accompanied John of Dalberg, who was sent as an ambassador to Innocent VIII. Shortly after his return, Agricola was stricken with a fatal illness, and died at Heidelberg. To Agricola belongs the palm as pioneer of classical learning in Germany. His importance cannot be estimated by the works which he wrote; he must be classed with those who accomplished more by their personal influence, and the powerful stimulus they gave to their contemporaries than by their own literary achievements. Thus we gather the full significance of Agricola's work from the testimony of his contemporaries, who bestow upon him the highest praise. "It is from my teacher, Agricola," says the distinguished master, Alexander Hegius, "that I have learned all that I know, or that people think I know." Notwithstanding the impulse Agricola's zeal gave to classical learning, he did not neglect his mother tongue. At the same time he was of a deeply religious disposition, and possessed of lively faith. His reputation was stainless. During the last years of his life, he took up the study of theology. His discourse "De Nativitate Christi" breathes a spirit of deep piety. The most important of his pedagogical writings is the treatise "De studio formando", which he sent to his friend Barbarianus; chief among his philosophical works is "De Inventione Dialectica." A collective edition of his works (Letters, Treatises, Translations, Poems, and Discourses) appeared in two quarto volumes (Cologne, 1539), under the title "Rudolphi Agricolæ Lucubrationes aliquot lectu dignissimæ in hunc usque diem nusquam prius editæ, per Alardum Amstelodamum."

MELANCHTHON, *Oratio in Rud. Agricolam*, in *Corpus reformator.*, XI, col. 438–446; SCHŒPPERLIN, *Dissertatio de Rud. Agricolæ Frisii in elegantiores litteras promeritis* (Jena, 1753); EPERMANN, *Dissert. de Rud. Agricolâ litterarum per Germaniam instauratore, inter Græcos græcissimo, inter Latinos latinissimo* (Upsala, 1762); TREELING, *Vita et merita Rud. Agricolæ* (Groningen, 1830); BOSSERT, *De Rud. Agricolâ Frisio, litterarum in Germaniâ restitutore* (Paris, 1865); MEINERS, *Lebensbeschreibungen berühmter Männer aus der Zeit der Wiederherstellung der Wissenschaften* (2 vols., Zürich, 1796), 332–363; GEIGER, Art. *Agricola Rud.* in *Allgemeine deutsche Biographie* (Leipsig, 1875), I, 151 sqq.; F. v. BEZOLD, *Rudolf Agricola, ein deutscher Vertreter der italienischen Renaissance: Festrede* (Munich, 1884); IHM, *Der Humanist R. Agricola, sein Leben und seine Schriften*, in *Sammlung der bedeutendsten pädagogischen Schriften* (Paderborn, 1893); JANSSEN, *Geschichte des deutschen Volkes* (6th ed.), I, 56–58; ERHARD, *Geschichte des Wiederaufblühens wissenschaftl. Bildung*, I, 374–415; RITTER, *Geschichte der Philosophie*, IX, 261–267; RAUMER, *Gesch. der Pädagogik vom Wiederaufblühen klassischer Studien bis auf unsere Zeit*, 2d ed. (Stuttgart, 1846), I, 79–87; GEIGER, *Humanismus und Renaissance in Italien und Deutschland*, in *Onckensche Sammlung* (Berlin, 1882).

J. P. KIRSCH.

Agriculture, MEDIEVAL. See MONASTICISM.

Agrippa of Nettesheim, HEINRICH CORNELIUS, b. 14 September, 1486, at Cologne; d. at Grenoble or Lyons in 1534 or 1535. One of the remarkable men of the Renaissance period. Described as "knight, doctor, and by common reputation, a magician", Agrippa earned and repaid the bitter enmity of his more conservative contemporaries. We find him a student at Cologne and Paris (1506), in Spain (1507–08), a teacher of Hebrew at Dôle (1509), a teacher in England (1510), about which time he finished his work "De occulta philosophiâ" (Antwerp, 1531), a mixture of Neoplatonism and the Cabbala. He spent some time in Italy in the military service of the Emperor Maximilian, who rewarded his bravery by making him a *Ritter* or knight. He soon turned

however, to other pursuits, studied medicine, Hebrew, alchemy, theology, and finally devoted himself to "Cabalism" under the influence of Reuchlin (q. v.) and Raymund Lully (q. v.). He lived and taught in various places, making friends or enemies wherever he went, but was apparently not very successful financially, as he was banished from Cologne for debt, and spent his last days in poverty, a typical example of the irregular, vicissitudinous life led by his kind at that time. His numerous works, chiefly philosophical, have a strong bias towards "occultism", and run counter to the received opinions of his time in theology and scholastic philosophy. He lived and died nominally a Catholic, but was openly in sympathy with Luther, whose tone towards the Church and her institutions he adopted, while professing that he was merely attacking abuses, not the Church, an attitude frequently assumed at that period.

His famous work "De incertitudine et vanitate scientiarum", published in 1527, has been translated into many European vernaculars and is well described as "a compound of erudition and ignorance, gravity and vanity". It abounds in denunciations of scholasticism, veneration of relics and saints, the canon law and the hierarchy, and calls for a return to the Scriptures as the philosopher's stone (*Lydius lapis*) of Christian teaching. For the rest he is no follower of Luther or his companions. They interest him as the first who stood out with success against Catholic orthodoxy. Giordano Bruno (q. v.) made use of his writings, and their influence was long powerful. Among his minor writings are the often quoted booklet "De nobilitate et præcellentiâ feminei sexus declamatio", dedicated to Margaret of Austria, "Libellus de sacramento matrimonii", a commentary on the "Ars Brevis", of Raymund Lully, etc. A complete edition of his works appeared at Lyons in 1600.

STÖCKL, in *Kirchenlex.*, I, 364–366; MORLEY, *Life of Cornelius Agrippa* (London, 1856); PROST, *Cornelius Agrippa: sa vie et ses œuvres* (Paris, 1881).

FRANCIS W. GREY.

Agrippinus, Bishop of Carthage at the close of the second and beginning of the third century. During his episcopacy the question arose in the African Church as to what should be done with regard to converts from schism or heresy. If they had previously been Catholics, ecclesiastical discipline held them subject to penance. But if it were a question of receiving those who had been baptized outside the Church, was their baptism to be regarded as valid? Agrippinus convoked the bishops of Numidia and Africa for the First Council of Africa (probably 215–217); which resolved the question negatively. He consequently decided that such persons should be baptized, not conditionally but absolutely. Heretics, it was argued, have not the true faith; they cannot absolve from sin; the water in their baptism cannot cleanse from sin. These reasons seemed to him to warrant the conclusion arrived at, but it was not the Roman usage. The point, however, had not yet been raised and definitely settled. But assuming their good faith, Agrippinus and the others were not excluded from the unity of the Church. Half a century later, St. Cyprian speaks of the continuous good repute of Agrippinus (*bonæ memoriæ vir*); and St. Augustine in writing against the Donatists defends Agrippinus and Cyprian by showing that, although they were mistaken, they had not broken the unity of the Church.

BAREILLE in *Dict. de théol. cath.*, I, 637, 638; BENSON in *Dict. Christ. Biog.*, I, 65; HEFELE, *Conciliengesch.*, 2d ed., I, 104–125.

JOHN J. A' BECKET.

Aguas Calientes (Lat. AQUÆ CALIDÆ), THE DIOCESE OF, a Mexican see dependent on Guadalaxara; erected by Leo XIII, Decree "Apostolicæ Sedis", 27 Aug., 1899, by detaching it from Guadalaxara. It comprises the province of Aguas Calientes. The first bishop was José Maria Portugal, a Friar Minor, b. in Mexico, 24 Jan., 1838; made Bishop of Sinaloa, 25 Oct., 1888; transferred to Saltillo, 28 Nov., 1898, and to the Diocese of Aguas Calientes, 9 June, 1902. Aguas Calientes is an inland State of Mexico with an area of 2,950 square miles. Its capital, Aguas Calientes, 300 miles north-east of the city of Mexico, is on a plateau 6,000 feet above sea level. Population 30,000 (1895).

BATTANDIER, *Ann. pont. cath.* (1906).

JOHN J. A' BECKET.

Aguesseau, HENRI FRANÇOIS D'. See DAGUESSEAU.

Aguirre, JOSEPH SAENZ DE, Cardinal, a learned Spanish Benedictine; b. at Logroño, in Old Castile, 24 March, 1630; d. 19 August, 1699. He entered the congregation of Monte Cassino. He directed the studies in the Monastery of St. Vincent of Salamanca for fifteen years, and became its abbot. He then professed dogmatic theology and inaugurated the course in Holy Scripture at the University of Salamanca. He was councillor and secretary of the Holy Office and president of its congregation of the province of Spain. His work against the Declaration of the Gallican Clergy of 1682 won him a cardinal's hat and the warm eulogy of Innocent XI. His correspondence with Bossuet shows how vigorously he combated Quietism. His excessive labours undermined his health, and for many years he suffered from epileptic attacks. He died suddenly from a stroke of apoplexy. He was buried in the Spanish Church of St. James in Rome, and his heart was deposited in Monte Cassino, as he had requested.

His more important works are on philosophical and theological subjects, but he also produced valuable writings on ecclesiastical history, commentaries on the theology of St. Anselm, two volumes of miscellanea, and a book to prove that the "De Imitatione Christi" was by the Benedictine, John Gersen.

His principal works on philosophy are: (1) "Philosophia Nova-antiqua" etc., a defence of Aristotle and St. Thomas against their opponents (Salamanca, 1671–2–5, 3 in fol.); (2) "Philosophia Morum" etc. (Salamanca, 1677; Rome, 1698), a commentary in four volumes on Aristotle's Ethics; (3) "De virtutibus et vitiis disputationes ethicæ in quibus disseritur quicquid spectat ad philosophiam moralem ab Aristotele traditam" (Salamanca, 1677; 2d ed. enlarged, Rome, 1697; 3d. ed. Rome, 1717). His principal theological works are (1) a treatise on the Angels, especially the Guardian Angels, which he prepared as his thesis for the degree of Doctor. (2) "S. Anselmi . . . Theologia, commentariis et disputationibus tum dogmaticis tum scholasticis illustrata" (Salamanca, 1678–81, 2d ed. Rome, 1688–90). The third volume, "De naturâ hominis purâ et lapsâ", is especially directed against Jansenist errors. (3) "Auctoritas infallibilis et summa Cathedræ Sancti Petri", etc. (Salamanca, 1683), a learned refutation of the four articles of the Declaration of the Gallican Clergy of France in 1682. (4) "Collectio maxima conciliorum omnium Hispaniæ et novi orbis" . . . etc. (Salamanca, 1686).

BAYLE, *Collectio maxima Conciliorum* (2d ed., Rome, 1753), I, 1–32; DUPIN, *Bibl. des auteurs ecclesiast.* (Paris, 1719), XXI, 273–276; STANONICK in *Kirchenlex.* (Freiburg im Breisgau, 1882), I, 366–67; MANGENOT in *Dict. de théol. cath.*, s. v.

JOHN J. A' BECKET.

Ahasuerus. See ASSUERUS.

Ahikam (אחיקם: "My brother has risen"), a high court official under Josias and his two sons, who protected Jeremias from the fury of the populace. He was the son of Saphan, "the scribe", and father of Godolias, later governor of the country

under Nabuchodonosor (see IV Kings, xxii, 12; Jer., xxvi, 24; xl, 5). F. BECHTEL.

Ahriman and Ormuzd (more correctly ORMUZD AND AHRIMAN), the modern Persian forms of Anro Mainyus and Ahura Mazda, the Evil Spirit and the Good Spirit, respectively, of the Avestic or Zoroastrian religion of the Ancient Iranians and modern Parsees. (See AVESTA.) L. C. CASARTELLI.

Aiblinger, JOHANN CASPAR, composer, b. 23 February, 1779, at Wasserburg, Bavaria; d. at Munich, 6 May, 1867. In his eleventh year he commenced his studies at Tegernsee Abbey, where he was instructed in piano, and organ-playing. Four years later he entered the gymnasium at Munich, where he studied under Professor Schlett, his countryman. Thence he went (in 1800) to the University of Landshut. Inwardly drawn to the Church, he completed his philosophy and began theology, but the secularization of many religious orders in Bavaria prevented his entrance into a cloister. He now devoted himself solely to music. Led by the then prevailing idea that without a visit to Italy no musical education is complete, he turned his footsteps southward. After a stay of eight years at Vicenza, where he fell under the influence of his countryman Simon Mayr, Aiblinger (1811) went to Venice and there met Meyerbeer, who procured for him an appointment at the Conservatory. His failure to establish a school for classical music led him to Milan to assume the direction of the local ballet. On his return to Bavaria King Max I invited him to Munich to direct the Italian opera. King Ludwig appointed him director of the royal orchestra, and sent him to Italy to collect old Italian masterpieces. On his return he became the organist of the church of All Saints, for which he wrote many valuable compositions. In 1864 he resigned, on account of advancing years. Between 1820 and 1830 he tried operatic composition, but was unsuccessful. A crusade against Italian music, which led to the revival of Gluck's "Iphigeneia in Tauris", followed. Then he took up church music, studying the old masters and procuring performances of their works. He also wrote much church music, which is generally full of simple dignity and great purity, with a certain degree of freedom, but it is stiff, dry, and weakly sentimental. His instrumentation is not strong. He was, however, inspired with the spirit of the Church. Of his numerous compositions, comprising masses and requiems, offertories and graduals, psalms, litanies, and German hymns, many have been published at Augsburg, Munich, Ratisbon, and Mainz. His choicest works, consisting of masses, vespers, motets, etc. (133 in number), are preserved in the archives of the royal court chapel in Munich.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians.*

J. A. VÖLKER.

Aichinger, GREGOR, organist and composer of sacred music, b. probably at Ratisbon in 1565; d. at Augsburg, 21 January, 1628. He was a priest at least towards the end of his life. As early as 1590 he was the organist to the patrician Jacob Fugger at Augsburg. He paid a visit to Rome in 1599. His musical development was largely influenced by the Venetian school, and especially by Gabrieli. In 1601, or thereabouts, he returned to Augsburg and re-entered the service of the Fuggers. Of his numerous compositions we mention "Liturgica, sive Sacra Officia ad omnes dies festos Magnæ Dei Matris" (Augsburg, 1603); "Sacræ Cantiones", for four, five, six, eight, and ten voices (Venice, 1590); "Tricinia Mariana" (Innsbruck, 1598); "Fasciculus Sacr. Harmoniarum" (Dillingen, 1606). The full list is found in Eitner's "Quellen-Lexikon." Proske thus characterizes Aichinger and his fellow-worker Hassler in the Fugger choir: "Though Hassler excelled in intellect and originality, both masters had this in common that they combined the solid features of German art with the refined forms of Italian genius, which flourished at that time especially in Rome and Venice, and had stamped their works with freer melody and more fluent harmony. Aichinger in particular distinguishes himself by a warmth and tenderness of feeling bordering on mellowness, which is everywhere imbued with deep devotion. Meanwhile he does not lack sublimity nor solemnity, indeed some of his longest compositions satisfy throughout the strictest demands of art."

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Aidan of Lindisfarne, SAINT, an Irish monk who had studied under St. Senan, at Iniscathay (Scattery Island). He is placed as Bishop of Clogher by Ware and Lynch, but he resigned that see and became a monk at Iona about 630. His virtues, however, shone so resplendently that he was selected (635) as first Bishop of Lindisfarne, and in time became apostle of Northumbria. St. Bede is lavish in praise of the episcopal rule of St. Aidan, and of his Irish co-workers in the ministry. Oswald, King of Northumbria, who had studied in Ireland, was a firm friend of St. Aidan, and did all he could for the Irish missioners until his sad death at Maserfield near Oswestry, 5 August, 642. St. Aidan died at Bamborough on the last day of August, 651, and his remains were borne to Lindisfarne. Bede tells us that "he was a pontiff inspired with a passionate love of virtue, but at the same time full of a surpassing mildness and gentleness". His feast is celebrated 31 August.

W. H. GRATTAN FLOOD.

Aignan of Vienne, SAINT. See VIENNE.

Aiguille, RAYMOND d'. See AGILES.

Aiguillon, DUCHESS OF, Marie de Vignerot de Pontcourlay, Marquise of Combalet and Duchesse d'Aiguillon, niece of Cardinal Richelieu, b. 1604; d. at Paris, 1675. First promised to Comte de Bethune, son of Sully, she married Antoine de Roure, Marquis of Combalet, in 1620, who was killed two years later at the siege of Montpellier. A childless widow, she entered the Carmelite convent in Paris, fully determined to end her days there; but after Richelieu became premier of Louis XIII she had to follow him, and was appointed lady of the bed-chamber to Marie de Médicis. Obliged to do the honours of the Cardinal's palace, she took into her hands the distribution "of his liberality and of his alms", to use Fléchier's expressions. Convinced of the vanity of worldly honours, she only busied herself in distributing riches without seeking any enjoyment from wealth. She well deserved, by her virtues and piety, the title of "great Christian" and "heroic woman", which her panegyrists give to her. Charity was her dominant virtue. She had part in all the beneficence of her times. She founded, endowed, or enriched especially the establishments of foreign missions in Paris and in Rome; the church and seminary of Saint Sulpice; the hospitals of Marseilles and of Algiers; the convent of the Carmelites; the Sisters of St. Vincent de Paul, and all the religious houses of Paris. She gave fifty thousand francs for the foundation of a general hospital in Paris, which she first established at La Salpêtrière. Patron of St. Vincent de Paul, she was the soul of charitable assemblies, of evangelical missions, and of the greater part of the institutions created by that saint. She gave him the funds needed to found the Collège des Bons-Enfants. Her charity extended to the missions of China and she defrayed the expenses of sending the first bishops there. But it was above all

the colony of Canada which received a large share of her benefits. She especially recommended this work to her uncle, and Richelieu sent some Jesuits there. The Hôtel-Dieu at Quebec was erected at her expense, and she put the Religieuses Hospitalières of Dieppe in charge of it, after providing for it an annual income of three thousand francs. Masses are still said there daily for the intention of herself and of Richelieu, and an inscription composed by her is over the principal entrance. It was under her exalted patronage that the first Ursulines were sent there. With Olier, she conceived the plan of founding the Colony of Montreal and got the Pope to approve of the society which was formed for this purpose. Finally she had the creation of the bishopric of Quebec brought before the General Assembly of the French clergy, and obtained from Mazarin a pension of 1,200 crowns for its support.

This woman of great mind was sought in marriage by princes of the royal blood, but she preferred remaining a widow the better to pursue her good works. When she was created Duchesse d'Aiguillon she gave twenty-two thousand livres to found a mission for instructing the poor of the duchy. She was equally the enlightened patroness of the writers of her time. Voiture, Scudéry, Molière, Scarron, and Corneille were recipients of her favours. The last named dedicated to her "Le Cid".

After the death of Richelieu, who made her his principal heir, she retired to the Petit-Luxembourg, published her uncle's works and continued her generous benefactions to all kinds of charities. She carried out the Cardinal's last request by having the church and the college of the Sorbonne completed, as well as the Hôtel Richelieu, which has since been converted into the Bibliothèque Nationale. The great Fléchier was charged with pronouncing her funeral oration, which is regarded as one of the masterpieces of eloquence of French pulpit oratory.

BONNEAU-AVENANT, *La duchesse d'Aiguillon, nièce du cardinal de Richelieu, sa vie et ses œuvres charitables* (Paris, 1879); *Revue Canadienne*, nouvelle série, II, 735; III, 27.

J. EDMOND ROY.

Aikenhead, MARY, foundress of the Irish Sisters of Charity, b. in Cork, 19 January, 1787; d. in Dublin, 22 July, 1858; daughter of David Aikenhead, a physician, member of the Established Church, and Mary Stacpole, a Catholic. She was brought up in the Church of England, but became a Catholic 6 June, 1802, some time after the death of her father who had been received into the Church on his death-bed. Accustomed as she was to an active life of charity, and feeling called to the religious life, she looked in vain for an order devoted to outside charitable work. Against her will she was chosen by Archbishop Murray, Coadjutor of Dublin, to carry out his plan of founding a congregation of the Sisters of Charity in Ireland, and in preparation for it made a novitiate of three years (1812–15) in the Convent of the Institute of the Blessed Virgin at Micklegate Bar, York, the rule of which corresponded most nearly to the ideas of the Archbishop. She there assumed the name she kept till death, Sister Mary Augustine, though always known to the world as Mrs. Aikenhead. On 1 September, 1815, the first members of the new Order took their vows, Sister Mary Augustine being appointed Superior-General. The following sixteen years were filled with the arduous work of organizing the community and extending its sphere of labour to every phase of charity, chiefly hospital and rescue work. In 1831 overexertion and disease shattered Mrs. Aikenhead's health, leaving her an invalid. Her activity was unceasing, however, and she directed her sisters in their heroic work during the plague of 1832, placed them in charge of new institutions, and sent them on missions to France and Australia. After a long period of trial and suffering she passed away in her seventy-second year, having left her Order in a flourishing condition, in charge of ten institutions, besides innumerable missions and branches of charitable work.

MARY AIKENHEAD

S. A. *Mary Aikenhead: her Life, her Work, and her Friends* (Dublin, 1882); STEPHEN in *Dict. of Nat. Biog.*

F. M. RUDGE.

Ailbe, SAINT, Bishop of Emly in Munster (Ireland); d. about 527, or 541. It is very difficult to sift out the germs of truth from among the mass of legends which have gathered round the life of this Irish saint. Beyond the fact, which is itself disputed, that he was a disciple of St. Patrick and was probably ordained priest by him, we know really nothing of the history of St. Ailbe. Legend says that in his infancy he was left in the forest to be devoured by the wolves, but that a she-wolf took compassion upon him and suckled him. Long afterwards, when Ailbe was bishop, an old she-wolf, pursued by a hunting party, fled to the Bishop and laid her head upon his breast. Ailbe protected his old foster-mother, and every day thereafter she and her little ones came to take their food in his hall. The Acts of St. Ailbe are quite untrustworthy; they represent Ailbe as preaching in Ireland before St. Patrick, but this is directly contradicted by St. Patrick's biographer, Tirechan. Probably the most authentic information we possess about Ailbe is that contained in Cuimmon's eulogium: "Ailbe loved hospitality. The devotion was not untruthful. Never entered a body of clay one that was better as to food and raiment." His feast, which is 12 September, is kept throughout Ireland as a greater double.

The *Acta* of St. Ailbe may be found in the *Codex Salmanticensis*, edited in 1588 by the Bollandists under the title of *Acta Sanctorum Hiberniæ*, at the charges of the Marquis of Bute (cf. SUYSKEN, in *Acta SS.*, Sept., IV, 26–33); HEALY, *Irish Schools and Scholars;* LANIGAN, *Eccl. Hist. of Ireland.*

HERBERT THURSTON.

Aileran, an Irish saint, generally known as "Sapiens" (the Wise), one of the most distinguished professors at the School of Clonard in the seventh century. He died of the all-destroying Yellow Plague, and his death is chronicled in the "Annals of Ulster", 29 December, 664. His early life is not recorded, but he was attracted to the great School of Clonard by the fame of St. Finian and his disciples, and, about 650, was rector of this celebrated seat of learning. As a classical scholar he was almost without a rival in his day, and his acquaintance with the works of Origen, Philo, St. Jerome, St. Augustine, and others, stamps him as a master of Latin and Greek. According to Colgan, numerous works are to be ascribed to St. Aileran, including the "Fourth Life of St. Patrick", a Latin-Irish Litany, and the "Lives of St. Brigid and St. Fechin of Fore". As regards the Latin-Irish Litany, there is scarcely a doubt but that St. Aileran was its author. An excellent transcript of it is in the "Yellow Book of Lecain" (*Leabhar Buidhe Lecain*), a valuable Irish manuscript copied by the MacFirbises in the four-

teenth century. The best known work of St. Aileran is his tract on the genealogy of Our Lord according to St. Matthew. A complete copy of this remarkable scriptural commentary is at Vienna in a manuscript of Sedulius (Siadhuil or Shiel), consisting of 157 folios, large quarto, written in two columns, with red initial letters. It is entitled: "Tipicus ac Tropologicus Jesu Christi Genealogiæ Intellectus quem Sanctus Aileranus Scottorum Sapientissimus exposuit". The Franciscan, Patrick Fleming, published a fragment of this "Interpretatio Mystica Progenitorum Christi" (Mystical Interpretation of the Ancestry of Our Lord Jesus Christ), in 1667, at Louvain —being a posthumous publication passed through press by Father Thomas O'Sheerin, O.F.M., who died in 1673. This was reprinted in the Benedictine edition of the Fathers, in 1677, and again by Migne in his Latin "Patrology" (LXXX, 327 sqq.). The Benedictine editors take care to explain that although St. Aileran was not a member of their order, yet they deemed the work of such extraordinary merit that it deserved being better known. To quote their own words, "Aileran unfolded the meaning of Sacred Scripture with so much learning and ingenuity that every student of the sacred volume, and especially preachers of the Divine Word, will regard the publication as most acceptable." Another fragment of a work by St. Aileran, namely, "A Short Moral Explanation of the Sacred Names", found in the Latin "Patrology" of Migne, displays much erudition. Archbishop Healy says of it: "We read over both fragments carefully, and we have no hesitation in saying that whether we consider the style of the latinity, the learning, or the ingenuity of the writer, it is equally marvellous and equally honourable to the School of Clonard." The feast of St. Aileran is celebrated 29 December. Otto Schmid says (Kirchenlex., I, 370) that in medieval times it was customary in the great Swiss monastery of St. Gall to read this admirable work on the Feast of the Nativity of Our Lady (8 Sept.) as a commentary on the Gospel of the day, i. e. the genealogy of Jesus Christ (Matt., i, 1–16).

W. H. Grattan Flood.

Ailleboust, d', Family of.—(1) Ailleboust, Louis d', Sieur de Coulanges, third Governor of Canada, date of birth unknown; d. in Montreal 31 May, 1660. He came to Canada in 1643. He was an associate of the *Compagnie de Montréal*, aided Maisonneuve in founding Montreal, building the first fortifications, and was commandant of the city from October, 1646, to May, 1647. Sent to France, he obtained help and important reforms in favour of the colonists. He succeeded Montmagny as Governor General, arriving at Quebec 20 August, 1648. He formed a flying camp of forty soldiers to guard the communications between the capital and Montreal. During his term of office the Huron missions of Ontario were destroyed by the Iroquois, and the Jesuits, Brébeuf, Lalemant, Daniel, Garnier, and Chabanel, suffered martyrdom (1648–49). He settled the Huron refugees on the Island of Orleans, and tried to establish an alliance and commercial relations with New England. The Jesuit Druillettes has left an account of the embassy sent on this occasion. On the 21st of October, 1651, Jean Lauzon succeeded d'Ailleboust as governor, and the latter was not sorry to resign a post in which he had been left without support. In reward of his services, several important seigniories were granted him (Argentenaye, Coulanges, Saint-Villemer). He retired to Montreal, where he took to farming, and was the first to sow French grain in Canada. In 1665 he accompanied Maisonneuve to France, where he induced the Sulpicians to assume possession of the Island of Montreal, and to send missionaries thither. He also persuaded the Sisters of l'Institut Saint Joseph, of Laflèche, to take charge of the Hôtel-Dieu. Returning to Canada with four Sulpicians, d'Ailleboust was entrusted with the interior administration of the colony (18 September, 1657; 4 July, 1658) until the arrival of d'Argenson. He laid (23 March, 1658) the first stone of the church of Sainte Anne de Beaupré, the place of pilgrimage which has since become so famous. He died leaving a name as a good Christian, a man of judicious and impartial mind. —(2) Ailleboust, Barbe d' (*née* de Boulogne), date of birth unknown; d. 1685. Wife of the foregoing; followed her husband to Canada in order to devote her life to the instruction of the Indians She learned the Algonquin language, which she taught to the Sulpicians. Jeanne Mance, Sister Bourgeois, and Barbe d'Ailleboust, rivals in virtue, have given Canada examples worthy of the great ages of the Church. After the death of her husband, with whom she had lived in continence, in order to fulfil a vow made in early life, she withdrew to the Hôtel-Dieu at Montreal, where she divided her time between prayer and good works. In 1663, with the assistance of the Jesuit Father Chaumonot, she founded the Confraternity of the Holy Family, a devotion which spread all over Canada and did much to preserve good morals. Mgr. de Laval subsequently invited her to Quebec, and gave her the general management of this pious confraternity, which was canonically erected 14 March, 1664, and still exists. In 1675, the Bishop had a little book printed in Paris, instructing the members of the confraternity as to the virtues which they should practise, and the rules they should follow (La solide dévotion à la Sainte Famille). He also established the feast of the Holy Family, and caused a mass and office to be drawn up which are proper to the Diocese of Quebec. Madame d'Ailleboust, who was endowed with great talents, with charms of mind and person, was sought in marriage by the Governor, de Courcelles, and by the Intendant, Talon, but she was faithful to her vow. She died at the Hôtel-Dieu, in Quebec, whither she had retired, to which she had given her fortune, and where she is held in veneration. —(3) Ailleboust, Charles Joseph d', Sieur des Musseaux, nephew of the foregoing; b. 1624; d. 1700; came to Canada in 1650, where he commanded the flying column organized to protect the settlements against Iroquois attacks, and was Commandant of Montreal from October, 1651, to September, 1653, during the absence of Maisonneuve, whom he accompanied to France (1653–56). Argenson, the Governor, who had confidence in d'Ailleboust's worth, suggested him to the King as his lieutenant in 1658. He was made civil and criminal judge of Montreal, a position which he held until 1693. A good soldier, a prudent administrator, an upright judge, d'Ailleboust at his death left, by his marriage with Catherine le Gardeur de Tilly, several children who took service, and distinguished themselves, in the colonial army. They founded the families of d'Argenteuil, de Cussy, de Perigny, and de Manthet; names borrowed from Champagne, and still found in France, near Auxerre (Yonne). The d'Ailleboust family was confirmed in its rank of nobility by a decree of the King of France, registered at Quebec in 1720. Some of its descendants still live at the village of Caughnawaga, near Montreal.

Histoire de l'Hôtel-Dieu de Québec (1761) 267–268; Faillon, *Histoire de la colonie française au Canada* (1868), III, 52 and 543; Daniel, *Histoire des grandes familles françaises du Canada* (1867), 128.

J. Edmond Roy.

Ailly, Pierre d' (Petrus de Allaco), a French theologian and philosopher, bishop and cardinal, b. 1350 at Compiègne; d. probably 1420 at Avignon. He studied at the College of Navarre, University of

Paris. In 1375, by his commentaries on the Sentences of Peter Lombard, he furthered the cause of Nominalism in the University of Paris. He received the degree of Doctor of Theology in 1380. At that time he wrote several treatises, in which he maintained, among other doctrines, that bishops and priests hold their jurisdiction from Christ, not from the Pope, that the Pope is inferior to a general council, that neither the Pope nor the council is strictly infallible, but only the universal Church. In 1384 he became director of the College of Navarre; Gerson and Nicholas of Clemanges were among his pupils. He acquired great fame by his sermons, writings, and discussions. The University having censured several propositions of the Dominican John of Monzon, who denied the Immaculate Conception of the Blessed Virgin, the latter appealed to Clement VII. In behalf of the University, d'Ailly was sent to Avignon as the head of a delegation, and finally (1389) persuaded Clement to maintain the condemnation. The same year d'Ailly was made Chancellor of the University, Confessor of the King, and Treasurer of the Sainte Chapelle. When Benedict XIII succeeded Clement VII at Avignon, d'Ailly's influence caused him to be recognized at the French court. He was appointed Bishop of Le Puy in 1395, and in 1397 Bishop of Cambrai. He was very active in trying to solve the principal question of the day, the ending of the great schism. He proposed the assembling of a general council—an idea which he had suggested in a sermon as early as 1381—and endeavoured to bring the two Popes to resign. On account of Benedict's hesitations and false promises, d'Ailly withdrew more and more from the Avignon Pope, and when, in 1398, the French King recalled his submission, d'Ailly approved this action. Later, however, he counselled obedience, though only in essential matters, and this course having been accepted by the Council of Paris, he announced it in a sermon in the Church of Notre Dame (1403). At the Council of Aix (Jan., 1409) d'Ailly again advocated the necessity of a general council. The unity of the Church, he claimed, does not depend on the unity of the Pope, but on that of Christ. The Church has a natural and divine right to its unity and self-preservation; hence it can, even without the Pope's sanction, assemble in a general council. A few months later, in fact, the Council of Pisa was convoked, in which both Popes were deposed, and a third, Alexander V, was elected, thus complicating the difficulty. In 1411 d'Ailly was made cardinal by Alexander's successor, John XXIII, and assisted at the Council of Rome (1412). In 1414 the Council of Constance was convoked, and was successful in ending the schism by the election of Martin V (1418). D'Ailly took a leading part in the council and presided at its third session (March 26, 1415). He insisted on several principles, some of which had been developed already in his earlier writings. The council, he said, having been duly convoked, could not now be dissolved by any action of the Pope; as its power came from Christ immediately, all the faithful, and the Pope himself, were obliged to submit to its decisions. He favoured the method of voting by nations and the extension of the power of voting to the doctors of theology and of canon law, and to the princes and their legates. These were complete departures from the practice of the Church. After the Council of Constance, d'Ailly was appointed by Martin V legate at Avignon, where he died.

D'Ailly enjoyed considerable celebrity among his contemporaries, who gave him the titles of *Aquila Franciæ, et aberrantium a veritate malleus indefessus* (The eagle of France and the indefatigable hammer of heretics). If his principles concerning the power in the Church are exaggerated—and, in fact, they have been condemned since—they should be considered with reference to the condition of those times when the Church was divided under two heads. In many respects d'Ailly reproduces the theses of Occam and the Nominalists, that the existence of God cannot be strictly demonstrated, that the doctrine of the Trinity cannot be established from the Scriptures, that positive law is the only basis of morality, etc. In many instances he shows a tendency to mysticism. His works are numerous (154); some of them have not yet been published. Besides those that have reference to the schism and the reformation of the Church, others treat of Holy Scripture, apologetics, asceticism, theology, philosophy and the sciences. He was a believer in astrology, and in his "Concordance of Astronomy with History" he attempts to show that the dates of the main events of history can be determined by astronomical calculations. In his "Imago mundi" he taught the possibility of reaching the Indies by the West, and in confirmation of his own reasoning he alleged the authority of Aristotle, Pliny, and Seneca. D'Ailly's views were useful to Columbus and encouraged him in his undertaking. [Cf. La découverte de l'Amérique et Pierre d'Ailly, by Salembier, in "Revue de Lille", 1892, V, 622–641.] Columbus had a copy of the "Imago mundi", on the margin of which he had written many notes with his own hand, and which is still to be seen in the Columbine Library at Seville. In another of Columbus's books, the "Libro de las profecias", are to be found many notes taken from d'Ailly's works on cosmography. Hence Las Casas (Historia de las Indias, vol. I, xi, 89) says that of all "modern" writers d'Ailly exercised the greatest influence on the realization of Columbus's plans. His dissertation on the reformation of the calendar, composed in 1411, and read at the Council of Constance in March, 1417, was later accepted and completed by Gregory XIII.

SALEMBIER, *Petrus de Alliaco* (Lille, 1886); ID. in *Dict. de théol. cath.* (Paris, 1900); HURTER, *Nomenclator*, IV, 601 sqq. (Innsbruck, 1899); TSCHACKERT, *Peter von Ailli* (Gotha, 1877).

C. A. DUBRAY.

Aimerich, MATEO, a learned philologist, b. at Bordil, in Spain, 1715; d. at Ferrara, 1799. He entered the Society of Jesus at eighteen, and, having finished his studies, taught philosophy and theology in several colleges of his Order. He was subsequently Rector of Barcelona and Cervera, and Chancellor of the University of Gandia. He was at Madrid, supervising the printing of some books, when the decree of expulsion of the Society from Spain was announced. He went on board ship without a murmur, and thought only of consoling his companions, several of whom were old and infirm. He took up his abode at Ferrara, and it was there, in exile, that he composed the works which have won for him a distinguished place among the philologists and critics of the eighteenth century. What is remarkable about his literary labours is that his only help was the public library, and even that his infirmities often prevented him from consulting. He died, at the age of eighty-four, in sentiments of great piety. Gifted with a fine, judicious mind, he united to his vast erudition the faculty of writing Latin with great elegance and purity. Besides some works of scholastic philosophy, ascetical works, and discourses, we have from his pen, 1st, "Nomina et acta Episcoporum Barcinonensium"; 2d, "Quinti Moderati Censorini de vitâ et morte linguæ latinæ Paradoxa philologica, criticis nonnullis dissertationibus opposita, asserta et probata", of which there were but a few copies printed; the book is consequently very rare; 3d, a defence of the preceding work; 4th, "Specimen veteris romanæ literaturæ deperditæ vel adhuc latentis;" 5th, "Novum Lexicon historicum et criticum antiquæ romanæ literaturæ." This

work, which is the sequel to the preceding, was the one which made Aimerich's reputation. He left also a MS., which was a supplement to his dictionary; and a number of Latin discourses.

MICHAUD, *Biogr. univ.*; GUÉRIN, *Dictionnaire des dictionnaires.*

T. J. CAMPBELL.

Aire (ATURUM), DIOCESE OF, comprises the territory of the Department of Landes. It was a suffragan of Auch under the old regime, but was not re-established until 1822, when it was again made a suffragan of the re-established Archdiocese of Auch, and was assigned the territory of the former Dioceses of Aire and Acqs (Dax). The first bishop mentioned in history is Marcellus (represented at the Council of Agde 506). Aire, on the river Adour, the home of St. Philibert, numbered among its bishops during the second half of the sixteenth century François de Foix, Count of Candale, an illustrious mathematician, who translated Euclid and founded a chair of mathematics at the University of Bordeaux. The hamlet renowned as the birthplace of St. Vincent de Paul is within the limits of the present Diocese of Aire. In the Gallo-Roman crypt of Mas d'Aire is preserved in a sarcophagus the body of St. Quitteria, daughter of a governor of Gallicia, and martyred, perhaps under Commodus, for her resolution to remain a virgin. The city of Saint-Sever, in the Diocese of Aire, owes its origin to an ancient Benedictine abbey, built in the tenth century by a Duke of Gascony as an act of thanksgiving for a victory over the Northmen, and whose church was dedicated to St. Severus. The beautiful Gothic church of Mimizan is the only survival of a great Benedictine abbey. The church of Carcarés, dating from the year 810, is one of the oldest in France. The Diocese of Aire comprised (end of 1905), 291,586 inhabitants, 28 first class, 293 second class parishes, and 40 vicariates formerly with State subventions.

Gallia Christiana (ed. Nova, 1715), I, 1147–72, and *Instrumenta*, 181–185; DUCHESNE, *Fastes épiscopaux de l'ancienne Gaule*, II, 100; CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 27.

GEORGES GOYAU.

Airoli (or AYROLI), GIACOMO MARIA, a Jesuit Orientalist and Scriptural commentator; b. at Genoa, 1660; d. in Rome, 27 March, 1721. He was professor of Hebrew in the Roman College, and later succeeded Cardinal Tolomei in the chair of controversy. His knowledge of Hebrew is shown by his Hebrew translation of a homily of Pope Clement XI. He is the author of a number of dissertations on Scriptural subjects, mostly chronological, which were highly thought of. Sommervogel enumerates fourteen, chief among which are: (1) "Dissertatio Biblica in quâ Scripturæ textus aliquot insigniores, adhibitis linguis hebræa, syriaca, chaldaica, arabica, græca, . . . dilucidantur" (Rome, 1704); (2) "Liber LXX hebdomadum resignatus, seu in cap. IX Danielis dissertatio" (Rome, 1713), several times reprinted; (3) "Dissertatio chronologica de anno, mense, et die mortis Domini Nostri Jesus Christi" (Rome, 1718).

A full list of his works is found in SOMMERVOGEL, *Bibl. de la C. de J.* (Paris, 1890), I, 717.

F. BECHTEL.

Aisle (Lat. *ala;* Old Fr. *aile*), sometimes written Isle, Yle, and Alley; in architecture one of the lateral or longitudinal divisions of a church, separated from the nave (sometimes called the centre aisle) by rows of piers, pillars, or columns. Sometimes a church has one side-aisle only. Often the aisle is continued around the apse. Occasionally the aisles stop at the transepts. In very large churches transepts may have three aisles. As a rule in Gothic architecture the aisle-roofs are much lower than the nave roof, allowing the admission of light through the clerestory windows, but in most of the Romanesque churches the aisle-roofs are but little lower than that of the nave. The aisle is generally one story, but occasionally there is an upper story, sometimes used as a gallery. As a general rule, churches are divided into three aisles, but there is no fixed rule that governs the number. The cathedrals at Chichester, Milan, and Amiens have five aisles; Antwerp and Paris seven. The most remarkable in this respect, the cathedral of Cordova in Spain, has nineteen. Aisles existed in the Roman basilicas, and in the majority of Christian churches of all periods. Transepts were sometimes called the cross isle or yle. The term is popularly used to describe the passage between pews or seating.

THOMAS H. POOLE.

Aistulph (also AISTULF, ASTULPH, ASTULF, and ASTOLPH), King of the Lombards; d. 756. He succeeded his brother Ratchis in 749, and set about the conquest of all Italy. After taking from the Greeks the Exarchate of Ravenna, he was about to seize the Patrimony of St. Peter when Pope Stephen II (or III—752–57) appealed for aid to Pepin the Short, King of the Franks. Failing to influence the Lombard king by persuasion, Pepin led an army through the passes of the Alps, defeated Aistulph, and besieged him in the city of Pavia (754). A peace was then concluded, Aistulph undertaking to surrender the Exarchate and all other territory conquered by him. But Pepin and his Franks had hardly returned to their own country when Aistulph besieged Rome itself, and laid waste the surrounding territory. A second time responding to the Pontiff's call, Pepin again besieged Pavia and again overpowered Aistulph. This time Pepin took care to exact substantial guarantees for the fulfilment of Aistulph's promises; the latter was obliged to pay an indemnity and surrender to his conqueror the town of Comacchio, on the Adriatic, which had not formed part of the Exarchate. Constantine Copronymus, the Byzantine Emperor, asserted that the Exarchate of Ravenna was his by right, and had been violently wrested from him by Aistulph. He demanded its restitution by Pepin. The latter replied that the Exarchate and all other territory rescued from the hands of Aistulph belonged to the victor by right of conquest; he then endowed the Holy See with these territories, his representative, Fulrad, Abbot of St. Denis, formally laying the keys of the fortified places with a deed of gift upon the altar of St. Peter. Aistulph even yet found pretexts to postpone the actual evacuation of some of the theoretically surrendered places, and it is probable that he contemplated another essay of the chances of war. A fall from his horse while hunting (or, according to some, a wound received from a wild boar) ended his life before he had time to renew his warlike enterprises. He left no male issue. (See TEMPORAL POWER.)

BARONIUS, *Ann. Eccl. ad an. 750*, 3–756, 2; *Liber Pontif.* (ed. DUCHESNE) I; DUCHESNE, *Les premiers temps de l'état pontifical* (Paris, 1896); HODGKIN, *Italy and her Invaders* (Oxford, 1896), VI; MANN, *The Lives of the Popes in the Early Middle Ages* (London, 1902).

E. MACPHERSON.

Aix, ARCHDIOCESE OF (*Aquæ Sextiæ*), full title the Archdiocese of Aix, Arles, and Embrun. It includes the districts of Aix and Arles (Department of the Bouches-du-Rhône). Before the Revolution the Archdiocese of Aix had as its suffragans the sees of Apt, Riez, Fréjus, Gap, and Sisteron; the Archdiocese of Embrun, the sees of Digne, Grasse, Vence, Glandève, Senez, and Nice; the Archdiocese of Arles, the sees of Marseille, St. Paul-Trois-Châteaux, Toulon, and Orange. The Archbishoprics of Arles and Embrun do not exist to-day, and the Archbishopric of Aix has as dependants the sees of Marseille, Fréjus, Digne, Gap, Ajaccio, and Nice. Certain traditions make St. Maximinus the first Bishop

of Aix, one of the seventy-two Disciples and the companion of Mary Magdalen in Provence. The Abbé Duchesne seems to have proved that this saint, the object of a very ancient local cult, was not considered the first bishop of Aix, or connected with the life of St. Mary Magdalen, except in very recent legends, devised towards the middle of the eleventh century by the monks of Vezelay. The first historically known bishop of Aix is Lazarus, who occupied this see about the beginning of the fifth century. It was only at the end of the eighth century that Aix became an archbishopric; up to that time it was dependent upon the Bishop of Arles. Arles, which to-day is not even a bishopric, formerly played a very important ecclesiastical rôle. Its first incumbent was St. Trophimus, whose episcopate Gregory of Tours places about the year 250. In a letter to Pope Leo, in 450, the bishops of the province of Arles said that Trophimus was sent there by St. Peter. Is the apostolic origin of the episcopate of St. Trophimus authentic, or was it invented to serve the claims of the church of Arles? This is hard to decide, but it is certain that the date given by Gregory of Tours is much too late, as the see of Arles existed before the middle of the third century, and was already flourishing and esteemed in 254 when the Bishop Marcianus was tainted with the Novatian errors. Celebrated names first became connected with the see of Arles in 417 when Pope Zosimus made Bishop Patrocles the metropolitan, not only of the province of Vienne, to which Arles belonged, but of the two provinces of Narbonne; and to prevent the bishops of Gaul from following the custom of appealing to the episcopal see of Milan, Zosimus made Patrocles a kind of intermediary between the episcopate of Gaul and the Apostolic See. Under Pope Boniface, the successor of Zosimus, the Bishops of Narbonne and Vienne were proclaimed metropolitans, and Arles was authorized to keep the southern province of Vienne, the second province of Narbonne, and the Maritime Alps. The church of Arles had then two great bishops at its head, St. Honoratus, founder of the monastery of Lérins (427–429), and St. Hilarius, disciple of St. Honoratus, celebrated as a preacher (429–449), who, after his conflicts with the church of Vienne, had animated disputes with the Pope, St. Leo the Great. Pope Hilary (461–468), intending to confer certain privileges on the Bishopric of Arles, in 474 or 475, reassembled 30 prelates of Gaul against the predestination heresy and increased the importance of the see. With St. Cæsarius (q. v.), Arles (502–542) reached its greatest prosperity; there the Prefect of the Prætorium of Theodoric had his seat, while St. Cæsarius represented the Pope with the episcopate of Gaul and Spain, and exercised an indefatigable activity in codifying the canon law of Merovingian Gaul. After Cæsarius the superiority of the bishops of Arles was merely nominal; St. Virgilius, monk of Lérins, was made Bishop of Arles in 588, and consecrated the monk St. Augustine, sent to Great Britain by St. Gregory the Great. But after the sixth century there was no longer any question of intermediation; and in the succeeding centuries the metropolitans of Arles and Vienne existed side by side, not without frequent discussion as to the limits of their territory. The creation of the special metropolitans at Aix and at Embrun in 794, at Avignon in 1475, diminished the power of the see of Arles, which was suppressed in 1802. The Blessed Louis Aleman, who played an important part in the councils of the fifteenth century, was Archbishop of Arles from 1423 to 1450.

Among other prelates who brought fame to the see of Aix, must be mentioned Sabran, who was sent to Jerusalem in 1107 by Pascal II, and founded the see of Bethlehem; Philaster (q. v.), Alphonse Louis du Plessis de Richelieu (1625–29), and Michel Mazarin (1644–55), nephews of the cardinals of the same name; Monsignor du Lau, killed at the Carmes prison in 1792.

The church of Arles honours the memory of the martyr Genesius, public registrar of Arles, at the beginning of the fourth century, who was beheaded for having refused to copy the edict of persecution against the Christians; the church of Aix honours the martyr Mitre. The city of Tarascon has for its patron, St. Martha, who, according to the legend, delivered the country of a monster called "Tarasque". The church of the "Saintes Maries de la Mer" in the Camargue contains three venerated tombs, which are objects of a pilgrimage; according to a tradition which is attached to the legends concerning the emigration of St. Lazarus, St. Martha, St. Mary Magdalen, and St. Maximinus, these tombs contain the bodies of the three Marys of the Gospel. The principal councils held at Arles were: that of 314, convened by order of Constantine to condemn the Donatists; that of 353, which defended the Arians against St. Athanasius; and that of 1234, which dealt with the Albigensian heresy. A faculty of theology, established at the University of Aix in 1802, was suppressed in 1876. The cathedral of Arles, at first dedicated to the martyr St. Stephen, and in 1152 under the patronage of St. Trophimus, possesses a doorway and Gothic cloister of the most imposing type of beauty. The cemetery of Alyscamps, celebrated in the Middle Ages, contained, up to the end of the thirteenth century, the remains of St. Trophimus, which were finally moved to the cathedral. The ruins of Montmajour, in the suburbs of Arles, perpetuate the memory of a great Benedictine abbey founded in the twelfth century. The cathedral of Aix is a very beautiful edifice of the twelfth century. The Archdiocese of Aix, at the close of the year 1905, had 188,872 inhabitants, 25 parishes of the first, 106 of the second class and 21 curacies formerly paid by the State.

Gallia Christiana (Nova, 1715), I, 277–344, and *instrumenta*, 63–70; ALBANÈS ET CHEVALIER, *Gallia Christiana Novissima* (Valence, 1901), I; DUCHESNE, *Fastes épiscopaux de l'ancienne Gaule;* VILLEVIEILLE, *Nos Saints : la vie et le culte des Saints du diocèse d'Aix* (Aix, 1901).

GEORGES GOYAU.

Aix-en-Provence, COUNCILS OF.—Councils were held at Aix in 1112, 1374, 1409, 1585, 1612, 1838, and 1850. In that of 1612 the Gallican work of Edmund Richer, "De la puissance ecclésiastique et politique" (Paris, 1611), was censured. In that of 1838 the Fathers requested Gregory XVI to add "Immaculate" to the word "Conception" in the preface of the Mass for that feast of the Blessed Virgin, which he did. In the council of 1850 many modern errors were condemned, rationalism, pantheism, communism, also the arbitrary interpretation of the Scriptures.

HEFELE, *Conciliengeschichte*, 2d ed., V, 322 *et al.; Collectio Conc. Lacensis* (Freiburg, 1870), IV, 955.

THOMAS J. SHAHAN.

Aix-la-Chapelle. See AACHEN.

Ajaccio (ADJACENSIS), DIOCESE OF, comprises the island of Corsica. It was formerly a suffragan of the Archdiocese of Pisa, but since the French Concordat, has been a suffragan of Aix. The first bishop known to history was Evander, who assisted at the Council of Rome in 313. Before the Revolution Corsica contained five other dioceses: Accia (vacant since 1563); Aleria, an ancient city of the Phocians, whose bishop resided at Corte; Sagone, a vanished city whose bishop resided at Calvi, while the chapter was at Vico; Mariana, also a vanished city, whose bishop resided at Bastia; and Nebbio. Pius X, when appointing Mgr. Desanti Bishop of Ajaccio (in the summer of 1906), reserved the right of regulating anew the diocesan limits, in virtue of which the Diocese of Bastia may be restored. The Byzan-

tine ruins at Mariana perpetuate the memory of the church built by the Pisans in the twelfth century. There is a legend to the effect that the bishops banished from Africa to Corsica in 484 by Hunneric, King of the Vandals, built with their own hands the primitive cathedral of Ajaccio. The present cathedral, dating from the end of the sixteenth century, owes its construction to the initiative of Gregory XIII, who while still Ugo Buoncompagni, spent some time at Ajaccio as papal legate. The see was left vacant for five years, during which time the diocesan revenues were applied to the building of the cathedral. It was finished by Bishop Giustiniani after his nomination. Services are held according to the Greek rite in the village of Cargese, founded (1676) by the descendants of Stephen Comnenus, whom the Turks had expelled from the Peloponnesus. The Diocese of Ajaccio contained (end of 1905) 295,589 inhabitants, 70 first class, 351 second class parishes, and 91 vicariates formerly with State subventions.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1861), XVI, 272–404; ARMAN, *Notre Dame d'Ajaccio* (Ajaccio, 1844); *Ajaccio*, in *Cornhill Magazine* (1868), XVIII, 496; *Eclectic Magazine* (1868), LXXI, 1513; ARDOUIN-DUMAZET, *La Corse* (Paris, 1898); CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 33.

GEORGES GOYAU.

Akhmîn, a city of Upper Egypt, situated on the banks of the Nile. Of late years it has attained great importance, on account of the discoveries made in its cemeteries. The hill of Akhmîn, some two miles long, is filled with human remains piled up in pits which contain as many as eight or ten small chambers, one above the other, with a dozen coffins in each. There are also caves containing mummies crowded together in the common ditch. Heathens and Christians are heaped together in such a fashion as to make it frequently impossible to say whether the owner of the little articles found near a body was a heathen, a Christian, or a member of some heretical sect, since we know Eutychianism had become the religion of almost the whole Coptic nation, from the fifth century onward.

The city is chiefly famous for its papyri and for its tapestries. Among the former, the fragments known as the "Gospel of Peter", the "Apocalypse of Peter", and the "Book of Henoch" hold the first place, but need not be discussed here. The tapestries, however, have furnished material of primary importance to the history of textile handicrafts in ancient times. A few pieces, of uncertain date, were to be found in various European museums. The excavations at Akhmîn and the copies made by R. Förrer have now supplied us with a quantity of materials in excellent preservation and of the greatest possible variety. The style of these Akhmîn tapestries is sometimes original, but in a great many instances it approximates the decorative type of Roman or Eastern art. The older ones are far superior to the others in design, especially in their treatment of the human figure. The growing want of skill in this regard enables us to trace, step by step, the progress of decadence. These most ancient tapestries are in two colours, yellow and pale brown. With the introduction of polychromy, ornament and animal decoration take the place of human figures. Even this animal decoration is often so angular, so poorly rendered, as to end in outlines resembling geometrical designs.

The discoveries at Akhmîn have not been confined to tapestries, though these are of the greatest importance to the history of the industrial arts. Förrer has brought to light ampullæ of terra-cotta, clay, and bronze, also jewels and toilet articles of gold or ivory. The discoveries have, however, revealed but few symbolisms not previously known. One tapestry, indeed, shows the Lamb of God, bearing the little banner, which is probably the most ancient example of this still familiar symbolism.

LECLERCQ, in *Dict. d'archéol. chrét. et de liturgie*, I, 1042–53; GERSPACH, *Les tapisseries coptes* (Paris, 1890); FÖRRER, *Die Gräber und Textilfunde von Achmîn—Panopolis* (Strasburg, 1891); FÖRRER, *Die Textilien von Achmîn und ihr Verhältniss zu den Katakombenmalereien*, in *Die frühchristlichen Alterthümer aus dem Gräberfelde von Achmîn—Panopolis* (Strasburg, 1893).

H. LECLERCQ.

Akiba ben Joseph. See TALMUD; JUDAISM.

Akoimetæ. See ACŒMETÆ.

Akominatos, MICHAEL, d. 1215; and NICETAS, d. 1206; also known as CHONIATES, from their native city, Chonia (the Colossæ of St. Paul), two famous Greeks of the later Byzantine period. While studying at Constantinople by their father's wish, Michael acted as tutor to his younger brother Nicetas. Michael became a priest; Nicetas studied history and jurisprudence, in addition to theology, and rose to high honours in the imperial service. As governor of the province of Philippopolis, he witnessed the passage of the Third Crusade under Frederick Barbarossa, in 1189, a march which entailed great hardships and sufferings on the whole Eastern Empire, and which Walter Scott has dealt with, incidentally, in his "Count Robert of Paris". Michael, who, by his brother's influence, had been made Archbishop of Athens in 1175, had a similar experience of "Latin" aggressions, and was even forced to retire to the island of Chios. Nicetas, with his family, fled from Constantinople to Nicæa, where he died. Nicetas is the author of several important works concerning Byzantine theology and history. His "Treasure of Orthodoxy" (*Θησαυρὸς Ὀρθοδοξίας*) is a historical and polemical work against all anti-Christian heresies, valuable among other reasons for the treatment of contemporary errors, and in a way supplementary to the famous "Armory of Doctrine" (*Πανοπλία Δογματική*) of Euthymios Zigabenos. It is also prized for its quotations from the synods of his time and for the fragments it has saved from lost Monophysite and other heretical writings. It has never been printed in its entirety; some portions of it are reprinted from earlier editions in Migne (P. G., CXXXIX, 1101–1444; CXL, 9–281). The work was written probably between 1204 and 1210. His fame as an historian of medieval Constantinople rests on his description in twenty-two books of the period from 1180 to 1206; it is practically an account of the fateful reigns of the last of the Comneni, especially the vicissitudes of the royal city during the Fourth Crusade (1204); its siege, capture, and pillage by the Latin Christians (P. G., CXXXIX, 287–1088). Krumbacher vouches for his generally objective temper and equitable treatment of persons and events. The style is bombastic and overladen with rhetorical ornament. His little treatise on the statues destroyed by the Latin "barbarians" (De Signis, P. G., CXXXIX, 287) is highly prized by students of classical antiquities. Michael, of whom Krumbacher says (p. 469) that his tenure of the see of Athens was equivalent to a ray of light amid the obscurity of ages, was a meritorious orator, pastoral writer, poet, and correspondent. His discourses cast a sad light on the wretched conditions of contemporary Attica, as does his iambic elegy "On the City of Athens", described as "the first and only surviving lamentation for the decay and ruin of the ancient and illustrious city". Of his letters 180 have reached us. His character is described as energetic, but gentle and upright. He was too much a Byzantine to denounce the imperial authority in the person of the cruel Andronicus, while that monster lived; but after his death, says Krumbacher, he could not find words enough to depict his iniquities. Many of his writings are in Migne (P. G., CXL, 298–384; 124–1258). The best edition of his works is that of Spiridion Lambros (Athens, 1879–80).

KRUMBACHER, *Gesch. d. byzant. Litteratur* (2d ed., Munich, 1897), 92 sqq., 281 sqq., 468 sqq.; CARL NEUMANN, *Griech. Geschichtschreiber*, etc. (Leipsig, 1888); WILKEN, *Gesch. der Kreuzzüge V* (Leipsig, 1829; for the treatise on the statues). The *History* of Nicetas was edited by BEKKER for the *Corpus Script. Byzant.* (Bonn, 1835). The portions relating to the Crusades are found in MILLER, *Recueil des historiens grecs des croisades* (Paris, 1875). For a comparison between Nicetas and the French "Herodotus of the Crusades", Geoffroy de Villehardouin, see SAINTE BEUVE, *Causeries du Lundi* (Paris, 1854), IX, 305–40; see also TAFEL, *Komnenen und Normannen* (1852).

THOMAS J. SHAHAN.

Akra. See AMADIA.

Alabama.—The twenty-second State admitted into the Federal Union of America. It lies north of the Gulf of Mexico, and is known as one of the Gulf, or South Central, States. It is bounded north by Tennessee, east by Georgia, south by the Gulf and by Florida, and west by Mississippi. It lies between the parallels of 30° 15′ and 35° north latitude, and the meridians of 84° 56′ and 88° 48′ west of Greenwich. From north to south it is 336 miles; and east to west, from 148 to 200 miles. It has an area of 52,250 square miles, of which 710 is water surface and 51,540 land surface. Its area in acres is 33,440,000. It has about 2,000 miles of navigable rivers, and Mobile is its only seaport. The State may be roughly divided into the Tennessee Valley on the north, highly productive of corn, cotton, cereals, and fruits; the mineral region; the cotton belt; the timber and the coast regions. The vegetation in the north belongs to the temperate zone, while in the south it is semi-tropical. Fine hardwood, as well as ordinary timber, are to be found well distributed over the entire State. The climate of the State is equable, and the extremes of heat and cold are rarely experienced. Animals and birds, usual in the West and South-west, are to be found. The streams abound in fish of almost every variety. The principal crop is cotton, the yield in 1905 being 1,249,685 bales, giving the State the third position in cotton production. Corn, wheat, oats, hay, and all other farm and garden products are profitably grown in considerable quantities. Alabama has, in the last quarter of a century, taken very high rank as a mineral State. The following are the statistics for 1905: iron ore, 3,782,831 tons; coal, 11,900,153 tons; coke, 2,756,698 tons; pig iron, 1,604,062 tons. In addition to the items just named, clay, bauxite, cement, graphite, marble, sulphur, and pyrites, silver and gold are mined in paying quantities. The growth of the mineral interests has quickened the laying out of cities, the multiplication of railroad lines, and the development of manufactures. In 1905 there were in the State 1,882 manufacturing establishments with a capital of $105,382,859, employing 3,763 officials, and 62,173 wage earners, and turning out a product valued at $109,169,922. The eleven leading industries in 1905 were: car construction, 16 plants; coke, 24; cotton goods, 46; fertilizers, 19; foundry and machine shops, 78; blast furnaces, steel works, and rolling mills, 29; lumber and timber products, 590; lumber-planing-mill products, 67; oil, cotton, and coke, 58; printing and publishing, 241; and turpentine and rosin, 144. The following are the statistics of railroad mileage, 1905: 4,227.70 miles of main track; 1,317.36 miles of side track; total value of main line, side track, and rolling stock, $53,706,025.93. The public debt of the State is $9,057,000. The State tax rate cannot exceed sixty-five cents per annum on the hundred dollars.

SEAL OF ALABAMA

HISTORY.—The territory now included in the State was for hundreds of years the home in part of the Creek, Cherokee, Choctaw, and Chickasaw Indian tribes. It is not possible to place any approximate limit to their occupation, and their early history is involved in obscurity. Certain it is that the aboriginal inhabitants, first encountered by European explorers in this region, were the direct ancestors of the tribes named. In the early years of the sixteenth century daring sailors doubtless touched the shores of Mobile Bay; and survivors of the ill-fated Narvaez expedition are believed to have passed across the lower part of the State. In 1540 De Soto traversed the State, entering near Rome, Ga., and passing out not far from Columbus, Miss. On the 18 of October of that year he fought the great battle of Mauvila, the most sanguinary of Indian conflicts on the American Continent. He made no settlements, and his expedition was of no value further than for the record left by his chroniclers concerning the Southern Indians. In 1560 a Spanish colony was located at Nanipacna, believed to be in the present Wilcox county, Ala., but it was short-lived and no details are preserved. A century and a half pass, and a dark veil of obscurity covers the land. In 1697, or 1698, three Englishmen, coming overland from the Carolinas, descended the Alabama River to the village of the Mobilians on the Mobile River. La Salle had in the meantime (1682) taken formal possession of the Mississippi, and named the country Louisiana. Entering the Gulf of Mexico in 1699, Iberville explored the southern coast of what is now the United States, and made temporary settlement at Old Biloxi, near the present Ocean Springs, Miss. In January, 1702, he transferred his colony to 27-Mile Bluff, Mobile River, in the limits of what is now Alabama, and gave it the name of Fort Louis. This was the first attempt at a permanent settlement on the Gulf Coast, and was the site of Old Mobile. It is an interesting fact that in 1707 a number of the colonists went down to Dauphin Island, where they settled and planted small crops, thus becoming the first farmers in this territory. In 1711, the site of Fort Louis proving unsatisfactory, the whole colony was removed to the present Mobile, and this town was, until 1720, the residence of the governors and the capital of the Province of Louisiana. In 1714, Fort Toulouse, at the confluence of the Coosa and Tallapoosa Rivers, was planted as a remote outpost for Indian trade and as a buffer to the English advance from the South Atlantic settlements; in 1721 the first African slaves were landed at Mobile; in 1736, Fort Tombeckbé was built on the Tombigbee River in the heart of the Choctaw country, to keep that tribe under French control; on 18 February, 1763, France ceded all her possessions east of the Mississippi, excepting the Island of Orleans, to Great Britain; by treaty of 30 November, 1782, marking the close of the contest of the colonies with the mother country, Great Britain ceded to them all her claims north of latitude 31°; and on 27 October, 1795, Spain relinquished to the United States her claims to West Florida, south of line 31°. Mississippi Territory was created by Act of Congress, 7 April, 1798, and under this and subsequent Acts of enlargement the present States of Alabama and Mississippi constituted one Territory until 1817. The Creek Indian War of 1813 and 1814, fought largely in Alabama, and which started General Andrew Jackson on his long public career, temporarily retarded the growth of the Territory. On 1 March, 1817, Alabama Territory was formed, and after the

adoption of a constitution under an Enabling Act of 2 March, 1819, the State was, 14 December, formally admitted into the Federal Union. St. Stephens was the seat of government for the Territory. Cahaba was selected as the capital in 1818; Tuscaloosa, 1826; and Montgomery, 1846. In 1825 General Lafayette, on his last tour through the United States, visited several towns in Alabama. In the thirties the State University was opened, the terms of the judges were fixed for six years, the first railroad track west of the Alleghany Mountains was laid from Tuscumbia in the direction of Decatur, the Indians were removed to the West, a financial panic fell heavily upon the people, a State penitentiary was provided by law, and imprisonment for debt, except in cases of fraud, was abolished. To the struggles of the heroic Texans Alabama contributed a number of brave sons; and to the Mexican War she gave 3,026 volunteers.

Under the leadership of William Lowndes Yancey, Alabama had early taken a most advanced position in opposition to the Abolition sentiment and agitation of the North, and in 1860 the Legislature provided for a convention, in case of the election of Lincoln, "to do whatever in the opinion of said convention, the rights, interests and honour of the State of Alabama require to be done for their protection". The convention met 7 January, 1861, and on 11 January passed an Ordinance of Secession by a vote of 61 to 39. After its passage the members of Congress from Alabama withdrew in a body. On 4 February, 1861, in the Senate Chamber of the State capitol at Montgomery, the delegates from six seceding States, including Alabama, met and formed the Provisional Government of the Confederate States of America. On 15 April, 1861, Abraham Lincoln, President of the United States, issued a formal proclamation of war, and at once the brave and patriotic people of the State rallied to her defence. The Tennessee Valley was the theatre of numberless raids, and the people suffered many indignities at the hands of the Federals. The forts below Mobile, although strongly defended, were taken in 1864, and the town was taken 1865. The University buildings were wantonly burned in 1865, by an invading force under General Croxton. Selma and Montgomery were taken in 1865. Alabama contributed to the war from 1861 to 1865 more than 100,000 men, out of a total white population, in 1860, of 526,271. There was no important battle east of the Mississippi River in which her troops did not perform an honourable part. Among the general officers credited to Alabama were Longstreet, Gordon, Withers, Forney, Rodes, Clayton, Allen, Pettus, Morgan, Gracie, Battle, Sanders, Kelly, and Gorgas. Admiral Semmes and the gallant John Pelham were on the Confederate rolls as from Alabama. On 21 June, 1865, by the appointment of Lewis E. Parsons as Provisional Governor, civil government was in a measure set in motion, but it was almost ten years before the people of the State finally entered upon a normal and healthy growth. The period from 1865 to 1874, known as the Reconstruction Era, was one continuous series of sickening experiences in social, business, and political life, and as a legacy a debt of many millions was fixed upon the people. Constitutional conventions have been held in 1819, 1861, 1865, 1867, 1875, and 1901.

POPULATION.—As previously stated, Mobile and vicinity were the first settled portions of the State. The inhabitants were largely French. For about one hundred years the interior had only an isolated settlement here and there. In 1800, population had so increased on the Tombigbee that the settlements were formed into Washington county. About 1805 the Tennessee Valley, in the vicinity of Huntsville, received its first settler, and in 1808 Madison county was created. After the Creek War, or about 1815, settlers in large numbers rushed in from the South Atlantic seaboard, consisting principally of American pioneers of British origin. The Spanish came to Mobile in considerable numbers from 1780 to 1811, and the Gulf city to-day is the only community in the State in which there is any very large infusion of the Latin races. The territory embraced in the State is said to have been settled more rapidly than any other section of the United States, and in 1819 passed from territorial pupilage. In 1800 Washington county, then in the Mississippi Territory, had a population of 1,250; in 1810 the counties of Baldwin, Madison, and Washington, also in the Mississippi Territory, had 9,046. In 1820 the population of the State at the first census was 127,901. In 1900 the population was 1,828,697, or more than fourteen times that of 1820. From 1820 to 1830 the population increased 142 per cent, and from 1830 to 1840, 90.9 per cent, but subsequently the rate of increase declined until the decade from 1860 to 1870, when it was only 3.4 per cent. The rate of increase of 1900 over 1890 is 20.9 per cent. The total land surface of the State is approximately 51,540 square miles, and the average number of persons to the square mile was, for 1890, 29.4; for 1900, 35.5. Detailed population statistics are as follows: 1820, white 85,451, coloured (including slaves and free negroes) 42,450, total 127,901; 1830, white 190,406, coloured 119,121, total 309,527; 1840, white 335,185, coloured 255,571, total 590,756; 1850, white 426,514, coloured 345,109, total 771,623; 1860, white 526,271, coloured 437,770, total 964,041; 1870, white 521,384, coloured 475,510, all others 98, total 996,992; 1880, white 662,185, coloured 600,103, all others 217, total 1,262,505; 1890, white 830,796, coloured 681,431, all others 790, total 1,513,017; 1900, white 1,001,152, coloured 827,307, all others 238, total 1,828,697. The estimated population of Alabama on 31 December, 1905, was 2,017,877, and the estimated population of the following cities, same date, is as follows: Anniston, 10,919; Birmingham, 45,869; Huntsville, 8,110; Mobile, 42,903; Montgomery, 40,808; and Selma, 12,047.

EDUCATION.—During the territorial period, or prior to 1819, educational advantages were limited to a few private schools and academies. The Congressional Enabling Act granted seventy-two sections of land "for the use of a seminary of learning", and all 16th sections, or an equivalent, "to the inhabitants for the use of schools". The constitution of 1819 provided that "schools and the means of education shall be forever encouraged". In the execution of this mandate the Legislature passed a number of Acts regulating (1) the State University and its land grant, (2) the incorporation and regulation of academies, and (3) the management and preservation of the 16th-section funds. On 10 January, 1826, the schools of Mobile county were regulated by an Act, through which they were organized in a more or less effective way, but it was not until 15 February, 1854, that "a system of free public schools" was adopted for the State. The State University was incorporated 18 December, 1821, and on 18 April, 1831, it opened its doors for students. The University and well-conducted academies in all parts of the State afforded the principal means for education prior to the Public-school Act of 1854, and even for many years after its passage. The higher education of women received much attention, and in Alabama was located the first chartered institution to grant diplomas to women. The last quarter of a century has witnessed a remarkable increase of interest in education, and at present (1905) about one-half of the State's revenues go into support of the public or common schools and the higher institutions of learning. The State University, the head of the system, is located at Tusca-

loosa; the Alabama Polytechnic Institute (agricultural and mechanical) established in 1872, is located at Auburn; the Alabama Girls' Industrial School, at Montevallo; four normal colleges, for white pupils, at Florence, Troy, Jacksonville, and Livingston; three normal schools, for negro pupils, at Montgomery, Tuskegee, and Normal, and nine agricultural schools and experiment stations at Jackson, Evergreen, Abbeville, Sylacauga, Wetumpka, Hamilton, Albertville, Athens, and Blountsville. The common schools are directed by a State superintendent of education, and the local machinery consists of county boards and district trustees. There are fifty separate school districts, self-governing or regulated by special Acts, as Montgomery, Birmingham, etc. Separate State institutions for both white and negro deaf, dumb, and blind are located at Talladega. A Reform School for white boys is conducted at East Lake. A separate agricultural experiment station is maintained at Uniontown. Expenditures have been made by the State for educational purposes for the fiscal year ending 30 September, 1906, as follows: public, or common, school system, $1,215,115.92; Alabama Polytechnic Institute, $20,280.00; University of Alabama, $27,000.00; Deaf, Dumb, and Blind institutions, $71,322.50; Alabama Girls' Industrial School, $25,000.00; Alabama Industrial School for White Boys, $8,000.00.

In addition to the institutions maintained from the public treasury, there are the following higher institutions supported and controlled by religious denominations: Spring Hill College, near Mobile; St. Bernard College, Cullman; McGill Institute, Mobile; St. Joseph's College for Negro Catechists, Montgomery (Catholic); Southern University, Greensboro; North Alabama Conference College, Birmingham; Athens Female College, Athens; and Alabama Conference Female College, Tuskegee (Methodist Episcopal Church, South); Howard College, East Lake; and Judson Female College, Marion (Baptist); Noble Institute, Anniston (Protestant Episcopal); Synodical College for Men, Anniston, and Isbell College, Talladega (Presbyterian). Several institutions of high grade are conducted as private enterprises, notably the Marion Military Institute. Colleges of medicine and pharmacy are located in Birmingham and Mobile; and a school of dentistry at Birmingham. Theological courses are offered at Howard College (Baptist); schools of music and art, and business colleges are in operation in Birmingham, Montgomery, and Mobile. A law department is maintained at the State University.

Co-education obtains in all State institutions, except in the Alabama Girls' Industrial School and the Livingston State Normal School. There are several schools for the higher education of negroes in addition to the three normal schools above noted, namely: Talladega College, Talladega; Alabama Baptist Normal and Theological School, Selma; Academic and Industrial Institute, Kowaliga; Calhoun Coloured School, Calhoun; and Normal Industrial Institute, Snow Hill. The Theological School at Selma, as the name implies, has a theological department; the Stillman Institute is conducted under the auspices of the Presbyterian Church (white) for the education of negro preachers, and St. Joseph's College, at Montgomery, is a Catholic institution for the training of negro catechists.

RELIGION.—*The Catholic Church* on the Alabama Gulf Coast dates from the coming of Iberville's colony in 1699. He was accompanied by Father Anastase Douay, who had once been an explorer with La Salle. Catholic missionaries were abroad in the Mississippi Valley prior to this date, and Biloxi had hardly been located when Father Antony Davion made his appearance. He and Father Dougé ministered to the spiritual wants of the colonists until 1704, and even after, but in this year came the induction, by Davion, of De La Vente as priest of a church formally set up at Fort Louis. This step was taken in consequence of the erection of Mobile into a canonical parish by the Bishop of Quebec. From this time on the Church has a continuous history in Mobile. La Vente alternated with Alexander Huvé, his assistant, until 1710, while the later continued to about 1722. Father Jean Mattheu, of the Capuchin Order, officiated at Mobile, 1721 to 1736; while Father Jean François and Father Ferdinand, also Capuchins, as well as Jesuits, were here from 1736 to 1763. From time to time numbers of other names appear as officiating priests. The quaint manuscript records, showing births, deaths, marriages, and baptisms, are preserved in the church archives at Mobile. Excellent summaries and details from these records are to be found in Peter J. Hamilton's "Colonial Mobile" (1897). After the occupation of Mobile by the Spanish, in 1780, and the expulsion of the British, the church was called the Immaculate Conception, a name it has since borne. After American occupation, in 1812, for a number of years no substantial advance was made, and in 1825, when Bishop Portier entered upon his office, the church in Mobile was the only one in Alabama, and he was the only priest. The church building was burned in 1827.

The early priests were zealous missionaries, and with consecrated zeal they laboured to bring the untutored child of the forest into the fold of the Church. Father Davion, above mentioned, was first a missionary to the Tunicas. In 1709 churches were erected at Dauphin Island, and also ten miles above Mobile for a band of Apalache Indians, who had been earlier converted by Spanish missionaries. Father Charles, a Carmelite, was a missionary among them in 1721. There were missions at Fort Toulouse and Fort Tombecbé, and also at Chickasawhay. Father Michael Baudouin was for eighteen years among the Choctaws. These missions were largely abandoned after 1763, owing to British occupation. Until 1722 the parish of Mobile was a part of the Diocese of Quebec. In this year, with the subdivision of the southern country for administrative purposes by Law's Company, there was a parcelling-out, or assignment, of the divisions to the different orders of the Church. The Illinois country went to the Jesuits; New Orleans and west of the Mississippi to the Capuchins, and the Mobile district to the Barefoot Carmelites. In a very short time a change was made, and Mobile was given over to the Capuchins. During Spanish occupation Mobile was in the Diocese of Santiago de Cuba. Later the northern part of the territory now embraced in the State was under the Archbishop of Baltimore, while the southern was under the jurisdiction of the Diocese of Louisiana and Florida. In 1825 the Vicariate-Apostolic of Alabama and Florida was created, and the Reverend Michael Portier was appointed bishop. He was consecrated 5 November, 1826. On 15 May, 1829, the Diocese of Mobile was created, embracing in its bounds West Florida and all of Alabama. Bishop Portier was continued in his office, and served until his death, in 1859. His successors in order were John Quinlan (1859–1883); Dominic Manucy (1883–1885); and Jeremiah O'Sullivan (1885–1897). These men possessed marked ability and were positive and uplifting forces in the life of the State. The incumbent bishop is the Right Reverend Edward P. Allen (1897). During the life of the Church in the State it has been served, in Mobile and at other points, by many priests of deep piety and extensive learning, and men who have contributed their part as well in shaping the growth of the commonwealth in high civic ideals. In addition to the above-named clergy, the following prominent members of the Catholic Church in Alabama should be noted:

Father Abram J. Ryan, poet-priest; Margaret O'Brien Davis, author; Lucian Julian Walker, journalist and author; Raphael Semmes, Admiral in the Confederate States Navy; S. A. M. Wood and Alpheus Baker, Brigadier-Generals, C. S. A.; R. M. Sands and D. S. Troy, Lieutenant-Colonels, C. S. A.; Wm. R. Smith, poet, historian, lawyer, political leader, and Colonel, C. S. A; Frank P. O'Brien, political leader and journalist. Arthur and Felix McGill are the names of the founders and patrons of McGill Institute at Mobile. The Catholic population of the State at the present writing is 28,397.

In educational and benevolent enterprises the Catholic Church of Alabama has an enviable record. Institutions devoted to charity and education under its direction are as follows: Spring Hill College, St. Bernard College, Academy of the Visitation, and McGill Institute, at Mobile; St. Vincent's Hospital, at Birmingham; Providence Infirmary, at Mobile; and St. Margaret's Hospital, at Montgomery. Convents and schools are conducted in Montgomery and Birmingham by the Sisters of Loretto, in Selma by the Sisters of the Sacred Heart, in Cullman by the Sisters of Notre Dame, and in Tuscumbia by the Sisters of St. Benedict. An asylum for boys is conducted at Mobile by the Brothers of the Sacred Heart; and for girls by the Sisters of Charity, of Emmittsburg, Md. St. Joseph's College for negro catechists is located near Montgomery. A Catholic newspaper, *The Messenger*, is published in the same city.

Protestant and other religious efforts.—From the very first arrival of American emigrants the Protestant denominations were represented, but it was not until 1808 that formal organization of congregations took place. They entered the field that year most probably in the following order: Methodist, Cumberland Presbyterian, and Baptist. However, in the territorial period the struggle for existence on the part of settlers was so intense that no very general progress was made until the first decade of statehood. From 1819 to 1832 they entered upon a real healthy growth and expansion. A higher state of intellectual cultivation existed among the preachers. Regular houses of worship took the places of the makeshifts of private houses, the county courthouse, and the open air. The camp-meeting grew to be a most potent factor in awakening religious interest, and in advancing the cause of the churches. In October, 1823, the Baptist State Convention was organized. On 1 March, 1821, the Presbytery of Alabama was formed, and in 1834 the Synod of Alabama was set off from the Mississippi Synod. From its introduction into the State, in 1808, to 1832 the Methodist Church had at various times been in part under the South Carolina, the Tennessee, the Mississippi, and the Georgia Conferences. In the latter year the Alabama Conference was organized. The Methodist Protestant Church was organized in Alabama in 1829. While there were numbers of individual Episcopalians in the State from the date of the occupation of its territory by Great Britain, it was not until 1825 that, in Mobile, its first Episcopal church was organized, but it had no minister until December, 1827. A Primary Convention was held 25 January, 1830, and an organization effected. According to the most reliable information, the Southern Baptists in Alabama number 150,945; the Methodist Episcopalians, 133,000; the Southern Presbyterians, 15,020. The following denominations are also represented in the State: Unitarians, Congregationalists, Universalists, Christian Scientists, Lutherans, Salvation Army, and Campbellites. Nearly all denominations are well represented among the coloured population, which also has several religious organizations of its own. The Jews have strong congregations in all of the leading towns. Sectarian schools have already been noted under the head of education. Orphan asylums and other benevolences are conducted by the Baptists, Methodists, Presbyterians, Episcopalians, and the Salvation Army.

State laws on subjects directly affecting religion.—Under the Constitution of 1901, which practically followed earlier instruments, it is provided (Section 2): "That no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination or mode of worship; that no one shall be compelled by law to attend any place of worship, nor to pay any tithes, taxes or other rate for building or repairing any place of worship, or for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this State; and that the civil rights, privileges and capacities of any citizen shall not be in any manner affected by his religious principles". In the courts testimony is required to be given under oath or affirmation. No search warrant can issue unless supported by oath. All executive, legislative, and judicial officers are required to take an oath to support the Constitutions of the United States, and of the State, and to faithfully discharge the duties of the office. By statute the word "oath" includes "affirmation". (See 71 Ala. Reports, 319, for discussion of nature and character of an oath.) The observance of Sunday is not directly enjoined, but the sanctity of the day is recognized in the prohibition against the working of a child, apprentice, or servant, except in "the customary domestic duties of daily necessity or comfort, or works of charity", also in the prohibition against shooting, hunting, gaming, card-playing, or racing, or keeping open store or market (except by druggists) on that day. It is to be observed that these provisions "do not apply to the running of railroads, stages, or steamboats, or other vessels navigating the waters of this State, or any manufacturing establishment which requires to be kept in constant operation". There is no statute against blasphemy or profanity, as such, these subjects being regulated as at common law. There is no constitutional or statutory provision requiring the use of prayer in the State Senate and House of Representatives, but it has always been customary for each body to provide for such a service to be held at the opening of the day's session. Usually the clergymen of the capital city, without discrimination, are asked to alternate. Among other holidays, Sunday, Christmas, and Good Friday, are set apart by statute for public observance.

Laws on subjects affecting religious work.—Members of any church or religious society, or the owners of a graveyard, may become incorporated by complying with a liberal statute on the subject, and may hold real and personal property not to exceed $50,000 in value. The property of institutions devoted exclusively to religious, educational, or charitable purposes is exempt from taxation to a limited, yet liberal, extent. Ministers in charge of churches are exempt from jury duty. Military service is voluntary. Marriage between whites and negroes is prohibited. Legislative divorce is not allowed under the constitution. With certain limitations the following are the statutory grounds for divorce: physical and incurable incapacity, adultery, voluntary abandonment, imprisonment in the penitentiary, the commission of the crime against nature, habitual drunkenness, and cruelty. The Constitution prohibits the appropriation of public school funds in support of any sectarian or denominational school. Liberal charters of incorporation are allowed to charitable institutions, and their property is exempt from taxation as above, but no public funds can be appropriated to any charitable institution "not under the absolute control of the State". Cemeteries are

not subject to taxation. The sale of liquors is regulated by State, county, and municipal license. Special prohibition laws, local dispensaries, and local-option laws are in operation in various parts of the State. A State penitentiary is maintained. State and county convicts, under general or local regulations, are worked in the mines, in lumber camps, on the public roads, on farms, and in factories. A reform school for white boys is conducted by the State at East Lake. Insane hospitals, for the whites at Tuscaloosa, and for the negroes at Mt. Vernon, are generously supported by the State. Liberal regulations obtain on the subjects of wills of real and personal property, limited to soundness of mind, and to persons of twenty-one years, in the case of realty, and eighteen years, in the case of personalty. Devises may be made to any person or corporation capable by law of holding real estate. The Supreme Court has held that a bequest to "the Baptist Societies for Foreign and Domestic Missions and the American and Foreign Bible Society", is valid; also one to "Pilgrim's Rest Association", and also one for the erection of monuments to certain named persons. But in the case of Festorazzi *vs.* St. Joseph's Church (104 Ala., 327), it was held that a bequest to a church to be expended in saying Mass for the repose of the testator's soul is invalid, because the church might apply the fund to other uses, and thus defeat the testator's intent.

Alabama Historical Society, Transactions (1898–1904) and *Miscellaneous Collections* (1901); BERNEY, *Handbook of Alabama* (1892); BREWER, *Alabama* (1872); BROWN, *History of Alabama for Schools* (1900); JOEL C. DU BOSE, *Sketches of Alabama History* (1901); JOHN W. DU BOSE, *Life and Times of Wm. L. Yancey* (1892); FLEMING, *Civil War and Reconstruction in Alabama* (1905); GARRETT, *Public Men in Alabama* (1872); HALBERT AND T. H. BALL, *Creek War of 1813 and 1814* (1895); HAMILTON, *Colonial Mobile* (1897); HODGSON, *Cradle of the Confederacy* (1876); MCCORVEY, *Government of the People of Alabama* (1895); MILLER, *History of Alabama* (1901); MONETTE, *History of the Valley of the Mississippi* (1848); OWEN, *Bibliography of Alabama* (1898); PICKETT, *History of Alabama*, ed. by OWEN (1900); RILEY, *History of the Baptists of Alabama* (1895); SHEA, *Catholic Missions* (1854), and *History of the Catholic Church within the United States* (1886–92); WEST, *History of Methodism in Alabama* (1898); WHITAKER, *History of the Protestant Episcopal Church in Alabama* (1898).

THOMAS M. OWEN.

Alabanda, a titular see of Caria in Asia Minor, supposed to be the present Arab-Hissar. A list of its bishops is known from 451 to 879. In antiquity its inhabitants were noted for their habits of luxury. It was the seat of a district court in imperial times and a very flourishing town.

SMITH, *Dict. of Greek and Rom. Geogr.*, I, 81; LEQUIEN, *Oriens Christianus* (1740), I, 91.

Alabaster (Gr. ἀλάβαστρος,-ον; Lat. *alabaster,-trum;* of uncertain origin). The substance commonly known as alabaster is a fine-grained variety of gypsum (calcium sulphate) much used for vases and other ornamental articles. Oriental alabaster, the *alabastrites* of the classical writers, is a translucent marble (calcium carbonate) obtained from stalagmitic deposits; because of its usually banded structure, which gives it some resemblance to onyx, it is also called onyx marble, or simply, though incorrectly, onyx. From remote times it was highly esteemed for decorative purposes. Among the ancients Oriental alabaster was frequently used for vases to hold unguents, in the belief that it preserved them; whence the vases were called alabasters, even when made of other materials. Such was the "alabastrum unguenti" (Matt., xxvi, 7; Mark, xiv, 3; Luke, vii, 37), with which the sinful woman anointed the Saviour. The vase, however, though probably of alabaster, was not necessarily of that material, as our English translation "alabaster box of ointments" seems to imply.

THOMAS in VIG., *Dict. de la Bible*, I, 330.

F. BECHTEL.

Alagoas, THE DIOCESE OF.—A South American diocese, in eastern Brazil, dependent on Bahia. By a decree of Leo XIII, *Postremis hisce temporibus*, 2 July, 1900, it was separated from the Diocese of Olinda. It comprises the State of Alagoas, bounded by Pernambuco on the north and north-west, the Atlantic on the south-east, and Sergipe on the south-west. Area, 22,583 square miles. Population (1890), 648,009. Monsignor Castilho de Brandao, the first bishop, who resides at Maceio, the capital, a town of 12,000 inhabitants, was consecrated at Belem de Para, 7 Sept., 1894, and transferred to this see, 5 June, 1901.

BATTANDIER, *Ann. Pontif. Cath.*, 1906.

JOHN J. A' BECKET.

Alagona, PIETRO, theologian, b. at Syracuse, 1549; d. in Rome, 19 October, 1624. He entered the Society of Jesus in 1564, taught philosophy and theology, and was Rector of Trapani. His first works were published under the family name of his mother, Givarra. Later on he used his own name, Alagona, and is best known for his Compendium of the works of Martin Aspilcueta, who was a doctor of theology in Navarre. This Martin Aspilcueta was the uncle of St. Francis Xavier. The "Enchiridion, seu Manuale Confessariorum," which was compiled by Alagona, went through at least twenty-three editions. A translation of it into French, by Legard, was condemned by the Parliament of Rouen, 12 February, 1762. He also published a compendium of the "Summa," which ran through twenty-five editions, and a compendium of the whole of Canon Law in two volumes, quarto. In the Jesuit College of Palermo there is also found a treatise by Alagona on Logic and Physics.

SOUTHWELL; MONGITONE; SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 108 and in *Dict. de théol. cath.*; HURTER, *Nomenclator*, I, 360.

T. J. CAMPBELL.

Alain Chartier. See CHARTIER.

Alain de l'Isle, (also called ALAIN OF LILLE, ALANUS AB INSULIS, OR DE INSULIS, ALAIN VON RYSSEL etc.), monk, poet, preacher, theologian, and eclectic philosopher, b. probably at Lille, whence his name, about 1128; d. at Cîteaux, 1203. Alain, there is reason to believe, studied and taught for some time in Paris. In 1179 he took part in the Third Council of the Lateran. Later he entered the Monastery of Cîteaux, where he died in 1202 or 1203. Alain attained extraordinary celebrity in his day as a teacher and a learned man; he was called Alain the Great, The Universal Doctor, etc. To this the legend alludes, according to which a scholar, discomfited in a dialectical contest, cried out that his opponent was "either Alain or the devil". Alain's principal work is "Ars Fidei Catholicæ", dedicated to Clement III, and composed for the purpose of refuting, on rational grounds, the errors of Mohammedans, Jews, and heretics. With the same view he wrote "Tractatus Contra Hæreticos" and "Theologicæ Regulæ". He wrote two poems, "De Planctu Naturæ" and "Anticlaudianus". The only collection of Alain's works is Migne's somewhat uncritical edition, P. L., CCX. The two poems are published by Wright in "Satirical Poets of the Twelfth Century", II (Rerum Britannicarum Scriptores). There are several of Alain's treatises still unpublished, for instance, "De Virtutibus et Vitiis" (Codex, Paris, Bibl. Nat., n. 3238). Alain's theology is characterized by that peculiar variety of rationalism tinged with mysticism which is found in the writings of John Scotus Erigena, and which afterwards reappeared in the works of Raymond Lully. The mysticism is, perhaps, more in the style than in the matter; the rationalism consists in the effort to prove that all religious truths, even the mysteries of faith, flow out of principles that are self-evident to the human reason unaided

by revelation. His philosophy is a syncretism, or eclecticism, in which the principal elements are Platonism, Aristoteleanism, and Pythagoreanism. He esteemed Plato as *the* philosopher; Aristotle he regarded merely as a subtle logician. His knowledge of Plato he derived from Martianus Capella Apuleius, Boethius, and the members of the school of Chartres; his first-hand acquaintance with the "Dialogues" being limited to Chalcidius's rendering of a fragment of the "Timæus". He was acquainted with some of Aristotle's logical writings and with the commentaries of Boethius and Porphyry. He derived his Pythagoreanism from the so-called Hermetical writers, Asclepius and Mercurius. Finally his mystic manner was influenced by Pseudo-Dionysius and John Scotus Erigena.

The effect of all these influences was an attempt on Alain's part to fuse into one system the various elements derived from different sources, without taking much pains to find a common basis or a principle of organic synthesis. Thus, in psychology he gives at different times three different divisions of the faculties of the soul: a twofold (*ratio, sensualitas*), a threefold (*sapientia, voluntas, voluptas*), and a fivefold (*sensus, imaginatio, ratio, intellectus, intelligentia*). The soul, he teaches, is spirit; the body, matter (in later Platonic sense); and the bond between them is a physical spirit (*spiritus physicus*). In cosmology he teaches that God first created "Nature", whose rôle it was to act as his intermediary (*Dei auctoris vicaria*) in the details of creating and organizing matter into the visible universe. At every step in this portion of his philosophy the influence of the neo-Pythagoreans appears. As a writer, Alain exhibited an unusual combination of poetic imaginativeness and dialectical precision. He modelled his style on that of Martianus Capella, though in his later years the influence of Boethius was, perhaps, predominant. He is to be enumerated among the medieval writers who influenced Dante.

BAUMGARTNER, *Die Philos. d. Alanus de Insulis* etc. in *Beitr. z. Gesch. d. Philos. d. M.A.*, (Münster, 1896) Bd. II; BÄUMKER, *Handschriftliches zu den Werken des Alanus* (Fulda, 1894); UEBERWEG, *Gesch. d. Philos.*, (Berlin, 1905), Bd. II, 9 Ed., 214 sqq.; HAURÉAU, *Hist. de la phil. scol.* (Paris, 1872), I, 521 sq.; DE WULF, *Hist. de la phil. scol. dans les Pays-Bas* (Louvain, 1895), 41 sq.; TURNER, *Hist. of Phil.* (Boston, 1903), 301, 302.

WILLIAM TURNER.

Alais, PEACE OF. See HUGUENOTS.

Alalis (ALALIUS), a titular see of Phœnicia (Palmyra), whose episcopal list is known from 325 to 451. It was located near the Euphrates, and was a suffragan of Damascus.

LEQUIEN, *Oriens Christ.* (1740), II, 847–848.

Alaman, LUCAS, a Mexican statesman and historian of great merit, b. at Guanajuato in Mexico, of Spanish parents, 18 October, 1792; d. in the city of Mexico, 2 June, 1853. He received his early education in the city of Mexico, went to Spain and France in 1814, and returned to America in 1815. He made a second voyage between 1815 and 1823; in 1824 he became Secretary of State of the Mexican Republic. Alaman was a moderate Republican, and, therefore, violently persecuted by the extremistic factions in 1834, and compelled to hide for a full year. After 1836 he dedicated himself to literary and historical work until 1851, when Santa Ana recalled him to the post of Secretary of State. His two monumental works are: "Disertaciones sobre la Historia de la Republica mexicana" (Mexico, 1844), and "Historia de México, desde los primeros movimientos que prepararon su independencia en el año de 1808, hasta la época presente" (Ibid., 1849). With the exception of the (now antiquated) conceptions of the primitive condition of the Mexican Indians, these works are of standard value.

Diccionario universal de historia y de geografía (Mexico, 1853), I, *Introduction, An obituary of Alaman; Memorias de la academia mexicana* (Mexico, 1878), I, 4; MONTES DE OCA, *Oración fúnebre en las honras de D. Juan Ruiz de Obregon.*

AD F. BANDELIER.

Alamanni, NICCOLÒ, a Roman antiquary of Greek origin, b. at Ancona, 12 January, 1583; d. in Rome, 1626. He was educated in Rome at the Greek College, founded by Gregory XIII, but was ordained deacon and priest according to the Latin rite. After teaching Greek for some time to persons of rank, he was appointed secretary to Cardinal Borghese, and afterwards made custodian of the Vatican Library. His death is said to have been caused by too close attendance at the erection of the high altar of St. Peter's, to which honourable duty he had been assigned with orders to see that the sepulchres of the holy martyrs were not interfered with in the course of the work. He wrote a "Syntagma de Lateranensibus parietibus" (Rome, 1625) on the occasion of restorations carried out in the church of St. John Lateran by his patron, Cardinal Borghese, also a dissertation on the relative importance of the right and left side as exhibited in certain old papal coins that place St. Paul to the right of St. Peter, "De dextræ lævæque manus prærogativâ ex antiquis Pontificum nummis Paulum Petro apostolo anteponentibus." He is known in the history of classical literature as the editor (Lyons, 1623) of the famous "Anecdota", or "Secret History", of Procopius, a work that was violently criticized outside of Italy.

MORÉRI, *Dict. historique* (1740), I, 206; NICIUS ERYTHRÆUS, *Pinacotheca Imag. Ill.*, I, LXX.

JOHN J. A' BECKET.

Alan, WILLIAM. See ALLEN.

Alan of Tewkesbury, a Benedictine abbot and writer, d. 1202. Alan is stated by Gervase of Canterbury, a contemporary chronicler, to have been English by race, i. e. not of Norman, or any immigrant, extraction. He is supposed to have spent some years at Benevento in Italy, before entering the Benedictine novitiate at Canterbury, where he became Prior in 1179. He zealously espoused the cause of the clergy against Henry II in the struggle which led to the martyrdom of St. Thomas. He was removed from Canterbury to the Abbey of Tewkesbury, where he could less effectively oppose Henry's encroachments on the rights of the church. The intimacy with St. Thomas which Alan of Tewkesbury enjoyed, and his almost lifelong acquaintance with the politico-ecclesiastical controversies of the time, qualified him to write the "Life of St. Thomas," which (as Life of Becket) is printed in the second volume of "Materials for the History of Thomas Becket", edited by the Rev. J. C. Robertson (Rolls Series, London, 1875–85; Part I, CXC, 1475–88). Alan also collected and arranged a number of the Saint's epistles. Critics are doubtful as to the genuineness of the other works traditionally ascribed to him.

Dict. of Nat. Biog., s. v.; GERVASE, *Chronica*, ed. STUBBS (*Rolls Series*, London, 1879–80); ROBERTSON, preface to *Materials for the History of Thomas Becket.*

E. MACPHERSON.

Alan of Walsingham, d. c. 1364; a celebrated architect, first heard of in 1314 as a junior monk at Ely, distinguished by his skill in goldsmith's work, and for his acquaintance with the principles of mechanics. He afterwards turned his attention to the study of architecture, and in 1331, when sub-prior of his convent, designed and began to build the beautiful St. Mary's Chapel (now Trinity Church), attached to the cathedral. At the same time he was engaged in the erection of Prior Cranden's chapel, the new sacristy, and many minor works. In December, 1321, he was elected sacristan, with sole charge of the fabric of the cathedral. In February, 1322, the great tower of the cathedral fell, and carried with it the choir and other attached portions of the struct-

ure. Instead of rebuilding the four piers, which carried the Norman (square) tower—a weak point in cathedral construction from that day to this—Alan advanced the supports, to the extent of one bay, into each arm of the cross; and by so doing he not only distributed the weight upon eight piers instead of four, but obtained a magnificent central octagonal hall, which he roofed with a dome surmounted by a lofty lantern. The result was not only very beautiful, but in every sense original. It is almost certain that Alan never travelled beyond the limits of his convent, and that he was not acquainted, except perhaps from hearsay, with the domed churches of the East, whose principles of construction, moreover, differ essentially from those employed by Alan. His work remains to this day unique among the cathedrals of Europe. He subsequently rebuilt the bays of the choir, which had been ruined by the fall of the great tower, and these are admittedly amongst the most beautiful examples of Decorated, or Second Pointed, English Gothic. In 1341 Alan was elected prior of his convent, and in 1344 to the bishopric of Ely, rendered vacant by the death of Simon de Montacute. When he thus became bishop-elect the works connected with the fabric of the cathedral had been conducted to a successful termination, leaving for his successor only the decorations and fittings. His election, however, was set aside by the Pope in favour of Thomas L'Isle, a Dominican friar, who was at Avignon with the Pope at the time. A similar honour was destined for Alan in 1361, but the choice of the convent was again overruled, and Simon Langham, afterwards Archbishop of Canterbury and Cardinal, was consecrated Bishop of Ely in his stead. The possessions of the convent were said to have increased under his wise and capable administration.

DUGDALE, *Monasticon* (ed. 1817), I, 468; THOMAS WALSINGHAM, *Hist. Anglicana* in *R. S.*, II, 104; WHARTON, *Anglia Sacra*, I, 684; *Cotton. MSS.*, Tit. A. 1.

THOMAS H. POOLE.

Alanus de Rupe (sometimes DE LA ROCHE), b. about 1428; d. at Zwolle in Holland, 8 September, 1475. Some writers claim him as a native of Germany, others of Belgium; but his disciple, Cornelius Sneek, O.P., assures us that he was born in Brittany. Early in life he entered the Dominican Order, and while pursuing his studies at Saint Jacques, Paris, he distinguished himself in philosophy and theology. From 1459 to 1475 he taught almost uninterruptedly at Paris, Lille, Douay, Ghent, and Rostock in Germany, where, in 1473, he was made Master of Sacred Theology. During his sixteen years of teaching he became a most renowned preacher. He was indefatigable in what he regarded as his special mission, the preaching and re-establishment of the Rosary, which he did with success throughout northern France, Flanders, and the Netherlands. His vision of the restoration of the devotion of the Rosary is assigned to the year 1460. Alanus published nothing during his lifetime, but immediately after his death the brethren of his province were commanded to collect his writings for publication. These were edited at different times and have occasioned much controversy among scholars. His relations of the visions and sermons of St. Dominic, supposed to have been revealed to Alanus, are not to be regarded as historical. His works are published by Græsse in "Trésor des livres rares et précieux".

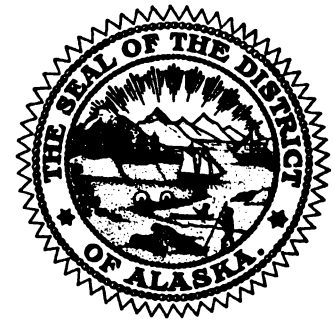
CHOQUET, *Sancti Relig. O. P.* (Douay, 1618); QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 849 sqq.; *Année Dominicaine* (Lyons), 8 Septembre; *La vie du B. Alain de la Roche* in *Le Rosaire* (May, June, July, 1869); SCHMITZ, *Das Rosenkranzgebet im 15. und Anfange des 16. Jahrhunderts* (Freiburg, 1903), containing a Danish poetical version, by MASTER MICHEL, of materials left by Alan.

J. T. MCNICHOLAS.

Alarcón, HERNANDO DE. See CORONADO, VASQUEZ.

Alarcón y Mendoza. See RUIZ DE ALARCÓN Y MENDOZA, JUAN DE.

Alaska. I. HISTORY.—The first definite knowledge of Alaska was acquired in 1741 through the expedition under Vitus Bering, a Dane in the Russian service, who, in that year, sailed from Okhotsk as far as 58° 30′ N. lat. A couple of years later, Siberian fur hunters began to coast along the mainland of the American continent and the Aleutian Islands in search of the valuable sea-otter. In 1762 Andreian Tolstykh, after a sojourn of three years in these regions, returned to Russia, and on his representation of the commercial importance of Alaska Catherine II sent an expedition to foster trade and colonization. Rival companies began to dispute the territory, but in 1780 two traders, Grigor Shilikof and Ivan Golikof, relying on home influence, chiefly that of Rezanof, Chamberlain to the Emperor, formed the Russian-American Fur company, the history of which is the history of Muscovite domination in Alaska from 1780 until the sale of the territory to the United States in 1867. In 1786, Gerassim Pribilof, an employee of the Company, discovered the seal rookeries in the Bering Sea. This discovery occasioned the reopening of trade with China, from which Holland and England, by their greater facilities, had driven Russia. The fur of the seal was especially prized by the Chinese, who had found the secret of plucking and dyeing the skins, and a lucrative trade was the result. Alexander Baranof, who, in 1790, became general manager of the company, was for more than a quarter of a century the presiding genius of a commerce which extended to California and the Sandwich Islands as well as to China. Kadiak Island was the first head-quarters of the Russians in Alaska, but they afterwards established their capital at Sitka, on Baranof Island, where a new centre of Russian activity was established. Shipbuilding and various other industries were started. Rude agricultural implements were made for the Mexican and Californian trade; and bells were cast for the Spanish mission churches, which are said to be still in use. The policy of inland exploration pursued by the successors of Baranof turned the energies of the fur company into other channels, and necessarily reduced its dividends. The charter granted in 1799 had been renewed in 1821 and 1844. When it expired in 1864 a renewal was not granted, nor was it sought. Negotiations had been begun with the United States, which ended in the purchase of Alaska in 1867, for $7,200,000. The official transfer was made in October of that year, General Rousseau acting for the United States and Prince Maksutof for Russia. The Russians were given two years to close up their business in the territory. Meanwhile American activity was rife; squatters and miners flocked into the country, and great commercial companies were organized to exploit the new field. These companies have made fortunes in fisheries and fur-hunting, while in recent years mining of the various metals has been promising similar returns.



SEAL OF ALASKA

II. AREA AND ACCESSIBILITY.—According to the census of 1900, Alaska embraces, inclusive of the islands, 590,804 square miles. These figures repre-

sent all the North American continent west of the 141st meridian of western longitude, with a narrow fringe of land between the Pacific and British territory, all the islands along the coast, and the Aleutian chain. The acreage, according to the Governor's report for 1901, is 360,529,600. This great empire is equal in size to all the States east of the Mississippi. Its heart is a great central plateau, 600 miles long east to west, and 400 miles broad north to south, though its extreme limits are 800 by 1,000 miles; this does not include the Aleutian Islands—the stepping stones to Asia—that stretch from its southwesterly portion westward into the Pacific about 1,500 miles. Numerous inlets provide an easy coastwise intercommunication, but the chief natural highway is the mighty Yukon, navigable for 2,500 miles east to west. It divides the Alaskan territory near the centre, and is ice-free from June to October. Petroff says that at its mouth it discharges into the Bering Sea a greater volume of water than the Mississippi. Several large navigable rivers, notably the Koyukuk and Tanana, flow into the Yukon, but many of the smaller streams, running into the Bering Sea and the Arctic Ocean, are shallow, and available only for small craft, a circumstance which is retarding the work of prospecting and mining. Various railways in and through Alaska are projected, one or two of which are under construction. The completion of these new channels of inland transportation will advance a hundredfold the interests of the country. Alaska is mountainous, but contains extensive river valleys of productive soil. From Seattle to Skagway is a distance of about 1,000 miles, a little more than from New York to Chicago; and from Seattle to the most distant point of Alaska is about the distance from New York to San Francisco. The gold-fields of the Yukon are reached from Seattle by ocean steamer, rail, and river steamer in about six days. It takes about twice as long to reach the placer mines of Nome. Communication is open during the summer season only; in winter, transportation is carried on with the aid of dog-teams.

III. Resources.—The actual wealth of Alaska consists in fur-seals, fisheries, and gold-mines. The principal breeding-ground of the fur seal is on the Pribilof Islands, just north of the Aleutian chain. From 1868 to the middle of 1903 the seals taken by the lessees of these islands represent a value of $35,000,000; other furs to the value of $17,000,000 bring the total value of the Alaskan fur trade in this period to the sum of $52,000,000. These figures take no account of the pelagic-seal catch. The salmon fisheries are another source of wealth; in 1901, 19,000 barrels of canned salmon were sent to the United States, and in 1905 the total value of the fish exportation was $9,010,089. The cod-fisheries promise, by reason of their vast area and rich supply, to exceed in value those of Newfoundland or any other part of the world. Placer gold has been located in many places in Alaska—a fact which proves that the territory is only beginning to reveal its wealth. Gold mines are being successfully worked in three localities: southeastern Alaska, the Yukon river and its tributaries, and the Cape Nome district opposite the coast of Asia. The output of gold in American Alaska for the fiscal year 1905 was about $10,000,000. Its copper, coal, tin, silver, gypsum, and marble now enter into calculations of commerce. There is abundant supply of valuable timber, especially in southeastern Alaska, but it is not yet legally available for export, as the public lands have not been surveyed. Agriculture is possible in about 100,000 square miles in southeastern Alaska, which owes to the "Japan current" its temperate climate, and which can produce wheat, oats, grasses for cattle, and vegetables in great variety. The latest official reports speak with praise of the supplies raised at the Holy Cross Mission, on the Yukon. It would be possible for the land to furnish at least a portion of the food supply needed by the present population. The total wealth accruing to the United States from its Alaskan possessions between 1867 and 1905 is calculated at nearly $160,000,000, about equally accredited to furs, fish, and gold. During the fiscal year of 1903 the bulk of trade, export and import, amounted to about $21,000,000. In 1891, Dr. Sheldon Jackson introduced reindeer from Siberia into northern Alaska, but their usefulness, as a means of transportation and a source of supplies for miners and natives, is still a matter of experiment. The animals are farmed out in herds to the various mission centres on the Yukon, along the Bering coast, and on Kotzebue Sound. Reindeer moss, indigenous to northwestern Alaska, furnishes abundant food for those animals, whose numbers now reach about 6,000.

IV. Climate.—Alaska offers a great variety of climates. Along the southern and southeastern coasts the "Japan current" distributes a part of its equatorial heat, and creates on the fringe of islands, and for some twenty miles inland, a distinctly temperate zone. The mean temperature of Sitka is 32° Fahrenheit. Winter opens with December, and the snows are gone by May, except on the mountain-sides. Little of the warmth of the "Japan current" reaches north of the Aleutian range. The winter in the Yukon and Seward Peninsula is rigorous and long; the summer warm and brief. The winter sun rises in the Yukon valley from 9.30 to 10, and sets between 2 and 3. The summer sun rises at 1.30 in the morning and sets at 10 in the evening, and the twenty hours of daylight are followed by a diffused twilight. In general, the changes of climate in the north are rapid and extreme, the mean summer temperature being from 60°–70° Fahrenheit, while the winter cold registers as low as 50° and 60° below zero, and near the Arctic Circle still greater extremes are met with, the thermometer reaching 70° below zero. However, owing to the dryness of the atmosphere, the intense cold is not disagreeable, and white men in those northern regions experience no inconvenience in travelling over the tundras with their dog-teams and sleds.

V. Government and Revenue.—Alaska, though called a territory, is properly known as the "District of Alaska". It has no legislature and no territorial form of government, but is governed directly by Congress, and locally administered by a governor, assisted by a secretary, and a surveyor-general, United States marshals, and attorneys, appointed by the President, subject to the approval of the Senate. It constitutes a judicial district, with three subdivisions and three courts. The Governor is required to make an annual report to the Secretary of the Interior. The capital is Sitka, on Baranof Island, a city founded by the Russian Governor of that name in 1799, and the oldest town in Alaska. The sale of liquor to the natives is governed by special regulations. From 1867 to 30 June, 1903, the Government revenues amounted to $9,555,909, of which $7,597,331 were paid in as a tax on fur seals, and $528,558 as customs.

VI. Education.—The pupils are under the official supervision of a United States general agent for education in Alaska, who resides at Washington. In 1905 there were fifty-one public schools, with sixty-two teachers and 3,083 pupils. From 1884 to 1901 Congress made a small annual grant for the support of these schools, but in 1901 an act was passed by which license fees collected from unincorporated towns were to be applied in part to the establishment and maintenance of schools for "the education of white children and children of mixed blood who lead a civilized life". Such schools are placed in charge of the Governor of Alaska as ex-officio superintendent of education. By the same act the edu-

cation of the Eskimos and Indians remained under the control of the Secretary of the Interior, and provision is made for the work by an annual appropriation ($50,000 in 1905). The principal elements of this public education for the natives are the teaching of the English language, spoken and written, and the arts of reindeer-herding and transportation, helpful at once to the white man and the native (Statement 351 of the Commissioner of Education to the Secretary of the Interior, 30 June, 1905, 26–48).

VII. NATIVE TRIBES—PAGAN SUPERSTITIONS, ETC.—The Alaskan aborigines fall under four main divisions or groups: (1) The Aleuts, who occupy the whole of the Aleutian Islands, the north coast of the Alaskan Peninsula from Cape Stroganof westward, and its southern coast from Pavlof Bay westward; (2) the Ten'a, or western Athabascans, who are spread over the interior of the territory on both sides of the Yukon river as far west as Koserefsky. A

ALASKA
AND THE
KLONDIKE REGION
SCALE OF MILES
0 50 100 200 300
Resident Jesuit priests.
White and Native Missions.
ARCTIC OCEAN
BERING SEA
GULF OF ALASKA
PACIFIC OCEAN
ALEUTIAN ISLANDS
Pt. Barrow
Icy C.
Pt. Hope
Kotzebue Sd.
Norton Sd.
Bristol Bay
Kuskokwim
Yukon
Tanana
Porcupine
Koyukuk
Great Bear Lake
Mackenzie
Peel R.
Stewart R.
Pelly R.
Macmillan R.
Dyea
Skagway
Juneau
Sitka
Chichagof
Baranof I.
Prince of Wales
Dixon Entrance
Queen Charlotte Is.
Kodiak I.
Shelikof Str.
Cook Inlet
Valdez
Seward
Nunivak I.
St. Matthew I.
St. Lawrence I.
Pribilof Is.
Arctic Circle
Barrow
Point Hope
Candle
Council
Nulato
Nome
St. Michael
Eagle City
Fairbanks
40 Mile Post
Fort Yukon
Circle City
Dawson
Klondike
Region
White Horse
L. Kluane
L. Atlin
L. Bennett
Francis L.
Selkirk
Anderson R.
Porcupine R.
Yukon R.
Tanana R.
Koyukuk R.
Kowak R.
Noatak R.
Colville R.
Kobuk R.
Kuskokwim R.
Yukon R.
Nushagak R.
Copper R.
Alaska Peninsula
Gulf of Anadyr
C. Prince of Wales
C. Romanzof
C. Newenham
Unalakleet
Pastolik
Holy Cross
Ogaromute
L. Clark
Iliamna L.
Kenai Pen

times a wonderfully elaborate moral code. This is especially true of the Hydah branch of the Thlinkets, who, ethnologically, are the most interesting branch of the Alaskan natives. They inhabit Prince of Wales Island, and their haunts are visited yearly by hundreds of tourists. The myths attached to their origin—the story of the descent of their families, one from the bear, another from the whale, a third from the raven, and so on; and the elaborate totem system resulting therefrom, with far-reaching clan restrictions—have given the Hydahs a special place among the aboriginal peoples. The totem system, with its well-known poles, or carved tree trunks, originated with the Hydahs, but in course of time extended to the rest of the Thlinket group. There were three kinds of carved poles: the historical, the death, and the pedigree, or totem, pole, the last giving the line of descent of the mother's family. Children were always known by the totem of the mother. Many of those poles are still standing, but the combinations of figures of birds and other living things, distorted beyond recognition, are no longer intelligible. The encroachments of modern methods and intercourse with the white races have made the Thlinket group more or less oblivious of the past. The totem system is dying out; even the family totem is falling into disuse. It was the cause of much injustice and suffering owing to the unequal and unjust distribution of property. Among the traditions of the Alaskan tribes resemblances can be traced to certain Biblical narratives—the creation of light, the fall of man, the deluge, the confusion of tongues, the dispersion of races, etc. Polygamy was common in a more or less exaggerated form. In northern Alaska it is no longer so common, though it sometimes occurs. Matrimony, until ratified by the birth of children, is not looked on as being indissoluble, but rather as a sort of espousals. There was also a belief in metempsychosis. They held, with most savages, that it is a strict duty to revenge insult or injury. The hardships to which females were subjected at critical periods are appalling, and may explain their premature old age.

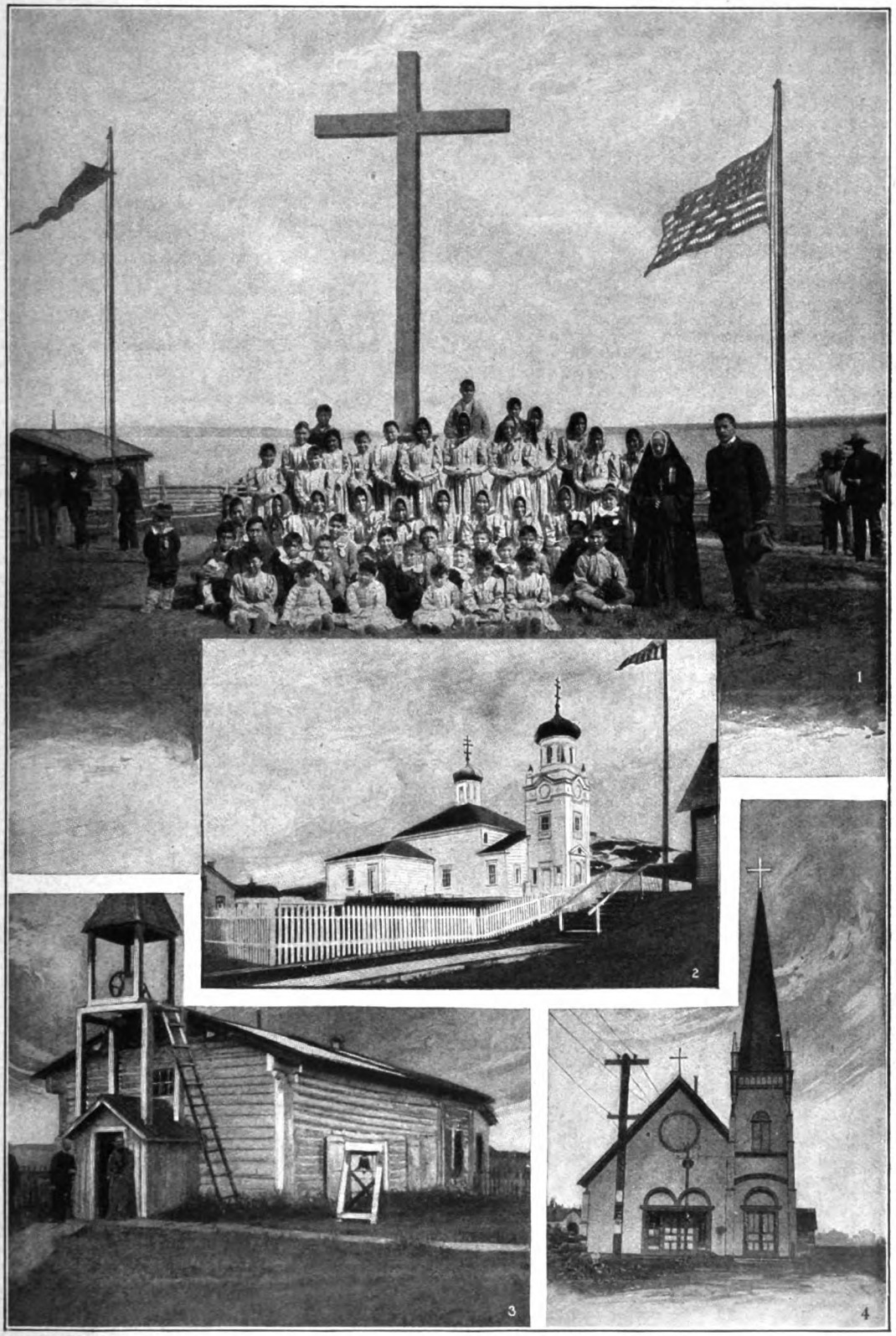
VIII. Missions.—(1) *Russian Mission.*—Christianity was introduced into Alaska in 1794. A few spasmodic attempts were made prior to that date by Russian traders, notably Glottof, but, according to the candid chronicler Veniaminof already quoted, it was not so much Christian ardour as business considerations that induced the Russians to persuade the Aleuts to accept baptism. The converted natives were always more manageable. They became attached, to a certain extent, to their godfathers, and gave their trade exclusively to them. The first serious attempt to Christianize the Alaskan tribes was made by Shelikof, one of the organizers of the Russian American Fur Company, who, in 1787, petitioned the Russian Synod to send missionaries to convert the Aleuts. He promised to provide them with transportation and to support them in their new field. In a ukase, dated June, 1793, Catherine II instructed the Metropolitan Gabriel to select the best material for the mission, and in 1794 a band of ten, eight ecclesiastics and two laymen, under the guidance of Archimandrite Ivassof, left St. Petersburg for Okhotsk, whence they sailed for Kadiak. This large island was for some years the head-quarters of the Russian-American Fur Company, and from it the monks dispersed in different directions under the protection of the fur hunters. Makar proceeded to Unalaska and began to baptize the natives; another, Juvenal, laboured among the natives of Kadiak Island and those on Cook's Inlet. This missionary was murdered two years later for trying to put down polygamy. He was a man of great energy, and did more to spread the Russian doctrines than the rest of his companions. In 1798 Ivassof, the leader, was promoted to the rank of Archbishop of Irkutsk, in Siberia, but was lost at sea the following year. Missionary work remained in abeyance until the arrival of Alexander Baranof, who asked for a priest for Sitka, the new head-quarters of the Fur Company. In 1816, Sobolof, the first Russian-Greek missionary, apparently, who laboured among the Thlinkets, reached southeastern Alaska. In 1823 Ivan Veniaminof, the most distinguished of the Russian ecclesiastics in Alaska, known as the "Enlightener of the Aleuts", arrived at Unalaska. During his career of nearly thirty years he displayed intense zeal. He was instrumental in spreading Christianity over a vast extent of territory, visiting not only the Aleutian Islands, but all the coast of the mainland from Bristol Bay to the Kuskokwim. Veniaminof was a man of exceptional ability. He mastered the Aleut and Thlinket languages, translated portions of the New Testament, composed a catechism and hymnal, and began an exhaustive research into the traditions, beliefs, superstitions, etc. of the natives of the Aleutian group. In 1840, after the division of the diocese of Irkutsk, he was consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands, and assumed, after the Russian custom, the name of Innocentius. During his sojourn in southeastern Alaska, he devoted himself with great zeal to the conversion of the Thlinkets. He established at Sitka a seminary for the training of natives and half-breeds for the Russian priesthood, an institution which was maintained for many years. In 1852, he was transferred to Yakutsk, and died in 1879, Metropolitan of Moscow. Veniaminof, of whom there exists a biography, is highly venerated as a man and a writer. Petroff says of him, however, that the success of his work of conversion was only temporary and was confined altogether to the time of his presence among the natives. In 1859, Archimandrite Peter, Rector of the seminary at Sitka, was made bishop of that place. He was succeeded, in 1867, by Bishop Paul. In 1870 his successor, Bishop John, took the title of Bishop of Alaska and the Aleutian Islands. An important event was the transfer, in 1872, of the head-quarters of the Russian missions from Sitka to San Francisco. Bishop Nestor was sent thither, in 1879, in charge of Alaska and the Aleutian Islands; he was lost at sea in 1882. In 1888 Bishop Vladimir was appointed to the same office; in 1891, Bishop Nicholas; in 1898, Bishop Tikhon; and in 1904, Bishop Innocent. In 1893 Russian orphanages were opened at Sitka, Kadiak, and Unalaska; and in 1894, a Russian church and school at Juneau. Parochial schools are attached to every Russian church. The Report on Education for 1903 (2352–53) enumerates in Alaska thirty schools, with 740 pupils, and adds that there are sixteen parishes in Alaska with 10,225 parishioners. The Czar still maintains a salaried hierarchy there, but his influence is destined to dwindle away before American Missionary endeavours.

(2) *Protestant Missions.*—Several of the Protestant sects, notably the Moravian, Presbyterian, Swedish, Evangelical, Congregational, and Episcopal, are at work in various parts of Alaska. Their mission stations extend up the Yukon and Kuskokwim rivers, and along the main coast as far north as Cape Prince of Wales and Point Barrow. The Presbyterians, who landed in that country in 1878, have been the most successful. They have strongly organized missions in southeastern Alaska. The late Governor of the territory, John B. Brady, was a Presbyterian missionary for years; and the Rev. Sheldon Jackson, another Presbyterian missionary, is Superintendent of Education for the territory.

(3) *Catholic Missions.*—Prior to the cession of Alaska to the United States, no Catholic priest had sojourned in the territory. In 1872, Francis Mercier, chief agent of the Alaska Commercial Company at

Nuklukhoyit, alarmed at the constantly threatening attitude of the Ten'a on the Yukon and Tanana, took steps to introduce Catholic missionaries among them. He invited the Oblates of Mary Immaculate to take up the work. In the autumn of 1871 Bishop Clut, of the Athabascan-MacKenzie district, with two companions, Father Lecorre and an Indian interpreter named Silvain, crossed over the mountains and wintered at Fort Yukon. The following spring the three sailed down the Yukon river to Nuklukhoyit, where they met a large number of natives from the Tanana and Koyokuk districts. They then continued their journey down the river, instructing both Ten'a and Eskimo adults and baptizing their children. Notwithstanding the opposition shown by the Shamans and the Russianized natives, the Oblates considered the prospects so bright that they decided to establish stations on the Yukon. After spending a year in reconnoitring, Bishop Clut returned to his own missions, leaving Father Lecorre in residence at St. Michael at the mouth of the river. The missionary remained there until 1874, when the news came to him that the spiritual jurisdiction of the Alaskan territory had been entrusted to the Bishop of Victoria, the saintly Charles John Seghers, who ultimately gave up his life in the work. In July, 1877, this prelate, with one companion, Father Mandart, made a preliminary voyage to St. Michael, and went up the river as far as Nulato. During the following winter he visited many native villages, and in doing so underwent severe privations. Before his return to civilization, he promised the Ten'a that he would establish missions among them. In the interval Bishop Seghers was transferred to Oregon City as Coadjutor to Archbishop Blanchet. However, his first visit to Alaska produced immediate results. In 1878 Father Althoff went to reside at Wrangel, in southeastern Alaska, from which point he visited the Cassiar country and the coast. He was transferred to Juneau in 1885, where he was joined by Father Heynen, who was sent to aid him in his labours at Sitka. These two apostolic men were the pioneers of the Church in southeastern Alaska. They lived in a log cabin, in the utter isolation of primitive missionary life, preaching the Gospel to Thlinket and white man alike. In September, 1886, Father Althoff brought to Juneau the Sisters of St. Ann, for the service of the new hospital, and thenceforth always ascribed his success to their faithful co-operation. The names of those devoted women—Sister M. Zeno, Sister M. Bonsecours, and Sister M. Victor—all three of whom are still living (1906), deserve to be recorded. Bishop Seghers had meanwhile secured his reappointment to the See of Victoria, and resumed his plans, long delayed, for the conversion of the Alaskan tribes. He invited the Society of Jesus to undertake the work of evangelizing the territory. In July of that year, the prelate—now Archbishop Seghers—accompanied by two Jesuits, Fathers Paschal Tosi and Aloysius Robaut, and a hired man named Fuller, started over the Chilcoot Pass for the headwaters of the Yukon. It was decided that the two Jesuits should remain for the winter at the mouth of the Stewart river, while the Bishop, with the servant Fuller, should proceed in haste to Nulato, not merely to keep the promise he had made the Ten'a six years previously, but to forestall the members of a sect who contemplated establishing themselves at that spot. During the 1,100-mile journey, Fuller developed symptoms of insanity and at times threatened the Archbishop insolently. At Yessetlatoh, near the mouth of the Koyukuk, they took up quarters in an abandoned fishing cabin. On the morning of 25 November Fuller aroused the prelate from his sleep, pointed a rifle at him, and shot him through the heart. Death was instantaneous. The remains of the murdered Archbishop were taken down the Yukon river to St. Michael, whence, two years later, they were transferred to the crypt of the cathedral in Victoria, B. C. The murderer was subsequently tried, convicted, and sentenced to ten years' imprisonment. This tragedy changed the condition of mission work in Alaska; new and complicated problems presented themselves to the Jesuits. Father Tosi went to Europe, where he met the president of the Society for the Propagation of the Faith at Lyons, who contributed $4,000 towards the support of the Alaskan Missions. A decree of the Propaganda, dated 17 July, 1894, raised Alaska to a Prefecture Apostolic, with Father Tosi, S.J., as the first incumbent of the office. He exercised his duties as Prefect Apostolic until March, 1897, when he resigned, owing to failing health, and died, at the age of fifty-one, at Juneau, 14 January, 1898. The Very Rev. John B. René, S.J., was appointed in his place. He resigned in March, 1904, and was succeeded by the present incumbent, the Very Rev. Joseph R. Crimont, S.J. The conditions of the Alaskan mission have changed greatly since the advent of the first missionaries. The discovery of placer gold-mines and the influx of miners into Alaska, during the past six years, have robbed Alaska of much of its primitive isolation. There are resident Jesuit priests at Juneau, Douglas, Fairbanks, Nome, Skagway, St. Michael, and Seward. From these centres white missions are attended at Ketchikan, Wrangel, Eagle City, Circle City, Fort Yukon, Forty Mile Post, Golden City, Council City, Sitka, Haines, Valdez, Chenilia, Kliketari, Pastolik, Picmetallic, Stebben, etc. Among the native tribes there are also missions, exclusively Ten'a, on the Yukon at Koserefsky and Nulato. The Eskimo in the Nome district on the Kuskokwim and in the Yukon Delta are also attended by Jesuit Fathers and Brothers. In southeastern Alaska, owing to lack of men and means, no Catholic mission among the Thlinkets has yet been established. A training-school for boys and girls exists at Holy Cross Mission near Koserefsky. The girls are under the care of the Sisters of St. Ann. These native children are taught the arts of cooking, sewing, etc.; the boys, with the Jesuit lay brothers as instructors, are taught gardening, carpentry, and smithing of various kinds. The lives of the missionaries who are devoting themselves exclusively to the native population are lives of intense isolation, but their personal sufferings and inconveniences count for little when there are souls to be saved.

IX. The Prefecture Apostolic comprises the 531,409 square miles that make up the Territory of Alaska and the Aleutian Islands. From 1867 to 17 July, 1894, these missions were subject to the Bishop of Vancouver Island, B. C.; they were then placed in charge of a Prefect Apostolic who resides at Juneau. The total population is about 72,000, of which about 15,000 are Catholics, one-third of these being natives. The mission is entrusted to the Society of Jesus. There are at present (1906) seventeen Jesuit Fathers and one secular priest, in charge of twenty-eight stations, of which twelve are provided with resident priests, the others being missions attended occasionally. Nine of the missions are provided with chapels. Jesuit Lay Brothers (8) and Brothers of Christian Instruction (2), from Ploermel in Brittany, attend to the Catholic education of the boys. The girls are in charge of Sisters of Charity of Providence (8), Sisters of St. Ann (22), and Ursuline Sisters (3). There are five convents, two academies (Juneau and Douglas City), three day schools, four hospitals (Juneau, Eagle, Douglas, and Nome), an orphanage for Indian girls, and an industrial school for Indian boys (Koserefsky). The total number of children in Catholic institutions is 288. There is as



ALASKA

1. SCHOOL OF THE HOLY CROSS, KOFENFSKY YUKON RIVER 2. RUSSIAN CHURCH 3. MISSION CHAPEL, KOFENFSKY, YUKON RIVER 4. CATHOLIC CHURCH WITH ELECTRIC CROSS, NOME

yet no seminary for ecclesiastical students. The orphanage and mission schools are supported mainly by Catholic charity, and the hospitals by organized contributions.

United States Bureau of American Republics, Handbook, 1884; *Alaska; Archives of the Prefecture Apostolic of Alaska;* DEVINE, *Across Widest America* (Montreal, 1905). Also GIBBS, DALL, NELSON, HOLMBERG, with PETROFF, NAVY, and other Russian writers.

JOSEPH RAPHAEL CRIMONT.

Alatri, an Italian bishopric under the immediate jurisdiction of the Holy See, comprising seven towns in the Province of Rome. The close proximity of this city to Rome is an argument for believing that Christianity was taught there at a very early date, though this does not compel belief in the local legends which place the conversion of Ferentino, Alatri, and neighbouring towns in the apostolic age. The route followed by the earliest preachers of the Gospel in Italy is still unknown. We first meet the name of a bishop of Alatri in Paschasius (551) who accompanied Pope Vigilius to Constantinople on the occasion of the controversy of the Three Chapters. In the church of St. Mary Major in Alatri, is preserved a wooden statue of the Madonna, a splendid example of Roman art of the twelfth century. (See Fogolari, "Sculture in legno del secolo XII", in "L'Art", 1903, I, IV; also Venturi, "Storia dell 'arte Italiana", III, 382.) Alatri contains 16 parishes; 77 churches, chapels, and oratories; 64 secular priests, 52 seminarians; 42 regular clergy; 31 lay brothers; 81 religious (women); 30 confraternities; 1 boys' school (87 pupils); 3 girls' schools (30 pupils). Population, 24,000.

UGHELLI, *Italia Sacra* (Venice, 1722), I, 288; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), VI, 433; ORLANDI, *Compendiose notizie sacre e profane delle città d'Italia* (Perugia, 1770), I; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 660.

ERNESTO BUONAIUTI.

Alb, a white linen vestment with close fitting sleeves, reaching nearly to the ground and secured round the waist by a girdle. It has in the past been known by many various names: *linea* or *tunica linea*, from the material of which it is made; *poderis*, *tunica talaris*, or simply *talaris*, from the fact of its reaching to the feet (*tali*, ankles); *camisia*, from the shirt-like nature of the garment; *alba*, (white) from its colour; and finally, *alba Romana*, this last seemingly in contradistinction to the shorter tunics which found favour outside of Rome (cf. Jaffé-Löwenfeld, "Regesta", 2295). Of these the name *Alba* almost alone survives. Another use of the word alb, commonly in the plural *albæ* (*vestes*), occurs in medieval writers. It refers to the white garments which the newly baptized assumed on Holy Saturday, and wore until Low Sunday, which was consequently known as *dominica in albis* (*deponendis*), the Sunday of the (laying aside of the) white garments. This robe, however, will be more conveniently discussed under the word "Chrismal" (q. v.). From the usage mentioned, both Low Sunday and Trinity Sunday, together with the days preceding, seem sometimes to have been called *Albæ*. Possibly our Whit-Sunday, the Sunday after the Pentecost baptisms, may derive its name from a similar practice. In this article we shall treat of the origin, symbolism, use, form, ornamentation, material, and colour of the alb.

ALB

It is impossible to speak positively about the origin of this vestment. Medieval liturgists, e. g. Rupert of Deutz, favoured the view that the Christian vestments in general were derived from those of the Jewish priesthood, and that the alb in particular represents the Kethonet, a white linen tunic of which we read in Exodus, xxviii, 39. But a white linen tunic also formed part of the ordinary attire of both Romans and Greeks under the Empire, and most modern authorities, e. g. Duchesne and Braun, think it needless to look further for the origin of our alb. This view is confirmed, first, by the fact that in the Eucharistic scenes of the catacomb frescoes (e. g. those indicated by Monsignor Wilpert in his "Fractio Panis") the white under-tunic is not always found; and, secondly, by the silence of early Christian writers under circumstances which would lead us to expect some allusion to the relation between Jewish and Christian vestments, if any such were recognized (cf. Hieron., "Ad Fabiolam," Ep. 64, P. L., XXII, 607). The fact that a white linen tunic was a common feature of secular attire also makes it difficult to determine the epoch to which we must assign the introduction of our present alb as a distinctly liturgical garment. The word *alba*, indeed, meets us not infrequently in connection with ecclesiastical vesture in the first seven centuries, but we cannot safely argue from the identity of the name to the identity of the thing. On the contrary, when we find mention of an *alba* in the "Expositio Missæ" of St. Germanus of Paris (d. 576), or in the canons of the Fourth Synod of Toledo (663), it seems clear that the vestment intended was of the nature of a dalmatic. Hence we can only say that the words of the so-called Fourth Synod of Carthage (c. 398), "ut diaconus tempore oblationis tantum vel lectionis albâ utatur," may or may not refer to a vestment akin to our alb. The slender available evidence has been carefully discussed by Braun (Priesterlichen Gewänder, 24), and he concludes that in the early centuries some sort of special white tunic was generally worn by priests under the chasuble, and that in course of time this came to be regarded as liturgical. A prayer mentioning "the tunic of chastity," which is assigned to the priest in the Stowe Missal, helps to confirm this view, and a similar confirmation may be drawn from the figures in the Ravenna mosaics, though we cannot be sure that these last have been preserved to us unaltered. Before the time of Rabanus Maurus, who wrote his "De Clericorum Institutione" in 818, the alb had become an integral part of the priest's sacrificial attire. Rabanus describes it fully (P. L., CVII, 306). It was to be put on after the amice. It was made, he says, of white linen, to symbolize the self-denial and chastity befitting a priest. It hung down to the ankles, to remind him that he was bound to practise good works to his life's end. At present the priest in putting on the alb says this prayer: "Purify me, O Lord, from all stain, and cleanse my heart, that washed in the Blood of the Lamb I may enjoy eternal delights." The symbolism has evidently changed but little since the ninth century.

As regards the use of the alb, the practice has varied from age to age. Until the middle of the twelfth century the alb was the vestment which all clerics wore when exercising their functions, and Rupert of Deutz mentions that, on great festivals, both in his own monastery and at Cluny, not only those who officiated in the sanctuary but all the monks in their stalls wore albs. The alb was also worn at this period in all religious functions, e. g. in taking Communion to the sick, or when assisting at a synod. Since the twelfth century, however, the

cotta or surplice has gradually been substituted for the alb in the case of all clerics save those in greater orders, i. e. sub-deacon, deacon, priest, and bishop. At present the alb is little used outside the time of Mass. At all other functions it is permissible for priests to wear a surplice.

Beyond a certain enlargement or contraction as to lateral dimensions, no great change has taken place in the shape of the alb since the ninth century. In the Middle Ages the vestment seems to have been made to fit pretty closely around the waist, but it broadened out below so that the lower edge, in some cases, measured as much as five yards, or more, in circumference. No doubt in practice it was pleated and made to hang tolerably close to the figure. Towards the end of the sixteenth century again, when voluminous garments were everywhere in vogue, St. Charles Borromeo prescribed a circumference of over seven yards for the bottom of the alb. But his regulation, though approved, cannot be said to make a law for the Church at large.

Much greater diversity has been shown in the ornamentation of the alb. In the early ages we find the lower edge decorated with a border sometimes both rich and deep. Similar embroideries adorned the wrists and the *caputium* (head opening), i. e. the neck. In the thirteenth century the fashion of "apparels", which apparently originated in the north of France, rapidly became general. These were oblong patches of rich brocade, or embroidery, sewn on to the lower part of the alb both before and behind. Similar patches were attached to the wrists, producing almost the effect of a pair of cuffs. Another patch was often sewn on to the breast or back, sometimes to both. To these apparels many names were given. The commonest were *parurœ*, *plagulœ*, *grammata*, *gemmata*. This custom, though it lingered on for centuries, and in Milan survives until the present day, gave way finally before the introduction of lace as an ornament. The use of lace, though permitted, ought never to lose the character of a pure decoration. Albs, with lace reaching above the knees, are not, strictly speaking, *en règle*, though there is a special decree of 16 June, 1893, tolerating albs with lace below the cincture for canons at Mass, on solemn feast days. Formerly a decree of the Congregation of Rites prohibited any coloured lining behind the flounce, or cuffs, or lace with which the alb might be decorated, but a more recent decree (12 July, 1892) sanctioned the practice. In point of material the alb must be made of linen (woven of flax or hemp); hence cotton or wool are forbidden. The colour must now be white. Much discussion has been caused by the frequent occurrence in medieval inventories of albs which apparently comply with neither of these regulations. Not only do we read of blue, red, and even black albs, but albs of silk, velvet, and cloth of gold are frequently mentioned. It has been contended that in many cases such designations must be regarded as referring to the apparels with which the albs were adorned; also that the albs of silk, velvet, etc. were probably tunicles or dalmatics. But there is a residue of cases which it is impossible to explain satisfactorily, and the prevalence at least of blue albs seems to be proved by the miniatures of early manuscripts. Moreover, the use of silk and colours instead of albs of white linen has lasted on in isolated instances, both in East and West, down to our own days. It may be added that, like other sacerdotal vestments, the alb needs to be blessed before use.

J. BRAUN, *Die priesterlichen Gewänder des Abendlandes* (Freiburg, 1897), 16–43. This is the only satisfactory treatise which embraces the whole field. ROCK, *The Church of our Fathers* (2d ed., London, 1903), I, 347–73; DUCHESNE, *Christian Worship* (tr., London, 1903), 381; MACALISTER, *Ecclesiastical Vestments* (London, 1894); MARRIOTT, *Vestiarium Christianum* (London, 1868); *The Month*, September, 1898, 269–77; BARBIER DE MONTAULT, *Le costume et les usages ecclésiastiques*, II, 231–242 (Paris, 1900); KRAUS, *Real-Encyclopädie*, s. v. *Albe*; ROHAULT DE FLEURY, *La Messe* (Paris, 1889), VII, 11–26; BOCK, *Die liturgischen Gewänder des Mittelalters*, II, 31–50 (Bonn, 1866); HINZ, *Die Schatzkammer der Marienkirche zu Danzig* (Danzig, 1870); VON HEFELE, *Beiträge*, II, 167–174 (Tübingen, 1864); BRAUN, *Zeitschrift f. christ. Kunst*, art. *Vestments of the Castle of St. Elia*, XII, 352–55 (1900).

HERBERT THURSTON.

Alba, JUAN DE. See ALBI.

Alba Julia. See FOGARAS.

Alba Pompeia, DIOCESE OF, comprises eighty towns in the province of Cuneo and two in the province of Alexandria, in Italy. Heading the list of the bishops of Alba is a St. Dionysius, of whom we are told that after serving there for some years he became Archbishop of Milan. He was the Dionysius who so energetically opposed the Arian heresy, and was exiled in the year 355, by the Emperor Constans. Papebroch (Acta SS., VI, 40) disputes the reliability of this tradition, since a bishop of that period was forbidden to leave his diocese for another. A list of nine early bishops of Alba, from another St. Dionysius (380) down to a Bishop Julius (553) was compiled from sepulchral inscriptions found in the cathedral of Alba towards the end of the fifteenth century by Dalmazzo Berendenco, an antiquarian. De Rossi, however, on examination proved it a forgery (Boll. di Arch. Crist., 1868, 45–47). The first bishop of Alba of whose existence we are certain is Lampradius who was present at the synod held in Rome (499) under Pope Symmachus. (Mansi, VIII, 235, Mon. Germ. Hist., Auct. Antiq., XII, 400.) In the series of bishops, Benzo is notable as an adversary of Gregory VII and a partisan of the Empire in the struggle of the Investitures. (Orsi, "Un libellista del sec. XI" in "Rivista storica Italiana", 1884, p. 427.) The diocese contains 101 parishes; 276 secular priests; 11 regulars; 403 churches and chapels; 10 seminaries.

UGHELLI, *Italia sacra* (Venice, 1722), IV, 281; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIV, 159; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 809; SAVIO, *Gli antichi vescovi d'Italia dalle origini al 1300, descritti per regioni* (Turin, 1899), 49; VERNAZZA, *Romanorum litterata monumenta Albæ Pompeiæ civitatem et agrum illustrantia* (Turin, 1787); CAPPELLI, *Notizie storiche della città d'Alba* (Turin, 1788).

ERNESTO BUONAIUTI.

Alba Reale. See STUHLWEISSENBURG.

Alban, SAINT, first martyr of Britain, suffered c. 304. The commonly received account of the martyrdom of St. Alban meets us as early as the pages of Bede's "Ecclesiastical History" (Bk. I, chs. vii and xviii). According to this, St. Alban was a pagan living at Verulamium (now the town of St. Albans in Hertfordshire), when a persecution of the Christians broke out, and a certain cleric flying for his life took refuge in Alban's house. Alban sheltered him, and after some days, moved by his example, himself received baptism. Later on, when the governor's emissaries came to search the house, Alban disguised himself in the cloak of his guest and gave himself up in his place. He was dragged before the judge, scourged, and, when he would not deny his faith, condemned to death. On the way to the place of execution Alban arrested the waters of a river so that they crossed dry-shod, and he further caused a fountain of water to flow on the summit of the hill on which he was beheaded. His executioner was converted, and the man who replaced him, after striking the fatal blow, was punished with blindness. A later development of the legend informs us that the cleric's name was Amphibalus, and that he, with some companions, was stoned to death a few days afterwards at Redbourn, four miles from St. Albans. What germ of truth may underlie these legends it is difficult to decide. The first authority to mention St. Alban is Constantius, in his Life of St. Germanus

of Auxerre, written about 480. But the further details there given about the opening of St. Alban's tomb and the taking out of relics are later interpolations, as has recently been discovered (see Levison in the "Neues Archiv", 1903, p. 148). Still the whole legend as known to Bede was probably in existence in the first half of the sixth century (W. Meyer, "Legende des h. Albanus", p. 21), and was used by Gildas before 547. It is also probable that the name Amphibalus is derived from some version of the legend in which the cleric's cloak is called an *amphibalus;* for Geoffrey of Monmouth, the earliest witness to the name Amphibalus, makes precisely the same mistake in another passage, converting the garment called *amphibalus* into the name of a saint. (See Ussher, Works, V, p. 181, and VI, p. 58; and Revue Celtique, 1890, p. 349.) From what has been said, it is certain that St. Alban has been continuously venerated in England since the fifth century. Moreover, his name was known about the year 580 to Venantius Fortunatus, in Southern Gaul, who commemorates him in the line:—

Albanum egregium fecunda Britannia profert.

(Lo! fruitful Britain vaunts great Alban's name). ("Carmina", VIII, iii, 155). His feast is still kept as of old, on 22 June, and it is celebrated throughout England as a greater double. That of St. Amphibalus is not now observed, but it seems formerly to have been attached to 25 June. In some later developments of the legend St. Alban appears as a soldier who had visited Rome, and his story was also confused with that of another St. Alban, or Albinus, martyred at Mainz.

MARTYRDOM OF ST. ALBAN.—*Acta SS.*, 22 June, V; STANTON, *English Menology* (London, 1892), 281–282; *Dict. Christ. Biog.* s. v.; *Dict. Nat. Biog., Supplem.*, I, 27; BRIGHT, *Early Eng. Ch. Hist.* (London, 1897), 6–7; HARDY, *Descriptive Catalogue*, I, 3–34; PLUMMER, *Bede* (Oxford, 1896), II, 17–20; HADDAN AND STUBBS, *Councils*, I, 7; ATKINSON, *French Legend of St. Alban* (Dublin, 1876); ALLARD, *Histoire des persécutions* (Paris, 1890), IV, 41; NARBEY, *Supplément aux Acta Sanctorum* (Paris, 1902), II, 104; but especially MEYER, *Die Legende des h. Albanus* in the *Abhandlungen d. K. Gesellschaft d. Wissenschaften*, (Göttingen, 1904), new series, VIII.

HERBERT THURSTON.

Albanenses, Manichæan heretics who lived in Albania, probably about the eighth century, but concerning whom little is known, except that they were one of the numerous sects through which the original Manichæism continued to flourish. (See BOGOMILÆ, CATHARI, PAULICIANS.) They appear to have professed a very strict and uncompromising form of the heresy, rejecting all doctrinal modifications as to the eternity of the evil principle, and its absolute equality with the good principle.

HEMMER in *Dict. de théol. cath.*, I, 658.

FRANCIS W. GREY.

Albania, the ancient Epirus and Illyria, is the most western land occupied by the Turks in Europe. Its extreme length is about 290 miles, and its breadth from forty to ninety miles. On the west and southwest it is bounded by the Adriatic and the Ionian seas. It is generally divided into three regions: Upper Albania, from the Montenegrin frontier to the river Shkumbi; Lower Albania, or Epirus, from the Shkumbi to the Gulf of Arta; and Eastern Albania, to the east of the Schar-Dagh chain. It is a mountainous and rugged territory, some of its peaks reaching a height of 8,500 feet, and has only one plain of note, that of Scutari (the ancient Scodra, ἡ Σκόδρα), which holds the lake of the same name and is watered by its affluent, the Drin. Many rivers flow from savage, inaccessible heights to the Ionian Sea: the Mati, Shkumbi, Ergent or Devol, Voynssa, Kalamas. Among them are the celebrated Acheron and Cocytus of antiquity. Albania shares with Greece the peculiar phenomenon of subterranean rivers; the waters of the lake of Janina flow through one of these underground channels into the Gulf of Arta, and this gave rise to the myth that here was the entrance to the infernal world of the ancient Greeks. The surrounding country is covered with Cyclopean ruins. In the region of Lakes Ochrida and Presba there are passages through the mountains, which facilitate communication between Albania and Macedonia; and the Turkish mail post actually follows the old Via Egnatia of the Romans from Durrazzo (the ancient Dyrrachium) to Salonica, passing by Bitolia. Farther down, between the Grammos and the Pindar chains, a defile allows communication with the road from Janina to Larissa. The Mavropotamas, or Acheron, formerly received the affluents of the Cocytus and Phlegeton, which have now disappeared. The soil is barren from want of cultivation and the exports are few, consisting principally of hides, bark for dyeing, and tobacco. If the Boyana river were made navigable, Scutari would be connected with the sea, and trade would assuredly lead to progress of all kinds; but Mussulman rule precludes the attempt.

The Albanians (more of an ethnographic than a geographic term) are called Arnauts (Arnaoots, Arnaouts) by the other peoples of the Balkan peninsula; they give themselves the name of *Skipetars* or "mountaineers". They claim descent from the Epirots and Illyrians, and, like the latter, have always been distinguished by their warlike spirit. After having been conquered in the Illyrian wars by Rome, the tribes of this region furnished the best soldiers of the empire; several emperors were of Illyrian stock (Freeman, The Illyrian Emperors, Historical Essays, London, 1892, III, 22–68). Christianity probably penetrated these mountain fastnesses through the Roman soldiers and traders from Epirus and Macedonia; it is doubtful whether any traces of the original apostolate survived the ruin of the Roman State in the West. After the dismemberment of the Roman Empire, the Illyrian population, gradually driven southward by the invading Slavs, became known as Albanians, were long subject to schismatic Constantinople, then fell under the sway of the Serbs, and finally became (1336–56) a province of the medieval Servian Empire under Tsar Stephen Duschan. (See SERVIA.) On its dismemberment, after the battle of Kossovo which took place (1389), the victorious Turks overran the country, but Prince George Castriota, the famous Scanderbeg who was known also as Iskander Bey, or Prince Alexander, maintained an independent rule in Upper Albania for a quarter of a century (1443–67). This hero, whose feats of valour are almost legendary, was bred as a Moslem at the court of Murad II to whom he had been given as a hostage by his father, an Albanian chief; but after having won fame and honour in the Sultan's service, his race asserted itself, and he broke away to place himself at the head of his own people and embrace Christianity. He defeated the Turkish army in several engagements and secured an honourable peace on his own terms. But, encouraged by the Pope and the promise of help from the Venetians, he again attacked the Turks and gained numerous victories. On his death at Alessio (1467), the Sultan exclaimed: "Now that the infidels have lost their sword and buckler, who can save them from my wrath?" The Albanians became disorganized and were finally subjected (1479) to Mussulman dominion. They have, however, never been subdued, and are, even to-day, treated more like allies than subjects. They now supply the Turkish army with its best soldiers as they once did the legions of Rome, and are exempted from taxes and from compulsory military service. As volunteers, they receive high pay and many privileges. While several tribes have embraced Islam and others belong to the Greek schism, the best of the population is Catholic, and while guarding traditional

customs and a primitive manner of life, practise their religion devoutly. The purity of their morals is proverbial throughout the Balkan peninsula, and the zealous Austrian and Italian missionaries have met with conditions most favourable for their teaching. Schools have been opened in all the villages of note by Franciscan and Jesuit Fathers, but the spread of education is hindered by the lack of a grammatically organized language. Many attempts have been made to decide upon an alphabet, but none has yet succeeded owing to the difficulty of expressing the oral sounds by any known combination of European letters. A cultured Albanian, therefore, takes Roumanian, Greek, Servian, or Italian, for his medium of intercommunication. An Albanian journal is published in Bukarest and another in Belgrade. In the country itself there is no attempt at a newspaper, and the periodicals most prevalent in the towns are Italian publications of a religious tone. The tribes which have resisted Mussulman rule successfully and retained their creed have, notwithstanding this, adopted many Moslem customs.

RELIGION.—For four centuries the Catholic Albanians have defended their faith with bravery, greatly aided by the Franciscan missionaries, especially since the middle of the seventeenth century, when the cruel persecutions of their Mussulman lords began to bring about the apostasy of many villages, particularly among the schismatic Greeks. The College of Propaganda at Rome was especially prominent in the religious and moral support of the Albanian Catholics. During the seventeenth and eighteenth centuries, particularly, it educated young clerics for service on the Albanian missions, contributed then as now to their support and to that of the churches, in which good work it is aided by the Austrian Government which gives yearly to these missions about five thousand dollars, in its quality of Protector of the Christian community under Turkish rule. The Church legislation of the Albanians was reformed by Clement XI, who caused a general ecclesiastical visitation to be held (1703) by the Archbishop of Antivari (q. v.), at the close of which a national synod was held. Its decrees were printed by Propaganda (1705), and renewed in 1803 (Coll. Lacensis Conc. Recent., I, 283 sq.). In 1872, Pius IX caused a second national synod to be held at Scutari, for the renovation of the popular and ecclesiastical life. Apropos of the Austrian interest in Albania, it may be stated that it is the Austrian ambassador who obtains from the Sultan the *Berat*, or civil document of institution for the Catholic bishops of Albania (Neher, in K. L., XI, 18, 19).

Albania is divided ecclesiastically into several archiepiscopal provinces: (1) Antivari (since 1878 a part of the principality of Montenegro (q. v.); since 1886, without suffragans, and separated from Scutari, with which it had been united in 1867 on terms of equality); (2) Scutari, with the suffragan Sees of Alessio, Pulati, Sappa and (since 1888) the *Abbatia nullius* of St. Alexander of Orosci; (3) Durazzo; (4) Uskup. The latter two are without suffragans, and depend immediately on the Holy See. A seminary, founded in 1858 by Archbishop Topich of Scutari, was destroyed by the Turks, but was later re-established on Austrian territory and placed under the imperial protection. In Scutari the Catholic women, as well as the Mohammedan, go veiled. The Albanian woman works unceasingly in the field and in the home; so that every household care devolves upon her in the frequent absence of the men who are either regular or irregular fighters in the Albanian or Turko-Albanian bands. The women are dressed in tight skirts of light colour striped with black, and their heads and shoulders are covered on feast days with masses of gold and silver coins. In the Catholic churches, the women appear unveiled, and the humbler class generally remove their shoes at the entrance. The service in the Cathedral of Scutari is most impressive, although primitive to an extreme degree. There is little quiet, for the congregation rasps out the responses with a fervour that precludes either modulation or rhythm; and the incessant rattle of the coins on the women's breasts and heads as they bend forward and again kneel upright accompanies every intonation. The scarlet colour predominates in the altar decorations, as well as in the clothes of the worshippers. It is impossible to witness the attitude of the Catholic Albanian at worship and remain unmoved at his simple, whole-hearted demonstration of living faith. The admirable work of the friars in dispelling the old vendetta custom is one of the chief factors in the evolution of this semi-barbaric race. The Albanians of to-day give the same promise of a vigorous Christian development as the Franks of the time of Clovis, and it is characteristic of their steadfastness that no bribes or threats have succeeded in drawing them from their first allegiance. While every other race in the Balkans, with the exception of the Western Serbs, called *Hroats* (Croats), went over to schism, the Roman Catholic faith remained secure in the fastnesses of northern Albania.

When one recalls that to adopt Islamism meant to become a lord and a recognized warrior, while to remain Christian meant to become a slave, deprived of the right to carry weapons, it is easily seen why so many Albanian tribes fell away. The chief tribes of Upper Albania, the Shoshi and the Mirdites, are at once the pioneers of nationality and Catholicity. Long ago the Mirdites were wont to carry off Turkish girls of good family and, after baptizing them, make them their wives, so that there is a strong strain of Turkish blood in the Catholic Mirdites of to-day. This tribe has special privileges, such as the place of honour in the Sultan's army under the command of its own chieftain. In accepting a comradeship of arms with Mussulman troops it guards its creed and nationality with the same fidelity with which it serves the Sultan when called upon. The Mirdites, about 40,000 in number, and with a chief town of some four hundred houses, Orosci, treat on equal terms with the Porte. The force of circumstances has driven the Albanian into fierce espousal of one or other of the causes which are being periodically fought out between antagonists whose success or defeat leaves his own condition almost unchanged. It was an Albanian who led the Greeks in the War of Independence, and again an Albanian who commanded the Turkish troops sent to quell the rebellion. The Kings of Naples kept an Albanian regiment styled the Royal Macedonian, and the famous resistance of Silistria in 1854 is due to dogged Albanian bravery. Courage and heroism are inborn qualities of this singular and gifted race. The revival of the national aspirations of Albania dates from the Congress of Berlin (1878), when Austria, in order to compensate Servia and Montenegro for her retention of the Servian lands of Bosnia and Herzegovina, thought to divide the land of Albania between them. The Turks secretly fostered the opposition of both Mussulmans and Catholics, and the Albanian League was formed "for the maintenance of the country's integrity and the reconstitution of its independence". The territories allotted to Servia were already occupied by her troops when resistance broke forth, and the idea of dislodging them had to be abandoned; but Montenegro was unable to obtain possession of her share, the rich districts of Gusinie and Plava. The Albanians, undaunted by the unexpected opposition of their former allies, the Turks, now forced by Russia to assist Montenegro, made face against all their enemies with a determi-

nation that baffled and dismayed Europe. Mehemet-Ali was routed, his house at Diakovo burned down, and himself massacred. The Albanians had much to avenge. They had not yet forgotten the war of a century before when their women precipitated themselves by hundreds over the rocks near Yanina to escape Ali-Pasha's soldiers. The Turks finally relinquished their efforts to quell the movement they had themselves helped to precipitate, and Montenegro had to content herself with the barren tracts of the Boyana and the port of Dulcigno. She could not have aspired even to these, had not Russia, anxious to spread the doctrines of "Orthodoxy", advocated the dismemberment of Catholic and Mussulman Albania in favour of the Servian race.

After Scutari, Yanina is the largest and most interesting town of modern Albania. Near it are the ruins of the temple of Dodona, the cradle of pagan civilization in Greece. This oracle uttered its prophecies by interpreting the rustling of oak branches; the fame of its priestesses drew votaries from all parts of Greece. In this neighbourhood also dwelt the Pelasgic tribes of Selles, or Helles, and the Graiki, whose names were afterwards taken to denote the Hellenes, or Greeks. The plateau of Yanina is fertile and favourably situated for defence. and the inhabitants of the city have been able to develop many industries, such as the inlaying of metal, weaving gold-threaded stuffs, and the fabrication of fire-arms. It is difficult to get the exact statistics of any province of the Turkish Empire; the population of Albania is variously estimated, from 1,200,000 to 1,600,000, of which 1,500,000 are strictly Albanian. In the Kirchenlex. (Freiburg, 1899), XI, 18, Father Neher estimates the population at about 1,400,000, one million of which is made up of Mussulmans. There are 318,000 members of the Greek schismatic church, and about 120,000 Catholics. It must be added that there are in Greece proper about 250,000 Albanians, and in Italy about 100,000, the latter being all Catholics. In summing up the characteristics of the race, there are two points on which travellers invariably agree: the chivalry toward the weaker sex of even the unreclaimed Albanian, and the spotless chastity of their women. For the rest, human life is as cheap as in all lands where individuals must reckon on themselves for its preservation.

(See ANTIVARI, SCUTARI, DURAZZO, and the other dioceses of Albania.)

LEAKE, *Travels in Northern Greece* (London, 1835); ELISÉE RECLUS, *The Earth and its Inhabitants* (New York, 1895, Eng. tr.); *Europe*, I, 115–126; NIOX, *Péninsule des Balkans;* DURHAM'S *Travels;* WILKINSON, *Dalmatia and Montenegro;* HERDER, *Konvers. Lex.*, s. v.; BONÉ, *Turquie d'Europe* (Paris, 1889); DEGRAND, *Souvenirs* (Paris, 1901); PORTAL, *Note Albanesi* (Palermo, 1903).—The documents of the medieval religious history of Albania are best found in the eight volumes of FARLATI, *Illyricum Sacrum* (Venice, 1751–1819). See also THEINER, *Vetera Monumenta Slavorum meridionalium historiam illustrantia* (Rome, 1863 sqq.). Recent ecclesiastical statistics may be seen in O. WERNER, *Orbis Terrarum Catholicus* (Freiburg, 1890), 122–124, and 120; also in the latest edition of the *Missiones Catholicæ* (Rome, Propaganda Press, triennially).

ELIZABETH CHRISTITCH.

Albani, a distinguished Italian family, said to be descended from Albanian refugees of the fifteenth century. It soon divided into two branches, those of Bergamo and those of Urbino. They gave to the Church one Pope (Clement XI, 1700–21) and several well-known cardinals. (1) GIAN GIROLAMO, soldier, statesman, and canonist, b. at Bergamo, 3 January, 1504; d. 25 April, 1591. For services to the Venetian republic he was rewarded with the office of inquisitor at Bergamo, where he made the acquaintance of Cardinal Ghisliero. When the latter became Pius V, he invited Albani to Rome, made him a cardinal (1570), and employed him on diplomatic missions, among them being the formation of an alliance of Christian princes against the Turks. Gian Girolamo was a distinguished canonist, and was accounted by his contemporaries a man of "solid judgment, rare erudition and eloquence, free and firm in his decisions, pleasant and temperate in speech, in every way a grave and reliable person". Among his often reprinted works are "De donatione Constantini" (Cologne, 1535), "De cardinalatu" (Rome, 1541), "De potestate papæ et concilii" (Venice, 1544), "De immunitate ecclesiarum" (Rome, 1553): cf. Hurter, "Nomencl. Lit." (2d ed.), I, 122.—(2) FRANCESCO (see CLEMENT XI).—(3) ANNIBALE, Cardinal-Bishop of Sabina (1711), cousin of Clement XI, b. 15 August, 1682, at Urbino; d. 21 September, 1751; patron of ecclesiastical literature; he left a valuable library, a gallery of paintings and sculpture, and a cabinet of coins that eventually was added to the Vatican collection. He edited, in two volumes, the letters, briefs, and bulls of Clement XI (Rome, 1724), the "Menologium Græcorum" (3 vols., Urbino, 1727), and historical memoirs of Urbino (Rome, 1722–24).—(4) ALESSANDRO, brother of Annibale, b. at Urbino, 19 October, 1692; d. 11 December, 1779. He entered the priesthood at the earnest insistence of Clement XI, but gave no little trouble to that Pope because of his worldly and undisciplined life. In 1721 Innocent XII made him cardinal. He was a friend of Austria during the delicate negotiations of his own time, and sided with the opposition in the reign of Clement XIV (1769–74). He was also an enlightened patron of art and artists, helped to reconcile with the Church the sculptor and art-historian Winckelmann, built the Villa Albani (1760), and filled it with treasures of antique sculpture and other precious relics of Greek and Roman art (dispersed by Napoleon I; the famous Antinous is there still). His coins went to the Vatican Library, over which he presided as *bibliothecarius* from 1761 (Strocchi, "De vitâ Alex. Albani," Rome, 1790).—(5) GIOVANNI FRANCESCO, b. at Rome, 26 February, 1727; d. September, 1803; a nephew of Clement XI, and Cardinal-Bishop of Ostia at the age of twenty-seven.—(6) GIUSEPPE, nephew of the preceding, b. at Rome, 1750, made cardinal 1801; he shared the habitual devotion of his house to Austria, took refuge in Vienna, 1796–1814, returned to Rome after the downfall of Napoleon, and occupied offices of distinction in the papal administration until his death (1834). He left his fortune partly to the Holy See, partly for religious purposes. With his brother Filippo the family died out; its name and part of its possessions passed to the Chigi.

MAZZUCHELLI, *Scrittori d'Italia;* TIPALDO, *Biografia Italiana;* LITTA, *Famiglie celebri Italiane;* DÜX in *Kirchenlex.* For the Palazzo Albani and the Villa Albani, see LÉTAROUILLY, *Les édifices de Rome moderne* (Brussels, 1855–66).

THOMAS J. SHAHAN.

Albano, a suburban see, comprising seven towns in the Province of Rome. Albano (derived from Alba Longa) is situated ten miles from Rome, on the Appian Way. It was a military post, and hence Christian soldiers must have been stationed there at a very early date. Appii Forum and the Three Taverns, where St. Paul was met on his way to Rome by the brethren are not far distant (Acts, xxviii, 14, 15). In the very year of his consulate, Acilius Glabrio was compelled by Domitian to fight, unarmed, in the amphitheatre at Albano, a Numidian bear, according to Juvenal (Sat., iv, 99); an enormous lion, according to Dio Cassius (Hist. Rom., LXVI, iii). This same Acilius Glabrio is later included in a Christian group of the Flavian family as a *molitor rerum novarum* (Suet., D. 10). The "Liber Pontificalis," under the name Silvester (ed. Duchesne, Paris, 1886, I, 185) says: "fecit basilicam Augustus Constantinus in civitate Albanensi, videlicet S. Joannis Baptistæ" [Harnack, "Die Mission", (Leipzig), 1902, p. 501]. This basilica of the time of Con-

stantine was destroyed by fire toward the end of the eighth century or in the beginning of the ninth (Lib. Pont., Leo III; ed. Duchesne, II, 32). Franconi has established (La catacomba e la basilica Constantiniana di Albano Laziale, Rome, 1877) the identity of this basilica with the present cathedral, which still contains some remains of the edifice dedicated by Leo III to St. Pancratius. Under the basilica there was a crypt, or *confessio*, from which bodies were transferred to the cemetery near by. The foundation of the episcopal see of Albano is very probably contemporaneous with the erection of the Constantinian basilica. However, the first bishop of the see of whom we have any knowledge is Dionysius (d. 355). It is more than a century later (463) that we meet with another Bishop of Albano, Romanus. To these is to be added Ursinus, whose name is found on an inscription in the Catacomb of Domitilla. The consular date is either 345 or 395. The importance of this early Christian community is apparent from its cemetery, discovered in 1720 by Marangoni. Being near Rome, it differs but little from the Christian cemeteries found there. Its plan, clearly mapped out in the "Epitome de locis ss. martyrum quæ sunt foris civitatis Romæ," is considered by De Rossi as the synopsis of an ancient description of the cemeteries, written before the end of the sixth century: "per eandem vere viam (Appiam) pervenitur ad Albanam civitatem et per eandem civitatem ad ecclesiam S. Senatoris ubi et Perpetua jacet corpore et innumeri sancti et magna mirabilia ibidem geruntur." The saints here named are not known. St. Senator is inserted without further explanation in the martyrology for 26 September (*et in Albano Senatoris*). From this he passed to the Roman martyrology, where he is commemorated on the same day. But the first account of the martyrs of Albano is found in the "Almanac of Philocalus" (fourth century) on the eighth of August: "VI Idus aug. Carpophori, Victorini et Severiani, Albano, et Ostense septimo ballistaria, Cyriaci, Largi, Crescentiani, Memmiæ, Julianæ, et Smaragdi." The cemetery has valuable frescoes, painted at various times by unknown artists, which show the progress of Christian art from the fourth to the ninth century. The series of titular bishops of Albano contains many illustrious names: Peter II, afterwards Pope Sergius IV (1009–12); Boniface (1049), with whom the series of Cardinal-bishops begins; Blessed Peter Igneus (1074–92) of Vallombrosa, the stern associate of Gregory VII in his work of ecclesiastical reform; Nicholas Breakspear, afterwards Pope Adrian IV (1154–59); St. Bonaventure of Bagnorea (d. 1272), the Seraphic Doctor; and Rodrigo Borgia, afterwards Alexander VI (1492–1503). This see contains 12 parishes, 67 churches, chapels, and oratories; 60 secular priests; 26 seminarians; 79 regular clergy; 45 lay brothers; 289 religious (women); 15 confraternities; 8 boys' schools (360 pupils); 3 girls' schools (180 pupils). Population, 41,000.

UGHELLI, *Italia sacra* (Venice, 1722), I, 247; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), I, 657; GAMS, *Series Episcoporum Ecclesiæ Catholicæ* (Ratisbon, 1873), XXII, 464; MARUCCHI, *Di alcune inscrizioni recentemente trovate e ricomposte nel cimitero di Domitilla*, in *Nuovo bull. di arch. cristi.* (1899), 24; RICCI, *Memorie storiche dell' antichissima città di Alba Longa e dell Albano moderno* (Rome, 1787); VOLPI, *Latium Vetus, Profanum et Sacrum* (Rome, 1726); GIONI, *Storia di Albano* (Rome, 1842); DE ROSSI, *Le catacombe di Albano*, in *Bull. di arch. cristi.* (1869); LECLERCQ, *Albano* (*catacombe d'*), in *Dict. d'archéol. chrét. et de lit.* (Paris, 1904).

ERNESTO BUONAIUTI.

Albano, CEMETERY OF. See CATACOMBS.

Albany, THE DIOCESE OF, comprises the entire counties of Albany, Columbia, Delaware, Fulton, Greene, Montgomery, Otsego, Rensselaer, Saratoga, Schenectady, Schoharie, Warren, Washington, and that part of Herkimer and Hamilton counties south of the northern line of the townships of Ohio and Russia, Benson and Hope, in the State of New York. It covers a territory of 10,419 square miles. Of the total population (852,471), 180,030 are Catholics. The majority are of Irish, German, or French-Canadian origin, but other nationalities and races are also represented—Italian, Polish, Russian, Turkish, Greek, Austro-Hungarian, Slavs, Syrians, and some American negroes.

COLONIAL PERIOD.—Any general account of the early missions within the borders of the present diocese of Albany must include, with more or less detail, the labours of the Jesuits who came into it from Quebec with credentials first from the archbishop of Rouen (France), and afterwards from the bishop of Quebec itself, that ancient centre of Catholic life. From this point of view, the territory embraced in its limits has a unique history of apostolic zeal, undaunted courage, grievous hardships, and privations endured, blood shed for the truth, and for many years an apparently hopeless struggle with the most astute and resourceful of all the Indian tribes who lived on the flats of the Mohawk Valley, and whose cruel nature was finally subdued by the gentleness and perseverance of these French missionaries. Its history starts with the treaty of Saint-Germain des Prés (1632), when England at last restored Canada to France. Cardinal Richelieu first offered the Canadian missions to the Capuchins, who refused, and then to the Jesuits, who accepted them. Quebec and Montreal, founded in the first half of the seventeenth century, were the two foci of all missionary ardour and enterprise until the consecration of Bishop Carroll in 1790, not only for Canada and the Northwest, but also for all the country adjacent to Canada, including northern and central New York as far as the stockades of Fort Orange or Albany, which from the time of the English occupation in 1664 became subject to the vicar-apostolic of London. The pioneer missionary in the district now known as a part and parcel of the diocese of Albany was Father Isaac Jogues, who reached Ossernenon, or Auriesville, in Montgomery County, 14 August, 1642, as a captive of the cruel and treacherous Mohawks. Mutilated and dismembered, he escaped by the aid of the Dutch at Fort Orange, and, taking passage on a vessel bound for Holland, reached his own country on Christmas day. His successor in captivity and torture by the same tribe was Father Joseph Bressani, a Roman Jesuit (1644). The same year Father Jogues returned to Quebec, and was sent in May, 1646, into the Mohawk country, as an agent to ratify a peace with this tribe. On this journey he reached Lake George on the Feast of Corpus Christi and named it Lac St. Sacrament. Having received their promises of good will he returned to Canada, but, deceived and lured by their wily attitude of friendship, he retraced his steps at once to establish a mission among them. In October, 1646, he was tomahawked, beheaded, and his body thrown into the Mohawk river. In his footsteps and, some of them, in his sufferings followed Fathers Joseph Poncet, Le Moyne, and Jacques de Lamberville, who had the glory of baptizing, on Easter Sunday, 1675, Tegakouita, who is called Catharine in the baptismal record, and "The Lily of the Mohawk" by Catholic tradition.

Within the stockaded settlement of Fort Orange another current of history was running more tranquilly than through these blood-stained Mohawk chronicles. Without straining the verities of history, that foundation named Fort Orange, and surnamed Albany, merits the honour of being the oldest surviving European settlement in the original Thirteen States. Dutch in the beginning, it was wrested from the Dutch in 1664 by Charles II of England, who, regardless of their claims, granted to his brother,

the Duke of York and Albany, afterwards James II, all the land lying between the Connecticut and Delaware rivers. Before the transfer Catholics were few. Two Portuguese sailors at Fort Orange in 1626, a Portuguese woman, and a transient Irishman, met by Father Jogues in 1643, made up the quota. After the English possession there is credible evidence that several Catholics from the Netherlands settled in Albany in 1677, for whom the Franciscan Father Hennepin provided. In 1682 came Colonel Thomas Dongan as governor, the son of an Irish baronet, afterwards the Earl of Limerick. The project of detaching the Five Nations from the French, who had won them by the disinterested labours of their missionaries, suggested the scheme of colonizing them at Saratoga under English Jesuit influence, to counteract a similar colonization enterprise at La Prairie under French auspices. The Jesuits, Thomas Harvey, Henry Harrison, Charles Gage, and two lay brothers were the pathfinders under the new regime.

American Period.—In 1790 John Carroll was consecrated Bishop of Baltimore, and Albany passed over to his jurisdiction from that of the archbishops of Rouen and the archbishops of Quebec. Saint Mary's, the first church in the diocese, and for many years the only Catholic church between St. Peter's, Barclay street, New York City, and Detroit, was built in 1797 during the episcopate of John Carroll. Because of its isolation, its corner stone was laid by one of its trustees, Thomas Barry. The earlier priests during this Baltimore era were Fathers Thayer, Whelan, O'Brien, D. Mahoney, James Buyshe, and Hurley. The laymen of mark were James Roubichaux, Louis Le Coulteaux, David McEvers, Thomas Barry, William Duffy, and Daniel Cassidy. On the same day of the year 1808, Baltimore was elevated to the rank of an archdiocese, and three new sees were created: New York, Philadelphia, and Boston. The new Bishop of New York assumed jurisdiction over the entire State, and Albany heard the voice of a new shepherd. From this year to the year of its erection as a diocese (23 April, 1847) there was a steady growth of Catholics, sluggish at first, and afterwards flowing with fuller volume as we approach the years of the Irish famine and the climacteric of immigration. Within this New York era we note the foundation of the following parishes and churches:—

St. Peter's, Troy, 1826; its pioneer priests the Revs. McGilligan, John Shanahan, and James Quinn. St. John's, Schenectady, 1830, organized by the Rev. Charles Smith, of St. Mary's, Albany; its first pastor the Rev. John Kelly, succeeded by the Rev. Patrick McCloskey. St. John's, Albany, 1837; its first priest the Rev. John Kelly, and his successors, the Revs. McDonough and Patrick McCloskey. St. Patrick's, Watervliet, 1840; the earliest attending priest the Rev. John Shanahan, then pastor of St. Peter's, Troy. The Rev. James Quinn, assistant at St. Peter's, became first pastor of this parish, succeeded by the Rev. Thomas Martin. Church of the Assumption, Little Falls, 1841; its first pastor the Rev. Joseph M. Bourke. St. Joseph's, Albany, 1842; founded by the Rev. Joseph Schneller, then at St. Mary's, Albany, who was succeeded by the Revs. Newell and P. Hogan. The Rev. John J. Conroy, afterwards Bishop of Albany, was its first pastor. St. Mary's, Sandy Hill, 1833 (though first mentioned in the Directory in 1842); its first pastor the Rev. Father Guerdet. St. Mary's, Troy, was built in 1843 by the Rev. Peter Havermans. St. Augustine's, Lansingburg, 1844, had for its first pastor the Rev. F. Coyle.

The prominent laymen of this epoch were Peter Morange, Thomas Austen, James Mahar, William Hawe, Patrick McQuade, Peter Cagger, John Stuart, Thomas Geough, Thomas Mattimore, John Tracey, Dr. O'Callaghan, of Albany, John Keenan, of Glens Falls, Keating Rawson, Thomas Sausse, and Philip Quinn, of Troy.

Bishops of Albany.—(1) The Right Rev. John McCloskey, D.D. (afterwards Cardinal), consecrated Coadjutor-Bishop of New York, 10 March, 1844, transferred to Albany as its first bishop, 21 May, 1847. He first selected the venerable St. Mary's church of his episcopal city for his cathedral, and, that proving unsuitable, he began the erection of the cathedral of the Immaculate Conception, the corner stone of which was laid 2 July, 1848, by Archbishop Hughes. The edifice, completed with the exception of one of its twin towers, was dedicated 21 November, 1852. It is suggestive that the church was christened before the Immaculate Conception was declared an article of faith. He convened the first diocesan synod 7 October, 1855. To provide for the inrush of Irish immigrants he founded many parishes, encouraged the building of many churches, and augmented the number of his priests. The secular clergy proving insufficient, he invited the assistance of Jesuits, to whom he entrusted the large parish of St. Joseph's, in Troy. He was tireless in visiting every portion of his extensive diocese, which comprised all that territory now included in the dioceses of Albany, Syracuse, and Ogdensburg. He made provision for Catholic education by installing Religious of the Sacred Heart in Albany, and the Christian Brothers in Troy. He disarmed anti-Catholic and anti-Irish bias by the charm of his personality and the winsome graces of his consummate oratory.—(2) The Right Rev. John Joseph Conroy, D.D., consecrated 15 October, 1865. He built the beautiful St. Joseph's Church in the city of Albany, and established a home for the aged in charge of the Little Sisters of the Poor, and orphanages under the care of the Sisters of Charity and Christian Brothers in the same city. The secular clergy still proving inadequate for the growing and insistent needs of the ministry, he encouraged the Augustinian Fathers and the Minor Conventuals to cast their lot with the diocese. He secured the future of Catholic schools by establishing the celebrated convent of the Sacred Heart at Kenwood, and soliciting and welcoming foundations of the Sisters of St. Joseph of Carondelet, Mo., Sisters of Mercy, and Sisters of the Holy Names. The second diocesan synod was held in his episcopate.—(3) The Right Rev. Francis McNeirny, D.D., consecrated 21 April, 1872. He purchased the rectory for the cathedral clergy at 12 Madison Place, the chancery at 125 Eagle street, and the historic Schuyler mansion as an additional asylum. The Dominican Tertiaries, Sisters of the Good Shepherd, and Redemptorist Fathers established foundations at his invitation. He systematized the work of the chancery, formulated schedules for complete annual reports from each parish, and initiated the practice of convening synods of the clergy, administering confirmation, and canonically visiting every church in his diocese triennially. Clerical conferences, conducted with method and regularity, were his creation, and he closed his episcopate and his life with their crowning achievement—the enlargement and completion of the cathedral by the addition of an apse and the erection of new sacristies and a tower.—(4) The Right Rev. Thomas M. A. Burke, D.D., consecrated 1 July, 1894. He erected the school and rectory of St. Joseph's parish, Albany, whilst its rector, and evidenced administrative capacity of a high order in the management of its affairs. As bishop he has enlarged the Boys' Asylum in Albany, cancelled the indebtedness of the cathedral, refurnished and renewed it, and consecrated it with solemn ceremonial, 16 November, 1902. With characteristic exactitude for all canonical processes and require-

ments in the matter of synods, visitations, erection of parishes, schools, homes of industry and charity, and the holding of church properties, he is indefatigable and continues the best traditions and labours of his predecessors.

CAUSES OF GROWTH.—The growth of this see is explained entirely by immigration. The incentives to it were predominantly industrial. Agriculture played only a moderate part, and, as a rule, the land was second choice. In the early years of the last century New York State entered upon a vast scheme of internal improvements—the linking of the great lakes with the ocean by a system of canals. As Albany was the chief beneficiary of the enterprise, it became the principal distributing centre of the army of labourers who flocked into it in quest of employment. Work on the Erie Canal was begun in 1817 and completed in 1825. Development of the entire system of artificial waterways went on simultaneously. These opened up a vast uninhabited territory to tillage, colonization, and manufacture. From 1831 to 1852 railroad construction was under way, and as Ireland was then pouring into this country a flood-tide of fugitives from the famine, they found remunerative work at once. The earnings of these labourers were the chief contribution to the erection of contemporaneous churches. On the completion of the canals and railways, some of these strangers purchased land and began a farming life; most of them either threw in their lot with the new settlements sprouting promiscuously along the new lines of travel, or sought residence and employment in special localities because of their prosperous industries. Albany drew numbers because of its lumber, iron, stoves, shoes, cattle, and breweries; Glens Falls attracted by its flourishing lumber activities; Ballston by its tanneries; Cohoes by its axe industry, and cotton and woollen mills; Troy by the manufacture of stoves, nails, railway iron, and collars; Schagticoke and Amsterdam by their textile manufactures. During these years facilities of communication made access to most of the diocese comparatively easy, and the people were attended by a growing ministry. Its northern and lower western sections remained isolated and accessible only with great difficulty for many years, and here were some leakages from the Faith. Bigotry was rife in out-of-the-way corners, and met Catholic profession and practice with slander and slight—without violence, however. All this is superseded in our day by juster standards of measurement.

NOTABLE BENEFACTORS.—The Right Rev. John J. Conroy, the Right Rev. Monsignor McDermott, and the Rev. P. McCloskey left bequests for education. The Rev. Maurice Sheehan, the Rev. William Cullinan, and Mrs. Peter Cagger were generous patrons of St. Peter's Hospital, Albany. For various and large benefactions the diocese is indebted to John A. McCall, of New York; Anthony N. Brady, and Eugene D. Wood, of Albany; Thomas Breslin, of Waterford; Edward Murphy, Jr.; James O'Neil, Francis J. Molloy, Edmund Fitzgerald, Peter McCarthy, and Daniel E. Conway, of Troy. In the field of charity and Catholic usefulness, where fidelity to Catholic interests was and is a dominating principle of conduct, the names of Nicholas Hussey, John H. Farrell, Charles Tracey, Peter Cassidy, John W. McNamara, James F. Tracey, John P. McDonough, Edward F. Hussey, of Albany, and Edward Kelly, P. P. Connolly, Cornelius F. Burns, and Stephen Duffy, of Troy, deserve special mention.

IMPORTANT EVENTS.—Among the notable events of the diocesan history are the erection of the Cathedral of the Immaculate Conception (1848–52) and its consecration, 16 November, 1902; the phenomenally fruitful career of St. Joseph's Provincial Seminary, Troy, from 1865 to 1896, at which latter date it was transferred to Dunwoodie, Yonkers, N. Y.; the purchase and consecration of St. Agnes's Cemetery, Albany, 1867; the formation of the Diocese of Ogdensburg in 1872, and of Syracuse in 1886, both of them previously included in the Diocese of Albany; the incoming of the Sisters of Charity (1840), Jesuits (1849–1900), Christian Brothers (1851), Ladies of the Sacred Heart (1853), Augustinian Fathers (1858), Sisters of St. Joseph (1860), Sisters of the Holy Names (1865), Sisters of Mercy (1865), Minor Conventuals (1867), Little Sisters of the Poor (1871), Dominican Tertiaries of St. Catharine de Ricci (1880), Sisters of the Good Shepherd (1884), Redemptorists (1886).

STATISTICS.—The clergy now (1906) number 214, of whom 168 are diocesan priests, and 49 regulars (Franciscans, Augustinians, Redemptorists, and Salesians). The teaching Brothers are 55, among them 44 Christian Brothers. The Sisters, or religious women, number 698; parishes with resident priests, 105; missions with churches, 49. The parochial schools number 42, with 15,133 pupils (7,107 boys and 8,026 girls). A preparatory seminary (Troy) has 59 pupils. There are 2 colleges with 79 pupils, and 19 academies with 894 pupils. There are 11 asylums with 1,455 children; 3 hospitals with a daily list of 197 patients; 2 Houses of the Good Shepherd with 245 inmates; 2 Houses of Little Sisters of the Poor, with 328 inmates; 2 Houses of Retreat, kept by Dominican Sisters, with 35 inmates; 2 Homes for Women, with 15 inmates; and the Seton Home for Working Girls, with 20 inmates.

BRODHEAD, *History of the State of New York* (New York, 1853–71); MARTIN, *Life of Father Jogues*, (English tr., New York, 1896); *Dongan Reports* in vol. III of *Documents relating to the Colonial History of New York* (Albany, 1853); O'CALLAGHAN, *Documentary History of the State of New York* (Albany, 1849–51); FOLEY, *Records of the English Province of the Society of Jesus* (London, 1877–83); JOHN GILMARY SHEA, *History of the Catholic Church in the United States* (New York, 1886–92); HOWELL-TENNEY, *History of Albany and Schenectady Counties* (New York, 1886); WEISE, *Troy's One Hundred Years* (Troy, 1891); *Albany Argus*, 26 Jan., 1813; O'CALLAGHAN, *History of New Netherland* (New York, 1846–48).

JOHN WALSH.

Albenga, THE DIOCESE OF, comprises seventy-nine towns in the province of Port Maurice and forty-five in the province of Genoa, suffragan to the Archdiocese of Genoa, Italy. Legend makes Albenga between the years 121 and 125 the scene of the martyrdom of St. Calocero of Brescia, an officer of the court of Adrian. But the Acts of his martyrdom, together with those of Sts. Faustinus and Jovita with which they are incorporated, are not historically verified. The first bishop of whom we know anything is Quintius, who in the year 451 signed the Synodal Letter of Eusebius, Bishop of Milan, to Leo I, in which the condemnation of Nestorius and Eutyches was sanctioned (Mansi). Albenga contains 170 parishes; 485 secular priests; 86 regulars; 119,280 inhabitants; 354 churches and chapels; 90 seminaries.

UGHELLI, *Italia sacra* (Venice, 1722), IV, 910; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIII, 529; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 810; NICOLARI, *Cenni storici della città d'Albenga* (1847); CATTOLASSO, *Saggio storico sull' antico ed attuale stato della città d'Albenga* (Genoa, 1820).

ERNESTO BUONAIUTI.

Albergati, NICCOLO, Cardinal and Bishop of Bologna, b. at Bologna in 1357; d. at Sienna, 9 May, 1443. He entered the Carthusian Order in 1394, served as prior in various monasteries, and was made Bishop of Bologna, against his will, in 1417. In this office he still followed the Rule of his Order, was zealous for the reform of regular and secular clergy, and was a great patron of learned men, among whom was Æneas Sylvius, afterwards Pius II. Martin V, and his successor, Eugenius IV, employed

him on several important missions, thrice to France (1422, 1431, 1435), and thrice to Lombardy (1426, 1427, 1430). He was made a Cardinal in 1426, attended the Council of Basle in 1432, and again in 1434 and 1436, as legate of Eugenius IV, a position which he also filled in January, 1348, at Ferrara, whither Eugenius had transferred the Synod. He took part in the conferences with the Greeks in preparation for the union effected at Florence. The Pope appointed him Grand Penitentiary shortly before his death. Though never formally canonized, he has long been popularly venerated as Blessed (Acta SS., II May, 469 sqq., and Analecta Boll., VIII, 381 sqq.). He is the author of various theological and other treatises, including: "Recollecta multæ electionis"; "Apologia pro Eugenio IV"; sermons, prayers, epistles (P. L., CCIV). His life has been written by many different authors, contemporary and since his time.

Eggs, *Purp. doctæ*, III, 14; Ruggeri, *Testimonia de Nic. Alb.* (Rome, 1744); Stanonik in *Kirchenlex.*, I, 408; Pastor, *History of the Popes* (London, 1892), I, *passim*.

Francis W. Grey.

Alberic of Monte Cassino, d. 1088; cardinal since 1057. He was (perhaps) a native of Trier, and became a Benedictine. He opposed successfully the heresy of Berengarius, defended the measures of Gregory VII, and composed several theological and scientific works, lives of saints, etc. He is the author of the earliest medieval treatise on letter-writing (De dictamine). Many of his letters are to be seen in the works of St. Peter Damian (P. L., CXLV, 621–634).

Ziegelbauer, *Hist. Litt. O.S.B.*, III, 94; Hurter, *Nomenclator* (Innsbruck, 1903), V, 1051–52; Wattenbach, *Deutschlands Geschichtsquellen* (6th ed.), II, 293; Rockinger, *Briefsteller und Formelbücher des XI. bis XIV. Jahrhunderts*, 29–46.

Thomas J. Shahan.

Alberic of Ostia, a Benedictine monk, and Cardinal-Bishop of Ostia from 1138–47. Born in 1080, at Beauvais in France; d. at Verdun, 1147. He entered the monastery of Cluny and became its sub-prior, and, later, prior of St. Martin-des-Champs, but was recalled (1126) to Cluny by Peter the Venerable, to aid in the restoration of discipline in that famous monastery. In 1131 he was Abbot of Vezelay in the Diocese of Autun, and held that office until he was made Cardinal-Bishop of Ostia by Pope Innocent II (1138). Immediately after his consecration Alberic went as papal legate to England. He was successful in his endeavours to end the war then raging for possession of the throne between the usurper Stephen of Blois and David I of Scotland, who had espoused the cause of Empress Matilda. He then called a council of all the bishops and abbots of England, which assembled at London, December 1138, and at which eighteen bishops and about thirty abbots were present. The chief business of the council, besides some disciplinary measures, was the election of an archbishop for the See of Canterbury. Thibaut, Abbot of Bec, was chosen, and consecrated by Alberic. Accompanied by Thibaut and other bishops and abbots, he returned to Rome in January, 1139. The same year, Alberic was sent to exhort the inhabitants of Bari, a town on the Adriatic, to acknowledge as their lawful sovereign Roger II of Sicily, against whom they were in revolt. They refused, however, to listen to the legate of the Holy See, and shut their gates against him. In 1140 Alberic was appointed to examine into the conduct of Rodolph, Patriarch of Antioch. In a council of eastern bishops and abbots, at which Alberic presided, Rodolph was deposed, and was cast into prison (30 November, 1140). Pope Eugenius III sent Alberic (1147) to combat the Henrician heretics (see Albigenses), who were causing much trouble in the neighbourhood of Toulouse. In a letter written at this time to the bishops of that district, St. Bernard of Clairvaux calls Alberic "the venerable Bishop of Ostia, a man who has done great things in Israel, through whom Christ has often given victory to His Church". St. Bernard was induced to join the legate, and it was owing chiefly to the miracles and eloquence of the Saint that the embassy was in some degree successful. Three days before the arrival of St. Bernard, Alberic had been given a very cold welcome. The populace, in derision of his office, had gone to meet him, riding on asses, and escorted him to his residence with the music of rude instruments. It is said of him that he could not win the people, but that the leaders of the heresy feared him more than any other cardinal of his time. The last work of Alberic was that of co-operating with St. Bernard in promoting the second Crusade. He it was who arranged with Louis VII of France the details of the undertaking.

Mabillon, *Life and Works of St. Bernard, Abbot of Clairvaux*, tr. by Eales (London, 1889–98); Lingard, *History of England*, II, iv; Fleury, *Histoire ecclésiastique* (Paris, 1751), XIV; Rohrbacher, *Histoire universelle de l'église catholique*, VI.

M. J. O'Malia.

Albero de Montreuil, Archbishop of Trier b. near Toul, in Lorraine, about 1080; d. at Coblenz, 18 January, 1152. After acquiring some dignities in the churches of Toul and Verdun, he was made Archdeacon and Provost of St. Arnulf at Metz. Here he became identified with the church reform party which was opposed to Bishop Adalbero IV, and went in person to Rome to secure his deposition from Pope Paschalis II. On his return he brought about the election of Theotger, Abbot of St. George in the Black Forest, who was consecrated against his will in July, 1118, and, being prevented from entering his diocese by the imperial party, died in 1120. Albero then aided in the election of Stephen of Bar, who rewarded his zeal by making him *primicerius* of Metz. After having been mentioned for the vacant Sees of Magdeburg and Halberstadt, both of which he refused, Albero was, in 1130, chosen Archbishop of Trier to succeed Meginher. The position was not an easy one, for the church was in need of reform, and the previous occupants of the see had been dominated by the Burgrave Ludwig. He could not be induced to accept the burden until Innocent II summoned him to the Synod at Reims, and even threatened him with suspension from his priestly functions. He was consecrated by the Pope himself at Vienne.

Albero vigorously prosecuted the work of reform. He restored peace and order in his archdiocese, and before his death made it one of the most important in Germany. In 1136 he accompanied the Emperor, Lothair II, on his expedition into Italy, whither he had been summoned by Innocent II to resist the aggressions of Roger of Sicily, one of the adherents of the anti-Pope Anacletus II. In the dispute which arose between the Pope and the Emperor, Albero showed himself a staunch defender of the Papal cause, and on his return Innocent made him Primate of Belgian Gaul and Papal Legate in Germany. After the death of Lothair he took an active part in the election of Conrad III, founder of the Hohenstaufen dynasty. In 1148, Pope Eugene III visited Trier, after presiding at the Council of Reims, and was entertained by him with great splendour. Albero was a churchman of great zeal and energy. His generosity was unbounded, and though often compelled to take up arms in defence of the rights of the Church, he was none the less a devout priest and a patron of letters. Among his friends he counted St. Norbert and St. Bernard, who seconded his efforts for the restoration of religious discipline in his archdiocese.

Gesta Alberonis Metrica (1132–45) in *Mon. Germ. Hist.* (1848), VIII, 236–243; Balderico, *Gesta Alberonis Archie-*

piscopi, 243-261, ibid; PANZER, *Erzbischof Albero v. Trier u. die deutschen Spielmannsepen* (Strasburg, 1902); MARX, *Geschichte des Erzstifts Trier* (Trier, 1858), I, xvii; for politico-ecclesiastical history of the time: BARRY, *Papal Monarchy* (New York, 1902).

H. M. BROCK.

Alberoni, GIULIO, Cardinal and statesman; b. 30 May, 1664, at Firenzuola in the duchy of Parma; d. 26 June, 1752, at Piacenza. He was the son of very poor parents, and laboured as a farm hand or gardener until his fifteenth year. After that he became a bellringer in the cathedral of Piacenza, where he gained the favourable notice of the Bishop, was ordained priest, and appointed a canon. The Duc de Vendôme, in command of the French troops in Italy, became the patron of Alberoni, took him to Paris (1706), and made use of his talents in several important affairs. Having accompanied Vendôme to the court of Spain in 1711, the reputation of Alberoni's talents won for him, after the death of his patron, the position of agent of the Duke of Parma in Madrid. He was very active in furthering the accession of the French candidate for the throne of Spain, Philip V, and afterwards became the royal favourite. Upon the death of the Queen (Maria Luisa of Savoy), Alberoni used his influence to bring about, in 1714, a marriage between the widowed King and Elisabetta Farnese, daughter of the Duke of Parma. In consequence of this diplomatic success he became prime minister, a duke and grandee of Spain, and Bishop of Malaga. He also established more satisfactory relations than had existed between the Roman Curia and the court of Philip V. In 1717 Clement XI, yielding to royal pressure, created him Cardinal Deacon of San Adriano. As prime minister, Alberoni's political economy was decidedly in advance of his times. He strove to make the Spanish a manufacturing nation, and so far anticipated the developments of the nineteenth century as to establish a regular mail service between Spain and her American colonies. He reformed many abuses in the government and instituted a school of navigation for the sons of the nobility. At the same time he did not hesitate to sacrifice the popular liberties of Spain to the interests of the absolute monarchy; while the foreign policy by which he sought to recover Spain's lost Italian possessions, his efforts to obtain for Philip V the crown of France and, generally, to aggrandize the Spanish monarchy at all costs, must have led to a general European war if they had not resulted in his own downfall (5 December, 1719). He is blamed for the unwarrantable invasion of Sardinia and of Sicily by Spain, in spite of formal assurances to the contrary given to the Pope. Another extravagant scheme of Alberoni's was the restoration of the Stuarts to the British throne by the co-operation of the Tsar and the King of Sweden. At last, in 1719, Philip V, to save himself from being treated as the common enemy of Europe, dismissed and exiled the Cardinal, who returned to Italy to face the indignation of Clement XI. His journey was interrupted at Genoa, where he was placed under arrest to await the decision of a special commission of the Sacred College. He escaped, however, and remained in hiding until the death of Clement XI in 1721. Under the next Pope, Innocent XIII, he was cleared, by a commission of cardinals, of the charges brought against him (1723), and for some time he lived in retirement in a Jesuit house, after which he was promoted to be Cardinal Priest of the Title of San Lorenzo in Lucina. Under Clement XII he served the Holy See as Legate at Ravenna, and under Benedict XIV at Bologna. Cardinal Alberoni's declining years were spent in retirement. He is buried in the church of the college of San Lazzaro, which he founded at Piacenza.

BERSANI, *Storia del Cardinale Giulio Alberoni* (Piacenza, 1861, 1872); VON HEFELE, in *Kirchenlex.*, I, 410-411.

E. MACPHERSON.

Albert (ALBRECHT), Bishop of Riga, Apostle of Livonia, d. 17 January, 1229. After the inhabitants of Livonia had twice lapsed from Christianity into paganism, and heroic measures were necessary to reclaim them, Albert organized a crusade. He sailed up the Düna (April, 1200), with twenty-three ships; conquered the land on both sides; founded the city of Riga (1201), of which he was made bishop; established the famous Order of Knights of the Sword (1202), which served as a standing army; completed the conversion of the country before 1206; and erected the dependent bishoprics of Semgall-Kurland, Dorpat, and Œsel.

FRITZ in *Kirchenlex.*; *Heinrici chronicon Livoniæ* in *Mon. Germ. Script.*, XXIII, 231-232.

F. M. RUDGE.

Albert (ALBRECHT) II, eighteenth Archbishop of Magdeburg in Saxony, date of birth unknown; d. 1232. He was the son of Günther III, Count of Kevernburg, and began his studies at Hildesheim, completing them later at Paris and Bologna. At an early age he was made a prebendary of the Magdeburg cathedral, and in 1200 was appointed Provost of the Cathedral Chapter by Innocent III. Through the influence of the Bishop of Halberstadt, he was nominated as the successor of Ludolph, Archbishop of Magdeburg (d. 1205). After receiving the papal approbation, which was at first withheld, partly on account of those who had taken part in his election and partly on account of his attitude towards Philip of Suabia, Albert proceeded to Rome, where he was consecrated bishop by the Pope (Dec., 1206) and received the pallium. He entered Magdeburg on Palm Sunday, 15 April, 1207, and five days later a conflagration destroyed many of the buildings of the city, including his own cathedral. One of his first cares was to repair the damage wrought by fire, and in 1208 he laid the corner-stone of the present cathedral, which, though completed 156 years later, serves as his most fitting memorial. He likewise rebuilt a large part of the city, and is regarded as the founder of the Neustadt. Magdeburg was also indebted to him for several valuable privileges which he obtained from Otto IV after the death of Philip of Suabia. Albert did much to further the interests of religion. He established the Dominicans (1224), and the Franciscans (1225) in the city, and also founded a convent for women in honour of St. Mary Magdalen.

But Albert's activity was not confined to his diocese. He also played a prominent part in the great struggle for the imperial crown, which marked the close of the twelfth and the beginning of the thirteenth centuries. Even before his consecration, he had inclined to the side of Philip of Suabia, who sought the crown in spite of his young nephew Frederick, the son and heir of Henry VI (d. 28 Sept., 1197). But later, accepting the papal "Deliberation", he gave his support to Otto IV, second son of Henry the Lion, who had been set up as anti-king by a party headed by Adolphus of Cologne and crowned at Aix-la-Chapelle. After the assassination of Philip (July, 1208) Albert did much to have his rival acknowledged as king. Otto proceeded to Rome, accompanied by Albert, where he was crowned by the Pope on 4 Oct., 1209, and soon after seized Ancona and Spoleto—part of the papal territories. Upon attempting to enter Sicily he was excommunicated by Innocent III (Maundy Thursday, 1211), and his subjects released from their allegiance. Albert, after some hesitation, published the bull of excommunication and thenceforth transferred his allegiance to Frederick II, the Hohenstaufen, son of Henry VI. In 1212 Otto returned to Germany and defied the Pope. The struggles that followed, in which Magdeburg and its neighbourhood suffered severely, did not come to an end until Otto's

power was broken at the battle of Bouvines (1214). Albert is said to have died in 1232 during an interval of peace between the Empire and the Papacy.

Mon. Germ. Hist., XIV, 418, *Gesta Archiep. Magdeb;* WOLTER, *Gesch. der Stadt Magdeburg* (1901), 27; FECHTRUP in *Kirchenlex.;* BARRY, *Papal Monarchy*, 1902; also articles on Innocent III, Frederick II, Otto IV.

H. M. BROCK.

Albert, BLESSED, Patriarch of Jerusalem, one of the conspicuous ecclesiastics in the troubles between the Holy See and Frederick Barbarossa; date of birth uncertain; d. 14 September, 1215. He was in fact asked by both Pope and Emperor to act as umpire in their dispute and, as a reward, was made Prince of the Empire. He was born in the diocese of Parma, became a canon regular in the Monastery of Mortara (not Mortura, as Butler has it) in the Milanese, and, after being Bishop of Bobbio, for a short time, was translated to the see of Vercelli. This was about 1184. At that time the Latins occupied Jerusalem, and, the Patriarchate falling vacant, Albert was implored by the Christians of Palestine to accept the see. As it implied persecution and a prospect of martyrdom, he accepted, and was appointed by Innocent III, who at the same time made him Papal Legate. His sanctity procured him the veneration of even the Mohammedans. It was while here that he undertook a work with which his name is particularly and peculiarly associated. In Palestine, at that time, the hermits of Mount Carmel lived in separate cells. One of their number gathered them into a community, and in 1209 their superior, Brocard, requested the Patriarch, though not a Carmelite, to draw up a rule for them. He assented, and legislated in the most rigorous fashion, prescribing perpetual abstinence from flesh, protracted fasts, long silence, and extreme seclusion. It was so severe that mitigations had to be introduced by Innocent IV in 1246.

The end of this great prelate was most tragic. Summoned by Innocent III to take part in the General Council of the Lateran, in 1215, he was assassinated before he left Palestine, while taking part in a procession, on the feast of the Exaltation of the Holy Cross. He is honoured among the saints by the Carmelites, on 8 April. The Bollandists call attention to this curious anomaly, that not at Vercelli, or Bobbio, where he was bishop, not at Jerusalem, where he was Patriarch, not among the Canons Regular, to whom he properly belonged, but in the Order of the Carmelites, of which he was not a member, does he receive the honour of a saint. "That holy Order could not and ought not to lose the memory of him by whom it was ranked among the Orders approved by the Roman Church; in saying which", adds the writer, "I in no way wish to impugn the Carmelite claim of descent from Elias." At Vercelli Albert does not even figure as Blessed, and the Canons Regular honour him as a saint, but pay him no public cult.

Acta SS., April 1; BUTLER, *Lives of the Saints* 8 April.

T. J. CAMPBELL.

Albert, KING OF THE EAST ANGLES. See ETHELBERT.

Albert, SAINT, Cardinal, Bishop of Liège, d. 1192 or 1193. He was a son of Godfrey III, Count of Louvain, and brother of Henry I, Duke of Lorraine and Brabant, and was chosen Bishop of Liège in 1191 by the suffrages of both people and chapter. The Emperor Henry VI violently intruded his own venal choice into the see, and Albert journeyed to Rome to appeal to Celestine III, who ordained him deacon, created him cardinal, and sent him away with gifts of great value and a letter of recommendation to the Archbishop of Rheims, where he was ordained priest and consecrated bishop. Outside that city, soon after, he was set upon by eight German knights of the Emperor's following, who took advantage of the confiding kindness of the saintly bishop, and stabbed him to death. The date of his martyrdom is given variously as 24 November, 1193 (Moroni), 23 November, 1192 (Hoefer), while the Bollandists, placing it in the latter year, give 21 November as its precise date, this being also the day on which the saint's feast is kept. His body reposed at Rheims until 1612, when it was transferred by the Archduke Albert of Austria to the church of the Carmelite convent, which he had just founded at Brussels. The relics of this strenuous defender of ecclesiastical liberty were, by permission of the Holy See, shared with the cathedral of Liège, in 1822.

GILES OF LIÈGE, *Gesta Episcoporum Leodiensium* (Liège, 1613), 134–186; BARONIUS, *Annales* (Bar-le-duc, 1869), XIX, 640; ROHRBACHER, *Histoire de l'Eglise catholique* (Paris, 1872), VIII, 671–673.

THOMAS J. SHAHAN.

Albert Berdini of Sarteano, BLESSED, Franciscan Friar and missionary, b. at Sarteano, in Tuscany, 1385; d. at Milan, 15 August, 1450. He entered the order of Minor Conventuals in 1405, but later, attracted by the apostolic life and remarkable virtues of St. Bernardine of Sienna, the fame of whose sanctity was spread throughout Italy, and desirous of following more strictly the rule of St. Francis, he passed over to the Friars Minor and became one of the devout disciples and faithful companions of the great Apostle of the Holy Name. Under the masterful guidance of St. Bernardine his fame as an orator became so renowned that he was commonly known as the "King of Preachers" (*Rex Prædicatorum*); and it is recorded of the famous rhetorician, Guerimus of Ferrara, that when Blessed Albert was announced to preach at Ferrara, the preceptor anticipated the hour for his lecture and, the lecture finished, took his students to hear the sermon of the missionary, saying to them: "You have heard the theory, let us now go and see it put into practice." Pope Eugenius IV commissioned him as one of his legates to negotiate with the Greek Schismatics and induce them to be present at the council held in Bologna in 1435. Though the title of Blessed has always been accorded to Albert of Sarteano, principally on account of the fact, as one of the early chroniclers of the order tells us, of the numerous miracles he worked after his death at Milan, his *cultus* has never been explicitly approved by the Church. Active steps have, however, lately been taken for his formal beatification.

BENEDETTO NERI, *La Vita e i Tempi del Beato Alberto da Sarteano* (Quaracchi, 1902); HAROLDUS, *B. Alberti a Sarthiano Vita et Opera, opus posthumum;* SBARALEA, *Supplementum et Castigatio ad Scriptores trium ordinum S. Francisci* (Rome, 1806); LEMMENS, *Chronica Beati Bernardini, Aquilani* (Rome, 1902); DA CIVEZZA, *Storia delle Missioni Francescane* (Rome, 1860).

STEPHEN M. DONOVAN.

Albert of Aachen (ALBERTUS AQUENSIS), a chronicler of the First Crusade. His "Chronicon Hierosolymitanum de bello sacro", in twelve books, from 1095 to 1121, printed in Bongars (Gesta Dei per Francos, I, 184–381), is also found in the fourth volume of the "Recueil des historiens des croisades". It is now usually accepted that he was a canon of Aachen (Aix-la-Chapelle), though Wattenbach asserts (Deutsch. Gesch. II, 179) that it is yet doubtful whether the earlier locating of him at the church of Aix-en-Provence be not correct. His narrative is written with little order and less critical skill, his chronology is inexact, and his topographical references are often greatly disfigured. But the work is to be looked on as the outpouring of a deeply religious and poetic heart, which saw in the contemporary Christian knighthood the salvation of the civilization of Christendom. From this point of view, says Dr. Pastor, "the severe criticism of von Sybel, in his 'Geschichte des ersten Kreuzzugs' (Düsseldorf, 1841), 72–108, loses much of its point." Wattenbach

says that he may have occasionally used good historical material; in general he is the panegyrist of an ideal Christian military service, a brilliant painter of scenes and events; his work and others like it served as bugle calls to summon to the Orient new multitudes of devoted soldiers of Christ.

PASTOR, in *Kirchenlex.*; WATTENBACH, *Deutschland's Geschichtsquellen* (6th ed., Berlin, 1893), II, 178–180; KUGLER, *Albert von Aachen* (Stuttgart, 1885); KREBS, *Zur Kritik Alberts von Aachen* (Münster, 1881); PIGEONNEAU, *Le cycle de la croisade* (St. Cloud, 1877).

THOMAS J. SHAHAN.

Albert of Brandenburg, Cardinal and Elector of the Holy Roman Empire, b. 28 June, 1490; d. 24 September, 1545. As early as 1509 he was Prebendary in the Cathedral of Mainz; Archbishop of Magdeburg and Administrator of Halberstadt from 1513; Archbishop of Mainz from 1514; Cardinal-Priest from 1518. The Indulgence issued by Leo X in 1514 for the building of the new St. Peter's in Rome, was entrusted to Albert (1517) for publication in Saxony and Brandenburg, This commission has been made by d'Aubigné and others the ground of many accusations against Albert and Leo X, as though they had used the Indulgence as a means of enriching themselves personally, "dividing beforehand the spoils of the credulous souls of Germany" (d'Aubigné, History of the Reformation). Albert employed Tetzel for the actual preaching of the Indulgence and furnished him a book of instructions: "Instructio summaria ad Subcommissarios Pœnitentiarum et Confessores." Later, Martin Luther addressed a letter of protest to Albert concerning the conduct of Tetzel, found fault with the Bishop's book of instructions, and asked him to suppress it. Luther's charges are altogether groundless; the instructions of Albert to the preachers are both wise and edifying. Luther's letter was disregarded. Though many of the accusations against Albert's morals were, doubtless, false, Luther was probably justified in thinking that he would find in Albert a strong partisan. The young bishop was somewhat worldly-minded, extravagant, better trained in humanistic studies than in theology, too much given to the patronage of learned men and artists. His long intimacy with Ulrich von Hutten is especially reprehensible. Leo X was obliged to send an admonition to Mainz because so many books hostile to the Faith were being published under the Bishop's eye. In later life Albert changed his conduct. In his diocese celebrated defenders of Catholicism were engaged; at Speyer and Ratisbon he met Blessed Peter Faber, S.J., and kept him in his diocese (1542–43); after this he was always a friend to the new order. Albert strove earnestly to introduce a more perfect system of religious instruction and brought forward measures for that purpose in the Diet of Nuremberg. He became by the sincerity of his zeal the great defender of the Faith in Germany. As a temporal prince, he ruled his electorate well; he introduced reforms in the administration of justice, into the police system, and into commerce. He was buried in the Cathedral of Mainz. An artistic memorial marks the resting-place of his remains.

ALZOG, *Universal Church History*, PABISCH-BYRNE tr. (Cincinnati, 1876); ROSCOE, *Life of Leo X*; D'AUBIGNÉ, *History of Reformation in Germany and Switzerland*, Eng. tr. (Philadelphia, 1843); SMITH, *Luther and Tetzel* (Cath. Truth Soc. Publication) 43; ROHRBACHER, *Histoire universelle de l'église catholique*, IX.; PALLAVICINO, *Istoria del Concilio di Trento* (Rome, 1833); ORLANDINI, *Historia Soc. Jesu* (Cologne, 1615).

M. J. O'MALIA.

Albert of Bulsano. See KNOLL, JOSEPH.

Albert of Castile, historian, b. about 1460; d. 1522. He entered the Order of St. Dominic at an early age in the Convent of Sts. John and Paul at Venice and became skilled in nearly every department of contemporary learning. History, however, was his chief study. He is the author of several noteworthy works, among which may be mentioned: "Catalogus Illustrium Ordinis Virorum" (Venice, 1501); "Catalogus Sanctorum a Petro de Natalibus Veneto e regione Costellanâ episcopo Equilino concinnatus" (Venice, 1501); "Chronica brevis ab initio ordinis usque ad præsens tempus" (Venice, 1504); an account of the Popes, the Dominican Generals, and the illustrious men of the Order, beginning with its foundation, drawn up chiefly from the work of the Dominican Giacomo de Luzato. He is also the editor of the following works: "Biblia Latina cum pleno apparatu tersissime et nitidissime impressa" (Venice, 1506); this he re-edited fifteen years later with a concordance of the Old and New Testaments; "Pontificale secundum ritum Romanæ Ecclesiæ emendatum primum a Jacobo de Lutiis episcopo Cafacensi et Joanne Burckardo" (Venice, 1520); "Constitutiones ord. Præd., una cum adjectis ad singulos textus opportune declarationibus" (Venice, 1507); "Liber de instructione officialium venerabilis Humberti magistri ordinis V" (Venice, 1507); "Regula et privilegia Fratrum et Sororum de pœnitentiâ B. Dominici" (Venice, 1507); "Defensorium contra impugnantes Fratres Prædicatores, quod non vivant secundum vitam apostolicam, a Jacobo de Voragine, O.P. archiepiscopo Januensi" (Venice, 1504).

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 48–49.

JOSEPH SCHROEDER.

Albert of Stade, a chronicler of the thirteenth century. He was born before the close of the twelfth century. It is known that he became abbot of the Benedictine monastery of Stade (near Hamburg) in 1232. Failing to change (1236) the rule of St. Benedict in his abbey to that of the Cistercians, he resigned his office and in 1240 joined the Franciscans. In the same year he commenced to compile his chronicle, which begins with the creation of the world and comes down to 1256; he may also be the author of the continuations to 1265. The earlier portions appear to have been taken from Bede's "Libellus de sex ætatibus mundi", and Ekkehard's "Chronicle." As he approaches his own times, Albert becomes, after the manner of medieval chroniclers, both fuller and more reliable. The first and only complete edition is that printed at Helmstädt in 1587; (Wittenberg, 1608). He is also credited with the authorship of a work called "Troilus", a Latin epic on the Trojan War, in 5,320 lines, a manuscript copy of which is in the Wolfenbüttel library.

VON FUNK, in *Kirchenlex.*, I, 425, 426; WATTENBACH, *Deutschlands Geschichtsquellen* (6th ed., Berlin, 1893), II, 439–441. The text of the *Chronicle* from 1165 to the end is best found in *Mon. Germ. Hist.—Scriptores*, XVI, 272 sqq., 431 sqq. See HURTER, *Nomenclator.*, IV, 269, 353.

THOMAS J. SHAHAN.

Albert of York. See ETHELBERT.

Alberti, LEANDRO, historian, b. at Bologna in 1479; d. same place, probably in 1552. In early youth he attracted the attention of the Bolognese rhetorician, Giovanni Garzo, who volunteered to act as his tutor. He entered the Dominican Order in 1493, and after the completion of his philosophical and theological studies was called to Rome by his friend, the Master General, Francesco Silvestro Ferraris. He served him as secretary and *socius* until the death of Ferraris in 1528. In 1517, he published in six books a treatise on the famous men of his Order. This work has gone through countless editions and been translated into many modern tongues. Besides several lives of the saints, some of which Papebroch embodied in the "Acta Sanctorum", and a history of the Madonna di San Luca and the adjoining monastery, he published (Bologna, 1514, 1543) a chronicle of his native city (Istoria di Bologna, etc.) to 1273. It was continued by Lucio Caccianemici to 1279. The fame of Alberti rests chiefly on

his "Descrizione d'Italia" (Bologna, 1550), a book in which are found many valuable topographical and archæological observations. Many of the heraldic and historical facts are useless, however, since Alberti followed closely the uncritical work written by Annius of Viterbo on the same subject. The work was translated into Latin in 1567, after having been three times enlarged in the Italian. He also wrote a chronicle of Italian events from 1499 to 1552, and sketches of famous Venetians. His explanations of the prophecies of the Abbot Joachim and his treatise on the beginnings of the Venetian Republic indicate the current of historical criticism of his day. He was a close friend of most of the contemporary *literati*, who frequently consulted him. He is often mentioned in the letters of the poet Giannantius Flamino, who dedicated the tenth book of his poems to the friar. Hardly a man of that day had a better knowledge of the contents of most European libraries than Alberti.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 137, 825; TOURON, *Hommes illus. de l'ordre de Saint Dominique*, IV, 121–127; TIRABOSCHI, *Storia della Letteratura Italiana*, VII, Pt. III, 798–800.

THOS. M. SCHWERTNER.

Alberti, LEONE BATTISTA, b. 18 February, 1404; d. April, 1472, a Florentine ecclesiastic and artist of the fifteenth century. He embraced the ecclesiastical state and became a canon of the Metropolitan Church of Florence, in 1447, and Abbot of San Sovino, or Sant' Eremita, of Pisa. Although Alberti was a scholar, painter, sculptor, and architect, it is by his works of architecture that he is best known. Among them are the completion of the Pitti Palace at Florence, the chapel of the Rucellai in the church of St. Pancras, the façade of the church of Santa Maria Novella, the choir of the church of the Nunziata, and the churches of St. Sebastian and St. Andrew, at Mantua. His greatest work is generally conceded to be the church of St. Francis at Rimini. His writings on art are his best, and his reputation rests largely on his "De Re Ædificatoriâ", vol. X, a work on architecture, which was only published after his death. It was brought out in 1485, and the latest edition of it was a folio one at Bologna, in 1782. See ITALY, RENAISSANCE.

RUSSELL STURGIS, *Dict. of Arch. and Building*, I, 3–7; ROSCOE, *Lorenzo de' Medici;* VASARI, *Life.*

J. J. A' BECKET.

Albertini also (AUBERTINI), NICOLÒ, medieval statesman, b. at Prato in Italy, c. 1250; d. at Avignon, 27 April, 1321. His early education was directed by his parents, both of whom belonged to illustrious families of Tuscany. At the age of sixteen (1266) he entered the Dominican Order in the Convent of Santa Maria Novella at Florence, and was sent to the University of Paris to complete his studies. He preached in Italy with success, and his theological lectures were especially well attended at Florence and at Rome. He was entrusted by his superiors with various important duties and governed several houses. He was made Procurator-General of the whole Order of St. Dominic by Blessed Nicolò Boccassini, then Master General, and was afterwards elected Provincial of the Roman Province. In 1299, Boniface VIII made him Bishop of Spoleto and soon afterwards sent him as Papal Legate to the Kings of France and England, Philip IV and Edward I, with a view to reconciling them, a seemingly hopeless task. Albertini succeeded in his mission. The Pope in full consistory thanked him, and made him Vicar of Rome. Benedict XI was particularly attached to Albertini, with whom he had lived a long time in the same cloister. Shortly after his accession to the Papacy (22 October, 1303) he made Albertini Cardinal-Bishop of Ostia and Dean of the Sacred College, which office he held for eighteen or nineteen years. The civil wars that in the thirteenth and fourteenth centuries had devastated a great part of Italy, especially Tuscany, Romagna, and the March of Trevi, caused the Pope again to invest the new Cardinal with the dignity of Apostolic Legate, and to send him to restore peace in these disturbed provinces. His authority was also extended to the Dioceses of Aquila, Ravenna, Ferrara, and those in the territory of Venice. He was well received by the people of Florence, but after many futile efforts to effect a reconciliation between the Guelphs and the Ghibellines he left the city and placed it under interdict. On the 29th of June (1312), in the name of Clement V, he crowned Henry VII of Luxemburg at Rome. Albertini is the leading figure in the trial that exonerated the Dominican, Bernardo da Montepulciano, from the charge of killing this king by giving him a poisoned host for Communion. He crowned King Robert of Sicily, son and successor of Charles II. The Cardinal of Ostia was known for his great love for the poor, especially for the poor of the city of Prato. He also gave generously to religious houses and towards the erection of churches. At Avignon he established a community of nuns similar to those founded by St. Dominic at San Sisto in Rome. He obtained for his Order the office of "Master of the Sacred Palace", that has always been held by a Dominican. Two small works are all that are known of his writings. One is a treatise on Paradise, the other on the manner of holding assemblies of bishops. He was buried in the Dominican church at Avignon.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 546; CORNER, *Chronicon rerum Saxonicarum*, in SEELEN, *De H. Kornero cujusque MS. commentario* (Lûbeck, 1720); CARTELLIERI, in *Neue Heidelberger Jahrbücher* (1904), XIII, 121, 129.

T. L. CROWLEY.

Albertrandi, JOHN BAPTIST, who is also called Jan Chrzciciel, or Christian, a Polish Jesuit, of Italian extraction, b. at Warsaw, 7 December, 1731; d. August, 1808. He entered the novitiate of the Society of Jesus, 14 August, 1748, and left the Society shortly before the suppression, probably in 1769, for his name is not found in the catalogue of 1770. After teaching literature for twelve years in the various Jesuit colleges of Poland, he was entrusted with the care of the great library founded by Zaluski, the famous prelate and litterateur, who had revived literature in Poland. This library which he bequeathed to Poland was seized by Russia and now forms the nucleus of the Imperial library. Subsequently Albertrandi accepted the charge of preceptor to the nephew of the Primate, Archbishop Lubienski. With his pupil, who afterwards became Minister of Justice in Poland, he travelled through the various countries of Europe, chiefly Italy, to gather material for a great history of Poland. With his own hand he copied manuscripts referring to Poland wherever he found them and in three years amassed a collection of one hundred and ten folio volumes. Where he was not allowed to copy, he read and, on returning home in the evening, wrote out what his prodigious memory retained. Sommervogel says that the net result was two hundred folio volumes. He is called the Polish Polyhistor. His style is rapid, orderly, and methodical. He knew Greek, Latin, Hebrew, and most of the European languages. His published works are: two volumes of a translation of Macquer's "Roman History"; an abridged "Annals of Poland"; a great number of articles in the "Moniteur", a journal of Warsaw. He also collaborated with Father Naruszewicz, S.J., in a periodical called "Agreeable and Useful Recreations", and produced a work on numismatics, besides many discourses for the Academy of Warsaw, which he founded. After leaving the Society, he became Royal Librarian, and Bishop of

Zenopolis, and was decorated with the Order of St. Stanislaus. In his work in the Royal Library he not only published a catalogue in ten volumes octavo, but left critical remarks in each of the books. He also had ready for publication manuscripts for the history of the three last centuries of Poland, explained by medals; Polish annals up to the reign of Vladislas IV; and a "History of Stephen Bori". This last has been published.

SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 122; 132.

T. J. CAMPBELL.

Albertus Magnus, BLESSED (ALBERT THE GREAT), scientist, philosopher, and theologian, born c. 1206; d. at Cologne, 15 November, 1280. He is called "the Great", and "Doctor Universalis" (Universal Doctor), in recognition of his extraordinary genius and extensive knowledge, for he was proficient in every branch of learning cultivated in his day, and surpassed all his contemporaries, except perhaps Roger Bacon (1214–94), in the knowledge of nature. Ulrich Engelbert, a contemporary, calls him the wonder and the miracle of his age: "Vir in omni scientiâ adeo divinus, ut nostri temporis stupor et miraculum congrue vocari possit" (De summo bono, tr. III, iv).

I. LIFE.—Albert, eldest son of the Count of Bollstädt, was born at Lauingen, Swabia, in the year 1205 or 1206, though many historians give it as 1193. Nothing certain is known of his primary or preparatory education, which was received either under the paternal roof or in a school of the neighbourhood. As a youth he was sent to pursue his studies at the University of Padua; that city being chosen either because his uncle resided there, or because Padua was famous for its culture of the liberal arts, for which the young Swabian had a special predilection. The date of this journey to Padua cannot be accurately determined. In the year 1223 he joined the Order of St. Dominic, being attracted by the preaching of Blessed Jordan of Saxony, second Master General of the Order. Historians do not tell us whether Albert's studies were continued at Padua, Bologna, Paris, or Cologne. After completing his studies he taught theology at Hildesheim, Freiburg (Breisgau), Ratisbon, Strasburg, and Cologne. He was in the convent of Cologne, interpreting Peter Lombard's "Book of the Sentences", when, in 1245, he was ordered to repair to Paris. There he received the Doctor's degree in the university which, above all others, was celebrated as a school of theology. It was during this period of teaching at Cologne and Paris that he counted amongst his hearers St. Thomas Aquinas, then a silent, thoughtful youth, whose genius he recognized, and whose future greatness he foretold. The disciple accompanied his master to Paris in 1245, and returned with him, in 1248, to the new *Studium Generale* of Cologne, in which Albert was appointed Regent, whilst Thomas became second professor and *Magister Studentium* (Master of Students). In 1254 Albert was elected Provincial of his Order in Germany. He journeyed to Rome in 1256, to defend the Mendicant Orders against the attacks of William of St. Amour, whose book, "De novissimis temporum periculis", was condemned by Pope Alexander IV, on 5 October, 1256. During his sojourn in Rome Albert filled the office of Master of the Sacred Palace (instituted in the time of St. Dominic), and preached on the Gospel of St. John and the Canonical Epistles. He resigned the office of Provincial in 1257 in order to devote himself to study and to teaching. At the General Chapter of the Dominicans held at Valenciennes in 1259, with St. Thomas Aquinas and Peter of Tarentasia (afterwards Pope Innocent V), he drew up rules for the direction of studies, and for determining the system of graduation, in the Order. In the year 1260 he was appointed Bishop of Ratisbon. Humbert de Romanis, Master General of the Dominicans, being loath to lose the services of the great Master, endeavoured to prevent the nomination, but was unsuccessful. Albert governed the diocese until 1262, when, upon the acceptance of his resignation, he voluntarily resumed the duties of a professor in the *Studium* at Cologne. In the year 1270 he sent a memoir to Paris to aid St. Thomas in combating Siger de Brabant and the Averroists. This was his second special treatise against the Arabian commentator, the first having been written in 1256, under the title "De Unitate Intellectus Contra Averroem". He was called by Pope Gregory X to attend the Council of Lyons (1274) in the deliberations of which he took an active part. The announcement of the death of St. Thomas at Fossa Nuova, as he was proceeding to the Council, was a heavy blow to Albert, and he declared that "The Light of the Church" had been extinguished. It was but natural that he should have grown to love his distinguished, saintly pupil, and it is said that ever afterwards he could not restrain his tears whenever the name of St. Thomas was mentioned. Something of his old vigour and spirit returned in 1277, when it was announced that Stephen Tempier and others wished to condemn the writings of St. Thomas, on the plea that they were too favourable to the unbelieving philosophers, and he journeyed to Paris to defend the memory of his disciple. Some time after 1278 (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually became clouded; his body, weakened by vigils, austerities, and manifold labours, sank under the weight of years. He was beatified by Pope Gregory XV in 1622; his feast is celebrated on the 15th of November. The Bishops of Germany, assembled at Fulda in September, 1872, sent to the Holy See a petition for his canonization.

II. WORKS.—Two editions of Albert's complete works (Opera Omnia) have been published; one at Lyons in 1651, in twenty-one folio volumes, edited by Father Peter Jammy, O.P., the other at Paris (Louis Vivès), 1890–99, in thirty-eight quarto volumes, published under the direction of the Abbé Auguste Borgnet, of the diocese of Reims. Paul von Loë gives the chronology of Albert's writings in the "Analecta Bollandiana" (De Vita et scriptis B. Alb. Mag., XIX, XX, and XXI). The logical order is given by P. Mandonnet, O.P., in Vacant's "Dictionnaire de théologie catholique". The following list indicates the subjects of the various treatises, the numbers referring to the volumes of Borgnet's edition. *Logic:* seven treatises (1, 2). *Physical Sciences:* "Physicorum" (3); "De Coelo et Mundo", "De Generatione et Corruptione", "Meteororum" (4); "Mineralium" (5); "De Naturâ locorum", "De passionibus aeris" (9). *Biological:* "De vegetabilibus et plantis" (10); "De animalibus" (11–12); "De motibus animalium", "De nutrimento et nutribili", "De ætate", "De morte et vitâ", "De spiritu et respiratione" (9). *Psychological:* "De Animâ" (5); "De sensu et sensato", "De Memoriâ et reminiscentiâ", "De somno et vigiliâ", "De naturâ et origine animæ", "De intellectu et intelligibili", "De unitate intellectus" (9). The foregoing subjects, with the exception of Logic, are treated compendiously in the "Philosophia pauperum" (5). *Moral and Political:* "Ethicorum" (7); "Politicorum" (8). *Metaphysical:* "Metaphysicorum" (6); "De causis et processu universitatis" (10). *Theological:* "Commentary on the works of Denis the Areopagite" (14); "Commentary on the Sentences of the Lombard" (25–30); "Summa Theologiæ" (31–33); "Summa de creaturis" (34–35); "De sacramento Eucharistiæ" (38); "Super evangelium missus est" (37). *Exegetical:* "Commentaries on the Psalms and Prophets" (15–19); "Commentaries on the Gospels" (20–24);

"On the Apocalypse" (38). *Sermons* (13). The "Quindecim problemata contra Averroistas" was edited by Mandonnet in his "Siger de Brabant" (Freiburg, 1899). The authenticity of the following works is not established: "De apprehensione" (5); "Speculum astronomicum" (5); "De alchimiâ" (38); "Scriptum super arborem Aristotelis" (38); "Paradisus animæ" (37); "Liber de adhærendo Deo" (37); "De laudibus B. Virginis" (36); "Biblia Mariana" (37).

III. INFLUENCE.—The influence exerted by Albert on the scholars of his own day and on those of subsequent ages was naturally great. His fame is due in part to the fact that he was the forerunner, the guide and master of St. Thomas Aquinas, but he was great in his own name, his claim to distinction being recognized by his contemporaries and by posterity. It is remarkable that this friar of the Middle Ages, in the midst of his many duties as a religious, as provincial of his order, as bishop and papal legate, as preacher of a crusade, and while making many laborious journeys from Cologne to Paris and Rome, and frequent excursions into different parts of Germany, should have been able to compose a veritable encyclopedia, containing scientific treatises on almost every subject, and displaying an insight into nature and a knowledge of theology which surprised his contemporaries and still excites the admiration of learned men in our own times. He was, in truth, a *Doctor Universalis*. Of him it may justly be said: *Nil tetigit quod non ornavit;* and there is no exaggeration in the praises of the modern critic who wrote: "Whether we consider him as a theologian or as a philosopher, Albert was undoubtedly one of the most extraordinary men of his age; I might say, one of the most wonderful men of genius who appeared in past times" (Jourdain, Recherches Critiques). Philosophy, in the days of Albert, was a general science embracing everything that could be known by the natural powers of the mind; physics, mathematics, and metaphysics. In his writings we do not, it is true, find the distinction between the sciences and philosophy which recent usage makes. It will, however, be convenient to consider his skill in the experimental sciences, his influence on scholastic philosophy, his theology.

IV. ALBERT AND THE EXPERIMENTAL SCIENCES.—It is not surprising that Albert should have drawn upon the sources of information which his time afforded, and especially upon the scientific writings of Aristotle. Yet he says: "The aim of natural science is not simply to accept the statements [*narrata*] of others, but to investigate the causes that are at work in nature" (De Miner., lib. II, tr. ii, i). In his treatise on plants he lays down the principle: *Experimentum solum certificat in talibus* (Experiment is the only safe guide in such investigations). (De Veg., VI, tr. ii, i). Deeply versed as he was in theology, he declares: "In studying nature we have not to inquire how God the Creator may, as He freely wills, use His creatures to work miracles and thereby show forth His power: we have rather to inquire what Nature with its immanent causes can naturally bring to pass" (De Coelo et Mundo, I, tr. iv, x). And though, in questions of natural science, he would prefer Aristotle to St. Augustine (In 2, Sent. dist. 13, C art. 2), he does not hesitate to criticize the Greek philosopher. "Whoever believes that Aristotle was a god, must also believe that he never erred. But if one believe that Aristotle was a man, then doubtless he was liable to error just as we are." (Physic. lib. VIII, tr. 1. xiv). In fact Albert devotes a lengthy chapter to what he calls "the errors of Aristotle" (Sum. Theol., P. II, tr. i, quæst. iv). In a word, his appreciation of Aristotle is critical. He deserves credit not only for bringing the scientific teaching of the Stagirite to the attention of medieval scholars, but also for indicating the method and the spirit in which that teaching was to be received. Like his contemporary, Roger Bacon (1214–94), Albert was an indefatigable student of nature, and applied himself energetically to the experimental sciences with such remarkable success that he has been accused of neglecting the sacred sciences (Henry of Ghent, De scriptoribus ecclesiasticis, II, x). Indeed, many legends have been circulated which attribute to him the power of a magician or sorcerer. Dr. Sighart (Albertus Magnus) examined these legends, and endeavoured to sift the truth from false or exaggerated stories. Other biographers content themselves with noting the fact that Albert's proficiency in the physical sciences was the foundation on which the fables were constructed. The truth lies between the two extremes. Albert was assiduous in cultivating the natural sciences; he was an authority on physics, geography, astronomy, mineralogy, chemistry (*alchimia*), zoölogy, physiology, and even phrenology. On all these subjects his erudition was vast, and many of his observations are of permanent value. Humboldt pays a high tribute to his knowledge of physical geography (Cosmos, II, vi). Meyer writes (Gesch. der Botanik): "No botanist who lived before Albert can be compared with him, unless it be Theophrastus, with whom he was not acquainted; and after him none has painted nature in such living colours, or studied it so profoundly, until the time of Conrad, Gesner, and Cesalpini. All honour, then, to the man who made such astonishing progress in the science of nature as to find no one, I will not say to surpass, but even to equal him for the space of three centuries." The list of his published works is sufficient vindication from the charge of neglecting theology and the Sacred Scriptures. On the other hand, he expressed contempt for everything that savoured of enchantment or the art of magic: "Non approbo dictum Avicennæ et Algazel de fascinatione, quia credo quod non nocet fascinatio, nec nocere potest ars magica, nec facit aliquid ex his quæ timentur de talibus" (See Quétif, I, 167). That he did not admit the possibility of making gold by alchemy or the use of the philosopher's stone, is evident from his own words: "Art alone cannot produce a substantial form". (Non est probatum hoc quod educitur de plumbo esse aurum, eo quod sola ars non potest dare formam substantialem—De Mineral., lib. II, dist. 3).

Roger Bacon and Albert proved to the world that the Church is not opposed to the study of nature, that faith and science may go hand in hand; their lives and their writings emphasize the importance of experiment and investigation. Bacon was indefatigable and bold in investigating; at times, too, his criticism was sharp. But of Albert he said: "Studiosissimus erat, et vidit infinita, et habuit expensum, et ideo multa potuit colligere in pelago auctorum infinito" (Opera, ed. Brewer, 327). Albert respected authority and traditions, was prudent in proposing the results of his investigations, and hence "contributed far more than Bacon did to the advancement of science in the thirteenth century" (Turner, Hist. of Phil.). His method of treating the sciences was historical and critical. He gathered into one vast encyclopedia all that was known in his day, and then expressed his own opinions, principally in the form of commentaries on the works of Aristotle. Sometimes, however, he hesitates, and does not express his own opinion, probably because he feared that his theories, which were "advanced" for those times, would excite surprise and occasion unfavourable comment. "Dicta peripateticorum, prout melius potui exposui: nec aliquis in eo potest deprehendere quid ego ipse sentiam in philosophiâ naturali" (De Animalibus, circa finem). In Augusta Theodosia Drane's excellent work on "Christian

Schools and Scholars" (419 sqq.) there are some interesting remarks on "a few scientific views of Albert, which show how much he owed to his own sagacious observation of natural phenomena, and how far he was in advance of his age. . . ." In speaking of the British Isles, he alluded to the commonly received idea that another Island—Tile, or Thule—existed in the Western Ocean, uninhabitable by reason of its frightful clime, "but which", he says, "has perhaps not yet been visited by man". Albert gives an elaborate demonstration of the sphericity of the earth; and it has been pointed out that his views on this subject led eventually to the discovery of America (cf. Mandonnet, in "Revue Thomiste", I, 1893; 46–64, 200–221).

V. ALBERT AND SCHOLASTIC PHILOSOPHY.—More important than Albert's development of the physical sciences was his influence on the study of philosophy and theology. He, more than any one of the great scholastics preceding St. Thomas, gave to Christian philosophy and theology the form and method which, substantially, they retain to this day. In this respect he was the forerunner and master of St. Thomas, who excelled him, however, in many qualities required in a perfect Christian Doctor. In marking out the course which others followed, Albert shared the glory of being a pioneer with Alexander of Hales (d. 1245), whose "Summa Theologiæ" was the first written after all the works of Aristotle had become generally known at Paris. Their application of Aristotelean methods and principles to the study of revealed doctrine gave to the world the scholastic system which embodies the reconciliation of reason and orthodox faith. After the unorthodox Averroes, Albert was the chief commentator on the works of Aristotle, whose writings he studied most assiduously, and whose principles he adopted, in order to systematize theology, by which was meant a scientific exposition and defence of Christian doctrine. The choice of Aristotle as a master excited strong opposition. Jewish and Arabic commentaries on the works of the Stagirite had given rise to so many errors in the eleventh, twelfth, and thirteenth centuries that for several years (1210–25) the study of Aristotle's Physics and Metaphysics was forbidden at Paris. Albert, however, knew that Averroes, Abelard, Amalric, and others had drawn false doctrines from the writings of the Philosopher; he knew, moreover, that it would have been impossible to stem the tide of enthusiasm in favour of philosophical studies; and so he resolved to purify the works of Aristotle from Rationalism, Averroism, Pantheism, and other errors, and thus compel pagan philosophy to do service in the cause of revealed truth. In this he followed the canon laid down by St. Augustine (II De Doct. Christ., xl), who declared that truths found in the writings of pagan philosophers were to be adopted by the defenders of the true faith, while their erroneous opinions were to be abandoned, or explained in a Christian sense. (See St. Thomas, Summa Theol., I, Q. lxxxiv, a. 5.) All inferior (natural) sciences should be the servants (*ancillæ*) of Theology, which is the superior and the mistress (ibid., 1 P., tr. 1, quæst. 6). Against the rationalism of Abelard and his followers Albert pointed out the distinction between truths naturally knowable and mysteries (e. g. the Trinity and the Incarnation) which cannot be known without revelation (ibid., 1 P., tr. III, quæst. 13). We have seen that he wrote two treatises against Averroism, which destroyed individual immortality and individual responsibility, by teaching that there is but one rational soul for all men. Pantheism was refuted along with Averroism when the true doctrine on Universals, the system known as moderate Realism, was accepted by the scholastic philosophers. This doctrine Albert based upon the distinction of the universal *ante rem* (an idea or archetype in the mind of God), *in re* (existing or capable of existing in many individuals), and *post rem* (as a concept abstracted by the mind, and compared with the individuals of which it can be predicated). "Universale duobus constituitur, naturâ scilicet cui accidit universalitas, et respectu ad multa, qui complet illam in naturâ universalis" (Met., lib. V, tr. vi, cc. v, vi). A. T. Drane (Mother Raphael, O.S.D.) gives a remarkable explanation of these doctrines (op. cit., 344–429). Though a follower of Aristotle, Albert did not neglect Plato. "Scias quod non perficitur homo in philosophiâ, nisi scientiâ duarum philosophiarum, Aristotelis et Platonis" (Met., lib. I, tr. v, c. xv). It is erroneous to say that he was merely the "Ape" (*simius*) of Aristotle. In the knowledge of Divine things faith precedes the understanding of Divine truth, authority precedes reason (I Sent., dist. II, a. 10); but in matters that can be naturally known a philosopher should not hold an opinion which he is not prepared to defend by reason (ibid., XII; Periherm. 1, I, tr. l, c. i). Logic, according to Albert, was a preparation for philosophy teaching how we should use reason in order to pass from the known to the unknown: "Docens qualiter et per quæ devenitur per notum ad ignoti notitiam" (De prædicabilibus, tr. i, c. iv). Philosophy is either contemplative or practical. Contemplative philosophy embraces physics, mathematics, and metaphysics; practical (moral) philosophy is monastic (for the individual), domestic (for the family), or political (for the state, or society). Excluding physics, now a special study, authors in our times still retain the old scholastic division of philosophy into logic, metaphysics (general and special), and ethics.

VI. ALBERT'S THEOLOGY.—In theology Albert occupies a place between Peter Lombard, the Master of the Sentences, and St. Thomas Aquinas. In systematic order, in accuracy and clearness he surpasses the former, but is inferior to his own illustrious disciple. His "Summa Theologiæ" marks an advance beyond the custom of his time in the scientific order observed, in the elimination of useless questions, in the limitation of arguments and objections; there still remain, however, many of the *impedimenta*, hindrances, or stumbling blocks, which St. Thomas considered serious enough to call for a new manual of theology for the use of beginners—*ad eruditionem incipientium*, as the Angelic Doctor modestly remarks in the prologue of his immortal "Summa". The mind of the *Doctor Universalis* was so filled with the knowledge of many things that he could not always adapt his expositions of the truth to the capacity of novices in the science of theology. He trained and directed a pupil who gave the world a concise, clear, and perfect scientific exposition and defence of Christian Doctrine; under God, therefore, we owe to Albertus Magnus the "Summa Theologica" of St. Thomas. (See ALEXANDER OF HALES, ARISTOTLE, AVERROES; BACON ROGER; PARIS, UNIVERSITY OF; PHILOSOPHY, RATIONALISM, SCHOLASTICISM, THOMAS AQUINAS, ST.; THEOLOGY.)

QUÉTIF ET ECHARD, *Scriptores Ordinis Prædicatorum* (Paris, 1719), I, 162–184; SIGHART, *Albertus Magnus: Sein Leben und seine Wissenschaft* (Ratisbon, 1857), tr. by DIXON, *Albert the Great: His Life and Scholastic Labours* (London, 1876); DOUGHERTY, *Albertus Magnus*, in *Catholic World* (1883) XXXVII, 197; HEWIT, *Albertus Magnus Vindicated*, ibid. (1871), XIII, 712; IWEINS, *Le Bienheureux Albert Le Grand*. 2d ed. (Brussels, 1874); THOEMES, *Albertus Magnus in Geschichte und Sage* (Cologne, 1880); VAN WEDDINGEN, *Albert L. Grand, le maître de Saint Thomas d'Aquin, d'après les plus récents travaux critiques* (Paris, 1881); VON HERTLING, *Albertus Magnus. Beiträge zu seiner Würdigung* (Cologne, 1880); MICHAEL, *Albert der Grosse*, in *Zeitschrift für katholische Theologie*, (1901) t. XXV, 37–68, 181–201; ibid. (1903) t. XXVII, 356–362; *Geschichte des deutschen Volkes* (1st and 3d ed., Freiburg, 1903), III; GERARD, *La Cosmographie d'Albert le Grand, d'après l'observation et l'expérience au moyen âge*, in *Revue Thomiste* (Paris, 1904), t. XII, 466–476, t. XIII, 147–

173; FINKE, *Ungedruckte Dominikanerbriefe des 13. Jahrhunderts* (Paderborn, 1891); MANDONNET, in *Dict. de théol. cath.* (Paris, 1900); VAUGHAN, *Life and Labours of St. Thomas Aquinas* (London, 1872—abridged edition with same title, London, 1875); D'ARGENTRÉ, *Albert le Grand, l'ancien monde devant le nouveau* (Paris, 1870); DE LIECHTY, *Albert le Grand et saint Thomas d'Aquin, ou la science au moyen âge* (Paris, 1880); DRANE, *Christian Schools and Scholars* (London, 1881); HURTER, *Nomenclator*, IV, 297–302; HUMBOLDT, *Cosmos* (New York, 1860), *passim*, especially II, vi; FERET, *La faculté de théologie de Paris* (Paris, 1895), II, 421–441; FINKE, *Die Freiburger Dominikaner und Münsterbau* (Freiburg im Breisgau, 1901), 2–18; TALAMO, *L'Aristotelismo della scholastica* (Naples, 1873); MANDONNET, *Siger de Brabant et l'Averroïsme latin au XIIIe siècle* (Freiburg, Switzerland, 1899); JOURDAIN, *Recherches critiques sur l'âge et l'origine des traductions latines d'Aristote* (Paris, 1843), 310–358; GONZALES, *Studies on the Philosophy of Albert*, in *Histories of Philosophy*, French tr. by DE PASCAL (Paris, 1890); UEBERWEG (tr. New York, 1896); TURNER (Boston, 1903); DE WULF (Louvain, 1895); see especially UEBERWEG, 2d Part (9th ed., Berlin, 1905), and DE WULF, *Hist. de la philosophie médiévale* (2d ed., Louvain, 1905); GÜTTMAN, *Die Scholastik des dreizehnten Jahrhunderts in ihrer Beziehung zum Judenthum* (Breslau, 1902), iii; POUCHET, *Histoire des sciences naturelles au moyen âge, ou Albert le Grand et son époque considérés comme point de départ de l'école expérimentale* (Paris, 1853); BACH, *Des Albertus Magnus Verhältnis zu der Erkenntnisslehre der Griechen, Lateiner, Araber und Juden* (Vienna, 1881); FELLNER, *Albertus Magnus als Botaniker* (Vienna, 1881); JOEL, *Verhältniss Albert des Grossen zu Moses Maimonides* (Breslau, 1863); FEILER, *Die Moral des Albertus Magnus* (Leipzig, 1891); SCHNEIDER, *Die Psychologie Alberts des Grossen* (Münster, 1903); *De Vitâ et Scriptis Beati Alberti Magni*, in *Analecta Bollandiana* (1900), t. XIX, 257–284; (1901) t. XX, 273–316; (1902) t. XXII, 301–371; EHRLE, *Der selige Albert der Grosse*, in *Stimmen aus Maria-Laach*, (1880) XIX, 241–258, 395–414; DE LOE, *Kritische Streifzüge auf dem Gebiete der Albert Magnus Forschung*, in *Annalen des historischen Vereins für den Niederrhein* (Cologne, 1902), LXXIV, 115–126.

D. J. KENNEDY.

Albi (*Albia*) THE ARCHDIOCESE OF, comprises the Department of the Tarn. An archiepiscopal see from 1678 up to the time of the French Revolution Albi had as suffragans the Bishops of Rodez, Castres, Vabres, Cahors, and Mende; it was not re-established until 1822, and by this new distribution it united the ancient Bishopric of Castres and had for suffragans, besides the Dioceses of Rodez (joined with Vabres) of Cahors, and of Mende, the Bishopric of Perpignan. A local tradition which dates from the twelfth century attributes the foundation of the see to St. Clarus, of African birth, who installed his disciple Anthimus as his successor, and went to Lectoure where he was beheaded. The details of this legend have caused the Bollandists to legitimately suspect its authenticity. The first bishop known to history is Diogenianus (about 406). The church at Albi is rich in mementoes; it was at Vieux, in the Diocese of Albi, at the end of the fifth century, that the first monastery of the Gauls (*cœtus sanctorum*) was founded by St. Eugene, a bishop exiled from Carthage, St. Longin, and St. Vindemialis, near the tomb of St. Amarandus (martyr of the third century). From the sixth to the eighth centuries, two great families of Albi gave many saints to the Church, the Salvia family, to which belonged St. Salvius, Bishop of Albi, St. Rusticus, St. Desiderius, Bishops of Cahors, also St. Disciola, the companion of St. Radegonda; the Ansbertina family to which belonged St. Goëric and St. Sigisbald, Bishops of Metz, and the latter's sister, St. Sigolina, abbess of Traclar in the Diocese of Albi. The celebrated Cardinal de Bernis, ambassador of Louis XV, at Rome, was titular Bishop of Albi from 1764 to 1794. The memory of St. Dominic who vigorously combated the Albigensian heresy is still very fresh in the Diocese of Albi; in the vicinity of Castres there is a natural grotto containing several rooms, which is called the grotto of St. Dominic; tradition asserts that it was the retreat of the saint. The Council of Albi, in 1254, triumphed over the Albigensian heresy by organizing the Inquisition in that region. The parish church of Lautrec is said to have been founded in the time of Charlemagne. The cathedral of St. Cecilia of Albi (1282–1512) is a typical model of a fortified church; its sculptured gallery is the largest of its kind in France. The ancient Benedictine abbey of Sorèze, founded in 757, was converted into a school in 1854 under the direction of the Dominican Lacordaire. The cities of Castres and Gaillac owe their origin to the Benedictine abbeys, the first of which, it is said, was founded by Charlemagne, and the second by Raimond I, Count of Toulouse, in 960. The Archdiocese of Albi, at the end of the year 1905, contained 339,369 inhabitants, 49 first-class parishes, 447 second-class parishes, and 68 vicariates with salaries formerly paid by the State.

Gallia Christiana (Nova, 1715), I, 1–46, and 1325, and *Instrumenta*, 1–12, and 202; DUCHESNE, *Fastes épiscopaux de l'ancienne Gaule*, II, 41, 44, and 128–130; D'AURIAC, *Histoire de l'ancienne cathédrale et des évêques d'Albi* (Paris, 1858); SALABERT, *Les saints et les martyrs du diocèse d'Albi* (Toulouse, Privat).

GEORGES GOYAU.

Albi, COUNCIL OF.—It was held in 1254 by St. Louis on his return from his unlucky Crusade, under the presidency of Zoen, Bishop of Avignon and Papal Legate, for the final repression of the Albigensian heresy and the reformation of clergy and people. It also legislated concerning the Jews.

HEFELE, *Conciliengeschichte*, 2d ed. (Freiburg, 1890), VI, 49–54; MANSI, XXIII, 829–852.

THOMAS J. SHAHAN.

Albi (or ALBA), JUAN DE, a Spanish Carthusian of the Convent Val-Christ, near Segovia, date of birth uncertain; d. 27 December, 1591. He was familiar with the Oriental languages, especially Hebrew, and had the reputation of being a skilled commentator. His work is: "Sacrarum semioseon, animadversionum et electorum ex utriusque Testamenti lectione commentarius et centuria" (Valencia, 1610); it was re-edited in Venice, 1613, under the title "Selectæ Annotiones in varia utriusque Testamenti loca difficiliora."

RENARD in VIG., *Dict. de la Bible* (Paris, 1895); ANTONIO, *Bibliotheca hispana nova* (Madrid, 1783).

A. J. MAAS.

Albicus, SIGISMUND, Archbishop of Prague, a Moravian, b. at Mährisch-Neustadt in 1347; d. in Hungary, 1427. He entered the University of Prague when quite young and took his degree in medicine in 1387. Desiring to prosecute the study of civil and canon law with more profit, he went to Italy and received the Doctor's degree in 1404, at Padua. On his return to Prague, he taught medicine for twenty years in the University. He was appointed physician-in-chief to Wenceslaus IV who recommended him as successor to the archbishopric of Prague, on the death of its incumbent in 1409. The canons appointed him to the position, although reluctantly. Albicus held it only four years, and when he resigned, in 1413, Conrad was elected in his place. Albicus received later the Priory of Wissehrad, and the title of Archbishop of Cæsarea. He was accused of favouring the new doctrines of John Huss and Wyclif. He retired to Hungary during the war of the Hussites, and died there, in 1427. He left three works on medical subjects, which were published after his death: "Praxis medendi"; "Regimen Sanitatis"; "Regimen pestilentiæ" (Leipzig, 1484–87).

JOHN J. A' BECKET.

Albigenses (from Albi, Lat. *Albiga*, the present capital of the Department of Tarn), a Neo-Manichæan sect that flourished in southern France in the twelfth and thirteenth centuries. The name Albigenses, given them by the Council of Tours (1163) prevailed towards the end of the twelfth century and was for a long time applied to all the heretics of the south of France. They were also called Catharists (*καθαρός*, pure), though in reality they were only a branch of the Catharistic movement. The rise and spread of

the new doctrine in southern France was favoured by various circumstances, among which may be mentioned: the fascination exercised by the readily-grasped dualistic principle; the remnant of Jewish and Mohammedan doctrinal elements; the wealth, leisure, and imaginative mind of the inhabitants of Languedoc; their contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous, lives of the latter; the protection of an overwhelming majority of the nobility, and the intimate local blending of national aspirations and religious sentiment.

I PRINCIPLES.—(a) *Doctrinal.*—The Albigenses asserted the co-existence of two mutually opposed principles, one good, the other evil. The former is the creator of the spiritual, the latter of the material world. The bad principle is the source of all evil; natural phenomena, either ordinary like the growth of plants, or extraordinary as earthquakes, likewise moral disorders (war), must be attributed to him. He created the human body and is the author of sin, which springs from matter and not from the spirit. The Old Testament must be either partly or entirely ascribed to him; whereas the New Testament is the revelation of the beneficent God. The latter is the creator of human souls, which the bad principle imprisoned in material bodies after he had deceived them into leaving the kingdom of light. This earth is a place of punishment, the only hell that exists for the human soul. Punishment, however, is not everlasting; for all souls, being Divine in nature, must eventually be liberated. To accomplish this deliverance God sent upon earth Jesus Christ, who, although very perfect, like the Holy Ghost, is still a mere creature. The Redeemer could not take on a genuine human body, because He would thereby have come under the control of the evil principle. His body was, therefore, of celestial essence, and with it He penetrated the ear of Mary. It was only apparently that He was born from her and only apparently that He suffered. His redemption was not operative, but solely instructive. To enjoy its benefits, one must become a member of the Church of Christ (the Albigenses). Here below, it is not the Catholic sacraments but the peculiar ceremony of the Albigenses known as the *consolamentum*, or "consolation", that purifies the soul from all sin and ensures its immediate return to heaven. The resurrection of the body will not take place, since by its nature all flesh is evil. (b) *Moral.*—The dualism of the Albigenses was also the basis of their moral teaching. Man, they taught, is a living contradiction. Hence, the liberation of the soul from its captivity in the body is the true end of our being. To attain this, suicide is commendable; it was customary among them in the form of the *endura* (starvation). The extinction of bodily life on the largest scale consistent with human existence is also a perfect aim. As generation propagates the slavery of the soul to the body, perpetual chastity should be practised. Matrimonial intercourse is unlawful; concubinage, being of a less permanent nature, is preferable to marriage. Abandonment of his wife by the husband, or vice versa, is desirable. Generation was abhorred by the Albigenses even in the animal kingdom. Consequently, abstention from all animal food, except fish, was enjoined. Their belief in metempsychosis, or the transmigration of souls, the result of their logical rejection of purgatory, furnishes another explanation for the same abstinence. To this practice they added long and rigorous fasts. The necessity of absolute fidelity to the sect was strongly inculcated. War and capital punishment were absolutely condemned.

II ORIGIN AND HISTORY.—The contact of Christianity with the Oriental mind and Oriental religions had produced several sects (Gnostics, Manichæans, Paulicians, Bogomilae) whose doctrines were akin to the tenets of the Albigenses. But the historical connection between the new heretics and their predecessors cannot be clearly traced. In France, where they were probably introduced by a woman from Italy, the Neo-Manichæan doctrines were secretly diffused for several years before they appeared, almost simultaneously, near Toulouse and at the Synod of Orléans (1022). Those who proposed them were even made to suffer the extreme penalty of death. The Councils of Arras (1025), Charroux, Dep. of Vienne (c. 1028), and of Reims (1049) had to deal with the heresy. At that of Beauvais (1114) the case of Neo-Manichæans in the Diocese of Soissons was brought up, but was referred to the council shortly to be held in the latter city. Petrobrusianism now familiarized the South with some of the tenets of the Albigenses. Its condemnation by the Council of Toulouse (1119) did not prevent the evil from spreading. Pope Eugene III (1145–53) sent a legate, Cardinal Alberic of Ostia, to Languedoc (1145), and St. Bernard seconded the legate's efforts. But their preaching produced no lasting effect. The Council of Reims (1148) excommunicated the protectors "of the heretics of Gascony and Provence". That of Tours (1163) decreed that the Albigenses should be imprisoned and their property confiscated. A religious disputation was held (1165) at Lombez, with the usual unsatisfactory result of such conferences. Two years later, the Albigenses held a general council at Toulouse, their chief centre of activity. The Cardinal-Legate Peter made another attempt at peaceful settlement (1178), but he was received with derision. The Third General Council of the Lateran (1179) renewed the previous severe measures and issued a summons to use force against the heretics, who were plundering and devastating Albi, Toulouse, and the vicinity. At the death (1194) of the Catholic Count of Toulouse, Raymond V, his succession fell to Raymond VI (1194–1222) who favoured the heresy. With the accession of Innocent III (1198) the work of conversion and repression was taken up vigorously. In 1205–6 three events augured well for the success of the efforts made in that direction. Raymond VI, in face of the threatening military operations urged by Innocent against him, promised under oath to banish the dissidents from his dominions. The monk Fulco of Marseilles, formerly a troubadour, now became Archbishop of Toulouse (1205–31). Two Spaniards, Diego, Bishop of Osma and his companion, Dominic Guzman (St. Dominic), returning from Rome, visited the papal legates at Montpellier. By their advice, the excessive outward splendour of Catholic preachers, which offended the heretics, was replaced by apostolical austerity. Religious disputations were renewed. St. Dominic, perceiving the great advantages derived by his opponents from the co-operation of women, founded (1206) at Pouille near Carcassonne a religious congregation for women, whose object was the education of the poorer girls of the nobility. Not long after this he laid the foundation of the Dominican Order. Innocent III, in view of the immense spread of the heresy, which infected over 1000 cities or towns, called (1207) upon the King of France, as Suzerain of the County of Toulouse, to use force. He renewed his appeal on receiving news of the assassination of his legate, Peter of Castelnau, a Cistercian monk (1208), which, judging by appearances, he attributed to Raymond VI. Numerous barons of northern France, Germany, and Belgium joined the crusade, and papal legates were put at the head of the expedition, Arnold, Abbot of Citeaux, and two bishops. Raymond VI, still under the ban of excommunication pronounced against him by Peter of Castelnau, now offered to submit, was reconciled with the Church,

and took the field against his former friends. Roger, Viscount of Béziers, was first attacked, and his principal fortresses, Béziers and Carcassonne, were taken (1209). The monstrous words: "Slay all; God will know His own", alleged to have been uttered at the capture of Béziers, by the papal legate, were never pronounced (Tamizey de Larroque, "Rev. des quest. hist." 1866, I, 168–91). Simon of Montfort, Earl of Leicester, was given control of the conquered territory and became the military leader of the crusade. At the Council of Avignon (1209) Raymond VI was again excommunicated for not fulfilling the conditions of ecclesiastical reconciliation. He went in person to Rome, and the Pope ordered an investigation. After fruitless attempts in the Council of Arles (1211) at an agreement between the papal legates and the Count of Toulouse, the latter left the council and prepared to resist. He was declared an enemy of the Church and his possessions were forfeited to whoever would conquer them. Lavaur, Dep. of Tarn, fell in 1211, amid dreadful carnage, into the hands of the crusaders. The latter, exasperated by the reported massacre of 6,000 of their followers, spared neither age nor sex. The crusade now degenerated into a war of conquest, and Innocent III, in spite of his efforts, was powerless to bring the undertaking back to its original purpose. Peter of Aragon, Raymond's brother-in-law, interposed to obtain his forgiveness, but without success. He then took up arms to defend him. The troops of Peter and of Simon of Montfort met at Muret (1213). Peter was defeated and killed. The allies of the fallen king were now so weakened that they offered to submit. The Pope sent as his representative the Cardinal-Deacon Peter of Santa Maria in Aquiro, who carried out only part of his instructions, receiving indeed Raymond, the inhabitants of Toulouse, and others back into the Church, but furthering at the same time Simon's plans of conquest. This commander continued the war and was appointed by the Council of Montpellier (1215) lord over all the acquired territory. The Pope, informed that it was the only effectual means of crushing the heresy, approved the choice. At the death of Simon (1218), his son Amalric inherited his rights and continued the war with but little success. The territory was ultimately ceded almost entirely by both Amalric and Raymond VII to the King of France, while the Council of Toulouse (1229) entrusted the Inquisition, which soon passed into the hands of the Dominicans (1233), with the repression of Albigensianism. The heresy disappeared about the end of the fourteenth century.

III Organization and Liturgy.—The members of the sect were divided into two classes: The "perfect" (*perfecti*) and the mere "believers" (*credentes*). The "perfect" were those who had submitted to the initiation-rite (*consolamentum*). They were few in number and were alone bound to the observance of the above-described rigid moral law. While the female members of this class did not travel, the men went, by twos, from place to place, performing the ceremony of initiation. The only bond that attached the "believers" to Albigensianism was the promise to receive the *consolamentum* before death. They were very numerous, could marry, wage war, etc., and generally observed the ten commandments. Many remained "believers" for years and were only initiated on their death-bed. If the illness did not end fatally, starvation or poison prevented rather frequently subsequent moral transgressions. In some instances the *reconsolatio* was administered to those who, after initiation, had relapsed into sin. The hierarchy consisted of bishops and deacons. The existence of an Albigensian Pope is not universally admitted. The bishops were chosen from among the "perfect". They had two assistants, the older and the younger son (*filius major* and *filius minor*), and were generally succeeded by the former. The *consolamentum*, or ceremony of initiation, was a sort of spiritual baptism, analogous in rite and equivalent in significance to several of the Catholic sacraments (Baptism, Penance, Order). Its reception, from which children were debarred, was, if possible, preceded by careful religious study and penitential practices. In this period of preparation, the candidates used ceremonies that bore a striking resemblance to the ancient Christian catechumenate. The essential rite of the *consolamentum* was the imposition of hands. The engagement which the "believers" took to be initiated before death was known as the *convenenza* (promise).

IV Attitude of the Church.—Properly speaking, Albigensianism was not a Christian heresy but an extra-Christian religion. Ecclesiastical authority, after persuasion had failed, adopted a course of severe repression, which led at times to regrettable excess. Simon of Montfort intended well at first, but later used the pretext of religion to usurp the territory of the Counts of Toulouse. The death-penalty was, indeed, inflicted too freely on the Albigenses, but it must be remembered that the penal code of the time was considerably more rigorous than ours, and the excesses were sometimes provoked. Raymond VI and his successor, Raymond VII, were, when in distress, ever ready to promise, but never to earnestly amend. Pope Innocent III was justified in saying that the Albigenses were "worse than the Saracens"; and still he counselled moderation and disapproved of the selfish policy adopted by Simon of Montfort. What the Church combated was principles that led directly not only to the ruin of Christianity, but to the very extinction of the human race.

Peter of Vaux-Cernay, *Historia Albigensium*, in Bouquet, *Recueil des historiens des Gaules* (Paris, 1880), XIX, 1–113; William of Puy-Laurens, *Historia Albigensium*, ibid., 193–225; *Histoire de la Guerre des Albigeois . . . par un auteur anonyme*, ibid., 114–192; *La chanson de la croisade contre les Albigeois*, ed. Meyer (Paris, 1875–79); Döllinger, *Beiträge zur Sektengeschichte des Mittelalters* (Munich, 1890); Molinier, *Catalogue des actes de Simon et d'Amaury de Montfort* in *Biblioth. de l'école des chartes*, (1873) XXXIV, 153–203, 445–501; Twigge, *Albi and the Albigensians* in *Dublin Rev.* (1894), V, 309–332; Schmidt, *Histoire et doctrine de la secte des Cathares ou Albigeois* (Paris, 1849); Douais, *Les Albigeois* (Paris, 1879); Tocco, *L' eresia nel medio evo* (Florence, 1884), 73–134; Hefele, *Conciliengesch.* (Freiburg, 1886), V, 827–61; Vacandard, *Les origines de l'hérésie Albigeoise* in *Rev. des quest. hist.* (1894), I, 50–83; Guiraud, *Questions d'histoire* (Paris, 1906), 3–149. For an extensive bibliography, see Chevalier, *Répertoire topo-bibl.* (Montbéliard, 1894), 39–42.

N. A. Weber.

Albinus, a scholarly English monk, pupil of Archbishop Theodore, and of Abbot Adrian of St. Peter's, Canterbury, contemporary of Saint Bede (673–735). He succeeded Adrian in the abbatial office, and was buried beside him in 732. His chief title to fame lies in the fact that we owe to him the composition by Saint Bede of his "Ecclesiastical History of the English". The latter gratefully records the fact in the letter which he sent to Albinus with a copy of the work, and at greater length in his letter to King Ceolwulf, both of which serve as a preface to the narrative. He calls Albinus a most learned man in all the sciences (Hist. Ecc. Angl., v, 20), and says that to his instigation and help the above-mentioned work was chiefly owing (auctor ante omnes atque adjutor opusculi hujus). Bede learned from him what had happened in Kent since the arrival of St. Augustine, both ecclesiastical and civil matters. Nothelm, a priest of London, served as their intermediary, and when the former returned from Rome with additional documents from the pontifical archives, Albinus was again called on to help in fitting them into their proper places. He seems to have been endowed with a fine historical sense, for the Father of English ecclesiastical history

delights in confessing his earnestness, diligence, and erudition in all that pertained to the apostolic period of England's conversion.

BEDE, *Opp. Hist.* (ed. Plummer, Oxford, 1896), I, 3, 6; *Hist. Ecc. Ang.*, v. 20, for Bede's references to Albinus; STUBBS in *Dict. of Christ. Biogr.*, I, 70.

THOMAS J. SHAHAN.

Albrechtsberger, JOHANN G., master of musical theory, and teacher of Hummel and Beethoven, b. at Klosterneuburg in Lower Austria, 3 February, 1736; d. in Vienna, 7 March, 1809. He began his musical career as a choir-boy at the early age of seven. The pastor of St. Martin's, Klosterneuburg, observing the boy's talent and his remarkable industry, and being himself an excellent musician, gave him the first lessons in thoroughbass, and even had a little organ built for him. Young Albrechtsberger's ambition was so great that he did not even rest on Sundays and holidays. To complete his scientific and musical studies, he repaired to the Benedictine Abbey at Melk. Here his beautiful soprano voice attracted the attention of the future Emperor Leopold, who on one occasion expressed his high appreciation, and presented the boy with a ducat. The library at Melk gave him the opportunity to study the works of Caldara Fux, Pergolese, Händel, Graun, etc. The result was the profound knowledge of music which gave him a high rank among theorists. Having completed his studies he became organist at the cathedral there, where he remained for twelve years. He next had charge of the choir at Raab in Hungary, and at Mariatafel. Subsequently he went to Vienna, having been named choir-director of the church of the Carmelites. Here he took lessons from the court organist, Mann, who was highly esteemed at that time. Mann became his friend, as did also Joseph and Michael Haydn, Gassmann, and other excellent musicians. In 1772 he obtained the position of court organist in Vienna, which Emperor Joseph had promised him years before. This position he held for twenty years, and then became choir-master at St. Stephen's. Here he gathered about him a circle of pupils, some of whom were destined to become musicians of immortal fame. Among them Ludwig von Beethoven, Joseph Eybler, Johann Nepomuk Hummel, Joseph Weigl and others. The Swedish Academy of Music at Stockholm made him an honorary member in 1798. Albrechtsberger will probably always hold a high rank among musical scientists, his treatise on composition especially will ever remain a work of importance by reason of its lucidity and minuteness of detail. His complete works on thoroughbass, harmony, and composition were published, in three volumes, by his pupil, Ignaz Von Seyfried. His many church compositions, on the other hand, while technically correct and ornate, are dry, and betray the theorist. Of his compositions only twenty-seven are printed, out of a total of 261; of the unpublished remainder, the larger part is preserved in the library of the *Gesellschaft der Musikfreunde* at Vienna.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians;* NAUMANN, *Geschichte der Musik.*

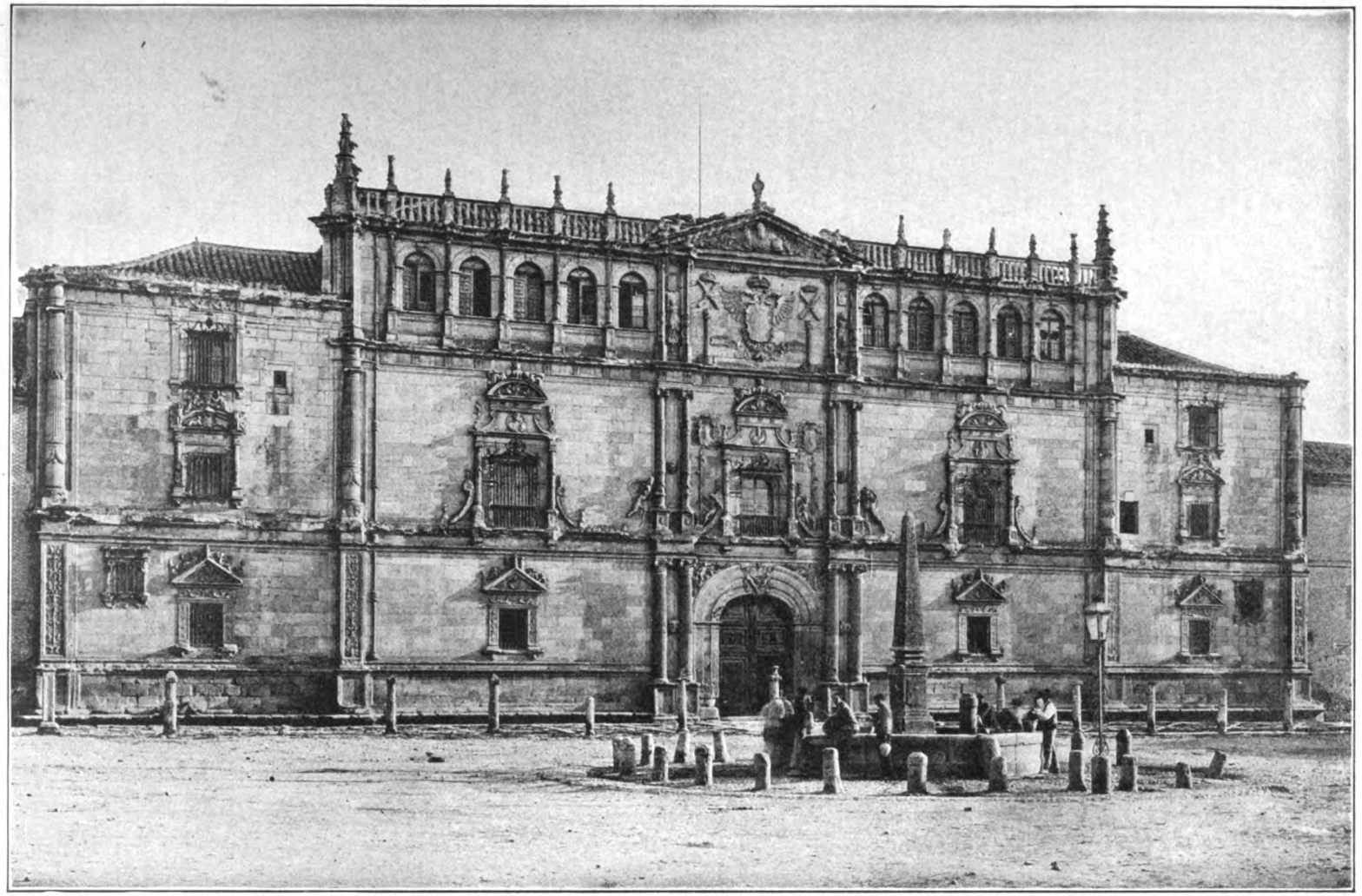
J. A. VÖLKER.

Albright Brethren, THE (known as the EVANGELICAL ASSOCIATION); "a body of American Christians chiefly of German descent", founded, in 1800, by the Rev. Jacob Albright, a native of Pennsylvania (1759–1808). The association is Arminian in doctrine and theology; in its form of church government, Methodist Episcopal. It numbers 148,506 members, not including children, with 1,864 ministers and 2,043 churches, in the United States, Canada, and Germany.

GESS, *Der Methodismus und die evang. Kirche Würtenberg* (Ludwigsburg, 1876); HUNDHAUSEN in *Kirchenlex.*, I, 453.

FRANCIS W. GREY.

Albuquerque, AFONZO DE (also DALBOQUERQUE), surnamed "the Great", b. in Portugal, in 1453; d. at Goa, 16 December, 1515. He was second son of Gonzallo de Albuquerque, lord of Villaverde, and became attached to the person of the King of Portugal. He went to Otranto with Alphonso V in 1480, and made his first voyage to the far East in 1503, returning to Lisbon 1504. When Tristan da Cunha sailed for India in 1506, Albuquerque was one of his officers. He formed the plan to monopolize trade with East India for Portugal, by excluding from it both the Venetians and the Saracens, and therefore sought to make himself master of the Red Sea. For that purpose he seized the Island of Socotra and attacked Ormuz, landing 10 October, 1507, and raising fortifications. The attack was repeated in the year following, also at Cochim in December. When the Viceroy of India, d'Almeida, returned to Portugal, 1509, Albuquerque was appointed in his place. In 1513, King Emmanuel calls him "protho-capitaneus noster". Annoyed by the constant hostilities of the people of Calicut, he destroyed the place on 4 January, 1510. To secure a permanent foothold on the coast of India, he took Goa in March, 1510. abandoning it two months afterwards, only to return in November, when he took the place again and held it thereafter for the Portuguese. Once safely established on the eastern coast of what is generally comprised under the name of Dekkan, Albuquerque turned his attention to the organization of the colonies and to discoveries towards the farthest East. He took Malacca in July, 1511, and attempted to explore the Moluccas in the same year. In pursuance of his policy to prevent other nations from intercourse with India, he occupied a strong position at Aden, on the Red Sea, March, 1513, but about the same time the Turks had conquered Egypt and effectively barred access to the far East to all other nations except by sea. While Albuquerque was thus establishing Portuguese colonization in India on a firm footing, and planning advances beyond eastern Asia, the Crown of Portugal was listening to intrigues to his prejudice. Still it may be that the state of his health, greatly impaired through climate and strain, induced King Emmanuel to provide for a succcesor. Albuquerque was manifestly broken down physically. So Lope Suarez was sent to supersede him. The news of what he considered an act of ingratitude prostrated him, and although King Emmanuel recommended, in forcible terms to his successor to pay special deference to the meritorious leader, expressing, at the same time regret at having removed him from his high position, Albuquerque pined and died at the entrance to the bay of Goa, 16 December, 1515. Fifty-one years later his remains were transported to Lisbon, where a more worthy resting place had been prepared for them. Among the distinguished leaders and administrators that sprang up in southern Europe at the end of the fifteenth and in the first half of the sixteenth century, Afonzo de Albuquerque holds a very prominent position. His achievements, from a military standpoint, were more remarkable than any of the so-called conquerors of the New World; for he had to cope with adversaries armed very nearly like the Europeans, with hosts that were superior to any encountered by Cortez or Pizarro, and had at his command forces hardly more numerous than those that achieved the conquest of Peru and Mexico. His enemies opposed him at sea, as well as on land, and they might, at any time, obtain succour from powerful Mohammedan states interlying between Europe and Asia. His only route for communication and relief was around the Cape of Good Hope. When, during the last five years of his life, he could at last turn his attention to organization and administration, he proved himself a great man in this respect also. His religious zeal was not



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the less notable. He built churches in Goa and had Franciscans and a famous Dominican with him. The church of the Blessed Virgin at Goa, which he built, is called by Father Spillmann, S.J., "the cradle of Christianity, not only in India, but in all East Asia" (Kirchenlexikon, V, s. v. Goa).

Perhaps the earliest mention of Albuquerque and his achievements in the far East is due to King Emmanuel himself in his letter of "idus Junias", 1513, *Epistola Potentissimi Regis Portugalensis et Algarbiarum*, etc., *De Victoriis habitis in Indiâ et Malachiâ* (Rome, 9 Aug., 1513), wherein the King calls him (perhaps a misprint) "Albiecherque". There are several editions, some without place or date; JOÃN DE BARROS, *Asia* (second decade, Lisbon, 1553); FERNÃO LOPEZ DE CASTANHEDA, *Historia do descubrimiento & conquista da India* (Coimbra, 1552), II, III; DAMIÃO DE GOES, *Chronica do Serenissimo Senhor Rei d. Manuel* (second ed., Lisbon, 1749, by Reinerio Bocache). An important, but of necessity partial, source is the work of his natural son (Albuquerque was never married) BRAZ, who took the name of AFONSO THE YOUNGER, *Commentarios do Grande Afonzo Dalboquerque, capitan geral que foy das Indias Orientaes, etc.* (first ed., Lisbon, 1576, second ed., ibid., 1776), English tr. by Hakluyt Society, 1875–84, *The Commentaries of the great Afonso Dalboquerque*, four vols.; *Biographie universelle* (Paris, 1854), I; SILVA, *Diccionario bibliográfico portuguez* (Lisbon, 1859), I.

AD. F. BANDELIER.

Alcalá, UNIVERSITY OF.—This university may be said to have had its inception in the thirteenth century, when Sancho IV, the Brave, King of Castile, conceived the idea of founding a *Studium Generale* in Alcalá de Henares, and (20 May, 1293), conferred full faculties on the Archbishop of Toledo, Gonzalo Gudiel, to carry out this plan. What success attended these efforts is, however, not known; we know only that on 16 July, 1459, Pius II gave permission to the Archbishop of Toledo, Alonso Carrillo, to establish some professorships where, "on certain days at the time appointed or to be appointed", grammar and the liberal arts would be taught. It does not appear that the chairs of theology and canon law were established then, and even grammar was taught only irregularly in the Franciscan convent of San Diego. The honour of founding the University, or, more properly speaking, the College, of San Ildefonso, belongs to the Franciscan, Francisco Ximenez de Cisneros, Prime Minister of Spain, who submitted his plan to Pope Alexander VI, and received his approbation 13 April, 1499. Nevertheless, prior to this there existed "certain chairs in some of the faculties", as he himself says in his petition. The Pope granted to the College of San Ildefonso the same concessions allowed to the College of San Bartolomé at Salamanca, and to the college founded at Bologna by Cardinal Albornoz. To the professors and scholars he granted the privileges enjoyed by those of Salamanca, Valladolid, and the other General Colleges. He conferred the degree of Bachelor on the professors, and Doctor of Laws and Master of Arts on the abbot, or, in his absence, on the treasurer, of the Collegiate Church of San Justo and San Pastor. Those who were thus honoured enjoyed the same privileges as the professors of Bologna and other universities, and could occupy prebendary stalls for which university degrees were necessary (13 May, 1501). In 1505 ecclesiastical benefices were aggregated to the *Collegium scholarium*, and 22 January, 1512, the archbishop published the statutes of the college. Denifle says that research in Germany regarding this university is incomplete and inexact. Meiners and Savigny know nothing regarding its origin; the dates are not reliable even in Hefele and Gams. Neither can Rashdall's assertion that "the Universities of Spain were essentially royal creations" (II, pt. I, p. 69) be sustained here. On 24 July, 1508, Cisneros went to Alcalá with a scholastic colony recruited in Salamanca to found his College of San Ildefonso. The rector was to be chosen by the students (not by the professors, as was the custom at Salamanca) each year about the feast of St. Luke when studies were resumed. The older students were obliged to study theology; civil law was excluded, although the canonists introduced it in the seventeenth century. Besides theology and canon law, the course of study included logic, philosophy, medicine, Hebrew, Greek, rhetoric, and grammar. Demetrio de Creta was engaged to teach Greek, and the mathematician, Pedro Ciruelo, explained the theology of St. Thomas. Cisneros not only founded a university, but built a new town, certain portions of which were devoted to the houses of the students and booksellers. Numerous colleges also sprang up; Santa Catalina and Santa Balbina for philosophers; San Eugenio and San Isidoro for grammarians; and the Trilingüe. He erected a hospital in honour of the Mother of God for the students, and established three places of recreation: the Abbey of San Tuy, near Buitrago; the Aldehuela, near Torrelaguna; and Anchuelo, near Alcalá. Soon, however, a spirit of insubordination began to show itself in the wrangling of the students with the townspeople, the severe Cisneros apparently showing a strange leniency towards the students. This want of discipline caused the faculty in 1518 to consider the advisability of returning to Madrid. Some of the professors left the university because of the reduction of their salaries. In 1623 an effort was once more made to return to Madrid, but the change was not effected until 1822, and even then it was not permanent, as they returned to Alcalá in 1823. The final and definite removal took place in 1836. The revenues left to the College of San Ildefonso by Cisneros reached the sum of 14,000 ducats, and in the sixteenth century reached 42,000, or 6,000 less than those of Salamanca. The celebrated grammarian, Antonio de Nebrija, received 3,333 maravedis a month; the professor of medicine, Dr. Tarragona, was paid 53,000 a year, and Demetrio de Creta an equal sum (100 florins). Cisneros enforced very rigid examinations. In the theological course which was divided into ten terms, there were five tests. The first and most dreaded was the *Alfonsina*, which corresponded to that of the Sorbonne of Paris. Those who failed usually went to other universities. To the successful licentiates *letras de orden* were given, the first being designated by an L, and the others by superior or inferior letters, according to their merit. The number of students never exceeded 2,000, one-third of the attendance at Salamanca. About 1570 the magnificent building of the university was completed, the twenty-five letters of the motto ET LUTEAM OLIM MARMOREAM NUNC being displayed on as many columns. The patronage exercised by the kings over the universities they had founded or protected led to the sending of visitors and reformers. The principal one sent to the University of Alcalá was Don García de Medrano. The reforms which were instituted brought to an end the university autonomy which had been cherished and encouraged by the Catholic Church.

DE CASTRO, *De rebus gestis a Francisco Ximeno de Cisneros* (1560); DE LA FUENTE, *Historia de las Universidades* (Madrid, 1885), II sq.; DENIFLE, *Die Entstehung der Universitäten des Mittelalters* (Berlin, 1885); RASHDALL, *The Universities of Europe* (Oxford, 1895), II, pt. I, 99.

RAMÓN RUIZ AMADO.

Alcántara, MILITARY ORDER OF.—Alcántara, a town on the Tagus (here crossed by a bridge—*cantara*, whence the name), is situated in the plain of Estremadura, a great field of conflict for the Moslems and Christians of Spain in the twelfth century. First taken in 1167 by the King of Leon, Fernando II, Alcántara fell again (1172) into the hands of the fierce Jussuf, the third of the African Almohades; nor was it recovered until 1214, when it was taken by Alonzo of Leon, the son of Fernando. In order to defend this conquest, on a border exposed to many assaults, the king resorted to military orders. The Middle Ages knew neither standing armies

nor garrisons, a deficiency that the military orders supplied, combining as they did military training with monastic stability. Alcántara was first committed (1214) to the care of the Castilian Knights of Calatrava, who had lately given many proofs of their gallantry in the famous battle of Las Navas de Tolosas against the Almohades (1212). Alonzo of Leon wished to found at Alcántara a special branch of this celebrated order for his realm. But four years later these Knights felt that the post was too far from their Castilian quarters. They gave up the scheme and transferred the castle, with the permission of the king, to a peculiar Leonese order still in a formative stage, known as "Knights of St. Julian de Pereiro". Their genesis is obscure, but according to a somewhat questionable tradition, St. Julian de Pereiro was a hermit of the country of Salamanca, where by his counsel, some knights built a castle on the river Tagus to oppose the Moslems. They are mentioned in 1176, in a grant of King Fernando of Leon, but without allusion to their military character. They are first acknowledged as a military order by a privilege of Pope Celestine III in 1197. Through their compact with the Knights of Calatrava, they accepted the Cistercian rule and costume, a white mantle with the scarlet overcross, and they submitted to the right of inspection and correction from the Master of Calatrava. This union did not last long. The Knights of Alcántara, under their new name, acquired many castles and estates, for the most part at the expense of the Moslems. They amassed great wealth from booty during the war and from pious donations. It was a turning point in their career. However, ambitions and dissensions increased among them. The post of grand master became the aim of rival aspirants. They employed against one another swords which had been vowed only to warfare against the infidels. In 1318, the castle of Alcántara presented the lamentable spectacle of the Grand Master, Ruy Vaz, besieged by his own Knights, sustained in this by the Grand Master of Calatrava. This rent in their body showed no less than three grand masters in contention, supported severally by the Knights, by the Cistercians, and by the king. Such instances show sufficiently to what a pass the monastic spirit had come. All that can be said in extenuation of such a scandal is that military orders lost the chief object of their vocation when the Moors were driven from their last foothold in Spain. Some authors assign as causes of their disintegration the decimation of the cloisters by the Black Death in the fourteenth century, and the laxity which recruited them from the most poorly qualified subjects. Lastly, there was the revolution in warfare, when the growth of modern artillery and infantry overpowered the armed cavalry of feudal times, the orders still holding to their obsolete mode of fighting. The orders, nevertheless, by their wealth and numerous vassals, remained a tremendous power in the kingdom, and before long were involved deeply in political agitations. During the fatal schism between Peter the Cruel and his brother, Henry the Bastard, which divided half Europe, the Knights of Alcántara were also split into two factions which warred upon each other.

The kings, on their side, did not fail to take an active part in the election of the grand master, who could bring such valuable support to the royal authority. In 1409, the regent of Castile succeded in having his son, Sancho, a boy of eight years, made Grand Master of Alcantara. These intrigues went on till 1492, when Pope Alexander VI invested the Catholic King, Ferdinand of Aragon, with the grand mastership of Alcántara for life. Adrian VI went farther, in favour of his pupil, Charles V, for in 1522 he bestowed the three masterships of Spain upon the Crown, even permitting their inheritance through the female line. The Knights of Alcántara were released from the vow of celibacy by the Holy See in 1540, and the ties of common life were sundered. The order was reduced to a system of endowments at the disposal of the king, of which he availed himself to reward his nobles. There were no less than thirty-seven "Commanderies", with fifty-three castles or villages. Under the French domination the revenues of Alcántara were confiscated, in 1808, and they were only partly given back in 1814, after the restoration of Ferdinand VII. They disappeared finally during the subsequent Spanish revolutions, and since 1875 the Order of Alcántara is only a personal decoration, conferred by the king for military services. See MILITARY ORDERS.

DE ROBLES, *Privilegia militiæ de Alcantarâ a pontificibus* (Madrid, 1662); DE VALENCIA, *Definiciones y establecimientos de la Orden de Alcántara* (Madrid, 1602); MANRIQUE, *Annales cistercienses* (till 1283) (Lyon, 1642), 4 vols. fol.; RADES Y ANDRADA, *Cronicón de las tres órdenes y caballerías* (Toledo, 1572); ARAUJO Y CUELLAS, *Recopilación histórica de las cuatro ordenes militares* (Madrid, 1866); HÉLYOT, *Histoire des ordres religieux et militaires*, 6 vols. (Tours, 1718); DE LA FUENTE *Historia ecl. de España*, 4 vols. (Madrid, 1874).

CH. MOELLER.

Alcántara, SAINT PETER OF. See PETER.

Alcantarines. See FRIARS MINOR.

Alcedo, ANTONIO DE, soldier, b. at Quito (Ecuador), 1755, where his father was President of the Royal Audiencia from 1728 to 1737. He selected the military career, and rose to the rank of Brigadier General in 1792, in the Spanish army. He wrote a dictionary, historical and geographical, of the West Indies, in five volumes, for which the work of Father Giovanni Coletti, S.J., "Dizionario dell'America meridionale" (Venice, 1771) was a substantial basis. The work of Alcedo was translated into English by G. A. Thompson in 1812, and that translation is looked upon by many as an improvement, whereas it in fact teems with errors from which the original is relatively free.

ALCEDO, *Diccionario geográfico-histórico de las Indias occidentales* (Madrid, 1786–89); THOMPSON, *The Geographical and Historical Dictionary of America and the West Indies* (London, 1812); BERISTAIN DE SOUZA, *Biblioteca hisp.—americana septentrional* (Mexico, 1816); MENDIBURÚ, *Diccionario etc.* (Lima, 1874).

AD. F. BANDELIER.

Alchemy (from Arabic *al*, the, and Greek χημία or χημεία, which occurs first in an edict of Diocletian), the art of transmuting baser metals into gold and silver. It was the predecessor of the modern science of chemistry, for the first steps in the developments of the modern science were based on the work of the old alchemists. Chemistry dates from the latter half of the eighteenth century. About this time the idea was formulated that the formation of an oxide was an additive process; that an oxide was heavier than the original metal, because something was added to it. The discovery of oxygen is often taken as the date of the birth of chemistry. It established the fact that red oxide of mercury is composed of mercury and oxygen. The lack of this seemingly simple conception gave alchemy its definite existence. From old Egyptian times men had studied the chemical properties of bodies without establishing any tangible or tenable theory. The name *alchemy* has been applied to the work of all early investigations. By their means were determined a vast number of facts, which were only classified and reasonably explained by the new science of chemistry. Many of the alchemists were earnest seekers after truth, and some of the greatest intellects of their time figure among them. Two motives actuated many investigators: the hope of realizing the transmutation of metals, and the search for terrestrial immortality by the discovery of the *elixir vitæ*. The fantastic element apparent in such desires operated to give

alchemy a bad reputation, and it is not always accorded the place in the history of science to which it is entitled. As the belief in the possibility of the transmutation of metals was almost universal, much of the work of the alchemists was directed to the production of gold. Often the work was perfectly honest, but many instances of charlatanism are on record. Dishonest men practised on the greed of rulers. If discovered to be guilty of fraud, capital punishment was sometimes administered. Henry IV of England exhorted the learned men of his kingdom to study alchemy, and pay off the debts of the country by discovering the philosopher's stone. In the sixteenth century practically all rulers patronized alchemists.

Many clerics were alchemists. To Albertus Magnus, a prominent Dominican and Bishop of Ratisbon, is attributed the work "De Alchimiâ", though this is of doubtful authenticity. Several treatises on alchemy are attributed to St. Thomas Aquinas. He investigated theologically the question of whether gold produced by alchemy could be sold as real gold, and decided that it could, if it really possessed the properties of gold (Sum. Theol., II–II, Q. 77, Art. 2). A treatise on the subject is attributed to Pope John XXII, who is also the author of a Bull "Spondent quas non exhibent" (1317) against dishonest alchemists. It cannot be too strongly insisted on that there were many honest alchemists. Chemists have never given up the belief that the transmutation of elements might yet be effected, and recent work in radio-activity goes to prove its possible accomplishment in the case of radium and helium.

The literature of the subject is extensive. Many of the works of the old writers have been preserved, often unintelligible on account of the terminology. Modern authors have also written treatises on the history of the subject. Berthelot has edited a work "Collection des anciens Alchimistes Grecs" with the Greek texts. He has written "Les Origines de l'Alchimie" and other works on the same subject. Schmieder's "Geschichte der Alchimie" (Halle, 1832) is useful. Observations on the subject will be found in treatises on the history of chemistry, such as Liebig's "Familiar Letters", and Thomson's "History of Chemistry", and in the introductory portions of manuals of chemistry.

T. O'CONOR SLOANE.

Alcmund, SAINT, Bishop of Hexham; d. 781. Though we know practically nothing of the life of St. Alcmund, or Alchmund, it is clear that he was regarded with much veneration at Hexham in Northumberland. The church founded by St. Wilfrid at Hexham became an episcopal see, and Alcmund, succeeding as bishop in 767, led a life of remarkable piety until his death, 7 September, 781. He was buried beside St. Acca outside the church. About two centuries and a half later, after the country had been laid waste by the Danes, all memory of his tomb seemed to have perished, but the Saint is said to have appeared in a visjon to a man of Hexham bidding him tell Alured, or Alfred (Alveredus), sacrist of Durham, to have his body translated. Alured obeyed and, having discovered and exhumed the Saint's remains, stole one of the bones to take back with him to Durham, but it was found that the shrine could not be moved by any strength of man until the bone was restored. In 1154, the church having again been laid waste, the building was restored, and the bones of the Hexham saints, those of Alcmund among the rest, were gathered into one shrine. The whole, however, was finally pillaged and destroyed by the Scots in a border raid, A. D. 1296.

Acta SS., 7 September, III; STANTON, *English Menology* (London, 1892), 438; *Dict. Nat. Biog.*, s. v.; *Dict. Christ. Biog.*—Our principal information comes from SIMEON OF DURHAM, and ÆLRED, *On the Saints of Hexham*, both printed in *Rolls Series*, and a full account will be found in the *Preface* and *Documents* of RAINE, *Priory of Hexham* (Surtees Society, London, 1864–65).

HERBERT THURSTON.

Alciati, ANDREA, an Italian jurist, b. at Alzano, near Milan, 8 May, 1492; d. at Pavia, 12 June, 1550. He was the only son of a Milanese ambassador to the Republic of Venice. He studied law at Pavia and Bologna, and published (1522) an explanation of the Greek terms in the Roman law, under the title of "Paradoxa juris civilis"; he had composed this work at the age of fifteen. In 1518 he became a professor of law at Avignon, then at Bourges; finally he returned to Milan in 1538, and was appointed professor of law at Pavia, after which he taught at Milan, Bologna and Ferrara. He was highly honoured by Paul III and Charles V, and was acknowledged as the first of the scholars of his age who had known how to embellish with literary skill the legal lore that had hitherto been presented in a very barbarous form (De Feller). His works on jurisprudence were collected and published at Padua (1571, 6 vols. fol.), but he wrote other works not included in that edition: "Historia Mediolanensis" (published posthumously at Milan, 1625), "Responsa" (Lyons, 1561), "Formula romani imperii" (1559), and "Epigrammata" (1539). His gravity and moderation, and his caution in the solution of legal difficulties, are praised by his biographers. He is best known to the modern world by his curious and entertaining "Emblemata", a metrical collection of moral, proverb-like sayings, in which the ethical teaching is couched in elegant and forceful diction, though it lacks, somewhat, simplicity and naturalness. This work was first edited by Peutinger (Augsburg, 1531); an excellent edition is that of Padua (1661), with commentaries.

DE FELLER, *Biographie Universelle* (Paris ed., 1847), 109; MAZZUCHELLI, *Scrittori d'Italia*, s. v.; GREEN, *Andrea Alciati and his Book of Emblems* (1873); Id., *Shakespeare and the Emblem-writers, etc., down to 1616* (1872).

THOMAS J. SHAHAN.

Alcibiades of Apamea. See ELCESAITES.

Alcimus (Ἀλκιμος, "brave," probably a Græcized form of Heb. אליקים, *Eliacim*), high-priest, the leader of the hellenizing party in the time of Judas Machabeus. By antagonizing the religious and national sentiments of his countrymen, he won favour at court, and though not of high-priestly stock, he was appointed high-priest by Lysias, the regent of Antiochus Eupator (162 B. C.); but the opposition of the Machabean party prevented him from exercising the office. He therefore went to Demetrius Soter, who in the meanwhile had overthrown Eupator, and denounced Judas and his adherents as rebels and disturbers. Demetrius reappointed him to the high-priesthood and sent Bacchides with an army to install him. But the perfidious slaughter of sixty prominent Assideans, the cruelties of Bacchides, and the excesses of Alcimus's followers strengthened the Machabean party, and Bacchides had hardly left the country when Alcimus was forced to appeal to the king for help. Demetrius first sent Nicanor with an army, and, after his defeat and death, Bacchides, in fighting against whom Judas died a heroic death at Laisa (Eleasa), 160 B. C. Alcimus now set to work to carry out his hellenizing policy and to persecute those faithful to the law. But that same year he was stricken with paralysis and died in great suffering.

I *Mach.* vii, 5–ix, 56; II *Mach.* xiv, 13–xv, 35; JOSEPHUS, *Antiq.*, XII, ix, 7–xi, incl.; SCHÜRER, *History of the Jewish People*, (New York, 1891) I, i, 227–236.

F. BECHTEL.

Alcock, JOHN, Bishop of Rochester, Worcester, and Ely, b. at Beverley, 1430; d. at Wisbeach Castle,

1 October, 1500. After studies at the grammar school in Beverley, he went to Cambridge. About 1461, he was presented to the rectory of St. Margaret's, London, and to the deanery of St. Stephen's, Westminster. In 1462 he was Master of the Rolls, and in 1468 Prebendary of St. Paul's, London. In 1470–71 he was Privy Councillor. He was on the commission that treated with James III of Scotland, and his services were enlisted for similar tasks by Richard III and Henry VII. He was tutor to young King Edward V and baptized Prince Arthur. He was an architect of great merit and was buried in a fine chapel which he had erected for himself in Ely Cathedral. His published writings are: "Sponsage of a Virgin to Christ" (1486); "Hill of Perfection" (1491, 1497, 1501); "Sermons upon the Eighth Chapter of Luke"; "Gallicantus Joannis Alcock episcopi Elisensis ad fratres suos curatos in Sinodo apud Barnwell" (1498); "Abbey of the Holy Ghost", "Castle of Labour", translated from the French, (1536). Alcock is also thought to have written a metrical work in English on the Seven Penitential Psalms. Bale says of him that he "made such a proficiency in virtue that no one in England had a greater reputation for sanctity". He restored many ecclesiastical buildings, and founded Jesus College, Cambridge, on the ruined nunnery of St. Rhadegund. He also endowed Peterhouse. Alcock was a distinguished canonist, but made no provisions for the study of this branch in Jesus College. His life was one marked by the practice of Christian virtues, full of zeal and of a penitential spirit.

BENTHAM, *History of Ely;* MULLINGER, *History of the University of Cambridge*, I; COOPER, *Athenæ Cantabrigienses.*

JOHN J. A' BECKET.

Alcoholism.—The term alcoholism is understood to include all the changes that may occur in the human organism after the ingestion of any form of alcohol. These changes vary from the merest transient exhilaration of the cerebral functions up to profound unconsciousness, ending in coma and perhaps in death. These variations depend upon the amount of alcohol taken, the form of alcohol used, the rapidity of its administration, and the habituation of the individual to its effects. A vast amount of literature has grown up around the apparently simple question of the amount of alcohol which can be oxidized or burnt up in the body and its energy made available for the needs of the system. The question as to whether alcohol is really a food has also aroused much discussion and considerable diversity of opinion. The more accurate methods of study in recent days and the careful work now being done in physiological chemistry make it certain that alcohol can be burned in the body, and that the system may derive energy therefrom, as in the oxidation of sugar or fat. But it must be clearly understood that this statement does not carry with it the idea that alcohol is to be recommended for its food value, or that prior to its oxidation it may not exert some physiological action the reverse of beneficial. As a matter of fact, its disadvantages so far outweigh its useful effects, when taken as a food or beverage, that its use in this way must be emphatically condemned, while the damage that the consumption of alcohol does to man's nervous apparatus, to his intellect and will, and to his moral sense furnishes additional reason why abstinence, during health at least, should be man's rule of life. To appreciate fully the facts upon which this statement is based we must consider what alcohol is, its chemical composition, the forms of alcohol in common use, its physiological action in the human body, and its poisonous effects in excessive, or in long continued doses.

Alcohol is a liquid composed of ninety-one per cent by weight (94 by volume) of ethylic alcohol and of 9 per cent by weight (6 by volume) of water. Its specific gravity is 0.820 at 60° F. It is a transparent, colourless, volatile, and inflammable substance, with a characteristic, rather pungent, taste and odour. Ethylic alcohol is the alcohol of brandy, whiskey, wine, and the various spirits and cordials. Its effects upon the system are less dangerous than those of other alcohols, such as amylic, methylic, or butylic. During distillation of grain, unless very carefully conducted, considerable amylic alcohol (fusel oil) will pass over with the ethylic, especially if the process be continued too long. By keeping whiskey stored for several years the amylic alcohol becomes changed into various ethers, which impart the flavour to the spirit. Therefore grain-spirit (whiskey) should be at least two years old, and the spirit from fermented grapes (brandy) at least four years old. Wine is made by fermentation without distillation; red wine by fermenting the juice of coloured grapes in the presence of their skins, and white wine by fermenting the unmodified juice of the grape, free from seeds, stems, and stones. Gin is obtained by adding juniper berries to dilute alcohol. Rum, or molasses spirit, by distillation from sugar or molasses which has undergone alcoholic fermentation. Malt liquors—ale, beer, porter, etc.—are produced by fermentation of malt and hops. Absolutely pure alcohol is rarely found, even in the laboratory of the chemist. Owing to its great affinity for water, it will abstract it even from the air. What is known as absolute alcohol of the shops usually contains about 2 per cent of water. In order to estimate the effects of different forms of alcoholic liquors the following comparative strength should be remembered: Brandy, whiskey, rum, gin, cordials, 30 to 50 per cent of absolute alcohol; Spanish and Italian sweet wines, 13 to 17 per cent; hock and claret, 8 to 11 per cent; ale, porter, stout or beer, 4 to 6 per cent; koumyss, 1 to 3 per cent. Champagne contains from 8 to 10 per cent, but the presence of carbonic acid gas makes it more "heady," that is to say, the cerebral stimulation is produced more quickly, and the carbonic acid acts as a sedative to the stomach, making champagne especially serviceable where prompt stimulation is required and the stomach is irritable, as in seasickness or in yellow fever. Besides the open and undisguised alcoholic preparations cited above, there is a host of patent medicines, proprietary foods, tonics, and other nostrums advertised as entirely harmless and as containing no alcohol, and recommended for inebriates, for convalescents, and for persons weakened by disease. Analysis of many of these has shown alcohol in quantities ranging from 7 to 47 per cent. The use of these substances is having a tremendous, but unrecognized, influence, physical, economical, and moral, upon society at the present day. Although it is unquestionably true that alcohol may take the place of some fat or carbohydrate in the food, it is an extraordinary food, to be used only under certain conditions when its ease of oxidation may be of great benefit, and on account of its peculiar toxic effect it should not be taken except when needed. It has been compared to the furniture of a ship, together with its decks and stanchions, which are undoubtedly fuel substances, yet which no sane captain would use for fuel purposes, except in the direst need. Physiologically, it is both unwise and incorrect to advise that the continued use of alcohol in moderate doses is harmless. Alcohol, like salt water in a steam boiler, should be used only in emergencies. To understand this, we must consider its physiological action in the human body.

Physiologists now universally believe that the cell is the scene of all vital processes. The essential processes of nutrition are the metabolic changes

which take place within the cells of the body, all other steps of nutrition being either antecedent or succedent accessories. The antecedent accessories of nutrition are the preparation of the food, its mastication, its deglutition, its digestion, its absorption, its distribution by the circulatory system, and its selection by the individual cells from the capillaries direct or from the tissue plasma. Physiologists and biologists believe that all foods are built up into protoplasm; that is, they are selected and made part of the living cell. A food must therefore satisfy the following conditions: First, it must be digestible and absorbable by the organism which it is to nourish; second, it must be assimilable by the living cells of the organism, in order to build up new tissue; third, after assimilation it must be capable of catabolic changes accompanied by oxidation, in order to liberate energy; fourth, the energy must be liberated at such a time and place as to be advantageous and beneficial to the organism. It is not enough to prove that potential chemical energy is changed into kinetic energy. The oxidation must take place at the right time and place, before the energy liberated can be useful in function. All food is tissue-building in its assimilation; all food is energy-yielding in its catabolism. The only points alcohol possesses in common with the foods are two: first, it is oxidized within the body; secondly, it diminishes carbonaceous and perhaps proteid catabolism—the so-called "sparing" action of alcohol. This "sparing" is accompanied by an accumulation of the carbonaceous materials of the body and an actual deposit of fat. But this condition is brought about by reducing the activity of the cell by the narcotic effect of the alcohol, and is not in any sense to be compared with the increased demand for food by the cell, resulting from proper mental and physical exercise and all conditions which favour vigorous nutrition. Yet the advocates of alcohol as a food in health base upon their physiological misconceptions a superstructure of fallacious reasoning.

A detailed consideration of the effects of alcohol upon the individual organs and tissues will perhaps elucidate the foregoing statements. Applied to the skin, alcohol excites a sense of heat and superficial inflammation if evaporation be prevented. It coagulates the albumen and hardens the animal textures. If evaporation is not prevented, the surface temperature is reduced. The lining of the mouth is corrugated by it—a result due to the abstraction of water and condensation of the albumen. In the stomach it causes a sensation of warmth which is diffused over the abdomen and quickly followed by a general glow of the body. In moderate quantity, it induces an increased blood-supply which enables the mucous follicles and gastric glands to produce a more abundant secretion of stomach juices. When habitually taken, a gastric catarrh is established with the production of a fluid abnormal both in quantity and quality. The increased blood supply also sets up irritation of the structural framework (connective tissue) of the stomach, resulting in its overgrowth, with the crowding out of the working-cells, which gradually shrink. Alcohol also affects directly the chemistry of the gastric secretion by precipitating the pepsin—a necessary ferment to the digestion of albuminoid food. The abnormal mucus, which is elaborated in great quantity, sets up pathological fermentation in the starchy saccharrine and fatty elements of the food, giving rise to acidity, heartburn, regurgitation of food, and a peculiar retching in the morning.

Alcohol enters the blood with great facility, and probably almost all taken into the stomach passes into the blood from this organ, and goes directly to the liver by way of the portal vein. In the liver, it increases at first the functional activity of the working-cells, and a more abundant production of bile is the result. Frequent stimulation and consequent overaction result in impairment or loss of the proper function of the part, as is the universal law. The liver cells shrink, the structural framework increases in size at first but subsequently contracts, producing the small, nodular, hard liver, to which the term *cirrhosis* has been applied. Alcohol also diminishes the normal storage of glycogen, leaving less to draw upon when needed by the system during stress. In small doses alcohol increases the action of the heart and the cutaneous circulation; a slight rise of temperature is observed, and all the functions are for the time being more energetically performed. On the nervous system its first effect is to increase the functional activity of the brain; the ideas flow more easily, the senses are more acute, the muscular movements more active. With increased action of the alcohol, the excitement becomes disorderly, the ideas incoherent and rambling, the muscular movements uncontrolled and inco-ordinated. With an excessive quantity, the functions of the cerebrum are suspended, and complete unconsciousness results. By an extension of the poisonous influence to the nervous centres governing respiration and circulation, these functions may cease, and death result. Alcohol has a special affinity for nervous tissue, and as a result chiefly of its direct contact, but partly from its effects on the blood current, the working cells of the brain shrink, the supporting structure hardens, the cerebrospinal fluid, which should act as a protective water-jacket, increases in quantity and exerts injurious pressure, giving the familiar picture of "wet brain" so common in the autopsy room of hospitals caring for large numbers of habitual drunkards. Existing in a less degree, these brain changes are objectively shown in the impaired mental power, the muscular trembling, the shambling gait, and the lack of moral sense of the chronic drinker. Delirium tremens is a variety of alcoholism occurring in some subjects from sudden excess of a periodical kind, in others from a failure of the stomach to dispose, not only of food, but of the accustomed stimulus, and in another group—common in hospitals and jails—to sudden deprivation of liquor in steady drinkers when under confinement for injury or crime. Idiosyncrasy is an important factor in the causation of delirium tremens, as is also the use of alcoholic beverages rich in fusel oil—like the cheaper whiskeys. The long-continued action of alcohol on the nervous system produces many other chronic disorders. Loss of sensation, epilepsy, motor-paralysis, and blindness often result from alcoholic excess. It is probable that if alcohol could be stamped out for a century insanity would shrink in prevalence seventy-five per cent. The best and latest authorities all agree that the action of alcohol upon the nervous system is always that of a narcotic, whether the dose be large or small. On the bodily temperature there is no longer any doubt that alcohol produces a reduction, after the primary and transient sensation of heat has passed away. All northern explorers know that the use of alcohol endangers life through cooling of the body. It is useful, in the form of hot drink, to revive a person who has been exposed to cold, but only after the exposure has ceased. Dr. Parkes, in the Ashantee campaign, found that the fatigue of marching in the tropics is better borne without the aid of a spirit ration. The power of alcohol to diminish muscular work and agility is so well known that athletes rigorously abstain during training, and the records of the prize-ring demonstrate that only the pugilist who has no alliance with alcohol is able to remain in the game.

There is no difference of opinion among physiologists regarding the facts of the action of alcohol in

the human body. They differ strenuously regarding the conclusions to be drawn from these facts, some contending that alcohol is a "partial food when taken in moderate quantities". Modern knowledge justifies the belief that in health it is never a food in any sense, be the quantity large or small, but always a poison, biologically or physiologically speaking; in disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly called what it rightly is, a drug, and not a drink; a narcotic, and not a tonic. Its use as a drug will then be rightly restricted, as in the case of other drugs, to the intelligent direction of men upon whom the State imposes, at the present day, rigid restrictions as to preliminary education, supplemented by study of the technical knowledge of the profession of medicine. Its uses in disease are many, but their consideration does not come within the scope of this article. There are cases of typhoid fever, pneumonia, and diphtheria in which alcohol is a most valuable help, and in some other conditions its use may be advisable. Careful observations of its effects, in private practice and in extensive hospital experience, compel the writer to subscribe to this conclusion: "Alcohol in health is often a curse; alcohol in disease is mostly a blessing." From a sociological standpoint, we are compelled by incontrovertible evidence to acknowledge that it is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease, and death.

CHITTENDEN (Yale), *Medical News*, 22 April, 1905; SHOEMAKER, *Materia Medica and Therapeutics* (Philadelphia, 1894); BEEBE, *New York Medical Journal* (15 April, 1905); FOSTER, *Textbook of Physiology* (London, 1898); FLINT, *Handbook of Physiology* (New York, 1905); BARTHOLOW, *Materia Medica and Therapeutics* (New York, 1903); HALL, *Journal of the American Medical Association* (14 July, 1900); ATWATER, *Physiological Aspects of the Liquor Problem* (Boston, 1903); WELCH, *Physiological Aspects of the Liquor Problem* (Boston, 1903); BUNGE, *Physiologische und Pathologische Chemie* (1894), 124; NAMMACK, *Alcohol in Typhoid Fever* in *Medical Record* (28 April, 1906); PEABODY, *Alcohol in Disease*, in *Medical News* (22 April, 1905); O'GORMAN, *Scientific Valuation of Alcohol in Health* (London, 1900).

CHARLES EDWARD NAMMACK.

Alcoran. See KORAN.

Alcuin (ALHWIN, ALCHOIN: Lat. *Albinus*, also *Flaccus*), an eminent educator, scholar, and theologian, b. about 735; d. 19 May, 804. He came of noble Northumbrian parentage, but the place of his birth is a matter of dispute. It was probably in or near York. While still a mere child, he entered the cathedral school founded at that place by Archbishop Egbert. His aptitude and piety early attracted the attention of Ælbert, master of the school, as well as of the Archbishop, both of whom devoted special attention to his instruction. In company with his master, he made several visits to the continent while a youth, and when, in 767, Ælbert succeeded to the Archbishopric of York, the duty of directing the school naturally devolved upon Alcuin. During the fifteen years that followed, he devoted himself to the work of instruction at York, attracting numerous students and enriching the already valuable library. While returning from Rome in March, 781, he met Charlemagne at Parma, and was induced by that prince, whom he greatly admired, to remove to France and take up his residence at the royal court as "Master of the Palace School". The school was kept at Aachen most of the time, but was removed from place to place, according as the royal residence was changed. In 786 he returned to England, in connection, apparently, with important ecclesiastical affairs, and again in 790, on a mission from Charlemagne. Alcuin attended the Synod of Frankfort in 794, and took an important part in the framing of the decrees condemning Adoptionism as well as in the efforts made subsequently to effect the submission of the recalcitrant Spanish prelates. In 796, when past his sixtieth year, being anxious to withdraw from the world, he was appointed by Charlemagne Abbot of St. Martin's at Tours. Here, in his declining years, but with undiminished zeal, he set himself to build up a model monastic school, gathering books and drawing students, as before, at Aachen and York, from far and near. He died 19 May, 804. Alcuin appears to have been only a deacon, his favourite appellation for himself in his letters being "Albinus, humilis Levita". Some have thought, however, that he became a priest, at least during his later years. His unknown biographer, in describing this period, says of him, *celebrabat omni die missarum solemnia* (Jaffé, "Mon. Alcuin., Vita," 30). In one of his last letters Alcuin acknowledged the gift of a *casula*, or chasuble, which he promises to use in *missarum solemniis* (Ep. 203). It is probable that he was a monk, and a member of the Benedictine Order, although this also has been disputed, some historians maintaining that he was simply a member of the secular clergy, even when he exercised the office of abbot at Tours.

I. EDUCATOR AND SCHOLAR.—Of his work as an educator and scholar it may be said, in a general way, that he had the largest share in the movement for the revival of learning which distinguished the age in which he lived, and which made possible the great intellectual renaissance of three centuries later. In him Anglo-Saxon scholarship attained to its widest influence, the rich intellectual inheritance left by Bede at Jarrow being taken up by Alcuin at York, and, through his subsequent labours on the Continent, becoming the permanent possession of civilized Europe. The influences surrounding Alcuin at York were made up chiefly of elements from two sources, Irish and Continental. From the sixth century onward Irishmen were busy founding schools as well as churches and monasteries all over Europe; and from Iona, according to Bede, Aidan and other Celtic missionaries bore the knowledge of the classics, along with the light of the Christian faith, into Northumbria. Both Aldhelm and Bede had Irish teachers. Celtic scholarship appears, however, to have entered only remotely and indirectly into Alcuin's training. The strongly Roman cast which characterized the School of Canterbury, founded by Theodore and Hadrian, who were sent by the Pope to England in 669, was naturally reproduced in the School of Jarrow, and from this, in turn, in the School of York. The influence is discernible in Alcuin, on the religious side, in his devoted adhesion to Roman, as distinguished from particular local or national, traditions, as well as, in an intellectual way, in the fact that his knowledge of Greek, which was a favourite study with Irish scholars, appears to have been very slight.

An important feature of Alcuin's educational work at York was the care and preservation, as well as the enlargement, of its precious library. Several times he journeyed through Europe for the purpose of copying and collecting books. Numerous pupils, too, gathered around him, from all parts of England and the continent. In his poem "On the Saints of the Church of York", written, probably, before he took up his residence in France, he has left us a valuable description of the academic life at York, together with a list of the authors represented by its catalogue of books. The course of studies embraced, in the words of Alcuin, "liberal studies and the holy word", or the seven liberal arts comprising the *trivium* and the *quadrivium*, with the study of Scripture and the Fathers for those more advanced. A feature of the school that deserves mention was the organization of studies on the modern plan, the students being separated into classes, according to the subjects and divisions of

subjects studied, with a special teacher for each class. But it was when he took charge of the Palace School that the abilities of Alcuin were most conspicuously shown. In spite of the influence of York, learning in England was declining. The country was a prey to dissensions and civil wars, and Alcuin perceived in the growing power of Charlemagne and his eagerness for the development of learning an opportunity such as even York, with all its pre-eminence and scholastic advantages, could not afford. Nor was he disappointed. Charlemagne counted on education to complete the work of empire-building in which he was engaged, and his mind was busy with educational projects. A literary revival, in fact, had already begun. Scholars were drawn from Italy, Germany, and Ireland, and when Alcuin, in 782, transferred his allegiance to Charlemagne, he soon found surrounding him at Aachen, in addition to the youthful members of the nobility he was called upon to instruct, a band of older learners some of whom were ranked among the best scholars of the time. Under his leadership the Palace School became what Charles had hoped to make it, the centre of knowledge and culture for the whole kingdom, and indeed for the whole of Europe. Charlemagne himself, his queen, Luitgard, his sister Gisela, his three sons, and two daughters became pupils of the school, an example which the rest of the nobility were not slow to imitate. Alcuin's supreme merit as an educator lay, however, not merely in the training up of a generation of educated men and women, but, above all, in inspiring with his own enthusiasm for learning and teaching the talented youths who flocked to him from all sides. His educational writings, comprising the treatises, "On Grammar", "On Orthography", "On Rhetoric and the Virtues", "On Dialectics", the "Disputation with Pepin", and the astronomical treatise entitled "De Cursu et Saltu Lunæ ac Bissexto", afford an insight into the matter and methods of teaching employed in the Palace School and the schools of the time generally, but they are not remarkable either for originality or literary excellence. They are mostly compilations—generally in the form of dialogues—drawn from the works of earlier scholars, and were probably intended to be used as text-books by his own pupils.

Alcuin, like Bede, was a teacher rather than a thinker, a gatherer and a distributor rather than an originator of knowledge, and in this respect, it is plain to us now, the bent of his genius responded perfectly to the imperative intellectual need of the age, which was the preservation and the re-presentation to the world of the treasures of knowledge inherited from the past, long buried out of sight by the successive tides of barbarian invasion. *Disce ut doceas* (learn in order to teach) was the motto of his life, and the supreme value he attached to the office of teaching is recognizable in his admonition to his disciples that the idle youth would never become a teacher in his old age (*Qui non discit in puericiâ, non docet in senectute*, Ep. 27). Alcuin was eminently qualified to be the schoolmaster of his age. Although living in the world and occupied much with public affairs, he was a man of singular humility and purity of life. He had an unbounded enthusiasm for learning and a tireless zeal for the practical work of the class-room and library, and the young men of talent whom he drew in crowds around him from all parts of Europe went away inspired with something of his own passionate ardour for study. His warm-hearted and affectionate disposition made him universally beloved, and the ties that bound master and pupil often ripened into intimate friendship that lasted through life. Many of his letters that have been preserved were written to his former pupils, more than thirty being addressed to his tenderly loved disciple Arno, who became Archbishop of Salzburg. Before he died Alcuin had the satisfaction of seeing the young men whom he had trained, engaged all over Europe in the work of teaching. "Wherever", says Wattenbach, in speaking of the period that followed, "anything of literary activity is visible, there we can with certainty count on finding a pupil of Alcuin's." Many of his pupils came to occupy important positions in Church and State and lent their influence to the cause of learning, as the above-mentioned Arno, Archbishop of Salzburg; Theodulph, Bishop of Orleans; Eanbald, Archbishop of York; Adelhard, the cousin of Charles, who became Abbot of (New) Corbie, in Saxony; Aldrich, Abbot of Ferrières, and Fridugis, the successor of Alcuin at Tours. Among his pupils also was the celebrated Rabanus Maurus, the intellectual successor of Alcuin, who came to study under him for a time at Tours, and who subsequently, in his school at Fulda, continued the work of Alcuin at Aachen and Tours.

The development of the Palace School, however, important as it was, was only a part of the broad educational plans of Charlemagne. For the diffusion of learning, other educational centres had to be established throughout the kingdom, and for this, in an age when education was so largely under the control of the Church, it was essential that the clergy should be a body of educated men. With this object in view, a series of decrees or capitulars were issued in the name of the Emperor, which enjoined upon all clerics, secular as well as regular, under penalty of suspension and deprivation of office, the ability to read and write and the possession of the knowledge requisite for the intelligent performance of the duties of the clerical state. Reading-schools were to be established for the benefit of candidates for the priesthood, and bishops were required to examine their clergy from time to time, to ascertain the degree of their compliance with these educational laws. A scheme for universal elementary education was also projected. A capitular of the year 802 enjoined that "everyone should send his son to study letters, and that the child should remain at school with all diligence until he should become well instructed in learning" (West, 54). Following the decrees of the Council of Vaison, a primary school was to be established in every town and village, to be taught by the priests gratuitously. It is impossible to say precisely to what extent Alcuin deserves credit for the organization of the vast educational system which was thus set up, comprising a central higher institution, the Palace School, a number of subordinate schools of the liberal arts scattered throughout the country, and schools for the common people in every city and village. His hand is nowhere visible in the series of legislative enactments referred to; but there can be no doubt that he had much to do with the instigation, if not with the framing, of these laws. "The voice", Gaskoin aptly says, "is the voice of Charles, but the hand is the hand of Alcuin". It was with Alcuin, too, and his pupils that the responsibility rested for carrying out the legislation. True, the laws were only imperfectly carried into effect; the measures planned and partially put into practice for the enlightenment of the people did not meet with complete success; the movement for the revival and diffusion of learning throughout the Empire did not last. Yet much was accomplished that did endure. The accumulated wisdom of the past, which was in danger of perishing, was preserved, and when the greater and more permanent renaissance of learning came, several centuries later, "when the light began again to pierce through the storm-clouds of feudal strife and anarchy, the foundations laid in the eighth century were still there, ready to receive the

weight of the higher learning which the scholars of the new revival should build up" (Gaskoin, 209). Alcuin's poems range from brief, epigrammatic verses, addressed to his friends, or intended as inscriptions for books, churches, altars, etc., to lengthy metrical histories of biblical and ecclesiastical events. His verses seldom rise to the level of real poetry, and, like most of the work of the poets of the period, they often fail to conform to the rules for quantity, just as his prose, though simple and vigorous, shows here and there a seeming disregard for the accepted canons of syntax. His principal metrical work, the "Poem on the Saints of the Church at York", consists of 1657 hexameter lines and is really a history of that Church.

II. Alcuin as a Theologian.—Alcuin's work as a theologian may be classed as exegetical or biblical, moral, and dogmatic. Here again the characteristic that has been noted in his educational work is conspicuous: it is that of conservation rather than originality. His nine Scriptural commentaries—on Genesis, The Psalms, The Song of Solomon, Ecclesiastes, Hebrew Names, St. John's Gospel, the Epistles to Titus, Philemon, and the Hebrews, The Sayings of St. Paul, and the Apocalypse—consist mostly of sentences taken from the Fathers, the idea, apparently, being to collect into convenient form the observations on the more important Scriptural passages of the best commentators who had preceded him. A more important Biblical undertaking by Alcuin was the revision of the text of the Latin Vulgate. At the beginning of the ninth century, this version had displaced in France, as elsewhere throughout the Western Church, the Old-Itala (*Vetus Itala*) and other Latin versions of the Bible; but the Vulgate, as it existed, showed many variants from the original of St. Jerome. Uniformity in the sacred text was, in fact, unknown. Every church and monastery had its own accepted readings, and varying texts were often to be found in the Bibles used in the same house. Other scholars besides Alcuin were engaged in the task of endeavouring to remedy this condition. Theodulph of Orléans produced a revised text of the Vulgate which has survived in the "Codex Memmianus". The original work of Alcuin has not come down to us, the carelessness of copyists and the extensive usage to which it attained having led to numberless, though for the most part unimportant variations from the standard he sought to fix. In his letters he simply mentions the fact that he is engaged, by the order of Charlemagne, "*in emendatione Veteris Novique Testamenti*" (Ep., 136). Four Bibles are shown by the dedicatory poems affixed to them to have been prepared by him, or under his direction, while he was Abbot of Tours, probably during the years 799–801. In the opinion of Berger the "Tours Bibles" all represent in a greater or less degree, notwithstanding their variations in detail, the original Alcuinian text (Hist. de la vulg., 242). Whatever the exact changes made by Alcuin in the Bible text may have been, the known temper of the man, no less than the limits of the scholarship of the age, makes it certain that these changes were not of a far-reaching kind. The idea being, however, to reproduce the genuine text of St. Jerome, so far as possible, and to correct the gross blunders which disfigured the Sacred writings, the Biblical work of Alcuin was, from this point of view, important. Of the three brief moral treatises Alcuin has left us, two, "De virtutibus et vitiis", and "De animæ ratione", are largely abridgments of the writings of St. Augustine on the same subjects, while the third, "On the Confession of Sins", is a concise exposition of the nature of confession, addressed to the monks of St. Martin of Tours. Closely allied to his moral writings in spirit and purpose are his sketches of the lives of St. Martin of Tours, St. Vedast, St. Riquier, and St. Willibrord, the last being a biography of considerable length.

It is upon his dogmatic writings that the fame of Alcuin as a theologian principally rests. Against the Adoptionist heresy he stood forth as the foremost champion of the Church. It is a proof of his power of penetration—a quality of mind which some historians appear to deny him altogether—that he so clearly perceived the essentially heretical attitude of Felix and Elipandus towards the Christological question, an attitude whose heterodoxy was shrouded perhaps even from their own eyes in the beginning, by the specious distinction between natural and adoptive sonship; and it was a worthy tribute to the range of his patristic scholarship when Felix, the chief intellectual defender of Adoptionism, after the disputation with Alcuin at Aachen, acknowledged the error of his position. The condemnation of the rising heresy by the Synod of Regensburg (Ratisbon), in 792, having failed to check its spread, another and a larger synod, composed of representatives of the Churches of France, Italy, Britain, and Galicia, was convened at Frankfort by the order of Charles, in 794. Alcuin was present at this meeting and no doubt took a prominent part in the discussions and in the drawing up of the "Epistola Synodica", although, with characteristic modesty, he furnishes no evidence of the fact in his letters. Following up the work of the Synod, he addressed to Felix, for whom he had formerly entertained a high esteem, a touching letter of admonition and exhortation. After his transfer to Tours, in 796, he received from Felix a reply which showed that something more than friendly entreaty would be needed to stay the progress of the heresy. He had already drawn up a small treatise, consisting mainly of patristic quotations, against the teaching of the heretics, under the title "Liber Albini contra hæresim Felicis", and he now undertook a larger and more thorough discussion of the theological questions involved. This work, in seven books, "Libri VII adversus Felicem", was a refutation of the position of the Adoptionists, rather than an exposition of Catholic doctrine, and hence followed the lines of their arguments, instead of a strictly logical order of development. Alcuin urged against the Adoptionists the universal testimony of the Fathers, the inconsistencies involved in the doctrine itself, its logical relation to Nestorianism, and the rationalistic spirit which was forever prompting to just such attempted human explanations of the unsearchable mysteries of faith. In the spring of 799 a disputation took place between Alcuin and Felix in the royal palace at Aachen, which ended by Felix acknowledging his errors and accepting the teachings of the Church. Felix subsequently paid a friendly visit to Alcuin at Tours. Having sought in vain to bring about the submission of Elipandus, Alcuin drew up another treatise entitled "Adversus Elipandum Libri IV", entrusting it for circulation to the commissioners whom Charlemagne was sending to Spain. In 802 he sent to the Emperor the last, and perhaps the most important, of his theological treatises, the "Libellus de Sanctâ Trinitate", a work which is uncontroversial in form, although probably suggested to him during the discussions with the Adoptionists. The treatise contains a brief appendix entitled "De Trinitate ad Fridegisum quæstiones XXVIII". The book is a carefully thought out summary of Catholic doctrine concerning the Holy Trinity, St. Augustine's treatise on the subject being kept steadily in view. It is uncertain to what extent Alcuin shared in the attitude of remonstrance assumed by the Frankish Church, at the instance of Charlemagne, towards the badly translated and ill understood decrees of the second Council of Nicæa, held in 787. The style of the "Libri Carolini" which condemned,

in the name of the King, the decrees of the Council, favours the assumption that Alcuin had at least no direct part in the composition of the work.

III. ALCUIN AS A LITURGIST.—Besides his justly merited fame as an educator and a theologian, Alcuin has the honour of having been the principal agent in the great work of liturgical reform accomplished by the authority of Charlemagne. At the accession of Charles the Gallican rite prevailed in France, but it was so modified by local customs and traditions as to constitute a serious obstacle to complete ecclesiastical unity. It was the purpose of the King to substitute the Roman rite in place of the Gallican, or at least to bring about such a revision of the latter as to make it substantially one with the Roman. The strong leaning of Alcuin towards the traditions of the Roman Church, combined with his conservative character and the universal authority of his name, qualified him for the accomplishment of a change which the royal authority in itself was powerless to effect. The first of Alcuin's liturgical works appears to have been a Homiliary, or collection of sermons in Latin for the use of priests. The Homiliary which was printed under his name in the fifteenth century was by a different hand, although it is probable, as Dom Morin contends, that a recently discovered MS. of the twelfth century contains the genuine Alcuinian sermons (Revue Bénédictine, 1892). Another liturgical work of Alcuin consists of a collection of the Epistles to be read on Sundays and holy-days throughout the year, and bears the name, "Comes ab Albino ex Caroli imp. præcepto emendatus". As, previous to his time, the portions of Scripture to be read at Mass were often merely indicated on the margins of the Bibles used, the "Comes" commended itself by its convenience, and as he followed Roman usage here also, the result was another advance in the way of conformity to the Roman liturgy. The work of Alcuin which had the greatest and most lasting influence in this direction, however, was the Sacramentary, or Missal which he compiled, using the Gregorian Sacramentary as a basis, and to this adding a supplement of masses and prayers drawn from Gallican and other liturgical sources. Prescribed as the official Mass-book for the Frankish Church, Alcuin's Missal soon came to be commonly used throughout Europe and was largely instrumental in bringing about uniformity in respect to the liturgy of the Mass in the whole Western Church. Other liturgical productions of Alcuin were a collection of votive Masses, drawn up for the monks of Fulda, a treatise called "De psalmorum usu", a breviary for laymen, and a brief explanation of the ceremonies of Baptism.

A complete edition of Alcuin's works, with the exception of some of his Epistles, is to be found in Migne, comprising volumes C–CI of the "Patrologia Latina". The text of the Migne edition was first published by Froben, Abbot of St. Emmeran, at Ratisbon, in 1777, a previous and less complete edition having been published by Duchesne at Paris, in 1617. A critically accurate edition of the "Epistles" of Alcuin, together with his poem, "On the Saints of the Church at York", his "Life of St. Willibrord", and the "Life of Alcuin", composed about 829, is found in the fourth volume of the "Bibliotheca Rerum Germanicarum", under the title "Monumenta Alcuiniana", edited by Jaffé, Wattenbach, and Duemmler (Berlin, 1873). This edition contains 293 of Alcuin's Epistles, against the 230 in Migne.

Mon. Germ. Hist.: Legum Sectio, I, II; *Poetæ Aevi Carol.*, I; GASKOIN, *Alcuin, His Life and Work* (London, 1904); WEST, *Alcuin and the Rise of the Christian Schools* (New York, 1892); MULLINGER, *The Schools of Charles the Great* (London, 1877); HAUCK, *Kirchengeschichte Deutschlands* (Leipzig, 1900), II; WERNER, *Alcuin und sein Jahrhundert* (2d ed., Vienna, 1881); DUPUY, *Alcuin et l'école de Saint Martin de Tours* (Tours, 1876); LAPORET, *Alcuin, restaurateur des sciences en occident sous Charlemagne* (Louvain, 1851); MONNIER, *Alcuin et son influence littéraire, religieuse, et politique chez les Francs* (Paris, 1853); DRANE, *Christian Schools and Scholars* (London, 1881); BERGER, *Histoire de la vulgate* (Paris, 1893); HEFELE, *Conciliengeschichte* (Freiburg, 1877), III; VERNET, in *Dict. de théol. cath.*, s. v.; STUBBS, in *Dict. Christ. Biog.* (Boston, 1877), I, 73–76.

J. A. BURNS.

Aldegundis, SAINT, virgin and abbess (c. 639–684), variously written Adelgundis, Aldegonde, etc. She was nearly related to the Merovingian royal family. Her father and mother, afterwards honoured as St. Walbert and St. Bertilia, lived in Flanders in the province of Hainault. Aldegundis was urged to marry, but she chose a life of virginity and, leaving her home, received the veil from St. Amandus, Bishop of Maastricht. Then she walked dry-shod over the Sambre, and built on its banks a small nunnery, at a desert placed called Malbode. This foundation afterwards, under the name Maubeuge, became a famous abbey of Benedictine nuns, though at a later date these were replaced by canonesses. St. Aldegundis' feast is kept on 30 January. There are several early Lives, but none by contemporaries. Several of these, including the tenth-century biography by Hucbald, are printed by the Bollandists (Acta SS., Jan., II, 1034–35).

BOLLANDISTS, as above; DUNBAR, *Dict. of Saintly Women* (London, 1905), I, 41, 42; LEROY, *Histoire de Ste. Aldégonde* (Paris, 1883); CHEVALIER, *Bio-bibliogr.* (2d ed.), 125, 126.

HERBERT THURSTON.

Aldersbach, a former Cistercian Abbey in the valley of the Vils in Lower Bavaria. It was founded in 1127 by St. Otto, Bishop of Bamberg, and the first community was composed of canons regular. The site chosen was near a church consecrated in 880 by Englmar, Bishop of Passau, in honour of St. Peter. In 1146 Egilbert, the successor of Otto, gave the foundation and a new church of Our Lady to the Cistercians, and after the departure of the canons, Abbot Sefried, with monks from Ebrach, took possession. Under Cistercian rule Aldersbach flourished for more than six centuries. It was famous for the rigour of its religious discipline and exerted a wide influence. From its cloisters came the first communities established at Fürstenfeld (1263), Fürstenzell (1274), and Gotteszell (1285). The monks cultivated the soil and devoted themselves to the works of the ministry in their own and in the neighbouring churches dependent upon the abbey. Nor was the pursuit of learning neglected. The first abbot, Sefried, formed the nucleus of the library to which valuable additions were made by his successors. Abbots and monks carried on their studies not only in the cloister, but also at the great universities of Paris, Vienna, Padua, Heidelberg, and Ingolstadt. Aldersbach suffered from time to time from the ravages of war. During the Thirty Years War which followed the Reformation, it was pillaged and almost entirely abandoned. The library, however, escaped destruction, and under the abbots Matthew and Gebhard Horger the old régime was restored. Abbot Theobald II repaired the injuries sustained during the wars of the Spanish and Austrian Successions. When the Abbey was suppressed, 1 April, 1803, the monks numbered forty. The buildings were sold, and the Abbey church was converted into a parish church, while the monks engaged in parish work or teaching. The library became a part of the National Library at Munich. Aldersbach was fortunate in the abbots who were chosen to rule its destinies. They maintained monastic discipline, furthered the interests of the abbey, and encouraged the pursuit of learning. Among the more prominent, besides those already mentioned, were Dietrich I (1239–53, 1258–77); Conrad (1308–36); John II, John III, and Wolfgang Marius. The last-named is perhaps the best known.

He had studied at Heidelberg, and was the author of several works. While Theobald II was abbot, one of his monks, P. Balduin Wurzer, taught at Ingolstadt. Father Stephan Wiest also became known later as a theologian. He taught at Ingolstadt, was rector of the University (1787–88), and six years later returned to Aldersbach, where he died in 1797.

Verhandl. des hist. Vereins für Niederbayern, VII, VIII, XII, XV; BRAUNMÜLLER in *Kirchenlex.*, I, 467–469.

H. M. BROCK.

Aldfrith, a Northumbrian king, son of King Oswin; d. 14 December, 705. He succeeded his brother, Ecgfrith. William of Malmesbury says he received his education in Ireland, where he passed his early life, and imbibed there a love of learning and learned men. He was well versed in the Scriptures. His taste for literature is shown by his parting with a large piece of land as payment for a copy of the "Cosmographi". Adamnan, Abbot of Iona, on the occasion of his visit to England for the redemption of some captives, presented his book "De Locis Sanctis" to Aldfrith as a testimonial of the King's appreciation of learning, and Aldhelm, Abbot of Malmesbury, dedicated his work on "Metres" to him. Aldfrith restored Northumbria, which had been nearly ruined by warfare in the preceding reign, to peace and prosperity. He recalled St. Wilfrid to his Bishopric of Hexham, and later on to that of York, but afterwards became hostile to him. An effort at reconciliation, made some years later at the Council of Ætswinapath by Aldfrith, failed. The dissension between Aldfrith and Wilfrid was largely due to their respective advocacy of two different schools of learning—the Roman and the Irish—and of administration, one favouring the Roman and the other the Irish party. Just before his death, however, Aldfrith enjoined on his successor the necessity of becoming reconciled with Wilfrid. Little is known of the results of Aldfrith's rule. William of Malmesbury says Northumbria was considerably restricted through victories of the Picts, and Bede dates the deterioration of ecclesiastical administration in the kingdom from Aldfrith's death.

STUBBS in *Dict. Christ. Biog.*, I, 77; HARDIMAN, *Irish Minstrelsy*, II, 372; TANNER, *Bibl. Brit. Hib.* (1748), 35, 245.

JOHN J. A' BECKET.

Aldhelm, SAINT, Abbot of Malmesbury and Bishop of Sherborne, Latin poet and ecclesiastical writer (c. 639–709). Aldhelm, also written Ealdhelm, Ældhelm, Adelelmus, Althelmus, and Adelme, was a kinsman of Ine, King of Wessex, and apparently received his early education at Malmesbury, in Wiltshire, under an Irish Christian teacher named Maildubh. It is curious that Malmesbury, in early documents, is styled both Maildulfsburgh and Ealdhelmsbyrig, so that it is disputed whether the present name is commemorative of Maildubh or Ealdhelm, or, by "contamination", possibly of both (Plummer's "Bede", II, 310). Aldhelm himself attributes his progress in letters to the famous Adrian, a native of Roman Africa, but formerly a monk of Monte Cassino, who came to England in the train of Archbishop Theodore and was made Abbot of St. Augustine's, Canterbury. Seeing, however, that Theodore came to England only in 671, Aldhelm must then have been thirty or forty years of age. The Saxon scholar's turgid style and his partiality for Greek and extravagant terms have been traced with some probability to Adrian's influence (Hahn, "Bonifaz und Lul", p. 14). On returning to settle in Malmesbury our Saint, probably already a monk, seems to have succeeded his former teacher Maildubh, both in the direction of the Malmesbury School, and also as Abbot of the Monastery; but the exact dates given by some of the Saint's biographers cannot be trusted, since they depend upon charters of very doubtful authenticity. As abbot his life was most austere, and it is particularly recorded of him that he was wont to recite the entire Psalter standing up to his neck in ice-cold water. Under his rule the Abbey of Malmesbury prospered greatly, other monasteries were founded from it, and a chapel (*ecclesiola*), dedicated to St. Lawrence, built by Aldhelm in the village of Bradford-on-Avon, is standing to this day. (A. Freeman, "Academy", 1886, XXX, 154.) During the pontificate of Pope Sergius (687–701), the Saint visited Rome, and is said to have brought back from the Pope a privilege of exemption for his monastery. Unfortunately, however, the document which in the twelfth century passed for the Bull of Pope Sergius is undoubtedly spurious. At the request of a synod, held in Wessex, Aldhelm wrote a letter to the Britons of Devon and Cornwall upon the Paschal question, by which many of them are said to have been brought back to unity. In the year 705 Hedda, Bishop of the West Saxons, died, and, his diocese being divided, the western portion was assigned to Aldhelm, who reluctantly became the first Bishop of Sherborne. His episcopate was short in duration. Some of the stone-work of a church he built at Sherborne still remains. He died at Doulting (Somerset), in 709. His body was conveyed to Malmesbury, a distance of fifty miles, and crosses were erected along the way at each halting place where his remains rested for the night. Many miracles were attributed to the Saint both before and after his death. His feast was on May the 25th, and in 857 King Ethelwulf erected a magnificent silver shrine at Malmesbury in his honour.

"Aldhelm was the first Englishman who cultivated classical learning with any success, and the first of whom any literary remains are preserved" (Stubbs). Both from Ireland and from the Continent men wrote to ask him questions on points of learning. His chief prose work is a treatise, "De laude virginitatis" ("In praise of virginity"), preserved to us in a large number of manuscripts, some as early as the eighth century. This treatise, in imitation of Sedulius, Aldhelm afterwards versified. The metrical version is also still extant, and Ehwald has recently shown that it forms one piece with another poem, "De octo principalibus vitiis" ("On the eight deadly sins"). The prose treatise on virginity was dedicated to the Abbess and nuns of Barking, a community which seems to have included more than one of the Saint's own relatives. Besides the tractate on the Paschal controversy already mentioned, several other letters of Aldhelm are preserved. One of these, addressed to Acircius, i. e. Ealdfrith, King of Northumbria, is a work of importance on the laws of prosody. To illustrate the rules laid down, the writer incorporates in his treatise a large collection of metrical Latin riddles. A few shorter extant poems are interesting, like all Aldhelm's writings, for the light which they throw upon religious thought in England at the close of the seventh century. We are struck by the writer's earnest devotion to the Mother of God, by the veneration paid to the saints, and notably to St. Peter, "the key-bearer", by the importance attached to the holy sacrifice of the Mass, and to prayer for the dead, and by the esteem in which he held the monastic profession. Aldhelm's vocabulary is very extravagant, and his style artificial and involved. His latinity might perhaps appear to more advantage if it were critically edited. An authoritative edition of his works is much needed. To this day, on account of the misinterpretation of two lines which really refer to Our Blessed Lady, his poem on virginity is still printed as if it were dedicated to a certain Abbess Maxima. Aldhelm also composed poetry in his native tongue, but of this no specimen

survives. The best edition of Aldhelm's works, though very unsatisfactory, is that of Dr. Giles (Oxford, 1844). It has been reprinted in Migne (P. L., LXXXIX, 83 sqq.). Some of his letters have been edited among those of St. Boniface in the "Monumenta Germaniæ" (Epist. Aevi Merovingici, I).

ABBOT FARICIUS in an eleventh-century biography [*Acta SS.*, May (VI)]; WILLIAM OF MALMESBURY, *Gesta Pontificum*, V; WILDMAN, *Life of St. Ealdhelm* (London, 1905); BROWNE, *St. Aldhelm* (London, 1903); LINGARD, *Anglo-Saxon Church*; MONTALEMBERT, *The Monks of the West* (tr.), V; HUNT in *Dict. of Nat. Biog.*; STUBBS in *Dict. of Christ. Biog.*; BIRON in *Dict. de théol. cath.*; BÖNHOFF, *Aldhelm von Malmesbury* (Dresden, 1894); SANDYS, *A History of Classical Scholarship* (Cambridge, 1903), 430; MANITIUS, *Geschichte der christlich-lateinischen Poesie* (Stuttgart, 1891), 489–496; *Sitzungsberichte Akad. Wien. Phil. Hist. cl.* CXII, 536–634; EBERT, *Geschichte der Litteratur des M.A.* (2d ed., Leipzig, 1889), I, 623–634; TRAUBE, *Karolingischen Dichtungen* (Berlin, 1888); *Sitzungsberichte des Bayer. Akad. phil. philolog. cl.* (Munich, 1900), 477; EHWALD, *Aldhelm's Gedicht de Virginitate* (Gotha, 1904); bibliography in CHEVALIER'S *Répertoire*, etc., *Bio-Bibliogr.* (2d ed., Paris, 1905), 45, 46.

HERBERT THURSTON.

Aldine Editions. See MANUTIUS, ALDUS.

Aldric, SAINT, Bishop of Le Mans in the time of Louis le Débonnaire, b. c. 800; d. at Le Mans, 7 January, 856. As a youth he lived in the court of Charlemagne, at Aix la Chapelle, as well as in that of his son and successor Louis. By both monarchs he was highly esteemed, but when only twenty-one, he withdrew to Metz and became a priest, only to be recalled to court by Louis, who took him as the guide of his conscience. Nine years after his ordination he was made Bishop of Le Mans, and, besides being conspicuous for the most exalted virtue, was distinguished by his civic spirit in constructing aqueducts, as well as for building churches, restoring monasteries, ransoming captives, etc. In the civil wars that followed the death of Louis, his fidelity to Charles the Bald resulted in his expulsion from his see, and he withdrew to Rome. Gregory IV reinstated him. With the Bishop of Paris, Erchenrad, he, as a deputy of the Council of Aix la Chapelle, visited Pepin, who was then King of Aquitaine, and persuaded him to cause all the possessions of the Church which had been seized by those of his party to be restored. We find him during his lifetime taking part in the Councils of Paris and Tours. His episcopate lasted twenty-four years.

Acta SS., I, January; BUTLER, *Lives of the Saints*, 7 January.

T. J. CAMPBELL.

Aldrovandi, ULISSI, Italian naturalist, b. at Bologna, 11 Sept., 1522; d. there 10 Nov., 1607. He was educated in Bologna and Padua, received the degree of doctor of medicine (1553) and was appointed professor of natural history in the University of Bologna. At his instigation, the Senate of that city established a botanical garden of which Aldrovandi was the first director (1568). He was also made Inspector of Pharmacies, a position which brought him into conflict with the apothecaries and physicians. He appealed to Pope Gregory XIII and was sustained (1576). In the interest of science, he travelled extensively, spent a fortune, and gathered rich collections in botany and zoology which became, by his legacy, the nucleus of the Bologna Museum. His herbarium is the first collection deserving the name. In his scientific work he enjoyed the patronage of Popes Gregory XIII, and Sixtus V, and of Cardinal Montalto. He was buried in the church of St. Stephen at Bologna, and his epitaph was written by Cardinal Barberini, afterwards Pope Urban VIII. The published works of Aldrovandi fill fourteen volumes in folio, four of which were printed during his lifetime. The rest were published in various editions between 1599 and 1700 at Bologna, Venice, and Frankfort. These, with Aldrovandi's manuscripts, cover the entire field of natural history, making a vast compilation which, in spite of its prolixity, won the admiration of later naturalists like Cuvier and Buffon.

FANTUZZI, *Memorie della vita d'Ulisse Aldrovandi* (Bologna, 1774).

E. A. PACE.

Aldus Manutius. See MANUTIUS, ALDUS.

Alea, LEONARD, a French polemical writer of the early years of the nineteenth century, b. in Paris, date unknown; d. 1812. He came from a family of bankers. He published anonymously in 1801 his first book, "L'antidote de l'athéisme", and the following year a new edition appeared, enlarged to two volumes, with its title changed to "La religion triomphante des attentats de l'impiété", and bearing the name of its author. The book was written to refute Sylvien Maréchal's "Dictionnaire des Athées" then lately published, and was so timely, fair, and to the point that it received a cordial welcome. Maréchal himself acknowledged his adversary's moderation. Cardinal Gerdil expressed his high appreciation of the work, and Portalis, to whom Alea had dedicated the second edition, was delighted with the book, and subsequently tried to get the author to enter the Council of State but without success. Alea's only other work is "Réflexions contre le divorce", which also appeared in 1802.

BEUGNET in *Dict. de théol. cath.* s. v.

J. C. DAVEY.

Aleatory Contracts. See CONTRACTS; GAMBLING.

Alegambe, PHILIPPE, a Jesuit historiographer, b. in Brussels, 22 January, 1592; d. in Rome, 6 September, 1652. After finishing his studies he went to Spain, in the service of the Duke of Osuna, whom he accompanied to Sicily. There he entered the Society of Jesus at Palermo, on 7 September, 1613, studied at Rome, taught philosophy and theology at Gratz, Austria, and for several years travelled through the various countries of Europe as preceptor of the Prince of Eggenberg. His last days were spent in Rome, where he became superior of the house of the Jesuits, and secretary to the General of the Society. He is chiefly known for his "Bibliotheca Scriptorum Societatis Jesu", published in 1642. It was a continuation and enlargement of Father Ribadeneira's Catalogue, which had been brought up to 1608. He wrote also "Heroes et victimæ caritatis Societatis Jesu" and "De Vitâ et Moribus P. Joannis Cardim Lusitani, e Societate Jesu", and "Acta Sanctæ Justæ virg. et mart., ex variis MSS".

NICÉRON, XXXIX; PAQUOT; BAYLE, I, 430–34; AGUILERA, *Hist. Prov. Siculæ*, II, 591–94; DE BACKER, *Bibliothèque de la c. de J.*, I, 63.

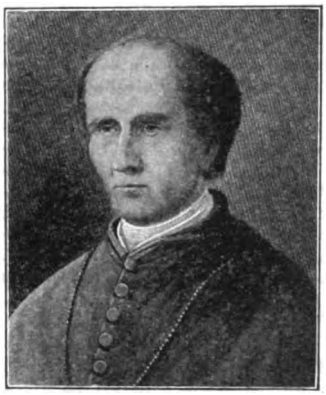
T. J. CAMPBELL.

Alegre, FRANCISCO XAVIER, historian, b. at Vera Cruz, in Mexico, or New Spain, 12 November, 1729; d. at Bologna, 16 August, 1788. He entered the Society of Jesus in 1747, and soon acquired a reputation of unusual learning in everything related to the classics. He occupied a chair at the Jesuit college of Habana, and afterwards at Mérida, in Yucatan; recalled to Europe in 1767, he settled at Bologna, where he died of apoplexy. He left quite a number of shorter works, mostly translations of classics. Among them are the "Alexandriadas" (1773, Italy), the "Iliad" in Latin (Rome, 1788), "Homeri Batrachiomachia" in Latin (Mexico, 1789), together with fragments from Horace and a good translation into Spanish of the first three cantos of the "Art poétique" of Boileau. But the work for which he is especially noted is his "History of the Society of Jesus in New Spain" (ed. Bustamente, Mexico, 1841). Although composed at a time when the Order was persecuted in the Spanish colonies, and often with great rigour, the tone of this most valuable work, indispensable for the study of the colonial history of Mexico and of many of its Indian tribes, is dignified and free from attacks upon Spain and the Spaniards

BÉRISTAIN DE SOUZA, *Biblioteca hispano-americana setentrional*, I (Mexico, 1818); ALEGRE, *Historia de le Compañia de Jesús en Nueva España* (Mexico, 1841); *Opúsculos inéditos, Latinos y Castellanos, del Padre Francisco Xavier Alegre* (Mexico, 1889); BANCROFT, *Native Races of the Pacific States; History of the Pacific States.*

AD. F. BANDELIER.

Alemany, JOSEPH SADOC, first Archbishop of San Francisco, California, U. S. A., b. at Vich in Spain, 13 July, 1814;. d. at Valencia in Spain, 14 April, 1888. He entered at an early age the Order of St. Dominic, was ordained priest at Viterbo in Italy, 27 March, 1837; consecrated Bishop of Monterey in California (at Rome), 30 June, 1850, and was transferred 29 July, 1853, to the See of San Francisco as its first archbishop. He resigned in November, 1884, was appointed titular Archbishop of Pelusium. California having but recently passed from Mexican to American rule and still containing a large Spanish population with Spanish customs and traditions, the appointment of Archbishop Alemany as the first bishop under the changed conditions was a providential measure. Ten years of missionary activity in Ohio, Kentucky, and Tennessee had enabled him to master the English language, which he spoke and wrote correctly and fluently; familiarized him with the customs and spirit of the Republic; and imbued him with a love for the United States which he carried with him to the grave. His episcopal labours were to begin among a population composed of almost all nationalities. Born in Spain, educated in Rome, and long resident in America, his experience and his command of several languages put him in touch and in sympathy with all the elements of his diocese. His humility and simplicity of manner, though by nature retiring, drew to him the hearts of all classes. Naturally his first thought was to secure a body of priests and nuns as co-labourers in his new field; for this he made partial provision before reaching San Francisco. The Franciscan Missions (whose memory and whose remains in the second century of their existence are still treasured not by California alone, but by the whole country) having been lately confiscated in the name of "secularization", the missionaries driven away and their flocks largely dispersed, it was evident that his work was simply to create all that a new order of things called for, an order as unique as a bishop ever had to encounter. The discovery of gold in California a few years before his appointment had attracted to it a population from every quarter of the world, most of whom thought little of making it their permanent home. Many, however, brought the old Faith with them and even in the mad rush of all for gold were ready to respond generously to a personality such as that of the young bishop. When he began his work, there were but twenty-one adobe mission-churches scattered up and down the State, and not more than a dozen priests in all California. He lived to see the State divided into three dioceses, with about three hundred thousand Catholic population, many churches of modern architecture and some of respectable dimensions, a body of devoted clergy, secular and regular, charitable and educational institutions conducted by the teaching orders of both men and women, such as to meet, as far as possible under the circumstances, the wants of a constantly growing population. He was ever intent, as the first object of his work, upon the spiritual welfare of his people, but in the early years of his ministry in California much arduous labour was expended in protecting the church property from "Squatters", and in prosecuting the claims of the "Pious Fund" against Mexico. Through the State Department of the United States Government he compelled Mexico to respect her self-made agreement with the Church in California to pay at least the interest up to the date of the decision upon the moneys derived from the enforced sale of the Mission property at the time of the "secularization" and which had been turned into the Mexican Treasury. Under his successor, in the year 1902, a final adjudication of the "Pious Fund" in favour of the Church in California was reached by an International Board of Arbitration at The Hague.



MOST REV. JOSEPH SADOC ALEMANY, O.P., D.D.

The episcopal office which he had accepted only under obedience was, in a human sense, never congenial to Archbishop Alemany; his whole temperament inclined him to be simply a missionary priest; in a large sense, he continued to be such up to the day of his resignation. His characteristic devotion to the rights of the Church, his love of a common-sense freedom of the individual, and particularly his admiration of the free institutions of the American Union, were manifested by an occurrence on the occasion of a visit made to his native land after many years' absence. Before an infidel spirit had poisoned the minds of many in power, even in Catholic countries, it had been the custom in Spain, as in other Catholic lands, for priests to wear their sacerdotal dress in the streets. This new spirit indeed had driven him from Spain when a student, desiring as he did to become a member of one of the proscribed Orders, and when he returned on the occasion in question it was a novelty to see him in the streets dressed as a Dominican Friar. When his would-be custodian warned him to put off his cassock for outdoor use he produced his passport as an American citizen, stating that in his adopted country, where Catholics were greatly in the minority, he was permitted to wear any sort of coat he preferred, and that surely this privilege would not be denied him in Catholic Spain, the land of his birth. It was not denied him; at least, for that once. So wedded was he to the Order of St. Dominic that when becoming Bishop of Monterey, and ever after till his death, he wore the white cassock of the Order and in letter and spirit adhered to the Rule of St. Dominic as far as it is possible outside of community life. The exalted office of archbishop did not grow more agreeable to him with years, and with a view of resigning and becoming again a missionary priest he besought Rome to grant him a coadjutor, *cum jure successionis*, long before one was given him. When, however, his prayer was heard, which was not until he had reached the scriptural age of three score years and ten, he lovingly transferred to his successor the burden which he had borne long and faithfully for his Master's sake. Whilst he had ever the greatest consideration for the comfort of others, his own life was one of austerity. No one but himself ever entered his living apartments, which were so connected with the church that he could make his visits to the Blessed Sacrament and keep his long vigils at a little latticed window looking in upon the Tabernacle. No one ever saw him manifest anger; he was ever gentle, but firm when duty called for this. So considerate was he for the feelings of others that he certainly never intentionally or unjustly wounded them. Most thoughtful and courteous in all he did, he journeyed a thousand miles

to Ogden, Utah, in November, 1883, to meet for the first time, to accompany thence and to welcome to San Francisco his coadjutor and successor, the Most Rev. P. W. Riordan. From the first meeting and until his death the closest and tenderest friendship existed between them. Having acquainted his successor fully with diocesan affairs and transferred to him as a "corporation sole" all diocesan property (according to a law which he had had passed through the California legislature for the better security of church property), the Archbishop resigned in 1884, returned to his native land, and died there. His intense love for the missionary life and his zeal for souls did not end with his resignation; his seventy years unfitted him for active work of that nature, but he returned to Spain with a dream of founding a missionary college to supply priests for the American missions. For this purpose he left behind him in San Francisco the amount of a testimonial given him by the priests and people of the diocese as some little recognition of his long services and the example of his saintly life among them. He stipulated that, should he not use it for that purpose, it should be expended by his successor for religious and charitable purposes in San Francisco. He received generous support from the diocese, but found the proposed missionary college impracticable. So, on his retirement from thirty years of apostolic labours in California, he left as a legacy to the diocese the example of a true apostle, and died as an apostle should, possessing nothing but the merits of his "works which had gone before him".

REUSS, *Biographical Encycl. of the Cath. Hierarchy of the U. S.* (Milwaukee, Wis., 1898); *Dominicana* (San Francisco, 1900–6).

P. W. RIORDAN.

Alembert, JEAN LE ROND D'. See ENCYCLOPEDIAS.

Alenio, GIULIO, Chinese missionary and scholar, b. at Brescia, in Italy, in 1582; d. at Fou-Tcheou, China, in August, 1644. He became a member of the Society of Jesus in 1600, and was distinguished for his knowledge of mathematics and theology. He was sent as a missionary to China in 1610, and while waiting at Macao a favourable opportunity to enter the country he published his "Résultat de l'observation sur l'éclipse de lune du 8 Novembre, 1612, faite à Macao" (Mémoires de l'Acad. des Sciences, VII, 706). After his arrival in China, he preached the Gospel in the provinces of Xan-si and Fi-Kien. He published many works in Chinese on a variety of topics. Among the most important are a controversial treatise on the Catholic Faith, in which are refuted the principal errors of the Chinese; "The True Origin of all Things"; and "The Life of God, the Saviour, from the Four Gospels". There is a complete list of Alenio's works in Sommervogel.

SOMMERVOGEL, *Bibliothèque de la Compagnie de Jésus*, I, 187 sq.; PFISTER, S.J., *Bibliogr. des Jésuites Chinois mise.*; CORDIER, *Essai d'une bibliogr. des ouvr. publ. en Chine par les Européens* (Paris, 1883).

JOSEPH M. WOODS.

Aleppo, ARCHDIOCESE OF (Armenian Rite), in Syria. The city of Aleppo is situated in the plain that stretches from the Orontes to the Euphrates in the northwestern extremity of the Syrian desert. It rises in the middle of an oasis on eight little hills, and is watered by the Kouik. Ancient Egyptian records mention this town. According to an Arab tradition, Abraham lived in it, and distributed some milk to every comer, whence the town's name, *Haleb*. Seleucus Nicator (311–280 B.C.) gave it the name of Beroea (Berrhoe) by which it was known in early Christian times. Its present Semitic name dates from the Arab conquest in 630. It belonged to the Seljukids from 1090 to 1117; to the Ortokids from 1117 to 1183 (besieged by the Crusaders 1124); to the Ayoubites from 1183 to 1260 (Mongol Invasion); and to the Egyptian Sultans. In 1317 it passed definitively to the Ottoman Turks, except for the Egyptian occupation, 1833–39. To-day it is the chief residence of a vilayet of the same name. In ancient times Aleppo was a commercial depot for the trade between India, the regions along the Tigris and the Euphrates, and the Mediterranean. Although it has long lost much of its importance, it still sends to Alexandria the products of Diarbekir, Mossoul, and Bagdad. It is noted for its fertile gardens and its healthy climate. A more disagreeable peculiarity is the ulcer known as the "Aleppo button". The plague raged there in 1822. Its ramparts and forts have fallen into decay. Among the architectural monuments are a Roman aqueduct and a beautiful mosque of the Seljukid epoch. The population is about 127,000, of whom 97,450 are Mussulmans (Arabs, Turks, etc.), 19,200 Catholics (Greeks, United or Melchites, Syrians, Armenians, Maronites, Chaldeans, and Latins), 2,800 non-Catholic Christians (mostly Gregorian Armenians), and 7,800 Jews. Four Catholic archbishops govern the Melchites, the Syrians, the Armenians, and the Maronites. The Gregorian Armenians are administered by a Vartabet appointed by the Catholicos of Sis. The Orthodox Greeks are very rare in the town, but quite numerous in the surrounding country. They constitute a metropolitan diocese, which separated from the Patriarchate of Antioch in 1757, and was restored to it by the Patriarchate of Constantinople in August, 1888. In the eighteenth century the Orthodox metropolitan, Gerassimus (d. 1783, at Athos) was a stern enemy of the union with Rome. Aleppo remains the centre of the French Catholic missions of Syria. In 1625 the Carmelites established themselves there; somewhat later they retired to Mount Carmel, where they built a monastery. (They had also in the Orient other stations.) In Aleppo they were succeeded by the Lazarists from 1785 to 1869. In 1873 the Jesuits founded a mission at Aleppo. In 1626 the Capuchins organized a "Custodia" from which were directed twelve missions. Their activity was interrupted by the French Revolution and in 1808 these Capuchin missions were given to the Italian Franciscans. The latter founded a college in 1859. The Sisters of St. Joseph direct a boarding-school. There are also Protestant missionaries in Aleppo. It has 260 schools: 115 Mussulman, 116 Christian, and 29 Israelite.

S. PÉTRIDÈS.

Ales and Terralba, DIOCESE OF, made up of 42 communes in the province of Cagliari, Archbishopric of Oristano, Italy. The two sees were united by Julius II in 1503. Christianity was possibly introduced into Sardinia by groups of the faithful, who were condemned to work in its mines [Philos., IX, 12; Catal. Liber., s. v. "Pontianus"; cf. Harnack, Die Mission, etc. (Leipzig, 1902), 502]. Gregory the Great alludes to the episcopal see of Ales (anciently Uselli), in his letter to Januarius of Cagliari in 591 (Jaffé, 1130). After this nothing is to be found about it until 1147, when the name of Bishop Rello appears in a diploma. The local traditions of Terralba have preserved the memory of a Bishop Mariano, who erected the cathedral about 1144. The diocese contains 42 parishes, 102 priests, 59,530 inhabitants.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIII, 249; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 831; VITALE, *Apparatus ad Annales Sardiniæ* (Cagliari, 1780); MATTHÆI, *Sardinia Sacra seu historia de episcopis Sardis* (Rome, 1758); MARTINI, *Storia ecclesiastica di Sardegna* (Cagliari, 1839).

ERNESTO BUONAIUTI.

Alessandria della Paglia, DIOCESE OF, in Piedmont, Italy, a suffragan of Vercelli. It was made a see in 1175 by Alexander III, by a Brief of 30 Jan. 1176, in which he declares that he selects a bishop

without any detriment to the rights of the chapter for the future. It was suppressed in 1213, and united to Acqui; re-established, 1240, and reunited to Acqui, 1405; suppressed, 1803, and re-established as independent in 1817. It was vacant from 1854 to 1867. There are 116,000 Catholics; 61 parishes, 143 secular priests, and 188 churches and chapels.

BATTANDIER, *Ann. pontif. cath.* (1906).

JOHN J. A' BECKET.

Alessi, GALEAZZO, a famous Italian architect, b. 1500; d. 1572. He showed an inclination for mathematics and literature at a very early age, and afterwards studied drawing for civil and military architecture, under the direction of Giambattista Caporali, a Perugian architect and painter. At Rome he became a friend of Michael Angelo. He completed the fortress of Perugia, begun by Sangallo, built an apartment in it for the governor of the castle, and erected a number of palaces, regarded as the finest in the city. He resided in Genoa a number of years, engaged in the erection of various edifices, the laying-out of streets, and the restoration of the walls of the city. On the Carignano Hill he built the church of the Madonna. He repaired, restored and embellished the cathedral and made designs for its tribune, choir, and cupola. His abilities were most conspicuous in his design for the harbour. He erected therein a large gateway, flanked by rustic columns, and adorned the sea-front with a Doric portico, ingeniously defended by balustrades. This fortress-like work protected the city from within and without and had a spacious square for the military in the interior. He also extended the mole more than 600 paces into the sea, and left a number of designs and models which have been at various times executed by the rich nobles of that city. These and similar splendid edifices have obtained for Genoa the title of *La Superba* (The Proud). Alessi executed many works at Ferrara. At Bologna he erected the great gate of the Palazzo Publico. He finished the palace of the Institute according to the design of Pellegrino Tibaldi, and made plans for the façade of San Petronio. At Milan he built the church of San Vittore, the whimsical auditorium del Cambio, and the façade of San Celso, and greatly distinguished himself by the erection of the magnificent palace of Tommaso Marini, Duke of Torre Nuova. He also designed edifices in Naples and Sicily, France, Germany, and Flanders. The King of Spain sent for him to execute some buildings, which, however, are not known, and after some time permitted him to return to Perugia, laden with riches and honours. He was received by his fellow-citizens with the most flattering expressions of regard, was admitted into the *Scuola di Commerzio;* and was sent to Pope Pius V on a commission involving public interest. On his return to his own country he was requested by Cardinal Odoardo Farnese to submit a design for the façade of the Gesù at Rome, so expensive, that it was never executed. For the Duke della Corgna he built the stately palace of Castiglione on the Lake of Perugia, and for the Cardinal, brother of the duke, he erected another on a hill a few miles from the city. In conjunction with Giulio Danti, a Perugian architect, he was employed in the erection of the church of the Madonna degli Angeli, near Assisi, built after the design of Vignola. Finally, Alessi submitted to the Spanish Court a design for the monastery and church of the Escorial (q. v.) in Spain. It was considered the best among plans submitted in a general competition by all the architects of Europe, and he was requested to execute it, but age and indisposition prevented him. Alessi was learned, agreeable in conversation, and capable of negotiating the most important affairs.

MILIZIA, *Lives of Celebrated Architects;* GEWITT, *Encyclopædia of Architecture.*

THOMAS H. POOLE.

Alessio (*Lissus, Alexiensis*), DIOCESE OF, in European Turkey, since 1886 suffragan of Scutari. It is one of the principal seaports of Albania, is favourably located near the mouth of the Drin, was founded by Dionysius of Syracuse, and was an important and beautiful city in the time of Diodorus Siculus. It is now known as Alise, Lesch, Eschenderari, or Mrtav. Like all the cities of Albania, it frequently changed masters in the Middle Ages until the Venetians took possession of it in 1386. It still belonged to them when Skanderbeg died, but shortly afterwards it fell into the hands of the Turks. In 1501 the inhabitants again returned to the Venetian domination, but in the year 1506 Sultan Bajazet obtained the restitution of the city, after it had been evacuated and deprived of its ramparts. To-day it is a poor straggling hamlet of about 2,000 people, one-third of whom are Catholics. In it, however, the mountaineers hold a weekly bazaar where very large transactions take place. The Acrolissus or citadel is interesting for the well preserved Roman cisterns and medieval arches it still holds. The first known Bishop of Alessio is Valens, who attended the Council of Sardica in 340. It does not figure prominently in ecclesiastical history until the sixth century, when it is mentioned as a see in the correspondence of St. Gregory the Great (590–604). Since the end of the fourteenth century, when it came under Venetian rule, it has had again a series of Latin bishops.

Alessio had formerly five churches. The cathedral was dedicated to St. Nicholas and once held the mortal remains of the patriot George Castriota, the immortal Skanderbeg, who died in 1467. Local tradition relates that when the Turks took the town they opened his grave and made amulets of his bones, believing that these would confer indomitable bravery on the wearer. Transformed into a mosque, the cathedral was abandoned by the Ottomans after three dervishes had successively committed suicide from one of its towers. Two other churches dedicated to St. George and to St. Sebastian still survive as mosques. The population is mostly Catholic (about 14,000), attended by fifteen secular priests. The present bishop, elected 24 May, 1870, is Monsignor Francis Malczyinski, an alumnus of the Propaganda. He resides at Calmeti, a little distance from Alessio.

At the summit of a group of rocky hills, on the west bank of the Drin, facing the town, are the church and convent of St. Anthony of Padua under the care of the Franciscan friars, a last remnant of the thirty convents they once possessed in Albania. The site is said to have been chosen by the saint himself, and is greatly venerated, especially by the mountaineers of Scutari who make an annual pilgrimage to it on 13 June, and exhibit on that occasion a very striking piety. The Mussulmans themselves respect the church and confide their treasures to the friars whenever they have reason to fear the rapacity of their pashas.

Within the diocesan limits of Alessio is the quasi-episcopal abbey (*abbatia nullius*) of St. Alexander Orosci or Orochi, the mountain stronghold of the small but brave body of the Catholic Mirdites of Albania. Since 1888 it enjoys an independent jurisdiction over this faithful and warlike people which in 1894 obtained from the Porte, through the good offices of Leo XIII, a civil jurisdiction for its abbot, and thereby freed itself from the irksome protectorate of Austria. The abbot has jurisdiction over about 18,000 Catholics, with 16 churches, 13 chapels, 11 secular priests, and 2 Franciscans. The present abbot, elected in 1888, is Monsignor Primo Dochi, an alumnus of the Propaganda.

FARLATI, *Illyr. Sacr.* (1817), VII, 384–394; GAMS, *Series episc. Eccl. cath.* (1872), 392; HECQUARD, *La haute Albanie* (Paris, 1859); BATTANDIER, *Ann. pont. cath.* (1905), 322, sq.

ELISABETH CHRISTITCH.

Aleutian Versions of Scripture. See BIBLE VERSIONS, ALEUTIAN.

Alexander, name of seven men.—(1) ALEXANDER THE GREAT, King of Macedon, 336–323 B. C. He is mentioned in I Mach., i, 1–10; vi, 2. He is also supposed to be spoken of in Dan., ii, 39; vii, 6; viii, 5–7; xi, 3, 4.—(2) ALEXANDER BALAS, eleventh King of Syria, 150–145 B. C. His struggle for the throne, his promises to Jonathan, his pro-Jewish policy may be learned from I Mach., x, 1–89. He was vanquished by his father-in-law, Ptolemy Philometor of Egypt, and Syria thus passed into the hands of Demetrius II (I Mach., xi, 1–19).—(3) ALEXANDER, a son of Simon of Cyrene mentioned by St. Mark (xv, 21) who carried the Cross after Jesus.—(4) ALEXANDER, who was a member of the court that tried Peter and John (Acts, iv, 6); some identify him with Alexander Lysimachus the brother of Philo and friend of Claudius before he ascended the throne.—(5) ALEXANDER, a Jew or a Jewish Christian (Acts, xix, 33, 34), who attempted to defend St. Paul in his Ephesian difficulty; some identify him with the son of Simon of Cyrene.—(6) ALEXANDER, an Ephesian Christian who apostatized (I Tim., i, 20), and who together with Hymeneus was delivered up to Satan by the Apostles.—(7) ALEXANDER, a coppersmith of Ephesus (II Tim., iv, 14, 15), who did much evil to St. Paul; some identify him with the Alexander mentioned under the preceding number.

HAGEN, *Lexicon Biblicum* (Paris, 1905); VIGOUROUX and JACQUIER in VIG., *Dict. de la Bible* (Paris, 1895); HAST., ROBERTSON and MOSS in *Dict. of the Bible* (New York, 1903).

A. J. MAAS.

Alexander, name of several bishops in the early Christian period.—ALEXANDER OF ANTIOCH, thirty-eighth bishop of that see (413–421), praised by Theodoret (Hist. Eccl., V, 35) "for the holiness and austerity of his life, his contempt of riches, his love of wisdom, and powerful eloquence." He healed the last remnants of the Meletian schism at Antioch, and obtained at Constantinople the restitution of the name of St. John Chrysostom to the ecclesiastical diptychs (registers).—ALEXANDER OF APAMEA, a Syrian bishop at the Council of Ephesus (431), and one of the eight bishops deputed by the party of John of Antioch to the Emperor Theodosius.—ALEXANDER OF BASILINOPOLIS, in Bithynia, a friend of St. John Chrysostom, to whom he owed his appointment as bishop; after the fall of his patron he retired (c. 410) to his native Ptolemais in Egypt, where he experienced the hatred of Theophilus of Antioch and the private friendship of Synesius (Epp. 61, 67).—ALEXANDER OF BYZANTIUM, as Constantinople was then called, bishop of that see during the original Arian troubles. He was 73 years old when appointed (313 or 317), and governed the see for 23 years. He supported his namesake of Alexandria against Arius, took part in the Council of Nicæa (325), and refused to admit the arch-heretic to communion, though threatened with deposition and exile. The sudden death of Arius was looked on by contemporary Catholics as an answer to the prayers of the good bishop, whom Theodoret (Hist. Eccl., I, 3) calls an "apostolic" man. He did not long survive this tragic event.—ALEXANDER OF HIERAPOLIS (Euphratensis), an unbending opponent of St. Cyril in the Council of Ephesus (431), and an equally stanch advocate of Nestorius. Even when John of Antioch and most of the Oriental bishops yielded, and a general reconciliation was effected, Alexander stood out against "the abomination of Egypt". His character is vividly portrayed in the correspondence of his friend and admirer, the historian Theodoret, as that of a grave, holy, pious man, beloved by his people, but hopelessly stubborn along the line of what seemed to him the orthodox faith. After the exhaustion of all measures to overcome his resistance, he was banished by imperial decree to the mines of Phamuthin in Egypt, where he died (Tillemont, Mém., XIV, XV).—ALEXANDER OF JERUSALEM, the friend of Origen, and his fellow-student at Alexandria under Pantænus and Clement. He became bishop of a see in Cappadocia (or Cilicia?) early in the third century, entertained for a time his master Clement, and himself suffered imprisonment for the Faith (204–212). On his release, he visited Jerusalem, and was chosen coadjutor to Narcissus, the elderly occupant of that see. This was the first case of an episcopal translation and coadjutorship, and had to be ratified by the hierarchy of Palestine assembled at Jerusalem (Valesius in Eus., Hist. Eccl., VI, 11; Socrates, Hist. Eccl., VII, 36). The first Christian theological library was formed by him at Jerusalem (Eus., Hist. Eccl., V, 20). He defended Origen against his bishop, Demetrius, when the latter had taken offence at the permission accorded Origen to expound the scriptures publicly in the church of Cæsarea in the presence of bishops, the latter being the only authoritative exponents of the sacred text. Alexander and Theoctistus (Bishop of Cæsarea) wrote a joint letter to Demetrius, in which they pleaded the ecclesiastical usage of other places (Eus., Hist. Eccl., VI, 19). In the end Origen was ordained a priest by his two protectors (c. 230). He bears personal testimony at the beginning of his first homily on the Books of Kings, to the amiable character of Alexander. The latter died in prison at Cæsarea (251) during the Decian persecution. Some fragments of his letters are preserved in the sixth book of the Ecclesiastical History of Eusebius.

VENABLES and SMITH in *Dict. of Chr. Biogr.*, I, 82–86; HEFELE, *History of the Councils*, I–II.

THOMAS J. SHAHAN.

Alexander I—III, KINGS OF SCOTLAND. See SCOTLAND.

Alexander I, SAINT, POPE.—St. Irenæus of Lyons, writing in the latter quarter of the second century, reckons him as the fifth pope in succession from the Apostles, though he says nothing of his martyrdom. His pontificate is variously dated by critics, e. g. 106–115 (Duchesne) or 109–116 (Lightfoot). In Christian antiquity he was credited with a pontificate of about ten years (Eusebius, Hist. Eccl., IV, i,) and there is no reason to doubt that he was on the "catalogue of bishops" drawn up at Rome by Hegesippus (Eusebius, IV, xxii, 3) before the death of Pope Eleutherius (c. 189). According to a tradition extant in the Roman Church at the end of the fifth century, and recorded in the Liber Pontificalis, he suffered a martyr's death by decapitation on the Via Nomentana in Rome, 3 May. The same tradition declares him to have been a Roman by birth and to have ruled the Church in the reign of Trajan (98–117). It likewise attributes to him, but scarcely with accuracy, the insertion in the canon of the *Qui Pridie*, or words commemorative of the institution of the Eucharist, such being certainly primitive and original in the Mass. He is also said to have introduced the use of blessing water mixed with salt for the purification of Christian homes from evil influences (constituit aquam sparsionis cum sale benedici in habitaculis hominum). Duchesne (Lib. Pont., I, 127) calls attention to the persistence of this early Roman custom by way of a blessing in the Gelasian Sacramentary that recalls very forcibly the actual Asperges prayer at the beginning of Mass. In 1855, a semi-subterranean cemetery of the holy martyrs Sts. Alexander, Eventulus, and Theodulus was discovered near Rome, at the spot where the above mentioned tradition declares the Pope to have been martyred. According to some archæologists, this Alexander is identical with the Pope, and this ancient and important tomb

marks the actual site of the Pope's martyrdom. Duchesne, however (op. cit., I, xci-ii) denies the identity of the martyr and the pope, while admitting that the confusion of both personages is of ancient date, probably anterior to the beginning of the sixth century, when the Liber Pontificalis was first compiled [Dufourcq, Gesta Martyrum Romains (Paris, 1900), 210-211]. The difficulties raised in recent times by Richard Lipsius (Chronologie der römischen Bischöfe, Kiel, 1869) and Adolph Harnack (Die Zeit des Ignatius u. die Chronologie der antiochenischen Bischöfe, 1878) concerning the earliest successors of St. Peter are ably discussed and answered by F. S. (Cardinal Francesco Segna) in his "De successione priorum Romanorum Pontificum" (Rome 1897); with moderation and learning by Bishop Lightfoot, in his "Apostolic Fathers: St. Clement" (London, 1890) I, 201-345; especially by Duchesne in the introduction to his edition of the "Liber Pontificalis" (Paris, 1886) I, i-xlviii and lxviii-lxxiii. The letters ascribed to Alexander I by Pseudo-Isidore may be seen in P. G., V, 1057 sq., and in Hinschius, "Decretales Pseudo-Isidorianæ" (Leipzig, 1863) 94-105. His remains are said to have been transferred to Freising in Bavaria in 834 (Dümmler, Poetæ Latini Aevi Carolini, Berlin, 1884, II, 120). His so-called "Acts" are not genuine, and were compiled at a much later date (Tillemont, Mém. II, 590 sqq; Dufourcq, op. cit., 210-211).

Liber Pontificalis (ed. Duchesne), I, xci-ii, 127, *Hist. Ancienne de l'Eglise* (Paris, 1906), 236-237; *Acta SS.*, May 1, 375 sqq.; *Atti del martirio di S. Alessandro, etc.* (Rome, 1855); DE ROSSI, *Bullettino di archeologia cristiana* (Rome, 1865).

THOMAS J. SHAHAN.

Alexander II, POPE, 1061-73.—As Anselm of Lucca, he had been recognized for a number of years as one of the leaders of the reform party, especially in the Milanese territory, where he was born, at Baggio, of noble parentage. Together with Hildebrand, he had imbibed in Cluny (q. v.) the zeal for reformation. The first theatre of his activity was Milan, where he was one of the founders of the Pataria, and lent to that great agitation against simony and clerical incontinency the weight of his eloquence and noble birth. The device of silencing him, contrived by Archbishop Guido and other episcopal foes of reform in Lombardy, viz. sending him to the court of the Emperor Henry III, had the contrary effect of enabling him to spread the propaganda in Germany. In 1057 the Emperor appointed him to the bishopric of Lucca. With increased prestige, he reappeared twice in Milan as legate of the Holy See, in 1057 in the company of Hildebrand, and in 1059 with St. Peter Damiani. Under the able generalship of this saintly triumvirate the reform forces were held well in hand, in preparation for the inevitable conflict. The decree of Nicholas II (1059), by which the right of papal elections was virtually vested in the College of Cardinals, formed the issue to be fought and decided at the next vacancy of the Apostolic Throne. The death of Pope Nicholas two years later found both parties in battle array. The candidate of the Hildebrandists, endorsed by the cardinals, was the Bishop of Lucca; the other side put forward the name of Cadalus, Bishop of Parma, a protector and example of the prevailing vices of the age. The cardinals met in legal form and elected Anselm, who took the name of Alexander II. Before proceeding to his enthronization, the Sacred College notified the German Court of their action. The Germans were considered to have forfeited the privilege of confirming the election, reserved to their king with studied vagueness in the decree of Nicholas II, when they contemptuously dismissed the ambassador of the cardinals without a hearing. Foreseeing a civil war, the cardinals on 30 September completed the election by the ceremony of enthronization. Meanwhile a deputation of the Roman nobles, who were enraged at their elimination as a dominant factor in the papal elections, joined by deputies of the unreformed episcopate of Lombardy, had proceeded to the German Court with a request for the royal sanction to a new election. The Empress Agnes, as regent for her ten-year-old son, Henry IV, convoked an assembly of lay and clerical magnates at Basle; and here, without any legal right, and without the presence of a single cardinal, the Bishop of Parma was declared Pope, and took the name of Honorius II (28 October). In the contest which ensued, Pope Alexander was supported by the consciousness of the sanctity of his cause, by public opinion clamouring for reform, by the aid of the allied Normans of southern Italy, and by the benevolence of Beatrice and Matilda of Tuscany. Even in Germany things took a favourable turn for him, when Anno of Cologne seized the regency, and the repentant Empress withdrew to a convent. In a new diet, at Augsburg (Oct., 1062), it was decided that Burchard, Bishop of Halberstadt, should proceed to Rome and, after investigating the election of Alexander on the spot, make a report to a later assemblage of the bishops of Germany and Italy. Burchard's report was entirely in favour of Alexander. The latter defended his cause with eloquence and spirit in a council held at Mantua, at Pentecost, 1064 (C. Wile, Benzos Panegyricus, Marburg, 1856), and was formally recognized as legitimate Pope. His rival was excommunicated, but kept up the contest with dwindling prospects till his death in 1072. During the darkest hours of the schism Alexander and his chancellor, Cardinal Hildebrand, never for a moment relaxed their hold upon the reins of government. In striking contrast to his helplessness amidst the Roman factions is his lofty attitude towards the potentates, lay and clerical, of Europe. Under banners blessed by him, Roger advanced to the conquest of Sicily, and William to the conquest of England. His *Regesta* fill eleven pages of Jaffé (Regesta Rom. Pontif., 2d ed., 4, nos. 4459-4770). He was omnipresent, through his legates, punishing simoniacal bishops and incontinent clerics. He did not spare even his protector, Anno of Cologne, whom he twice summoned to Rome, once in 1068, to do penance, barefoot, for holding relations with the antipope, and again in 1070 to purge himself of the charge of simony. A similar discipline was administered to Sigfried of Mainz, Hermann of Bamberg, and Werner of Strasburg. In his name his legate, St. Peter Damiani, at the Diet of Frankfurt, in 1089, under threat of excommunication and exclusion from the imperial throne, deterred Henry IV from the project of divorcing his queen, Bertha of Turin, though instigated thereto by several German bishops. His completest triumph was that of compelling Bishop Charles of Constance and Abbot Robert of Reichenau to return to the King the croziers and rings they had obtained through simony. One serious quarrel with Henry was left to be decided by his successor. In 1069 the Pope had rejected as a simonist the subdeacon Godfrey, whom Henry had appointed Archbishop of Milan; Henry failing to acquiesce, the Pope confirmed Atto, the choice of the reform party. Upon the king's ordering his appointee to be consecrated, Alexander fulminated an anathema against the royal advisers. The death of the Pope, 21 April, 1073, left Hildebrand, his faithful chancellor, heir to his triumphs and difficulties. Alexander deserved well of the English Church by elevating his ancient teacher, Lanfranc of Bec (q. v.), to the See of Canterbury; and appointing him Primate of England.

DUCHESNE (ed.), *Lib. Pontif.*, II, 281, 358-360; BARONIUS, *Ann. Eccl., ad ann. 1061*, 1; 1073, 12; MAROCCO, *Storia di Alessandro II* (Turin, 1856); DELARC, *Le pontificat d'Alex. II*, in *Rev. des quest. hist.* (Jan., 1888); ID., *St. Grégoire VII* (189), II, 161-526; DE MONTOR, *Lives of the Roman Pontiffs* (New York, 1867), I, 290-294.

JAMES F. LOUGHLIN.

Alexander III, Pope, 1159–81 (Orlando Bandinelli), born of a distinguished Sienese family; d. 3 August, 1181. As professor in Bologna he acquired a great reputation as a canonist, which he increased by the publication of his commentary on the "Decretum" of Gratian, popularly known as "Summa Magistri Rolandi" (ed. Thaner, Innsbruck, 1874). Called to Rome by Eugene III in the year 1150, his advancement was rapid. He was created Cardinal-Deacon, then Cardinal-Priest of the title of St. Mark, and Papal Chancellor. He was the trusted adviser of Adrian IV and was regarded as the soul of the party of independence among the cardinals, which sought to escape the German yoke by alliance with the Normans of Naples. For openly asserting before Barbarossa, at the Diet of Besançon (1167) that the imperial dignity was a papal *beneficium* (in the general sense of favour, not feudal sense of fief), he incurred the wrath of the German princes, and would have fallen on the spot under the battle-axe of his life-long foe, Otto of Wittelsbach had Frederick not intervened (Hergenröther-Kirsch, Kircheng., Freiburg, 1904, II, 451). For the purpose of securing a submissive pontiff at the next vacancy, the Emperor despatched into Italy two able emissaries who were to work upon the weaknesses and fears of the cardinals and the Romans, the aforesaid Otto and the Archbishop-elect of Cologne, Rainald von Dassel, whose anti-papal attitude was largely owing to the fact that the Holy See refused to confirm his appointment. The fruits of their activity became patent after the death of Pope Adrian IV (1 September, 1159). Of the twenty-two cardinals assembled, 7 September, to elect a successor all but three voted for Orlando. The contention made later, that the imperialist cardinals numbered nine, may be explained by the surmise that in the earlier ballotings six of the faithful cardinals voted for a less prominent and obnoxious candidate. In opposition to Cardinal Orlando, who took the immortal name of Alexander III, the three imperialist members chose one of their number, Cardinal Octavian, who assumed the title of Victor IV. A mob hired by the Count of Wittelsbach broke up the conclave. Alexander retreated towards the Norman south and was consecrated and crowned, 20 September, at the little Volscian town of Nympha. Octavian's consecration took place 4 October, at the monastery of Farfa. The Emperor now interposed to settle a disturbance entirely caused by his own agents, and summoned both claimants before a packed assembly at Pavia. He betrayed his animus by addressing Octavian as Victor IV and the true Pope as Cardinal Orlando. Pope Alexander refused to submit his clear right to this iniquitous tribunal, which, as was foreseen, declared for the usurper (11 February, 1160). Alexander promptly responded, from the ill-fated Anagni, by solemnly excommunicating the Emperor and releasing his subjects from their oaths of allegiance. The ensuing schism, far more disastrous to the Empire than to the Papacy, lasted for seventeen years and ended after the battle of Legnano (1176) with the unconditional surrender of the haughty Barbarossa, in Venice, 1177. (See Frederick I.) The childish legend that the Pope placed his foot on the neck of the prostrate Emperor has done valiant service to Protestant tradition since the days of Luther. [See the dissertation of George Remus, Nuremberg, 1625; Lyons, 1728; and Gosselin, "The Power of the Pope during the Middle Ages" (tr. London, 1853) II, 133.] Alexander's enforced exile (1162–65) in France contributed greatly to enhance the dignity of the papacy, never so popular as when in distress. It also brought him into direct contact with the most powerful monarch of the West, Henry II of England. The cautious manner in which he defended the rights of the Church during the quarrel between the two impetuous Normans, King Henry and St. Thomas Becket, though many a time exciting the displeasure of both contestants, and often since denounced as "shifty", was the strategy of an able commander who, by marches and countermarches succeeds in keeping the field against overwhelming odds. It is no disparagement of the Martyr of Canterbury to say that the Pope equalled him in firmness and excelled him in the arts of diplomacy. After Becket's murder the Pope succeeded, without actual recourse to ban or interdict, in obtaining from the penitent monarch every right for which the martyr had fought and bled.

To crown and seal the triumph of religion, Alexander convoked and presided over the Third Lateran Council (Eleventh Œcumenical), in 1179. Surrounded by over 300 bishops, the much-tried Pontiff issued many salutary decrees, notably the ordinance which vested the exclusive right of papal elections in a two-thirds vote of the cardinals. Throughout all the vicissitudes of his chequered career Alexander remained a canonist. A glance at the Decretals shows that, as an ecclesiastical legislator, he was scarcely second to Innocent III. Worn out by trials, he died at Cività Castellana. When we are told that "the Romans" pursued his remains with curses and stones, the remembrance of a similar scene at the burial of Pius IX teaches us what value to attach to such a demonstration. In the estimation of Rome, Italy, and Christendom, Alexander III's epitaph expresses the truth, when it calls him "the Light of the Clergy, the Ornament of the Church, the Father of his City and of the World". He was friendly to the new academical movement that led to the establishment of the great medieval universities (Rashdall, The Universities of Europe in the Middle Ages, Oxford, 1895, I, 283, 292; II, 138, 724). His own reputation as a teacher and a canonist has been greatly enhanced through the discovery by Father Denifle in the public library of Nuremberg of the "Sententiæ Rolandi Bononiensis", edited (Freiburg, 1891) by Father Ambrosius Gietl. The collection of his letters (Jaffé, Regesta RR. Pontif., Nos. 10,584–14,424) was enriched by Löwenfeld's publication of many hitherto unknown (Epistolæ Pontif. Rom. ineditæ, Leipzig, 1885). Even Voltaire regards him as the man who in medieval times deserved best from the human race, for abolishing slavery, for overcoming the violence of the Emperor Barbarossa, for compelling Henry II of England to ask pardon for the murder of Thomas Becket, for restoring to men their rights, and giving splendour to many cities (Œuvres, Paris, 1817, X, 998).

Artaud de Montor, *Lives of the Roman Pontiffs* (New York, 1867), I, 350–356; Hefele, *Conciliengeschichte* (2d. ed.) V, 520–720, *Kirchengesch.* (ed. Kirsch., Freiburg, 1904), II, 447–462, Gregorovius, *Gesch. d. Stadt Rom.* (Stuttgart, 1890), IV; 525–565; Von Reumont, *Gesch. d. Stadt Rom* (Berlin, 1867) II, 449–457; Tosti, *Storia della Lega Lombarda* (Milan, 1866); *Lib. Pont.* (ed. Duchesne) II, 394–446 and præf. XLII–XLIII.

James F. Loughlin.

Alexander IV, Pope, 1254–61 (Rinaldo Conti), of the house of Segni, which had already given two illustrious sons to the Papacy, Innocent III and Gregory IX, date of birth uncertain; d. 25 May, 1261, at Viterbo. He was created Cardinal-Deacon, in 1227, by his uncle Gregory IX, and four years later Cardinal-Bishop of Ostia. Gregory also bequeathed to him his solicitude for the Franciscan Order, which he had so well befriended. On the death of Innocent IV, at Naples, 7 December, 1254, the aged Cardinal was unanimously chosen to succeed him. We may well believe his protestation that he yielded very reluctantly to the importunities of the Sacred College. Matthew of Paris has depicted him as "kind and religious, assiduous in prayer and strict in abstinence, but easily led away by the whispering of flatterers,

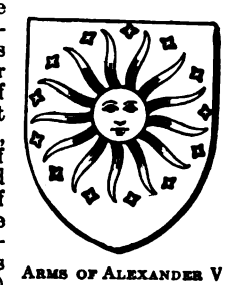
and inclined to listen to the wicked suggestions of avaricious persons". The "flatterers" and "avaricious persons" referred to were those who induced the new Pontiff to continue Innocent's policy of a war of extermination against the progeny of Frederick II, now reduced to the infant Conradin in Germany and the formidable Manfred in Apulia. Many an historian at the present day agrees with the shrewd chronicler, that it would have been far more statesmanlike and might have averted the disasters that were in destiny for the Church, the Empire, and Italy, had Alexander firmly espoused the cause of Conradin. Deterred by the precedent of the infant Frederick, the "viper" that the Roman Church had nourished to become its destroyer, and persuaded that iniquity was hereditary in the whole brood of the Hohenstaufens, he continued Innocent's dubious policy of calling in French or English Beelzebubs to cast out the German Lucifers. On 25 March, 1255, he fulminated an excommunication against Manfred and a few days afterwards concluded a treaty with the envoys of Henry III of England by which he made over the vassal kingdom of the Two Sicilies to Edmund of Lancaster, Henry's second son. In the contest for the German crown which followed on the death of William of Holland (1256) the Pope supported the claims of Richard of Cornwall against Alfonso of Castile. The pecuniary assistance which these measures brought him was dearly bought by the embitterment of the English clergy and people against the exactions of the Roman See. Manfred's power grew from day to day. In August, 1258, in consequence of a rumour spread by himself, that Conradin had died in Germany, the usurper was crowned king in Palermo, and became the acknowledged head of the Ghibelline party in Italy. Alexander lived to see the victor of Montaperti (1260) supreme ruler of Central as well as Southern Italy. In the north of Italy he was more successful, for his crusaders finally crushed the odious tyrant Ezzelino. In Rome, which was under the rule of hostile magistrates and in alliance with Manfred, the papal authority was all but forgotten. Meanwhile the Pope was making futile efforts to unite the powers of the Christian world against the threatening invasion of the Tartars. The crusading spirit had departed. The unity of Christendom was a thing of the past. Whether the result would have been different had a great statesman occupied the Papal Chair during these seven critical years, we can only surmise. Alexander IV ruled the spiritual affairs of the Church with dignity and prudence. As Pope, he continued to show great favour to the children of St. Francis. One of his first official acts was to canonize St. Clare. In a diploma he asserted the truth of the impression of the stigmata. St. Bonaventure informs us that the Pope affirmed in a sermon that he had seen them. In the violent controversies excited at the University of Paris by William of St. Amour, Alexander IV took the friars under his protection. He died, deeply afflicted by the sense of his powerlessness to stem the evils of the age.

ARMS OF ALEXANDER IV

POTTHAST, *Regesta RR. Pontif.*, II, 1286 sqq.; BOUREL DE LA RONCIÈRE, *Les Régistres d'Alex. IV* (Paris, 1896); RAYNALDUS, *Ann. Eccl. ad an. 1254*, sqq.; HERGENRÖTHER-KIRSCH, *Kirchengeschichte* (Freiburg, 1904), II, 575, 576; ARTAUD DE MONTOR, *Hist. of the Roman Pontiffs* (New York, 1867), I, 429–435.

JAMES F. LOUGHLIN.

Alexander V, POPE (PIETRO PHILARGHI), b. c. 1339, on the island of Crete (Candia), whence his appellation, Peter of Candia; elected 26 June, 1409; d. at Bologna, 3 May, 1410. A homeless beggar-boy in a Cretan city, knowing neither parents nor relations, he became the protégé of a discerning Capuchin friar, from whom he received an elementary education, and under whose guidance he became a Franciscan in a Cretan monastery. The youth gave promise of extraordinary ability, and was sent to enjoy the superior educational advantages of Italy. He studied later at Oxford and finally at Paris, where he distinguished himself as professor, preacher, and writer. He is the author of a good commentary on the "Sentences" of Peter Lombard. During his stay at Paris the Great Schism (1378–1417) rent the Church, and Philarghi was ranged among the partisans of Urban VI (1375–89). Returning to Italy, he found a place in the court of Giovanni Galeazzo Visconti, Duke of Milan, where he acted as tutor to his sons and ambassador on important missions. Through the favour of the Visconti he was made successively Bishop of Piacenza, in 1386; of Vicenza, in 1387; of Navoya, in 1389; and finally Archbishop of Milan, in 1402. In 1405 Pope Innocent VII made him Cardinal, and turned his ability and his friendship with the Visconti to advantage by confirming him as papal legate to Lombardy. Henceforth his history becomes a part of that of the Schism. The Cardinal of Milan was foremost among the advocates of a council. To this end he approved of the withdrawal of the cardinals of Gregory XII from their obedience, sanctioned the agreement of the rival colleges of cardinals to join in a common effort for unity, and negotiated with Henry IV of England and the Archbishop of Canterbury to secure England's neutrality. He thus incurred the displeasure of Gregory XII, who deprived him of the archbishopric of Milan, and even declared him to be shorn of the cardinalitial dignity. At the Council of Pisa (25 March, 1409) Cardinal Philarghi was the leading spirit. He preached the opening sermon, a scathing condemnation of the tenacity of the rival popes, and presided at the deliberations of the theologians who declared these popes heretics and schismatics.



ARMS OF ALEXANDER V

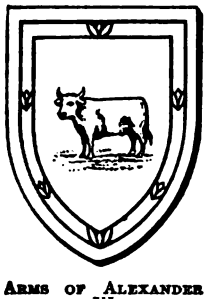
On 26 June, 1409, he was the unanimous choice of the cardinals to fill the presumably vacant Papal Chair. His stainless character, vast erudition, world-wide experience, and tried administrative ability, together with the fact that he had neither country nor relations in the riven Catholic world to favour, gave promise of glory to the Papacy and peace to the Church. Alexander V soon found all nations in sympathy with him, save Spain and Scotland and some Italian cities whose interests were bound up in the legitimacy

of the stubborn Benedict XIII. He was destined, however, to rule but ten months. His pontificate was marked by unsuccessful efforts to reach Rome, then in control of King Ladislas of Naples, whom Alexander deprived of his kingdom in favour of Louis II of Anjou. Detained by Cardinal Cossa in Bologna, the stronghold of that self-seeking adviser, he died there under circumstances which led the enemies of Cossa, who succeeded Alexander V as John XXIII, to bring before the Council of Constance the now discredited charge that he had poisoned the Pisan pope. Alexander lived long enough to disappoint the hopes his election inspired. His legitimacy was soon questioned, and the world was chagrined to find that instead of two popes it now had three. His ardour for reform diminished. Generous to a fault, he scattered favours with undiscriminating munificence. The mendicant orders were unduly favoured by being confirmed in privileges which parish priests and the theological faculties resented as encroaching on their rights. Whether or not Alexander was a true pope is a question which canonists and historians of the Schism still discuss. The Church has not pronounced a definite opinion, nor is it at all likely that she will. The Roman "Gerarchia Cattolica", not an authoritative work, which prior to 1906 contained a chronological list of the popes, designated Alexander V as the 211th pope, succeeding Gregory XII, resigned. (See PAPACY.) His remains are interred in the church of St. Francis at Bologna in a tomb magnificently restored in 1889 under the direction of Leo XIII. (See SCHISM, WESTERN; PISA, COUNCIL OF.)

Liber Pontificalis, ed. DUCHESNE, II, 511–515, 536–544; HEFELE, *Conciliengeschichte* (Freiburg, 1867), VI; MURATORI, *Rerum Italicarum Scriptores* (Milan, 1730–34), III, ii, 842; XIV, 1195; RAYNALDUS, *Annales Eccl.*, 1409, 72, 73–80–85–89; and 1410, 5–13; CREIGHTON, *History of the Papacy* (London, 1897), I, 256–267; PASTOR-ANTROBUS, *History of the Popes* (London, 1898), I, 190. See also works on the Schism, particularly the well-documented VALOIS, *La France et le grand schisme d'Occident* (Paris, 1902), IV; SALEMBIER, *Le grand schisme d'Occident* (Paris, 1900). The only independent life is by MARK RENIÈRE, Ἱστορικαὶ μελέται, ὁ ἕλλην πάπας Ἀλέξανδρος ἑ (Athens, 1881).

J. B. PETERSON.

Alexander VI POPE, (RODRIGO BORGIA), b. at Xativa, near Valencia, in Spain, 1 January, 1431; d. in Rome, 18 August, 1503. His parents were Jofre Lançol and Isabella Borja, sister of Cardinal Alfonso Borja, later Pope Callixtus III. The young Rodrigo had not yet definitely chosen his profession when the elevation of his uncle to the papacy (1455) opened up new prospects to his ambition. He was adopted into the immediate family of Callixtus and was known henceforward to the Italians as Rodrigo Borgia. Like so many other princely cadets, he was obtruded upon the Church, the question of a clerical vocation being left completely out of consideration. After conferring several rich benefices on him, his uncle sent him for a short year to study law at the University of Bologna. In 1456, at the age of twenty-five, he was made Cardinal-Deacon of St. Nicolo *in Carcere*, and held that title until 1471, when he became Cardinal-Bishop of Albano; in 1476 he was made Cardinal-Bishop of Porto and Dean of the Sacred College (Eubel, Hierarchia Catholica, II, 12). His official position in the Curia after 1457 was that of Vice-Chancellor of the Roman Church, and though many envied him this lucrative office he seems in his long administration of the Papal Chancery to have given general satisfaction. Even Guicciardini admits that "in him were combined rare prudence and vigilance, mature reflection, marvellous power of persuasion, skill and capacity for the conduct of the most difficult affairs". On the other hand, the list of archbishoprics, bishoprics; abbacies, and other dignities held by him, as enumerated by the Bishop of Modena in a letter to the Duchess of Ferrara (Pastor, History of the Popes, V, 533, English tr.) reads like the famous catalogue of Leporello; and since, notwithstanding the magnificence of his household and his passion for card-playing, he was strictly abstemious in eating and drinking, and a careful administrator, he became one of the wealthiest men of his time. In his twenty-ninth year he drew a scathing letter of reproof from Pope Pius II for misconduct in Sienna which had been so notorious as to shock the whole town and court (Raynaldus, Ann. eccl. ad. an. 1460, n. 31). Even after his ordination to the priesthood, in 1468, he continued his evil ways. His contemporaries praise his handsome and imposing figure, his cheerful countenance, persuasive manner, brilliant conversation, and intimate mastery of the ways of polite society. The best portrait of him is said to be that painted by Pinturicchio in the *Appartimento Borgia* at the Vatican; Yriarte (Autour des Borgia, 79) praises its general air of *grandeur incontestable*. Towards 1470 began his relations with the Roman lady, Vanozza Catanei, the mother of his four children: Juan, Cæsar, Lucrezia and Jofre, born, respectively, according to Gregorovius (Lucrezia Borgia, 13) in 1474, 1476, 1480, and 1482.



ARMS OF ALEXANDER VI

Borgia, by a bare two-thirds majority secured by his own vote, was proclaimed Pope on the morning of 11 Aug., 1492, and took the name of Alexander VI. [For details of the conclave see Pastor, "Hist. of the Popes", (German ed., Freiburg, 1895), III, 275-278; also Am. Cath. Quart. Review, April, 1900.] That he obtained the papacy through simony was the general belief (Pastor, loc. cit.) and is not improbable (Raynaldus, Ann. eccl. ad an. 1492, n. 26), though it would be difficult to prove it juridically; at any rate, as the law then stood the election was valid. There is no irresistible evidence that Borgia paid anyone a ducat for his vote; Infessura's tale of mule-loads of silver has long since been discredited. Pastor's indictment, on closer inspection, needs some revision; for he states (III, 277) that eight of the twenty-three electors, viz. della Rovere, Piccolomini, Medici, Caraffa, Costa, Basso, Zeno, and Cibò, held out to the end against Borgia. If that were true, Borgia could not have secured a two-thirds majority. All we can affirm with certainty is that the determining factor of this election was the accession to Borgia of Cardinal Ascanio Sforza's vote and influence; it is almost equally certain that Sforza's course was dictated not by silver, but by the desire to be the future Pontiff's chief adviser.

The elevation to the papacy of one who for thirty-five years had conducted the affairs of the Roman chancery with rare ability and industry met with general approbation; we find no evidence of the "alarm and horror" of which Guicciardini speaks. To the Romans especially, who had come to regard Borgia as one of themselves, and who predicted a pontificate at once splendid and energetic, the choice was most acceptable; and they manifested their joy in bonfires, torchlight proceessions, garlands of flowers, and the erection of triumphal arches with extravagant inscriptions. At his coronation in St. Peter's (26 Aug.), and during his progress to St. John Lateran, he was greeted with an ovation, "greater", says the diarist, "than any Pontiff had ever received". He proceeded at once to justify this good opinion of the Romans by putting an end to the lawlessness which reigned in the city, the extent of which we can infer from the statement of Infessura that within a few months over two hundred and twenty assassinations had taken place.

Alexander ordered investigations to be made, every culprit discovered to be hanged on the spot, and his house to be razed to the ground. He divided the city into four districts, placing over each a magistrate with plenary powers for the maintenance of order; in addition, he reserved the Tuesday of each week as a day on which any man or woman could lay his or her grievances before himself personally; "and", says the diarist, "he set about dispensing justice in an admirable manner." This vigorous method of administering justice soon changed the face of the city, and was ascribed by the grateful populace to "the interposition of God". Alexander next turned his attention to the defence and embellishment of the Eternal City. He changed the Mausoleum of Adrian into a veritable fortress capable of sustaining a siege. By the fortification of Torre di Nona, he secured the city from naval attacks. He deserves to be called the founder of the Leonine City, which he transformed into the most fashionable quarter of Rome. His magnificent Via Alessandrina, now called Borgo Nuovo, remains to the present day the grand approach to St. Peter's. Under his direction, Pinturicchio adorned the *Appartimento Borgia* in the Vatican, pointing the way to his immortal disciple, Raphael. In addition to the structures erected by himself, his memory is associated with the many others built by monarchs and cardinals at his instigation. During his reign Bramante designed for Ferdinand and Isabella that exquisite architectural gem, the Tempietto, on the traditional site of St. Peter's martyrdom. If not Bramante, some other great architect, equally attracted to Rome by the report of the Pope's liberality, built for Cardinal Riario the magnificent palace of the Cancellaria. In 1500, the ambassador of Emperor Maximilian laid the cornerstone of the handsome national church of the Germans, Santa Maria dell' Anima. Not to be outdone, the French Cardinal Briçonnet erected SS. Trinità dei Monti, and the Spaniards Santa Maria di Monserrato. To Alexander we owe the beautiful ceiling of Santa Maria Maggiore, in the decoration of which tradition says he employed the first gold brought from America by Columbus.

Although he laid no great claim to learning, he fostered literature and science. As cardinal he had written two treatises on canonical subjects and a defence of the Christian faith. He rebuilt the Roman University and made generous provision for the support of the professors. He surrounded himself with learned men and had a special predilection for jurists. His fondness for theatrical performances encouraged the development of the drama. He loved pontifical ceremonies, to which his majestic figure lent grace and dignity. He listened to good sermons with a critical ear, and admired fine music. In 1497, Alexander decreed that the "Præfectus Sacrarii Pontificii", commonly called "Sacristan of the Pope", but virtually parish-priest of the Vatican and keeper of the Pope's conscience, should be permanently and exclusively a prelate chosen from the Augustinian Order, an arrangement that still endures. Alexander earned the enmity of Spain, the obloquy of many narrow minded contemporaries, and the gratitude of posterity, by his tolerant policy towards the Jews, whom he could not be coerced into banishing or molesting. The concourse of pilgrims to Rome in the Jubilee year, 1500, was a magnificent demonstration of the depth and universality of the popular faith. The capacity of the city to house and feed so many thousands of visitors from all parts of Europe was taxed to the utmost, but Alexander spared no expense or pains to provide for the security and comfort of his guests. To maintain peace among Christians and to form a coalition of the European Powers against the Turks was the policy he had inherited from his uncle. One of the first of his public acts was to prevent a collision between Spain and Portugal over their newly-discovered territories, by drawing his line of demarcation, an act of truly peaceful import, and not of usurpation and ambition [Civiltà Cattolica (1865), I, 665–680]. He did his best to dissuade Charles VIII of France from his projected invasion of Italy; if he was unsuccessful, the blame is in no slight degree due to the unpatriotic course of that same Giuliano della Rovere who later, as Julius II, made futile efforts to expel the "barbarians" whom he himself had invited. Alexander issued a wise decree concerning the censorship of books, and sent the first missionaries to the New World.

Notwithstanding these and similar actions, which might seem to entitle him to no mean place in the annals of the papacy, Alexander continued as Pope the manner of life that had disgraced his cardinalate (Pastor, op. cit., III, 449–452). A stern Nemesis pursued him till death in the shape of a strong parental affection for his children. The report of the Ferrarese ambassador, that the new Pope had resolved to keep them at a distance from Rome, is quite credible, for all his earlier measures for their advancement pointed towards Spain. While still a cardinal, he had married one daughter, Girolama, to a Spanish nobleman. He had bought for a son, Pedro Luis, from the Spanish monarch the Duchy of Gandia, and when Pedro died soon after he procured it for Juan, his oldest surviving son by Vanozza. This ill-starred young man was married to a cousin of the King of Spain, and became grandfather to St. Francis Borgia, whose virtues went a great way towards atoning for the vices of his kin. The fond father made a great mistake when he selected his boy Cæsar as the ecclesiastical representative of the Borgias. In 1480, Pope Innocent VIII made the child eligible for Orders by absolving him from the ecclesiastical irregularity that followed his birth *de episcopo cardinali et conjugatâ*, and conferred several Spanish benefices on him, the last being the Bishopric of Pampeluna, in the neighbourhood of which, by a strange fatality, he eventually met his death. A week after Alexander's coronation he appointed Cæsar, now eighteen years old, to the Archbishopric of Valencia; but Cæsar neither went to Spain nor ever took Orders. The youngest son, Jofre, was also to be inflicted upon the Church of Spain. A further evidence that the Pope had determined to keep his children at a distance from court is that his daughter Lucrezia was betrothed to a Spanish gentleman; the marriage, however, never took place. It had already become the settled policy of the popes to have a personal representative in the Sacred College, and so Alexander chose for this confidential position Cardinal Giovanni Borgia, his sister's son. The subsequent abandonment of his good resolutions concerning his children may safely be ascribed to the evil counsels of Ascanio Sforza, whom Borgia had rewarded with the vice-chancellorship, and who was virtually his prime minister. The main purpose of Ascanio's residence at the papal court was to advance the interests of his brother, Lodovico il Moro, who had been regent of Milan for so many years, during the minority of their nephew Gian Galeazzo, that he now refused to surrender the reins of government, though the rightful duke had attained his majority. Gian Galeazzo was powerless to assert his rights; but his more energetic wife was granddaughter to King Ferrante of Naples, and her incessant appeals to her family for aid left Lodovico in constant dread of Neapolitan invasion. Alexander had many real grievances against Ferrante, the latest of which was the financial aid the King had given to the Pope's vassal, Virginio Orsini, in the purchase of Cervetri and Anguillara, without Alexander's consent. In addition to the contempt of the papal authority involved in the transaction, this accession of strength to a baronial family already too powerful could not but be highly displeasing. Alexander was,

therefore, easily induced to enter a defensive alliance with Milan and Venice; the league was solemnly proclaimed, 25 April, 1493. It was cemented by the first of Lucrezia's marriages. Her first husband was a cousin of Ascanio, Giovanni Sforza, Lord of Pesaro. The wedding was celebrated in the Vatican in the presence of the Pope, ten cardinals, and the chief nobles of Rome with their ladies; the revelries of the occasion, even when exaggerations and rumours are dismissed, remain a blot upon the character of Alexander. Ferrante talked of war, but, through the mediation of Spain, he came to terms with the Pope and, as a pledge of reconciliation, gave his granddaughter, Sancia, in marriage to Alexander's youngest son Jofre, with the principality of Squillace as dower. Cæsar Borgia was created Cardinal, 20 September. Ferrante's reconciliation with the Pope came none too soon.

A few days after peace had been concluded, an envoy of King Charles VIII arrived in Rome to demand the investiture of Naples for his master. Alexander returned a positive refusal; and when Ferrante died, January, 1494, neglecting French protests and threats, he confirmed the succession of Ferrante's son, Alfonso II, and sent his nephew, Cardinal Giovanni Borgia, to Naples to crown him. The policy of Alexander was dictated not only by a laudable desire to maintain the peace of Italy, but also because he was aware that a strong faction of his cardinals, with the resolute della Rovere at their head, was promoting the invasion of Charles as a means towards deposing him on the twofold charge of simony and immorality. In September, 1494, the French crossed the Alps; on the last day of that year they made their entry into Rome, needing no other weapon in their march through the peninsula, as Alexander wittily remarked (Commines, vii, 15), than the chalk with which they marked out the lodgings of the troops. The barons of the Pope deserted him one after the other. Colonna and Savelli were traitors from the beginning, but he felt most keenly the defection of Virginio Orsini, the commander of his army. Many a saintlier pope than Alexander VI would have made the fatal mistake of yielding to brute force and surrendering unconditionally to the conqueror of Italy; the most heroic of the popes could not have sustained the stability of the Holy See at this crucial moment with greater firmness. From the crumbling ramparts of St. Angelo, the defences of which were still incomplete, he looked calmly into the mouth of the French cannon; with equal intrepidity he faced the cabal of della Rovere's cardinals, clamorous for his deposition. At the end of a fortnight it was Charles who capitulated. He acknowledged Alexander as true Pope, greatly to the disgust of della Rovere, and "did his filial obedience", says Commines, "with all imaginable humility"; but he could not extort from the Pontiff an acknowledgment of his claims to Naples. Charles entered Naples, 22 February, 1495, without striking a blow. At his approach the unpopular Alfonso abdicated in favour of his son Ferrantino; the latter, failing to receive support, retired to seek the protection of Spain. Whilst Charles wasted over two months in fruitless attempts to induce the Pope by promises and threats to sanction his usurpation, a powerful league, consisting of Venice, Milan, the Empire, Spain, and the Holy See, was formed against him. Finally, on 12 May, he crowned himself, but in the following July he was cutting his way home through the ranks of the allied Italians. By the end of the year the French had re-crossed into France. No one wished for their return, except the restless della Rovere, and the adherents of Savonarola. The story of the Florentine friar will be related elsewhere; here it suffices to note that Alexander's treatment of him was marked by extreme patience and forbearance.

The French invasion was the turning point in the political career of Alexander VI. It had taught him that if he would be safe in Rome and be really master in the States of the Church, he must curb the insolent and disloyal barons who had betrayed him in his hour of danger. Unfortunately, this laudable purpose became more and more identified in his mind with schemes for the aggrandizement of his family. There was no place in his programme for a reform of abuses. Quite the contrary; in order to obtain money for his military operations he disposed of civil and spiritual privileges and offices in a scandalous manner. He resolved to begin with the Orsini, whose treason at the most critical moment had reduced him to desperate straits. The time seemed opportune; for Virginio, the head of the house, was a prisoner in the hands of Ferrantino. As commander of his troops he selected his youthful son Juan, Duke of Gandia. The struggle dragged on for months. The minor castles of the Orsini surrendered; but Bracciano, their main fortress, resisted all the efforts of the pontifical troops. They were finally obliged to raise the siege, and on 25 January, 1497, they were completely routed at Soriano. Both sides were now disposed to peace. On payment of 50,000 golden florins the Orsini received back all their castles except Cervetri and Anguillara, which had been the original cause of their quarrel with the Pope. In order to reduce the strong fortress of Ostia, held by French troops for Cardinal della Rovere, Alexander wisely invoked the aid of Gonsalvo de Cordova and his Spanish veterans. It surrendered to the "Great Captain" within two weeks. Unsuccessful in obtaining for his family the possessions of the Orsini, the Pope now demanded the consent of his cardinals to the erection of Benevento, Terracina, and Pontecorvo into a duchy for the Duke of Gandia. Cardinal Piccolomini was the only member who dared protest against this improper alienation of the property of the Church. A more powerful protest than that of the Cardinal of Sienna reverberated through the world a week later when, on the sixteenth of June, the body of the young Duke was fished out of the Tiber, with the throat cut and many gaping wounds. Historians have laboured in vain to discover who perpetrated the foul deed; but that it was a warning from Heaven to repent, no one felt more keenly than the Pope himself. In the first wild paroxysm of grief he spoke of resigning the tiara. Then, after three days and nights passed without food or sleep, he appeared in consistory and proclaimed his determination to set about that reform of the Church "in head and members" for which the world had so long been clamouring. A commission of cardinals and canonists began industriously to frame ordinances which foreshadowed the disciplinary decrees of Trent. But they were never promulgated. Time gradually assuaged the sorrow and extinguished the contrition of Alexander. From now on Cæsar's iron will was supreme law. That he aimed high from the start is evident from his resolve, opposed at first by the Pope, to resign his cardinalate and other ecclesiastical dignities, and to become a secular prince. The condition of Naples was alluring. The gallant Ferrantino had died childless and was succeeded by his uncle Federigo, whose coronation was one of Cæsar's last, possibly also one of his first, ecclesiastical acts. By securing the hand of Federigo's daughter, Carlotta, Princess of Tarento, he would become one of the most powerful barons of the kingdom, with ulterior prospects of wearing the crown. Carlotta's repugnance, however, could not be overcome. But in the course of the suit, another marriage was concluded which gave much scandal. Lucrezia's marriage with Sforza was declared null on the ground of the latter's impotence, and she was given as wife to Alfonso of Biseglia, an illegitimate son of Alfonso II.

Meanwhile, affairs in France took an unexpected

turn which deeply modified the course of Italian history and the career of the Borgias. Charles VIII died in April, 1498, preceded to the tomb by his only son, and left the throne to his cousin, the Duke of Orléans, King Louis XII, who stood now in need of two papal favours. In his youth he had been coerced into marrying Jane of Valois, the saintly but deformed daughter of Louis XI. Moreover, in order to retain Brittany, it was essential that he should marry his deceased cousin's widow, Queen Anne. No blame attaches to Alexander for issuing the desired decree annulling the King's marriage or for granting him a dispensation from the impediment of affinity. The commission of investigation appointed by him established the two fundamental facts that the marriage with Jane was invalid, from lack of consent, and that it never had been consummated. It was the political use made by the Borgias of their opportunity, and the prospective alliance of France and the Holy See, which now drove several of the Powers of Europe to the verge of schism. Threats of a council and of deposition had no terrors for Alexander, whose control of the Sacred College was absolute. Della Rovere was now his agent in France; Ascanio Sforza was soon to retire permanently from Rome. Louis had inherited from his grandmother, Valentina Visconti, strong claims to the Duchy of Milan, usurped by the Sforzas, and he made no secret of his intention to enforce them. Alexander cannot be held responsible for the second "barbarian" invasion of Italy, but he was quick to take advantage of it for the consolidation of his temporal power and the aggrandizement of his family. On 1 October, 1498, Cæsar, no longer a cardinal, but designated Duke of Valentinois and Peer of France, set out from Rome to bring the papal dispensation to King Louis, a cardinal's hat to his minister D'Amboise, and to find for himself a wife of high degree. He still longed for the hand of Carlotta, who resided in France, but since that princess persisted in her refusal, he received instead the hand of a niece of King Louis, the sister of the King of Navarre, Charlotte D'Albret. On 8 October, 1499, King Louis, accompanied by Duke Cæsar and Cardinal della Rovere made his triumphal entry into Milan. It was the signal to begin operations against the petty tyrants who were devastating the States of the Church. Alexander would have merited great credit for this much-needed work, had he not spoiled it by substituting his own family in their place. What his ultimate intentions were we cannot fathom. However, the tyrants who were expelled never returned, whilst the Borgian dynasty came to a speedy end in the pontificate of Julius II. In the meantime Cæsar had carried on his campaign so successfully that by the year 1501 he was master of all the usurped papal territory and was made Duke of Romagna by the Pope, whose affection for the brilliant young general was manifested in still other ways. During the war, however, and in the midst of the Jubilee of 1500 there occurred another domestic murder. On 15 July of that year the Duke of Biseglia, Lucretia's husband, was attacked by five masked assassins, who grievously wounded him. Convinced that Cæsar was the instigator of the deed, he made an unsuccessful attempt, on his recovery, to kill his supposed enemy, and was instantly dispatched by Cæsar's bodyguard. The latter, having completed, in April, 1501, the conquest of the Romagna, now aspired to the conquest of Tuscany; but he was soon recalled to Rome to take part in a different enterprise. On 27 June of that year the Pope deposed his chief vassal, Federigo of Naples, on the plea of an alleged alliance with the Turks to the detriment of Christendom, and approved the secret Treaty of Granada, by the terms of which the Kingdom of Naples was partitioned between Spain and France.

Alexander's motive in thus reversing his former policy with respect to foreign interference was patent. The Colonna, the Savelli, the Gaetani and other barons of the Patrimony had always been supported in their opposition to the popes by the favour of the Aragonese dynasty, deprived of which they felt themselves powerless. Excommunicated by the Pontiff as rebels, they offered to surrender the keys of their castles to the Sacred College, but Alexander demanded them for himself. The Orsini, who might have known that their turn would come next, were so short-sighted as to assist the Pope in the ruin of their hereditary foes. One after another, the castles were surrendered. On 27 July, Alexander left Rome to survey his conquest; at the same time he left the widowed Lucrezia in the Vatican with authority to open his correspondence and conduct the routine business of the Holy See. He also erected the confiscated possessions of the aforesaid families into two duchies, bestowing one on Rodrigo, the infant son of Lucrezia, the other on Juan Borgia, born to him a short while after the murder of Gandia, and to whom was given the latter's baptismal name (Pastor, op. cit., III, 449). Lucrezia, now in her twenty-third year, did not long remain a widow; her father destined her to be the bride of another Alfonso, son and heir of Duke Ercole of Ferrara. Although both father and son at first spurned the notion of a matrimonial alliance between the proud house of Este and the Pope's illegitimate daughter, they were favourably influenced by the King of France. The third marriage of Lucrezia, celebrated by proxy in the Vatican (30 December, 1501), far exceeded the first in splendour and extravagance. If her father meant her as an instrument in her new position for the advancement of his political combinations, he was mistaken. She is known henceforth, and till her death in 1519, as a model wife and princess, lauded by all for her amiability, her virtue, and her charity. Nothing could well be more different from the fiendish Lucrezia Borgia of the drama and the opera than the historical Duchess of Ferrara. Cæsar, however, continued his infamous career of simony, extortion, and treachery, and by the end of 1502 had rounded out his possessions by the capture of Camerino and Sinigaglia. In October of that year the Orsini conspired with his generals to destroy him. With coolness and skill Cæsar decoyed the conspirators into his power and put them to death. The Pope followed up the blow by proceeding against the Orsini with greater success than formerly. Cardinal Orsini, the soul of the conspiracy, was committed to Castle St. Angelo; twelve days later he was a corpse. Whether he died a natural death or was privately executed, is uncertain Losing no time, Cæsar returned towards Rome, and so great was the terror he inspired that the frightened barons fled before him, says Villari (I, 356), "as from the face of a hydra". By April nothing remained to the Orsini except the fortress of Bracciano an

they begged for an armistice. The humiliation of the Roman aristocracy was complete; for the first time in the history of the papacy the Pope was, in the fullest sense, ruler of his States.

Alexander, still hale and vigorous in his seventy-third year, and looking forward to many more years of reign, proceeded to strengthen his position by repleting his treasury in ways that were more than dubious. The Sacred College now contained so many of his adherents and countrymen that he had nothing to fear from that quarter. He enjoyed and laughed at the scurrilous lampoons that were in circulation, in which he was accused of incredible crimes, and took no steps to shield his reputation. War had broken out in Naples between France and Spain over the division of the spoils. Alexander was still in doubt which side he could most advantageously support, when his career came to an abrupt close. On 6 August, 1503, the Pope, with Cæsar and others, dined with Cardinal Adriano da Corneto in a villa belonging to the Cardinal, and very imprudently remained in the open air after nightfall. The entire company paid the penalty by contracting the pernicious Roman fever. On the twelfth the Pope took to his bed. On the eighteenth his life was despaired of; he made his confession, received the last sacraments, and expired towards evening. The rapid decomposition and swollen appearance of his corpse gave rise to the familiar suspicion of poison. Later the tale ran that he had drunk by mistake a poisoned cup of wine which he had prepared for his host. Nothing is more certain than that the poison which killed him was the deadly microbe of the Roman campagna [Pastor, op. cit., III, 469–472; Creighton, Hist. of the Papacy (London, 1887), IV, 44]. His remains lie in the Spanish national church of Santa Maria di Monserrato.

An impartial appreciation of the career of this extraordinary person must at once distinguish between the man and the office. "An imperfect setting", says Dr. Pastor (op. cit., III, 475), "does not affect the intrinsic worth of the jewel, nor does the golden coin lose its value when it passes through impure hands. In so far as the priest is a public officer of a holy Church, a blameless life is expected from him, both because he is by his office the model of virtue to whom the laity look up, and because his life, when virtuous, inspires in onlookers respect for the society of which he is an ornament. But the treasures of the Church, her Divine character, her holiness, Divine revelation, the grace of God, spiritual authority, it is well known, are not dependent on the moral character of the agents and officers of the Church. The foremost of her priests cannot diminish by an iota the intrinsic value of the spiritual treasures confided to him." There have been at all times wicked men in the ecclesiastical ranks. Our Lord foretold, as one of its severest trials, the presence in His Church not only of false brethren, but of rulers who would offend, by various forms of selfishness, both the children of the household and "those who are without". Similarly, He compared His beloved spouse, the Church, to a threshing floor, on which fall both chaff and grain until the time of separation. The most severe arraignments of Alexander, because in a sense official, are those of his Catholic contemporaries, Pope Julius II (Gregorovius, VII, 494) and the Augustinian cardinal and reformer, Ægidius of Viterbo, in his manuscript "Historia XX Sæculorum", preserved at Rome in the Bibliotheca Angelica. The Oratorian Raynaldus (d. 1677), who continued the semi-official Annals of Baronius, gave to the world at Rome (*ad an.* 1460, no. 41) the above-mentioned paternal but severe reproof of the youthful Cardinal by Pius II, and stated elsewhere (*ad an.* 1495, no. 26) that it was in his time the opinion of historians that Alexander had obtained the papacy partly through money and partly through promises and the persuasion that he would not interfere with the lives of his electors. Mansi, the scholarly Archbishop of Lucca, editor and annotator of Raynaldus, says (XI, 415) that it is easier to keep silence than to write with moderation about this Pope. The severe judgment of the late Cardinal Hergenröther, in his "Kirchengeschichte", or Manual of Church History (4th. ed., Freiburg, 1904, II, 982–983) is too well known to need more than mention.

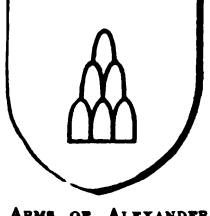
So little have Catholic historians defended him that in the middle of the nineteenth century Cesare Cantù could write that Alexander VI was the only Pope who had never found an apologist. However, since that time some Catholic writers, both in books and periodicals, have attempted to defend him from the most grievous accusations of his contemporaries. Two in particular may be mentioned: the Dominican Ollivier, "Le Pape Alexandre VI et les Borgia" (Paris, 1870), of whose work only one volume appeared, dealing with the Pope's cardinalate; and Leonetti, "Papa Alessandro VI secondo documenti e carteggi del tempo" (3 vols., Bologna, 1880). These and other works were occasioned, partly by a laudable desire to remove a stigma from the good repute of the Catholic Church, and partly by the gross exaggerations of Victor Hugo and others who permitted themselves all licence in dealing with a name so helpless and detested. It cannot be said, however, that these works have corresponded to their authors' zeal. Dr. Pastor ranks them all as failures. Such is the opinion of Henri de l'Epinois in the "Revue des questions historiques" (1881), XXIX, 147, a study that even Thuasne, the hostile editor of the Diary of Burchard, calls "the indispensable guide of all students of Borgia history". It is also the opinion of the Bollandist Matagne, in the same review for 1870 and 1872 (IX, 466–475; XI, 181–198), and of Von Reumont, the Catholic historian of medieval Rome, in Bonn. Theol. Lit. Blatt (1870), V. 686. Dr. Pastor considers that the publication of the documents in the supplement to the third volume of Thuasne's edition of the Diary of Burchard (Paris, 1883) renders "forever impossible" any attempts to save the reputation of Alexander VI. There is all the less reason, therefore, says Cardinal Hergenröther (op. cit., II, 983), for the false charges that have been added to his account, e. g. his attempt to poison Cardinal Adriano da Corneto and his incestuous relations with Lucrezia (Pastor, op. cit., III, 375, 450–451, 475). Other accusations, says the same writer, have been dealt with, not unsuccessfully, by Roscoe in his "Life of Leo the Tenth"; by Capefigue in his "Eglise pendant les quatre derniers siècles" (I, 41–46), and by Chantrel, "Le Pape Alexandre VI" (Paris, 1864). On the other hand, while immoral writers have made only too much capital out of the salacious paragraphs scattered through Burchard and Infessura, there is no more reason now than in the days of Raynaldus and Mansi for concealing or perverting the facts of history. "I am a Catholic", says M. de l'Epinois (loc. cit.), "and a disciple of the God who hath a horror of lies. I seek the truth, all the truth, and nothing but the truth Although our weak eyes do not see at once the uses of it, or rather see damage and peril, we must proclaim it fearlessly." The same good principle is set forth by Leo XIII in his Letter of 8 September, 1889, to Cardinals De Luca, Pitra, and Hergenröther on the study of Church History: "The historian of the Church has the duty to dissimulate none of the trials that the Church has had to suffer from the faults of her children, and even at times from those of her own ministers." Long ago Leo the Great (440–461) declared, in his third homily for Christmas Day, that "the dignity of Peter suffers no diminution even in an unworthy successor" (*cujus dignitas etiam in indigno hærede non deficit*). The very indignation that the evil life of a great ecclesiastic rouses at all times (nobly expressed by Pius II in the above-mentioned

letter to Cardinal Rodrigo Borgia) is itself a tribute to the high spiritual ideal which for so long and on so broad a scale the Church has presented to the world in so many holy examples, and has therefore accustomed the latter to demand from priests. "The latter are forgiven nothing", says De Maistre in his great work, "Du Pape", "because everything is expected from them, wherefore the vices lightly passed over in a Louis XIV become most offensive and scandalous in an Alexander VI" (II, c. xiv).

The contemporary diaries of JOHANN BURCHARD and STEFANO INFESSURA are to be read with great caution, says VON REUMONT, *Kirchenlex.*, I, 490–491. BURCHARD, *Diarium sive rerum urbanarum commentarii* (1483–1506), in ECCARD, *Corpus Hist. SS. Medii Ævi*, II, ed. by GENNARELLI (Florence, 1854); THUASNE (Paris, 1883, 3 vols.); INFESSURA, *Diario della città di Roma*, in ECCARD, loc. cit., and in MURATORI, *SS. Rer. Ital.*, III, II, 1112–1252, ed. by TOMMASINI (Rome, 1890).—The principal events of his pontificate are related in RAYNALDUS, *Ann. Eccl. ad ann.* 1492–1503.—Among modern writers the reader may consult the Catholic historians, VON REUMONT, *Geschichte der Stadt Rom* (Berlin, 1868), II, i, 199–249, also his article in *Kirchenlex.*, I, 483–491, and PASTOR, *History of the Popes since the Close of the Middle Ages* (London, 1898), V, 375 sqq.; among Protestant writers GREGOROVIUS, *Geschichte der Stadt Rom* (Stuttgart, 1890), VII, 299–494, and his *Lucrezia Borgia nach Urkunden und Corrispondenz* (ibid., 1870); also CREIGHTON, *History of the Popes during the Reformation* (London, 1887———), III, IV. See also ZÖPFFEL-HAUCK, in the *Realencyclopädie f. prot. Kirche u. Theologie* (3d ed., Leipsig, 1896), I, 347–349, and J. PAQUIER, in VACANT, *Dict. de théol. cath.* (Paris, 1900), I, 724–727. The important *Relazioni* of the Venetian ambassadors to their senate are found in the collection of ALBÈRI (Florence, 3d series, 1839–55). The reader is also referred to the valuable contemporary *Diarii* of the Venetian MARINO SANUTO (Venice, 1879), I–XV. The Roman dispatches of GIUSTINIANI to the authorities of Florence were edited by PASQUALE VILLARI (Florence, 3 vols., 1876). The statements of MACCHIAVELLI in *Il Principe*, in the *Lettere Famigliari*, ed. by ALVISI (Florence, 1883), and elsewhere, are discussed by PASTOR, *op. cit.*, 15 sqq. For Cæsar Borgia see ALVISI, *Cesare Borgia, Duca di Romagnola* (Imola, 1878). There is an exhaustive bibliography of Alexander VI in CHEVALIER, *Bio-Bibliographie*, 2d ed. (Paris, 1905———). The fairest treatment of Alexander by a non-Catholic is that of RICHARD GARNETT in the *Encyclopædia Britannica* and in the *Cambridge Modern History*.

JAMES F. LOUGHLIN.

Alexander VII, POPE (FABIO CHIGI), b. at Sienna, 13 February, 1599; elected 7 April, 1655; d. at Rome, 22 May, 1667. The Chigi of Sienna were among the most illustrious and powerful of Italian families. In the Rome of Renaissance times, an ancestor of Alexander VII was known as the "Magnificent". The future Pope's father, Flavio Chigi, nephew of Pope Paul V, though not as prosperous as his forebears, gave his son a suitable training. The latter owed much also to his mother, a woman of singular power and skill in the formation of youth. The youth of Fabio was marked by continued ill-health, consequent upon an attack of apoplexy in infancy. Unable to attend school, he was taught first by his mother, and later by able tutors, and displayed remarkable precocity and love of reading. In his twenty-seventh year, he obtained the doctorates of philosophy, law, and theology in the University of Sienna, and in December, 1626, he entered upon his ecclesiastical career at Rome. In 1627 he was appointed by Urban VIII Vice-Legate of Ferrara, and he served five years under the Cardinals Sacchetti and Pallotta, whose commendations won for him the important post of Inquisitor of Malta, together with the episcopal consecration. In 1639 he was promoted to the nunciature of Cologne; and in 1644 was made envoy extraordinary of Innocent X to the conference of Münster, in which post he energetically defended papal interests during the negotiations that led, in 1648, to the Peace of Westphalia. (See THIRTY-YEARS' WAR.) Innocent X called him to Rome in 1651 to be his secretary of state, and in February, 1652, made him Cardinal. In the conclave of 1655, famous for its duration of eighty days, and for the clash of national and factional interests, Cardinal Chigi was unanimously elected Pope. The choice was considered providential. At a time when churchmen were being forced to realize the deplorable consequences, moral and financial, of nepotism, there was needed a pope who would rule without the aid of relatives. For a year the hopes of Christendom seemed to be realized. Alexander forbade his relatives to come to Rome. His own sanctity of life, severity of morals, and aversion to luxury made more resplendent his virtues and talents. But in the consistory of 24 April, 1656, influenced by those who feared the weakness of a papal court unsustained by ties of family interest, he proposed to bring his brother and nephews to assist him. With their advent came a marked change in the manner of life of the pontiff. The administration was given largely into the hands of his relatives, and nepotic abuses came to weigh as heavily as ever upon the papacy. The endeavours of the Chigi to enrich their family were too indulgently regarded by the Pope; but, ever pious and devout, he was far from having a share in the excesses of his luxury-loving nephews. His burden being in this way lightened, he passed much of his time in literary pursuits and in the society of the learned; but the friends whom he favoured were those who could be best relied on as counsellors.



ARMS OF ALEXANDER VII

The pontificate of Alexander VII was shadowed by continual difficulties with the young and ill-advised Louis XIV of France, whose representatives were a constant source of annoyance to the Pope. The French prime minister, Cardinal Mazarin, had not forgiven the legate who resolutely opposed him at the conferences of Münster and Osnabrück, or the papal secretary of state who stood in the way of his anti-Roman policy. During the conclave he had been bitterly hostile to Chigi, but was in the end compelled to accept his election as a compromise. However, he prevented Louis XIV from sending the usual embassy of obedience to Alexander VII, and, while he lived, hindered the appointment of a French ambassador to Rome, diplomatic affairs being meantime conducted by cardinal protectors, generally personal enemies of the Pope. In 1662 the equally hostile Duc de Créqui was made ambassador. By his high-handed abuse of the traditional right of asylum granted to ambassadorial precincts in Rome, he precipitated a quarrel between France and the papacy, which resulted in the Pope's temporary loss of Avignon and his forced acceptance of the humiliating treaty of Pisa in 1664. (See LOUIS XIV.) Emboldened by these triumphs, the French Jansenists, who recognized in Alexander an old enemy, became insolently assertive, professing that the propositions condemned in 1653 were not to be found in the "Augustinus" of Cornelius Jansen. (See JANSENIUS.) Alexander VII, who as adviser of Innocent X had vigorously advocated the condemnation, confirmed it in 1665 by the Bull "Ad Sacram" declaring that it applied to the aforesaid work of Jansen and to the very meaning intended by him; he also sent to France his famous "formulary", to be signed by all the clergy as a means of detecting and extirpating Jansenism (q. v.). His reign is memorable in the annals of moral theology for the condemnation of a number of erroneous propositions. Cardinal Hergenröther praises (Kirchengesch. III, 414) his moderation in the heated dogmatic controversies of the period. During his reign occurred the conversion of Queen Christina of Sweden, who, after her abdication, came to reside in Rome, where on Christmas Day, 1655, she was confirmed by the

Pope, in whom she found a generous friend and benefactor. He assisted the Venetians in combating the Turks who had gained a foothold in Crete, and obtained in return the restoration of the Jesuits, exiled from Venice since 1606. (See SARPI, VENICE, JESUITS.) The inimical relations between Spain and Portugal occasioned by the latter's establishment of independence (1640) were a source of grave trials for Alexander, as for other popes before and after him. Alexander VII did much to beautify Rome. Houses were levelled to make way for straighter streets and broad piazzas, such as those of Colonna, and the Collegio Romano. The decorations of the church of Sta. Maria del Popolo, titular church of more than one of the Chigi cardinals, the Scala Regia, the Chair of St. Peter in the Vatican Basilica, and the great colonnade before that edifice bespeak alike the genius of Bernini and the munificence of his papal patron. He was also a patron of learning, modernized the Roman University, known as Sapienza, and enriched it with a magnificent library. He also made extensive additions to the Vatican library. His tomb by Bernini is one of the most beautiful monuments in St. Peter's.

POPE ALEXANDER VII

The public documents of Alexander VII are found in *Bullar. Rom.* (ed. Turin, 1869), XVI–XVII; PALLAVICINO, *Vita di Alessandro VII* (Prato, 1859, 2 vols); MURATORI, *Annali d'Italia* (Milan, 1820), XVI, 14–75; BARGRAVE, *Pope Alexander VII and the College of Cardinals*, a contemporary account (ed. Westminster, 1867); RANKE, *The Popes of Rome, their Church and State* (ed. Edinburgh, 1847), II, 190 sq., 502 sq.; VON REUMONT, *Fabio Chigi in Deutschland* (Aix-la-Chapelle, 1885); *Le Conclave d'Alexandre VII*, a conclavist's record (Cologne, 1667); *Revue des questions historiques*, July, 1871. A lengthy study of the numerous propositions condemned by Alexander VII is found in VACANT, *Dict. de théol. cath.* (Paris, 1903), I, 729–747; DENZINGER, *Enchiridion symb. et defin.* (9th ed., Freiburg, 1900), 252–258.

J. B. PETERSON.

Alexander VIII, POPE (PIETRO OTTOBONI), b. at Venice, April, 1610; elected 5 October, 1689; d. at Rome, 1 February, 1691. He was the son of Marco Ottoboni, chancellor of the Republic of Venice, and a descendant of a noble family of that city. The future pope enjoyed all that wealth and social position could contribute towards a perfect education. His early studies were made with marked brilliancy at the University of Padua (q. v.), where, in 1627, he secured the doctorate in canon and civil law. He went to Rome, during the pontificate of Urban VIII (1623–44), and was made governor of Terni, Rieti, and Spoleto. For fourteen years he served as auditor of the Rota (q. v.). At the request of the Republic this favoured son was made Cardinal by Innocent X (19 February, 1652), and was later given the Bishopric of Brescia, in Venetian territory, where he quietly spent the best years of middle life. Clement IX made him Cardinal-Datary. He was already an octogenarian when elected to the papacy, and lived but sixteen months, during which time little of importance was done. Louis XIV of France, whose political situation was now critical, profited by the peaceful dispositions of the new Pope, restored to him Avignon, and renounced the long-abused right of asylum for the French Embassy. (See ALEXANDER VII.) But the king's conciliatory spirit did not dissuade the resolute Pope from declaring (4 August, 1690) that the Declaration of Gallican Liberties (q. v.), drawn up in 1682, was null and invalid. He assisted his native Venice by generous subsidies in the war against the Turks, and he purchased for the Vatican library the books and manuscripts owned by Queen Christina of Sweden. He condemned the doctrine of a number of variously erroneous propositions, among them (24 August, 1690) the doctrine of "philosophical sin" (see SIN); cf. Denzinger, "Enchiridion Symb. et Defin." (9th ed., Freiburg, 1900), 274–278; and Vacant "Dict. de théol. cath." (Paris, 1903), I, 748–763. Alexander was an upright man, generous, peace-loving, and indulgent. Out of compassion for the poor of well-nigh impoverished Italy, he sought to succour them by reducing the taxes. But this same generous nature led him to bestow on his relations the riches they were eager to accumulate; in their behalf, and to the discredit of his pontificate, he revived sinecure offices which had been suppressed by his predecessor.

ARMS OF ALEXANDER VIII

For the public documents of his pontificate see *Bullarium Romanum* (Turin, 1870), XX; MURATORI, *Annali d'Italia* (Milan, 1820), XVI, 200–216; VON RANKE, *The Popes of Rome, etc.* (ed. Edinburgh, 1847), II, 278 sq., 525 sq.; GERIN, *Le Pape Alexandre VIII et Louis XIV d'après des documents inédits* (Paris, 1878); BARGRAVE (cited under Alexander VII), chapter on Cardinal Ottoboni.

J. B. PETERSON.

Alexander, SAINT, who died in chains after cruel torments in the persecution of Decius, was first Bishop of Cappadocia, and was afterwards associated as coadjutor with the Bishop of Jerusalem, who was then 116 years old. This association came about as follows: Alexander had been imprisoned for his faith in the time of Alexander Severus and on being released came to Jerusalem, where he was compelled by the aged bishop to remain, and assist him in the government of that see. This arrangement, however, was entered into with the consent of all the bishops of Palestine. It was Alexander who permitted Origen, although only a layman, to speak in the churches. For this concession he was taken to task, but he defended himself by examples of other permissions of the same kind given even to Origen himself elsewhere, although then quite young. Butler says that they had studied together in the great Christian school of Alexandria. Alexander ordained him a priest. Especial praise is given to Alexander for the library he built at Jerusalem. Finally, in spite of his years, he, with several other bishops, was carried off a prisoner to Cæsarea, and as the historians say, "the glory of his white hairs and great sanctity formed a double crown for him in captivity". He suffered many tortures, but survived them all. When the wild beasts were brought to devour him, some licked his feet, and others their impress on the sand of the arena. Worn out by his sufferings he died in prison. This was in the year 251. His feast is kept by the Latins on 18 March, by the Greeks, 22 December.

Acta Sanctorum, II, March; BUTLER, 18 March.

T. J. CAMPBELL.

Alexander, SAINT, known as "The charcoal burner," was Bishop of Comana, in Pontus

Whether he was the first to occupy that see is open to discussion. The Bollandists have also a long paper as to the exact location of Comana as there were several places of that name, but decide for Pontus, near Neo-Cæsarea. The curious name of the saint comes from the fact that he had, out of humility, taken up the work of burning charcoal, so as to escape worldly honours. He is called a philosopher, but it is not certain that the term is to be taken literally. His philosophy consisted rather in his preference of heavenly to earthly things. The discovery of his virtues was due to the very contempt with which he had been regarded. St. Gregory Thaumaturgus had been asked to come to Comana to help select a bishop for that place. As he rejected all the candidates, some one in derision suggested that he might accept Alexander the charcoal-burner. Gregory took the suggestion seriously, summoned Alexander, and found that he had to do with a saint, and a man of great capabilities. Alexander was made bishop of the see, administered it with remarkable wisdom, and ultimately gave up his life for the Faith, being burned to death in the persecution of Decius. The vagueness of the information we have about him comes from the fact that his name is not found in any of the old Greek or Roman calendars. He would have been absolutely unknown were it not for a discourse pronounced by St. Gregory of Nyssa, on the life of St. Gregory Thaumaturgus, in which the election of Alexander is incidentally described. In the modern Roman Martyrology his name occurs, and he is described as a "philosophus disertissimus." His feast is kept on 11 August.

Acta Sanctorum, August I.

T. J. CAMPBELL.

Alexander, SAINT, Patriarch of Alexandria, date of birth uncertain; d. 17 April, 326. He is, apart from his own greatness, prominent by the fact that his appointment to the patriarchial see excluded the heresiarch Arius from that post. Arius had begun to teach his heresies in 300 when Peter, by whom he was excommunicated, was Patriarch. He was reinstated by Achillas, the successor of Peter, and then began to scheme to be made a bishop. When Achillas died Alexander was elected, and after that Arius threw off all disguise. Alexander was particularly obnoxious to him, although so tolerant at first of the errors of Arius that the clergy nearly revolted. Finally, the heresy was condemned in a council held in Alexandria, and later on, as is well known, in the General Council of Nicæa, whose Acts Alexander is credited with having drawn up. An additional merit of this great man is that during his priesthood he passed through the bloody persecutions of Galerius, Maximinus, and others. It was while his predecessor Peter was in prison, waiting for martyrdom, that he and Achillas succeeded in reaching the pontiff, and interceded for the reinstatement of Arius, which Peter absolutely refused, declaring that Arius was doomed to perdition. The refusal evidently had little effect, for when Achillas succeeded Peter, Arius was made a priest; and when in turn Alexander came to the see, the heretic was still tolerated. It is worth recording that the great Athanasius succeeded Alexander, the dying pontiff compelling the future doctor of the Church to accept the post. Alexander is described as "a man held in the highest honour by the people and clergy, magnificent, liberal, eloquent, just, a lover of God and man, devoted to the poor, good and sweet to all, so mortified that he never broke his fast while the sun was in the heavens." His feast is kept on 17 April.

Acta SS., III, February; BUTLER, *Lives of the Saints*, 17 February.

T. J. CAMPBELL.

Alexander SAINT, CEMETERY OF. See CATACOMBS.

Alexander I, SCOTCH PRINCE. See SCOTLAND.

Alexander Briant, BLESSED, English Jesuit and martyr, b. in Somersetshire of a yeoman family about 1556; executed at Tyburn, 1 December, 1581. He entered Hert Hall, Oxford, at an early age, where his remarkable beauty and purity of countenance won for him the appellation, "the beautiful Oxford youth". At Oxford he became a pupil of Father Robert Persons to which fact, together with his association with Richard Holtby, is attributed his conversion. Having left the university he entered the English college at Reims, whither Holtby had preceded him, and was ordained priest 29 March, 1578. Assigned to the English mission in August of the following year he laboured with exemplary zeal in his own county of Somersetshire. During his ministrations he reconciled to the Faith the father of his former tutor, Father Robert Persons, and the intimacy resulting from this fresh tie between pupil and master probably led to the former's untimely death. A party of the persecution, searching for Father Robert Persons, placed Blessed Alexander under arrest, 28 April, 1581, in the hope of extorting information. After fruitless attempts to this end at Counter Prison, London, he was taken to the Tower where he was subjected to excruciating tortures. To the rack, starvation, and cold was added the inhuman forcing of needles under the nails. It was during this confinement that Blessed Alexander penned his pathetic letter to the Jesuit Fathers in England requesting admission into the Society, which was granted. But his membership was short-lived; together with six other priests he was arraigned, 16 November, 1581, in Queen's Bench, Westminster, on the charge of high treason, and condemned to death. The details of this last great suffering, which occurred on the 1 December following, like those of the previous torture are revolting. Through either malice or carelessness of the executioner he was put to needless suffering. His face is said to have been strikingly beautiful even up to his death. In his letter to the Jesuit Fathers he protests that he felt no pain during the tortures he underwent, and adds: "Whether this that I say be miraculous or no, God knoweth". He was scarcely more than twenty-five years of age at the time of his martyrdom.

CAMM, *Lives of the English Martyrs* (London, 1905), II, 397–423; GILLOW, *Bibliograph. Dict. of English Catholics* (London, 1885), I, 293; FOLEY, *Records S. J.*, IV, 343–367; *Briefe Historie*, 85–91; PERSONS, *De Persecutione Anglicana*.

E. F. SAXTON.

Alexander Natalis (or NOEL ALEXANDRE), a French historian and theologian, of the Order of St. Dominic, b. at Rouen, 19 January, 1639; d. in Paris, 21 August, 1724. He made his early studies at the Dominican College of Rouen and, after entering the Dominican Order in that city, 9 May, 1655, studied philosophy and theology in the convent of Saint Jacques, Paris, where he afterwards taught for twelve years, during which time he gained some renown as a preacher. In 1672, at the wish of his superiors, he obtained the licentiate from the Sorbonne, and in 1675, the doctorate. About this time he attracted much attention by writing against Launoy on the subject of simony. Persuaded by that generous promoter of learning, the great French minister, Jean Baptiste Colbert, to enter the society of savants of which the Abbé Colbert (later Archbishop of Rouen) was the central figure, he lectured before it on particular events of history with such success that he was urged to write a complete history after the method that he had followed in his lecture. He yielded to this wish of the French scholar and published at Paris, in 1677, the first volume, bearing the general title "Selecta historiæ ecclesiasticæ capita et in loca ejusdem insignia

dissertationes historicæ, criticæ, dogmaticæ", in which he treated of the first century of Christianity, and in 1686, the twenty-fourth volume in which he closed his studies of New Testament history with dissertations on the Council of Trent. In the next few years he published six octavo volumes of dissertations on the history of the Old Testament. His directness and conciseness, his critical acumen, and his manner of viewing history and dividing it into special studies (then quite original, although now common enough) won for him the approbation of the learned. The first volumes of the history brought him letters of commendation and praise from Pope Innocent XI and many cardinals, but later volumes gave offence at Rome because of the author's Gallicanism, and Innocent XI finally forbade (13 July, 1684) the faithful to read the history under pain of excommunication. In the preface to the third edition (Paris, 1699, eight folio volumes) Father Alexander submitted fully to the judgment of the Holy See, and in some scholia added to the dissertations showed that in some instances he had been criticized and judged unjustly. Father Roncaglia (of the Clerks Regular) brought out at Lucca, in 1734, a sixth edition of the work in nine folio volumes, in which he gave the text unaltered, but with the addition of paragraphs and dissertations correcting the most offensive statements.

The work thus corrected was removed from the Index by Pope Benedict XIII, and many editions were thereafter given to the public. The best is that of Archbishop Mansi of Lucca, in nine folio volumes (Lucca, 1749), who added many explanatory notes. An anonymous writer in two supplementary volumes carried the history into the eighteenth century, and added various dissertations from the pens of other historians. The work thus completed appeared at Venice in 1778, in eleven folio volumes, and at Bingen, 1785–90, in twenty quarto volumes. Upon the completion of his historical dissertation Father Alexander turned his attention for some years to strictly theological studies, and in 1693 published at Paris in ten octavo volumes a commentary on the "Catechismus Romanus" entitled "Theologia dogmatica et moralis" to which he added for preachers an *Index Concinnatorius*, distributing the whole work into sketches of sermons for all the Sundays and feast-days of the year. The work has also two appendixes containing valuable letters from his pen on moral theology and casuistry, and many papal, synodal, and episcopal documents bearing on the disputes of the time. Later editions of the work appeared at Paris in 1703, two folio volumes, in 1743, four quarto volumes, and at Einsiedeln in 1768, ten volumes octavo. His next work of importance was a handbook for preachers: "Præcepta et regulæ ad prædicatores verbi divini informandos", which first appeared in Paris in 1701, and last at Augsburg in 1763, in octavo. This was followed (1703–10) by a commentary "Commentarius literalis et moralis" on one hundred and sixty Gospels (for Sundays and feast-days) and on the Epistles of the New Testament, which has often been re-edited in various forms. In 1704, Father Alexander fell into Jansenism by signing the *Cas de Conscience*, but he soon retracted. Before this he carried on a bitter controversy with Father Daniel, S.J., on the Dominican and Jesuit doctrines on Probabilism, Grace, and Predestination, as compared with the doctrine of St. Thomas Aquinas on these subjects, which was terminated by the King, who silenced both parties. In 1706, having been elected Provincial of the Dominican Province of France, he was obliged to interrupt his literary labours. Freed from his administrative duties in 1710, he set himself to the task of writing a commentary on the prophetical books of the Old Testament. In 1712 he was forced to lay aside his pen by a weakness of the eyes which finally resulted in total blindness. He died of old age in the convent of Saint Jacques in Paris, having enjoyed throughout his long and busy literary life a close intimacy with all the learned men of his time, especially with Cardinal Noris.

While writing the important works noticed above Father Alexander published several dissertations in which he showed (1) that St. Thomas was the author of the "Summa Theologica"; (2) that St. Thomas was the author of the "Office of Corpus Christi"; (3) in the form of a dialogue between a Franciscan and a Dominican, that St. Thomas was not a disciple of Alexander of Hales, and that the *Secunda Secundæ* of the "Summa" was not borrowed from the latter. These, with a dissertation against Father Frassen, O.S.F., on the Vulgate, have been incorporated in his "Historia Ecclesiastica" (Venice edition, 1778). Father Alexander wrote and published in French: "Recueil de plusieurs pièces pour la défense de la morale et de la grâce de J. C." (Delft, 1698); "Apologie des Dominicains Missionaires de la Chine, ou réponse au livre intitulé", "Défense des nouveaux Chrétiens" (Cologne, 1697); "Conformité des cérémonies Chinoises avec l'idolatrie grecque et romaine, pour servir de confirmation à l'apologie des Dominicains Missionaires de la Chine" (Cologne, 1700); "Lettres d'un Docteur de l'ordre de S. Dominique sur les cérémonies de la Chine" (Cologne, 1700).

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 810; TOURON, *Hommes illustres de l'ordre de Saint Dominique*, V, 804–840; HILGERS, *Der Index der verbotenen Bücher* (Freiburg, 1904), 138, 432 sqq.

A. L. MCMAHON.

Alexander of Abonoteichos, the most notorious impostor of the second century of the Christian era. His life is fully described by Lucian in his Ψευδόμαντις, or "Alexander, the Oracle-Monger." Being intellectual, of pleasing appearance and captivating address, he gained many followers, not only in his own country but from different parts of the Roman Empire. By cleverly devised oracles he prepared souls for a new birth and exhibited a huge serpent as the embodiment of his new divinity. His fame spread, and about 150 he built in his native city of Paphlagonia a temple to Esculapius, that was soon visited by many from all parts of Greece and Italy. The numerous questions asked of the new oracle were answered by "the prophet" in metrical predictions. In his most prosperous year he is said to have delivered nearly 80,000 replies, concerning bodily, mental, and social afflictions, for each of which he received a drachma and two oboli. Great officials consulted the oracle, and the Roman Rutilianus married the charlatan's daughter. The nonfulfilment of his predictions he explained plausibly, declaring that Pontus was full of Christians and unbelievers who derided him, and that they should be stoned, or else his god would no longer favour the people. He established new mysteries and on the day of their inauguration he had this proclamation made in the temple: "If an Atheist, a Christian, or an Epicurean be present, let him withdraw. Then only may those who accept the god, do him worship joyfully." As the objects of his aversion were being expelled, he continued to cry out: "Out with the Christians!" while the crowd added: "Out with the Epicureans!" Lewdness figured in the ceremonies, and his own private life was marked by licentiousness. He continued in this debasing career for many years before the public deserted him. He had predicted that he would die when 150 years old, translated from this sphere of action to another by a thunderbolt. He died when he was 70 of a loathsome disease, devoured by worms. The Ψευδόμαντις is dedicated by Lucian to Celsus, possibly the author of the anti-Christian work refuted by Origen.

Elsewhere decidedly hostile to the Christians as in "Peregrinus Proteus", unquestionably Lucian is in this work favourable to them. He shows that while high and low were being led astray by the false mysticism of Alexander of Abonoteichos, the Christians held aloof from him, and with the Epicureans, with whom Lucian markedly contrasts them in the "Peregrinus", shared the full measure of the arch-hypocrite's hate. It is the testimony of an enemy, who here, at least, is no slanderer, but an unwilling apologist of Jesus Christ and His persecuted adherents.

DÖLLINGER, *Heidenthum und Judenthum*, 644 sqq.; KELLNER, *Hellenismus und Christenthum*, 89 sq.; H. W. FOWLER AND F. G. FOWLER, *The Works of Lucian of Samosata* (Oxford, 1905), tr. II, 212-238; HIMPEL in *Kirchenlex.*, I, 493.

JOHN J. A' BECKET.

Alexander of Hales, Franciscan, theologian, and philosopher, one of the greatest of the scholastics, b. at Hales, or Hailles, in Gloucestershire, towards the end of the twelfth century; d. at Paris, in 1245. He was educated at the monastic school in his native village, and probably also at Oxford. After having finished his studies in England, he went to the University of Paris, and there attained the Master's degree, first in the faculty of arts (philosophy), and afterwards in that of theology. From a remark made by Roger Bacon it is inferred that, in 1210, Alexander was *Magister regens* in the faculty of arts, and this is the first date of his biography that is certain. Roger is also our authority (though not the only one) that Alexander became archdeacon; but whether the title was conferred by the Bishop of Paris or by an English bishop, is uncertain. In 1220, Alexander joined the faculty of theology, in which he soon became one of the most celebrated teachers. In 1231, he entered the Order of St. Francis, continuing, however, to perform, as a monk, the duties of a licensed teacher of theology, a fact which was of the utmost importance both for the University and for the course of studies in the Franciscan Order. Alexander died at the convent of his Order in Paris.

In the chronicles and theological treatises of the fourteenth century we find Alexander styled *Doctor irrefragabilis*, *Fons Vitæ*, *Theologorum monarcha*. His principal work is the "Summa Universæ Theologiæ", begun about the year 1231 and left unfinished. The third part is defective, especially the portion treating of the virtues and other questions in moral theology. To supply this defect, the "Summa Virtutum" was composed by the Franciscan William of Melitona, though the work was, and is still sometimes, ascribed to Alexander himself. It is now agreed that not Alexander of Hales, but Alexander of Bonini is the author of the "Commentaries" on Aristotle's "Metaphysics" and "De Anima." The "Summa Theologiæ" has been several times published (Venice, 1475, 1576; Nuremberg, 1481, 1502; Pavia, 1481; Cologne, 1622). A critical edition has recently been promised by the Quaracchi editors of the works of St. Bonaventure. Alexander's other works (Salimbene, a contemporary, speaks of his "many writings") are still unpublished.

Alexander's importance for the history of theology and philosophy lies in the fact, that he was the first to attempt a systematic exposition of Catholic doctrine, after the metaphysical and physical works of Aristotle had become known to the schoolmen. His is not the first "Summa". The collections of "Sentences", which were current in the schools since the days of Abelard, were summaries of theology, and were often so titled in manuscripts. So that Alexander had many Summists as predecessors for instance: Hugh of St. Victor, Roland, Omnebene, Peter Lombard, Stephen Langton, Robert of Melun, Peter of Poitiers, William of Auxerre, and Robert Pulleyn. His, however, is the first "Summa" in which use was made of Aristotle's physical, metaphysical, and ethical, as well as logical treatises. Peter Lombard did not quote Aristotle once; Alexander quotes him in almost every *Quæstio;* he quotes also Arabian commentators, especially Avicenna, and thus prepares the way for Albert, St. Thomas, St. Bonaventure, and Duns Scotus for whom Aristotle was *the* philosopher. The "Summa" is divided into four parts: the first treats of God, the Trinity, etc.; the second, of creatures, sin, etc.; the third, of Christ, Redemption, supernatural law; the fourth, of the sacraments. Each Part is divided into Questions, each Question into Members, each Member into Articles. The method is a development of that employed by Abelard in his "Yea and Nay", and is practically that with which readers of St. Thomas are familiar. The article opens with a recital of the objections, then follows the thesis, with proofs, scriptural, patristic, and rational, and at the end of the article, under the title *Resolutio* are given the answers to the objections.

Alexander's theology is, in its main outlines, identical with that of St. Bonaventure and St. Thomas. Thus he starts with the question of the knowableness of God, and decides that, while the human mind can know that He is, no created mind can comprehend what He is. In enumerating the proofs of the existence of God, he lays stress on St. Augustine's argument from the need of an absolute truth, on St. Anselm's ontological argument, on Hugh of St. Victor's argument from consciousness, and on the Aristotelean argument from causality. He teaches that God is the exemplar, efficient and final cause of all things, that He is the Creator and Preserver of all things, that He is pure Actuality (*Actus Purus*), all things else being composed of matter and form. This latter point, the coextensiveness of matter with created being, later on became a distinctive tenet of the Franciscan School. On the problem of Universals, Alexander takes up the position of a metaphysician and psychologist, and thus reaches a conclusion to which his predecessors of the twelfth century, who argued the question solely from the point of view of dialectics, could never have attained; he teaches that Universals exist *ante rem*, in the mind of God, and also *in re*, as forms or essences which the active intellect abstracts. This is the conclusion of Moderate Realism.

In psychology, more than elsewhere, Alexander shows that he is not prepared to break with the traditional Augustinian teaching which prevailed in the schools before the introduction of Aristotle's "De Anima". Thus he adopts the threefold division of the faculties of the soul into *ratio*, which has for its object the external world, *intellectus*, which has for its object created spiritual substances, and *intelligentia*, which has for its object first principles and the eternal prototypes of things in the mind of God. Augustinian, also, is the doctrine that our knowledge of higher truths, especially of higher spiritual truths, is dependent on special divine illumination. Despite these Augustinian principles, however, he adopts Aristotle's doctrine of the Active and Passive Intellect, and by means of it accounts for our knowledge of the external world. Alexander's importance in the history of Christian Ethics is due to the use which he makes of Aristotle's ethical treatises. William of Auxerre, in his "Summa Aurea", made use of a Latin translation of Aristotle's "Ethics"; following his example, though working along independent lines, Alexander takes up the problems of the Highest Good, the nature of virtue, the moral aspects of actions and habits, and brings to bear on his discussions not merely the principles of the evangelical law, the ethical definitions of patristic writers, the legislation and practice of the Church, but also the

definitions and principles laid down in the "Ethics". God, he teaches, is the highest Good; man's duty is through knowledge and love of God to attain possession of Him. He defines virtue, in the Aristotelean, not in the traditional Augustinian, sense. Alexander, being the first of the great thirteenth century schoolmen in point of time, naturally exercised considerable influence on all those great leaders who made the thirteenth century the golden age of Scholasticism. Within his own Order he was the model of other great Summists as to method and arrangement of matter. Gerson says that Alexander was a favourite teacher (*doctor*) of St. Thomas. This, however, need not mean, as it is sometimes taken to mean, that St. Thomas frequented his lecture-hall. The influence was exerted chiefly, if not exclusively, through Alexander's "Summa Universæ Theologiæ," which St. Thomas followed very closely in the arrangement and method of his "Summa Theologica".

ENDRES, *Des Alex. von Hales Leben*, etc., in *Philosophisches Jahrb.* (Fulda, 1888) I; FELDER, *Studien im Franziskanerorden* (Freiburg, 1904), 177 sqq.; DE MARTIGNÉ, *La scolastique et les traditions franciscaines* (Paris, 1888); STÖCKL, *Gesch. der Phil. des Mittelalters*, Bd. II (Mainz, 1865), 320 sqq.; TURNER, *Hist. of Philosophy* (Boston, 1905), 326 sqq.

WILLIAM TURNER.

Alexander of Lycopolis, the writer of a short treatise, in twenty-six chapters, against the Manichæans (P. G., XVIII, 409–448). He must have flourished early in the fourth century, as he says in the second chapter of this work that he derived his knowledge of Manes' teaching ἀπὸ τῶν γνωρίμων τοῦ ἀνδρός (from the man's friends). Despite its brevity and occasional obscurity, the work is valuable as a specimen of Greek analytical genius in the service of Christian theology, "a calm but vigorous protest of the trained scientific intellect against the vague dogmatism of the Oriental theosophies". It has been questioned whether Alexander was a Christian when he wrote this work, or ever became one afterwards. Photius says (Contra Manichæos, i, 11) that he was Bishop of Lycopolis (in the Egyptian Thebaid), but Bardenhewer opines (Patrologie, 234) that he was a pagan and a platonist.

COWELL in *Dict. of Christ. Biogr.*, I, 86. A good separate edition is that of A. BRINKMANN (Leipsig, 1895).

JOHN J. A' BECKET.

Alexander of Neckam. See NECKAM.

Alexander Sauli, BLESSED, Apostle of Corsica, b. at Milan, 1533, of an illustrious Lombard family; d. at Pavia, 11 October, 1592; declared Blessed by Benedict XIV, 23 April, 1742. After some years of study under capable masters, he entered the Congregation of the Barnabites at an early age, and became teacher of philosophy and theology at the University of Pavia, and later Superior-General of the Congregation (1565). In 1571 he was appointed by Pius V to the ancient see of Aleria, Corsica, where faith was all but extinguished, and clergy and people were in a state of deplorable ignorance. With the aid of three companions, he reclaimed the inhabitants, corrected abuses, rebuilt churches, founded colleges and seminaries, and despite the depredations of corsairs, and the death of his comrades, he placed the Church in a flourishing condition. In 1591 he was made Bishop of Pavia, where he died the following year. He left a number of works chiefly catechetical.

RAUSCH in *Kirchenlex.*; BIANCHI, *Vita del B. Ales. Sauli* (Bologna, 1878); *Acta SS.*, 23 April.

F. M. RUDGE.

Alexander Severus. See PERSECUTIONS; ROMAN EMPIRE; SEVERUS, ALEXANDER.

Alexandre, DOM JACQUES, a learned Benedictine monk of the Congregation of St. Maur, b. at Orléans, France, 24 January, 1653; d. at Bonne-Nouvelle, 23 June, 1734. He made his profession in the abbey of Vendôme, 26 August, 1673, and after completing his philosophical and theological studies, was sent to the monastery of Bonne-Nouvelle, where he spent the remainder of his life. He died sub-prior of the monastery. Though somewhat delicate in health, he was a man of great industry and all his leisure was devoted to the study of mathematics and physical and mechanical science. He wrote much, though apparently without thought of publication, for most of his writings were merely transcribed into a large folio volume which was preserved in the library of Bonne-Nouvelle.

Alexandre is known chiefly by his two works, "Traité du flux et du reflux de la mer" and the "Traité général des horloges." The former had already been written when the Academy of Bordeaux proposed the cause of the tides as the subject of a prize essay. He submitted an extract which was deemed worthy of the prize and his success led him to publish the entire work at Paris, 1726. This treatise, based as it is upon the supposed rotation of the earth about the moon, is of interest only from an historical point of view, as a contribution to the solution of a problem which has engaged the attention of the most skilful analysts since the time of Newton. The "Traité général des horloges", Paris, 1734, as its name indicates, is a general treatise on the history and the art of constructing time-pieces. It contains a catalogue of writers on the subject with a brief account of their principal works. Besides his manuscript works on subjects in mathematics, mechanics, etc., Alexandre added a sixth part to Huyghen's treatise "De horologio oscillatorio", in which he describes a clock the length of whose pendulum was automatically varied to enable it to indicate apparent solar instead of mean solar time. A description of the pendulum mechanism, which never came into practical use, may be found in Berthoud's "Essai sur l'horlogerie", Paris, 1786, I, xvii, where some of its defects are pointed out.

Histoire Littéraire de la Congrégation de Saint Maur (Brussels, 1770).

H. M. BROCK.

Alexandria.—An important seaport of Egypt, on the left bank of the Nile. It was founded by Alexander the Great to replace the small borough called Racondah or Rakhotis, 331 B. C. The Ptolemies, Alexander's successors on the throne of Egypt, soon made it the intellectual and commercial metropolis of the world. Cæsar who visited it 46 B. C. left it to Queen Cleopatra, but when Octavius went there in 30 B. C. he transformed the Egyptian kingdom into a Roman province. Alexandria continued prosperous under the Roman rule but declined a little under that of Constantinople. When, after the treaty of October, 642, the Byzantines abandoned it to Amru, the Arab invaders hastened its ruin owing to the conqueror's impatience to build a new town, Cairo, and to transfer to it the government of Egypt henceforth a Mussulman province. The ruin had been great under the Arabians, but it became worse under the Turkish rule when the victories of Selim had subjugated the valley of the Nile in 1517. Bonaparte on the 2d of July, 1798, did not find more than 7,000 inhabitants in the town. Since then, thanks to the efforts of Mehemet Ali and to the great political and commercial events of the nineteenth century, the city of Alexandria has become once more the first port of the Eastern Mediterranean with 235,000 inhabitants. Christianity was brought to Alexandria by the Evangelist St. Mark. It was made illustrious by a lineage of learned doctors such as Pantænus, Clement of Alexandria, and Origen; it has been governed by a series of great bishops amongst whom Athanasius and Cyril must be mentioned. Under Dioscurus, successor of Cyril,

Eutychianism appeared and the native population saw in it an excellent means of freeing themselves from Byzantium. Their zeal for this heresy transformed the town into a battle-field where blood was shed more than once during the fifth, sixth, and seventh centuries. At last the patriarchal Church of St. Mark found itself divided into two communions: the native Copts bound to error, and the foreign Greeks faithful to orthodoxy. After the Arabian conquest, the Greek patriarchate remained vacant for many years; at the time of the Byzantine emperors and under the Ottoman sultan its holders were obliged to live habitually at Constantinople. On the other hand, the Copt patriarchate transferred itself to Cairo and saw most of its disciples become Mussulmans. To-day, owing to its commercial importance, Alexandria possesses within its walls every tongue and Christian race: Copts, Greeks, Latins, Armenians, Maronites, Syrians, Chaldeans, Protestants.

(1) The Copts, a small community, are divided into Monophysites and Catholics; the chief of the first is the Patriarch of Alexandria and resides at Cairo; the chief of the latter is also Patriarch of Alexandria since Leo XIII created this title in favour of Mgr. Macaire, 19 June, 1899. (2) The Greeks also form two groups, the so-called Orthodox and the Melchites. The Orthodox, separated from Rome, are divided into two factions which differ in language and origin, and live in enmity: on one side, the Hellenophones, many of whom are natives of the Greek kingdom; on the other, the Arabophones, subject to the khedive or natives of Syria; all these have a patriarch of Greek tongue and race whose official residence is in the town, near the church of St. Sabas. The Melchites, united to Rome, are natives of Egypt and Syria; they are under the Patriarch of Alexandria, Antioch, Jerusalem, and all the East, but, as the prelate resides at Damascus, they are governed by a bishop who is vicar of the patriarchate. (3) The Latins have no patriarch. A Latin patriarchate was created by the Crusaders who took Alexandria in 1202 and in 1367; but this patriarchate, established residentially from 1859 to 1866, is become again merely nominal. Now, nothing but an apostolical vicariate exists; the vicar, a member of the Friars Minor of St. Francis has specially under his direction the Europeans of foreign colonies. (4) The Armenians are divided into Gregorians and Catholics; the latter have a Bishop of Alexandria who resides, however, at Cairo; the Gregorians are subject to a simple vartabet. (5) The Maronites, whose number is increasing every day, wish to constitute a diocese. In the meanwhile they are governed by priests appointed by the Patriarch of the Lebanon. (6) To the 300 Syrian Catholics of Alexandria and Cairo, a chorepiscopus who resides in the latter town is given. (7) Still less numerous, the United Chaldeans possess no special organization. (8) The Protestants are represented at Alexandria by numerous sects: the Anglican Church has a community since the middle of the nineteenth century and a school; the Scotch Free Church has a church since 1867 and a school; the Evangelical Church of Germany, established in the town since 1857, opened a church in 1866 and a little school. But these are for foreign residents; the mission of the United Presbyterian Church of the United States has a church and two schools for the Copts (about 100 members). Moreover, most of the Protestant missions which work among the Copts of Upper Egypt have stations or lodgings at Alexandria. We must say the same of every religious order of Catholic missionaries in Egypt. Several of these orders have scholastic establishments. The Jesuits direct the college of St. Francis Xavier. The Brothers of the Christian Schools conduct a college to which a school of arts and trades is attached. They have also free classes and different schools in various parts of the town. The education of young girls is conducted by different religious congregations, such as the Sisters of Charity, the Sisters of the Mother of God, and the Sisters of the Délivrande.

JULES PARGOIRE.

Alexandria, COUNCILS OF.—In 231 a council of bishops and priests met at Alexandria, called by Bishop Demetrius for the purpose of declaring Origen unworthy of the office of teacher, and of excommunicating him. In 306, a council held under St. Peter of Alexandria deposed Meletius, Bishop of Lycopolis, for idolatry and other crimes. The schism then begun by him lasted fifty years and was the source of much sorrow for the Church of Egypt. In 321 was held the council that first condemned Arius, then parish priest of the section of Alexandria known as Baucalis. After his condemnation Arius withdrew to Palestine, where he secured the powerful support of Eusebius of Cæsarea. At the Council of 326, St. Athanasius was elected to succeed the aged Alexander, and various heresies and schisms of Egypt were denounced. In 340, one hundred bishops met at Alexandria, declared in favour of Athanasius, and vigorously rejected the calumnies of the Eusebian faction at Tyre. At a council in 350, St. Athanasius was replaced in his see. In 362 was held one of the most important of these councils. It was presided over by St. Athanasius and St. Eusebius of Vercelli, and was directed against those who denied the divinity of the Holy Ghost, the human soul of Our Lord, and His Divinity. Mild measures were agreed on for those apostate bishops who repented, but severe penance was decreed for the chief leaders of the great heresies that had been devastating the Christian Church. In 363, another council met under St. Athanasius for the purpose of submitting to the new Emperor Jovian an account of the true faith. Somewhat similar was the purpose of the Council of 364. That of 370 approved the action of Pope Damasus in condemning Ursacius and Valens (see ARIANISM), and expressed its surprise that Auxentius was yet tolerated at Milan. In 399, a council of Alexandria condemned, without naming himself, the writings of Origen. In 430, St. Cyril of Alexandria held a council to make known to the bishops of Egypt the letter of Pope Celestine I (422–432), in which a pontifical admonition was conveyed to the heresiarch Nestorius. In this council the bishops warned him that unless he retracted his errors, confessed the Catholic faith, and reformed his life, they would refuse to look on him as a bishop. In 633, the patriarch Cyrus held a council in favour of the Monothelites, with which closed the series of these deliberative meetings of the ancient Church of Egypt.

HEFELE, *Conciliengeschichte*, 2d ed., I, II, III, *passim;* NEALE, *The Holy Eastern Church; The Patriarchate of Alexandria* (London, 1847); MANSI, I–X, *passim.*

THOMAS J. SHAHAN.

Alexandria, THE CATECHETICAL SCHOOL OF. See CATECHETICS.

Alexandria, THE CHURCH OF. The Church of Alexandria, founded according to the constant tradition of both East and West by St. Mark the Evangelist, was the centre from which Christianity spread throughout all Egypt, the nucleus of the powerful Patriarchate of Alexandria. Within its jurisdiction, during its most flourishing period, were included about 108 bishops; its territory embraced the six provinces of Upper Libya, Lower Libya (or Pentapolis), the Thebaid, Egypt, Arcadia (or Heptapolis), and Augustamnica. In the beginning the successor of St. Mark was the only metropolitan, and he governed ecclesiastically the entire territory. As the

Christians multiplied, and other metropolitan sees were created, he became known as the arch-metropolitan. The title of patriarch did not come into use until the fifth century. [For the controversy concerning the manner of electing the earliest successors of St. Mark see that article and BISHOP (cf. Cabrol, Dict. d'archéol. chrét., I, 1204–1210).]

Up to the time of the second œcumenical council (381) the Patriarch of Alexandria ranked next to the Bishop of Rome. By the third canon of this council, afterwards confirmed by the twenty-eighth canon of the Council of Chalcedon (451), the Patriarch of Constantinople, supported by imperial authority and by a variety of concurring advantages, was given the right of precedency over the Patriarch of Alexandria. But neither Rome nor Alexandria recognized the claim until many years later. During the first two centuries of our era, though Egypt enjoyed unusual quiet, little is known of the ecclesiastical history of its chief see, beyond a barren list of the names of its patriarchs, handed down to us chiefly through the ecclesiastical historian Eusebius. They were, in order: Anianus (d. 84); Abilius; Cerdon, one of the presbyters whom St. Mark ordained; Primus, also called Ephraim, advanced from the grade of layman; Justus (d. 130); Eumenes; Mark II; Celadion; Agrippinus; Julian (d. 189). With the successors of Julian we have something more than a mere list of names. Demetrius governed the Church of Alexandria for forty-two years, and it was he who deposed and excommunicated Origen, notwithstanding his great work as a catechist. Heraclas (d. 247) exercised his power as archmetropolitan by deposing Ammonius, Bishop of Thmuis, and installing a successor (Photius, P. G., CIV, 1229).

Maximus and Theonas (282–300) were followed by Peter, the first occupant of the See of St. Mark to die a martyr (311 or 312). Then came Achillas, who ordained Arius through ignorance of the man's real character; otherwise St. Athanasius certainly would not have given that bishop the praise he does. On the death of Achillas, Alexander, who proved himself a zealous defender of the orthodox faith in the contest against Arius, was elected bishop by unanimous consent of clergy and people, and in spite of the interested opposition of Arius. Alexander, accompanied by his deacon Athanasius, took part in the Council of Nicæa (325), but died soon after (328). The Meletian faction took advantage of his death, and of the absence of Athanasius from the city, to intrude a creature of their own into the vacant see, one Theonas. He survived but three months, when Athanasius, having returned, was chosen to succeed Alexander.

Of the ante-Nicene bishops who ruled this church, Dionysius and Alexander were the most illustrious, as also were St. Athanasius and St. Cyril among those who subsequently filled the see. Athanasius, supported by Rome, where he sought protection and help, the unconquered champion of the true Faith against Arius, died in 373, a glorious confessor of the Faith, after an episcopate of forty-three years. The interval between the death of Athanasius and the accession of St. Cyril (412) was filled by Peter II, a zealous bishop, who was obliged to seek refuge in Rome from the persecuting Arians (d. 381); Timothy I (381–385) who was present at the second œcumenical council, and was honoured with the contempt of the imperial court, because he vigorously opposed, and refused to acknowledge, the decree which gave the Patriarchate of Constantinople rank over that of Alexandria; Theophilus (385–412), the immediate predecessor of Cyril. Under St. Cyril (412–444) whose noble defence of the Divinity of Christ has rendered his memory precious in the Church, the Patriarchate of Alexandria reached its most flourishing epoch. Over 100 bishops, among them ten metropolitans, acknowledged his authority; he tells us himself that the city was renowned for the number of its churches, monasteries, priests, and religious (P. G., LXX, 972). At this time, too, the patriarch possessed considerable civil power, and may be said to have reached the zenith of his reputation. The decline of his office dates from the middle of the fifth century. Under Dioscurus (444–451), the unworthy successor of St. Cyril, the Church of Alexandria became embroiled in the Monophysite heresy. Dioscurus was deposed, and later banished. The election of Proterius as Catholic patriarch was followed by an open schism. Proterius was murdered in 457, and Timothy Ælurus, a Monophysite, was intruded into the see. The schism thus begun by Dioscurus and Timothy gave rise to two factions, the orthodox, or Catholic, party, which maintained the faith of the two natures in Christ, as prescribed by the Council of Chalcedon (451), and the Monophysites, who followed the heresy of Dioscurus. The former came to be known as Melchites or Royalists, i. e., adherents or favourites of the emperor, and the latter as Jacobites. The possession of the See of Alexandria alternated between these parties for a time; eventually each communion maintained a distinct and independent succession. Thus the Church of Alexandria became the scene of serious disturbances, which finally brought about its ruin.

We touch but briefly on the more important events that followed. The Catholic Patriarch, John Talaia, elected in 482, was banished by the Emperor Zeno, through the intrigues of his Jacobite rival, Peter Mongus. In his exile he sought refuge with Pope Simplicius (468–483), who exerted himself seriously for the re-establishment of John, but to no purpose. The latter never returned to his see. With his banishment the Catholic succession of Alexandrian bishops was interrupted for sixty years, and the local Church fell into the utmost confusion. The Emperor Justinian, anxious to end this state of affairs, restored the Catholic succession (538–539) in the person of the Abbot Paul. Unfortunately, the new patriarch gave some grievous offence to the Emperor, whereupon he was deposed, and Zoilus succeeded him in 541. Among the successors of the latter patriarch, Eulogius, Theodore Scribo, and St. John the Almoner (d. 620) especially distinguished themselves, and restored to the Alexandrian Church something of its former reputation. In the meantime, through mutual factions, the influence of the Jacobites had gradually waned until the election of the Patriarch Benjamin (620). On the other hand, during the contest between the Jacobites and Melchites (Catholics), so completely had the spirit of sectarianism extinguished the feeling of nationality that at the time of the Saracen invasion the Jacobites did not hesitate, in their animosity towards the Melchites, the imperial or Byzantine party, to give up (638) their cities and places of strength to the invaders (see MOHAMMEDANISM). The favour which they thus secured with the conquerors enabled them to assume a predominant position [Dub. Rev., XXIV (1848), 439]. Hitherto the Melchites, though far less numerous than the Jacobites, had held the civil power, owing to the aid of the Emperor and his officials. By the treason of the Jacobites they lost not only this power, but with it many of their churches and monasteries. After the death of the Patriarch Peter (654) the Melchite succession was broken for nearly 80 years, a fact that contributed much to the complete Jacobite control of the patriarchate. During this interval the Metropolitan of Tyre consecrated the Catholic bishops, whose number rapidly decreased.

The Saracen domination, so gladly welcomed by the Jacobites, proved to them more of a curse than

a blessing. They suffered many bitter persecutions under successive Moslem rulers. Many among the clergy and laity apostatized. Nor did the Melchites escape. Indeed they were worse off, ground as they were between the upper and nether millstones, the Jacobites and the Saracens. When their patriarchate was restored (727), under Cosmas, in the caliphate of Nischam, their situation was deplorable. Through the exertions of this patriarch they got back many of their churches. Ignorance and indolence, however, had spread among the Melchites. In the services of the Church the Greek language was soon wholly replaced by the Arabic, and when, in the beginning of the ninth century, the Venetians carried away to their own city the body of St. Mark, the ruinous patriarchate was hardly more than a name.

With the Jacobites matters were not much better. There was a succession of undistinguished patriarchs, except at intervals, when the see was vacant because of internal disputes. Persecution was frequent, and renegades were numerous. By the eleventh century Alexandria had ceased to be the sole place where the patriarch was consecrated. From this date Cairo claimed that honour alternately with Alexandria, though the enthronement took place in the latter city. A little later, during the patriarchate of Christodulus (Abd-el-Messiah), Cairo became the fixed and official residence of the Jacobite patriarch. In the beginning of the reign of Saladin (1169) a serious controversy arose between the Jacobite Patriarchs of Antioch and those of Alexandria, concerning the use of auricular confession. The Jacobite parties of the two patriarchates had for many years kept in close touch with one another. More than once their relations were strained, as happened particularly in the time of John X (Barsusan) of Antioch, and Christodulus (Abd-el-Messiah) of Alexandria. They fell out over the proper preparation of the Eucharistic oblations, in which the Syrian Jacobites were in the habit of mingling a little oil and salt. (Neale, Patriarchate of Alex., II, 214). Christodulus insultingly rejected the practice. John of Antioch wrote in its defence. The new controversy about the use of auricular confession severed the once friendly relations of the two communions. Mark, son of Kunbar, and his successor, Cyril of Alexandria, were for abolishing the practice altogether. while Michael of Antioch as vigorously insisted upon its continuance (Renaudot, Liturg. Orient., II, 50, 448; Historia Patr. Jacobit. Alex., 550; Neale, op. cit., II, 261).

For twenty years (1215–35) the Jacobites were without a patriarch, because they could not agree among themselves. During this break in the Jacobite succession, Nicholas I, the Melchite patriarch, addressed an appeal to Pope Innocent III (1198–1216), imploring his good offices with the Templars and Hospitallers in favour of some Christian captives (Neale, op cit., II, 279). A few years later (1221), when Damietta had fallen into the hands of the Saracens, Nicholas wrote again to the Pope, Honorius III (1216–27), for assistance in the struggles that were fast overwhelming his Church. We may note here that the revolutions which subsequently befell the Greek Empire of Constantinople had little effect on the fortunes of the Church of Alexandria. The same may be said of the Crusades; though closely connected with local Alexandrian history, they do not seem to have had much influence upon its internal ecclesiastical affairs.

There is little left to chronicle of the Jacobite and Melchite communions of the Church of Alexandria. Both suffered severely in the crushing persecution of the fourteenth century. The Jacobites, utterly demoralized, managed to continue the succession of their patriarchs, who, as we have seen, resided no longer in Alexandria, but in old Cairo. In its widest extension, the patriarchate included fifteen bishoprics, and laid claim to jurisdiction over all the Coptic Christians of Egypt, Abyssinia, Nubia, and Barbary, or the native tribes of northern Africa. During this dark period the Melchites fell more and more under the influence of the Byzantine patriarchs, and thus sank ever deeper into the Greek schism. Their patriarch, a mere shadow of what he once was, resides at Stamboul, and glories in the title of "Patriarch of Alexandria and Œcumenical Judge". It is an empty title, since he is supreme pastor over only five thousand souls, and where formerly more than one hundred bishops acknowledged the jurisdiction of the patriarch of Alexandria, only four now form the synod of the "Œcumenical Judge". They are the Bishops of Ethiopia, Memphis, Damietta, and Rosetta.

It will not be out of place to treat briefly of the Latin patriarchate of the Church of Alexandria. Since the seventh century the patriarchate, as we have seen, was divided between the Jacobites and the Melchites, both of which bodies eventually became schismatical. Among the patriarchs a few had courted the friendship of Rome, but none seems to have entered into full communion with her. There were, however, some Christians, as there are to-day, who were in no sense schismatical, but remained in full communion with the Holy See. It was doubtless in their behalf that in the pontificate of Innocent III(1198–1216) a patriarch of the Latin rite was appointed for Alexandria. The time seemed favourable for such an appointment, because of the progress of the Crusades. The actual date is, however, uncertain. Sollerius (Acta SS., Jun. vii, 1887), and the "Lexicon Biblicum" of Simon, quoted by him, speak of a "S. Athanasius Claromontanus pro Latinis, A. D. 1219". There is no further mention of this patriarch, nor is it certain that he was the first incumbent of the Latin patriarchate. We say it is not certain, because the date of appointment, or perhaps of the consecration, of Athanasius, as given by Sollerius, is 1219, whereas the establishment of the Latin patriarchate occurred in 1215. This is clear from the Twelfth General Council (Fourth Lateran), held in that year (Labbe, xi., 153). Neale (op. cit., II, 288) gives a list of the Latin patriarchs, and heads it with the name of Giles, a Dominican friar appointed in 1310 by Clement V. From this on he follows Sollerius (Acta SS., loc. cit.), who gives us the names of the Latin patriarchs from 1219 to 1547.

After the loss of the Holy Land and the overthrow of all Latin domination in the Byzantine Empire, the Latin Patriarchate of Alexandria ceased to exist except as a mere titular dignity (Wernz, Jus Decretalium, p. 837). In 1895, Pope Leo XIII established a patriarchate of the Coptic rite with two suffragan sees, Minieh and Luksor, for the Copts in communion with the Holy See (Monit. Eccles., IX, part. 1, 225).

VANSLEB, *Histoire de l'église d'Alexandrie* (Paris, 1677); LE QUIEN, *Oriens Christianus* (Paris, 1740), II, 329–512, III, 1141–46; RENAUDOT, *Historia Patriarcharum Alexandr. Jacobitarum* (Paris, 1713); SOLLERIUS, *De Patriarchis Alexandrinis*, in *Acta ss. Jun. vii* (ed. Paris, 1867) MORINI, *De Patriarcharum et Primatum origine*, in his *Exercit. Select.* (Paris, 1669); EUTYCHIUS (Melchite Patriarch of Alexandria, 933–940), *Alexandrinæ Ecclesiæ Origines* (ed. Pococke, Oxon., 1658); NEALE, *The Patriarchate of Alexandria*, (2 vols. London, 1847); MACAIRE, *Hist. de l'église d'Alex. depuis Saint Marc jusqu'à nos jours* (Cairo, 1894). The ecclesiastical antiquities of Alexandria are treated at length by LECLERCQ in *Dict. d'archéol. chrét. et de lit.*, I, 1098–1182; cf. *ibid.* (1177–82) an extensive bibliography, also in CHEVALIER, *Rép. des Sources hist.* (Topo-Bibl.), I, 49–52.

JOSEPH M. WOODS.

Alexandria, THE DIOCESE OF, suffragan of Kingston, Ont. It comprises the counties of Glengarry and Stormont, and was created a diocese by Leo XIII, by the Decree "In hac sublimi", 23 Jan.. 1890. It has

24,000 Catholics, 19 priests, 16 sisters, 14 parishes, 19 churches, 4 convents, 2,500 children in Catholic schools. First bishop, Alexander MacDonnell, b. Lochiel, County Glengarry, Ont., 1 Nov., 1833; d. at Montreal, 30 May, 1905. He was ordained priest 20 Dec., 1862; appointed bishop, 18 July, 1900; consecrated in October of same year.

Le Canada ecclésiastique pour l'année, 1906 (Montreal); BATTANDIER, *Ann. pont. cath.*, 1906, 189.

Alexandria, THE EXEGETICAL SCHOOL OF. See EXEGESIS.

Alexandrian Codex, THE. See CODEX ALEXANDRINUS.

Alexandrian Library, THE.—The Great Library of Alexandria, so called to distinguish it from the smaller or "daughter" library in the Serapeum, was a foundation of the first Ptolemies for the purpose of aiding the maintenance of Greek civilization in the midst of the conservative Egyptians. If the removal of Demetrius Phalereus to Alexandria, in 296–295 B. C., was connected with the organization of the library, at least the plan for this institution must have been formed under Ptolemaios Soter (died c. 284 B. C.), but the completion of the work and its connection with the Museum was the achievement of his successor, Ptolemaios Philadelphos. As Strabo does not mention the library in his description of the buildings upon the harbour, it is clear that it was not in that part of the city, and its connection with the Museum points to a location in the Brucheion, or northwestern quarter of the city. Of the means by which the books were acquired many anecdotes are told. Ships entering the harbour were forced to give up any manuscripts they had on board and take copies instead. The official copy of the works of the three great tragedians belonging to Athens was retained by forfeiting the deposit of 15 talents that had been pledged for its return. The rivalry between Alexandria and Pergamon was so keen that to cripple the latter the exportation of papyrus was prohibited. Necessity led to the perfecting of the methods of preparing skins to receive writing, the improved material being known as "charta pergamena", from which is derived our "parchment". This rivalry was also the occasion of the composition of many spurious works, of devices for giving to manuscripts a false appearance of antiquity, and also of hasty and careless copying. The number of books thus obtained is variously stated, the discrepancy being due partly to the fact that the statements refer to various periods. Demetrius Phalereus is said to have reported that the number of papyrus rolls was 200,000, but that he hoped to increase it soon to 500,000. In the time of Callimachos 490,000 rolls are mentioned; later, Aulus Gellius and Ammianus Marcellinus speak of 700,000 rolls. Orosius, on the other hand, speaks only of 400,000, while Seneca says that 40,000 rolls were burnt (probably an error for 400,000). The first librarian was Zenodotus (234 B. C.). He was succeeded in turn by Eratosthenes (234–195 B. C.); Aristophanes of Byzantium (195–181 B. C.); and Aristarchos of Samothrace (181–171 B. C.), all famous names in the history of scholarship. The inclusion in this list of Callimachos and Apollonios Rhodios rests on slight authority and seems chronologically impossible. The work of these men consisted in classifying, cataloguing, and editing the works of Greek literature and exerted a deep and permanent influence not only upon the form of the books, their subdivisions, and arrangement, but also upon the transmission of the texts and all phases of the study of the history of literature. After Aristarchos the importance of the library began to wane. In 47 B. C. Cæsar was compelled to set fire to his fleet to prevent its falling into the hands of the Egyptians. The fire spread to the docks and the naval arsenal, and destroyed 400,000 rolls. It is most probable from the statement of Orosius that these were not in the library itself, but had been removed from it preparatory for shipment to Rome, a view confirmed by the statement of the author of the "Bellum Alexandrinum" that Alexandria was built in such a way as to be safe from a great conflagration. Seneca and Gellius also speak only of the burning of manuscripts, though the latter represents the destruction as complete. Less carefully, Plutarch and Dio Cassius speak of the burning of the library, but had this been the case we should find mention of it in Cicero and Strabo. The loss of books was partly repaired by Anthony's gift to Cleopatra, in 41 B. C., of 200,000 volumes from the library of Pergamon. Domitian drew upon the library for transcripts. Under Aurelian, in A. D. 272, the greater part of the Brucheion was destroyed, and it is most probable that the library perished at this time. The small library in the Serapeum is supposed to have perished when the temple of Serapis was destroyed by Theophilus, but there is no definite statement to that effect. Up to the time of Gibbon, the generally accepted version of the destruction of the library was that, on the capture of the city by the Mahommedans in A. D. 642, John Philoponos, having formed a friendship with their general Amrou, asked for the gift of the library. Amrou referred the matter to the Caliph Omar and received the answer: "If these writings of the Greeks agree with the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Accordingly, they were employed in the baths as fuel, and lasted six months. This story is now generally discredited, chiefly because it rests only on the authority of Abulpharagius, a writer six centuries later, while earlier writers, especially Eutychius and Elmacin, make no mention of it. Besides, the act is contrary to Mohammedan custom; John Philoponos lived about a century before the capture of the city, and the statement of the time the rolls lasted as fuel is preposterous. Finally, there is the evidence given above for the earlier destruction of the library.

SANDYS, *A History of Classical Scholarship* (Cambridge, 1903); RITSCHL, *Opuscula Philologica*, I; SUSEMIHL, *Geschichte der gr. Litteratur in der Alexandrinerzeit* (Leipzig, 1891); DZIATZKO, in PAULY-WISSOWA, *Real-Encyclopædie*, III, 409–414.

GEORGE MELVILLE BOLLING.

Alexandrine Liturgy, THE.—The tradition of the Church of Egypt traces its origin to the Evangelist St. Mark, the first Bishop of Alexandria, and ascribes to him the parent liturgy from which all the others used by Melchites, Copts, and by the daughter-Church of Abyssinia are derived. These three bodies possess the three groups of liturgies used throughout the original Patriarchate of Alexandria. There is the Greek Liturgy of St. Mark, the oldest form of the three, used for some centuries after the Monophysite schism by the orthodox Melchites; there are then three liturgies, still used by the Copts, translated into Coptic from the Greek and derived from the Greek St. Mark, and, further, a number of Abyssinian (Ethiopic) uses, of which the foundation is the "Liturgy of the Twelve Apostles", that also descends from the original Greek Alexandrine rite. By comparing these liturgies and noticing what is common to them, it is possible in some measure to reconstruct the old use of the Church of Alexandria as it existed before the Monophysite schism and the Council of Chalcedon (451). There are, moreover, other indications of that use. Clement of Alexandria (d. c. 217) makes one or two allusions to it; St. Athanasius (d. 373) has many more; the Prayer Book of Serapion, Bishop of Thmuis in the middle of the fourth century, and the descriptions of Pseudo-Dionysius (De hierarchiâ eccl.), at about the same time, in Egypt, make it possible to reconstruct the

outline of the Egyptian Liturgy of their time, which is then seen to coincide with the Liturgy of St. Mark.

I. THE LITURGY OF ST. ATHANASIUS, SERAPION, AND PSEUDO-DIONYSIUS.—The Mass was divided into two chief parts, the Mass of the Catechumens and that of the Faithful. When the Arians persuaded a certain Ischyras to accuse St. Athanasius of having overturned his altar and broken his chalice during the Liturgy, they made the mistake of producing a catechumen as a witness. St. Athanasius could at once point out that the chalice is not brought to the altar till the Mass of the Faithful, when the catechumens have been dismissed (Contr. Arian., xxviii and xlvi). The Mass of the Catechumens consisted of Lessons from Holy Scripture, Psalms sung alternately, and Homilies. Then follow the blessing and dismissal of various kinds of people who are not allowed to be present at the Holy Eucharist, the catechumens, penitents, and energumens. In Serapion and Pseudo-Dionysius the Mass of the Faithful begins with the bringing of the oblations to the altar; they are then covered with a veil. The deacon reads out a litany for various causes (ἡ καθολικὴ), to each petition of which the people answer "Kyrie eleison", and the bishop sums up their prayers in a collect. Then follows the kiss of peace. St. Athanasius appears to place the offering of the gifts at this point (Probst, Lit. des IV. Jahrh., iii). The diptychs are read, followed by another collect and a prayer for the people. The bishop washes his hands and begins the Eucharistic Prayer (of which our Preface is the first part). The opening of the Eucharistic Prayer has always been very long in the Egyptian Liturgy. St. Athanasius refers to thanksgiving for the Creation, with detailed references to the different works, the Garden of Eden, the Incarnation, and so on; then comes an allusion to the Angels and their orders, who praise God and say (and the people interrupt the prayer by taking up the Angels' words): "Holy, holy, holy, Lord God of hosts". The bishop continues, praises God the Son who, having been made Man, on the night when He was betrayed took bread, blessed, broke, and gave it to His disciples, saying . . . The words of Institution follow, although St. Athanasius, because of the *disciplina arcani*, avoids quoting them. Nor does he mention the Epiklesis that certainly followed. Theophilus of Alexandria (385–412) says that: "The Bread of the Lord, in which the Body of the Saviour is shown, which we break for our salvation, and the holy Chalice which is placed upon the Table of the Church are (at first) unquickened, but are sanctified by the Invocation and descent of the Holy Ghost" (translated by St. Jerome, Ep. xcviii, n. 13). The Blessed Sacrament is shown to the people, the Host is broken (the Our Father was probably said at this point), Communion is given, the Host by the bishop, the Chalice by the deacon, and the Thanksgiving (apparently Ps. xxxiii) is said. We notice already in these first references the great length of the first part of the Eucharistic Prayer (the Preface), and the fact that the diptychs are read before the Consecration. These two notes are characteristic of all the Egyptian uses.

II. THE GREEK LITURGY OF ST. MARK.—This rite as it now exists has already undergone considerable development. A Prothesis (preparation of the oblations before the beginning of the actual liturgy) has been added to it from the Byzantine Liturgy; the Creed is said as at Constantinople just before the Anaphora; the Epiklesis shows signs of the same influence; and the Great Entrance is accompanied by a Cherubikon. Since the Monophysite schism this use was more and more affected by the Byzantine Liturgy, till at last it entirely gave way to it among the Melchites. However, it is possible to disengage it from later additions and to reproduce the original Greek Alexandrine Liturgy, the parent rite of all others in Egypt. After the Prothesis, the Mass of the Catechumens begins with the greeting of the priest: "Peace to all", to which the people answer: "And with thy spirit." The deacon says "Pray" and they repeat *Kyrie eleison* three times; the priest then says a collect. The whole rite is repeated three times, so that there are nine Kyrie eleisons interspersed with the greeting and collects. During the Little Entrance (procession of the priest and deacon with the books for the lessons) the choir sings the Trisagion (Holy God, Holy Strong One, Holy Immortal One, have mercy on us). The lessons begin with the usual greeting: "Peace to all". ℟. "And with thy spirit". "The Apostle" is read, and then, after incense has been put into the thurible, follows the Gospel. The deacon tells the people to stand while they hear it. Sozomen (d. after 425) notes as a peculiar custom of Alexandria that the bishop does not stand at the Gospel (Hist. Eccl., VII, xix). After the Gospel follows the Homily. Both Socrates and Sozomen say that in their time only the bishop preaches, and they ascribe this custom to the result of the trouble caused by Arius (Socr., V, xxii; Soz., VII, xix). Before the Catechumens are dismissed a litany (the great *Ekteneia*) is said by the deacon. He tells the people to pray for the living, the sick, travellers, for fine weather, and the fruits of the earth, for the "regular rise of the waters of the river" (the Nile, an important matter in Egypt), "good rain and the cornfields of the earth", for the salvation of all men, "the safety of the world and of this city", for "our Christ-loving sovereigns", for prisoners, "those fallen asleep", "the sacrifice of our offerings", for the afflicted, and for the Catechumens. To each clause the people answer: "Kyrie eleison." The priest meanwhile is praying silently for the same objects, and when the deacon's litany is finished, he ends his prayer aloud with a doxology. The "verse" (στίχος, a verse from a psalm) is sung, and the deacon says "The Three", that is, three prayers for the whole Church, the Patriarch, and the local Church; in each case the priest ends with a collect. The catechumens are then dismissed, and the Mass of the Faithful begins with the "Great Entrance". The priest and deacon bring the offerings from the Prothesis to the altar while the people sing the Cherubikon. The kiss of peace follows, with the prayer belonging to it; then the Creed is said and the Offertory prayer at the altar. (In other liturgies the Offertory is said before the Great Entrance at the Prothesis.) The Anaphora begins, as always, with the greeting to the people and the dialogue: "Let us lift up our hearts." ℟. "We have them to the Lord."—"Let us give thanks to the Lord." ℟. "It is meet and just." And then the Eucharistic Prayer: "It is truly meet and just, right, holy, proper, and good for our souls, O Master, Lord, God, Almighty Father, to praise Thee, sing to Thee, thank Thee. . . ." The peculiarity of all the Egyptian Liturgies is that the Supplication for various causes and people, which in all other rites follows the Sanctus and the Consecration, comes at this point, during what we should call the Preface. The Alexandrine Preface then is very long; interwoven into it are a series of prayers for the Church, the Emperor, the sick, fruits of the earth, and so on. Again the priest prays God to "draw up the waters of the river to their right measure"; he remembers various classes of Saints, especially St. Mark, says the first part of the Hail Mary, and then goes on aloud: "especially our all-holy, immaculate, and glorious Lady Mary, Mother of God and ever Virgin". The deacon here reads the diptychs of the dead; the priest continues his supplication for the patriarch, the bishop, and all the living; the deacon calls out to the people to stand and then to look towards the east; and so at last comes the Sanctus: "the many-eyed Cherubim and the six-winged Seraphim . . .

sing, cry out, praise Thee, and say: Holy, holy, holy is the Lord of hosts". And then aloud he goes on: "Sanctify all of us and receive our praise, who with all who sanctify Thee, Lord and Master, sing and say" (and the people continue): "Holy, holy, holy is the Lord." After the long Preface the Canon up to the words of Institution is very short. The priest, as usual, takes up the people's words and almost at once comes to "Our Lord, God, and great King (παμβασιλεύς), Jesus Christ, who in the night in which he gave himself to a most dreadful death for our sins, taking bread in His holy, pure, and immaculate hands, and looking up to heaven to Thee, His Father, our God and God of all things, gave thanks, blessed, broke, and gave it to His holy and blessed Disciples and Apostles, saying [aloud]: Take, eat [the deacon tells the concelebrating priests to stretch out their hands], for this is My Body, broken and given for you for the forgiveness of sins." ℟. Amen. The words of Institution of the Chalice are said in the same way. The priest lifts up his voice at the end, saying: "Drink of this all"; the deacon says: "Again stretch out your hands", and the priest continues: "this is My Blood of the New Testament, shed for you and for many and given for the forgiveness of sins." ℟. Amen. "Do this in memory of Me, . . ." And the Anamimnesis follows, referring to Our Lord's death, resurrection, ascension, and second coming and going immediately on to the Epiklesis: "Send down upon us and upon this bread and chalice Thy Holy Ghost that He as Almighty God may bless and perfect them [aloud] and make this bread the Body." ℟. Amen. "And this chalice the Blood of the New Testament, the Blood of Our Lord, and God, and Saviour, and great King, Jesus Christ." . . . The Epiklesis ends with a doxology to which the people answer: "As it was and is". Then follow the Our Father, said first by the priest silently and then aloud by the people, with the usual Embolismos, the Inclination before the Blessed Sacrament—the deacon says: "Let us bow our heads before the Lord", and the people answer: "Before Thee O Lord"; the Elevation with the words: "Holy things to the Holy"; and the answer: "One Holy Father, one Holy Son, one Holy Ghost, in the union of the Holy Ghost. Amen". Then come the Breaking of the Bread, during which Psalm cl (*Laudate Dominum in sanctis eius*) is sung, and the Communion. The form of Communion is: "The holy Body" and then "the precious Blood of Our Lord, God and Saviour". A short thanksgiving follows, and the people are dismissed with the blessing quoted from II Cor., xiii, 13. Some more prayers are said in the Diakonikon, and the liturgy ends with the words: "Blessed be God who blesses, sanctifies, protects, and keeps us all through the share in His holy mysteries. He is blessed for ever. Amen."

The characteristic points of this rite are the nine Kyrie eleisons at the beginning, the Offertory prayers said at the altar instead of at the Prothesis, and especially the place of the great Supplication before the Sanctus. This last circumstance causes the Consecration to occur much later in this Liturgy than in any of the others. It should be noted that the place of the Supplication is a difficulty in the Roman Mass. We say part of it (for the Church, Pope, and Bishop, the *Memento Vivorum* and *Communicantes*) before, and part (*Memento Defunctorum, Nobis quoque peccatoribus*) after the Consecration. In the Antiochene use, and in all those derived from it, the whole Supplication comes after the Epiklesis. It has been suggested that the explanation of these differences is that originally everywhere the deacon began to read out the clauses of the Supplication as soon as the priest had begun the Eucharistic Prayer. They would then go on saying their parts together, the deacon being interrupted by the words said aloud by the priest. The point at which the Supplication ends would then depend on its length; and if eventually that point (at which the priest sums up its clauses in a collect) were taken as its place in the liturgy, it might occur before the Consecration (as at Alexandria), or after it (as at Antioch), or the Supplication might still be said partly before and partly after (as at Rome). The Roman use, then, would represent an intermediate stage of development (cf. A. Gastoué in Cabrol, Dict. d'arch. chrét. et de liturgie, Paris, 1904). But the parallels between the Roman and Alexandrine uses are too obvious not to suggest a common source for these Liturgies. There is the Kyrie eleison, said nine times in groups of three, as soon as the priest stands at the altar, just before the Trisagion which more or less corresponds to our *Gloria in excelsis*. There are, moreover, clauses and even whole prayers whose common origin with those of our Canon cannot be doubted. As an example, let the prayer said after the reading of the diptychs of the dead be compared with our *Supra quæ* and *Supplices te rogamus*. In St. Mark's liturgy it is: "Receive, O God, the Sacrifice, offerings, and Eucharist of thy servants on Thy holy, heavenly, and spiritual altar in the height of Heaven by the ministry of thy archangels . . . as Thou didst receive the gifts of Thy just Abel and the sacrifice of our father Abraham. . . ." There are other parallel passages no less striking; so that, in spite of likenesses between the Roman Canon and the Syrian Anaphora, it is with this Egyptian Liturgy that ours is generally supposed to have had a common source (Duchesne, Origines, p. 54). Socrates and Sozomen notice some peculiarities of the Alexandrine Patriarchate in the fifth century. On Wednesdays and Fridays the Liturgy was not celebrated (Socr., V, xxii, who says this is a most ancient custom). In this case, too, Alexandria and Rome follow the same practice, whereas that of all the other Eastern Churches is different (Duchesne, Origines, p. 220). The first two sees also agreed in having no Mass on Saturday; in other parts of Egypt there was a Liturgy of the Presanctified, and people received Holy Communion on Saturday evening, not fasting (Socr., ib., Soz., VII, xix, *μυστηρίων μετέχουσι*).

THE GREEK LITURGY, MANUSCRIPTS.—There are no very old manuscripts of this use; the earliest is a large fragment written in the twelfth century, and kept in the University Library of Messina (gr. n. 177). The Vatican Library contains a thirteenth-century manuscript of the whole Liturgy (gr. 1970), which has become the base of the *textus receptus* and is reproduced by Swainson and Brightman. There are also a manuscript of the year 1207 (Bibl. Vat. gr. 2281) and a fragment of the twelfth or thirteenth century at Mount Sinai, with an Arabic translation in the margin. PRINTED EDITIONS.—*Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Μάρκου μαθητοῦ τοῦ ἁγίου Πέτρου* (Paris, 1583), edited by JOHN A S. ANDREA (de Saint-Andrée). This is the *editio princeps*. It is reprinted by FRONTO DUCÆUS (Fronton le Duc), *Bibliotheca vet. patrum* (Paris, 1624); RENAUDOT, *Liturgiarum Orientalium collectio* (ed. II, Frankfort, 1847), I, 120–148; ASSEMANI, *Codex liturgicus eccl. universalis* (Rome, 1754), VII, 1 sqq.; NEALE, *Tetralogia liturgica* (London, 1849); DANIEL, *Cod. liturg. eccl. univ.* (Leipzig, 1853), IV, 134 sqq.; SWAINSON, *The Greek Liturgies* (Cambridge, 1884), 2–73; BRIGHTMAN, *Liturgies Eastern and Western* (Oxford, 1896), I, 113–143; NEALE AND LITTLEDALE, *The Liturgies of St. Mark, St. James, St. Clement, St. Chrysostom, St. Basil* (London, 1875), 5–31. TRANSLATIONS.—The edition of John a S. Andrea contains a Latin version since reproduced by ASSEMANI, RENAUDOT, etc. English versions in BRETT, *A Collection of the Principal Liturgies* (London, 1720), 29–41; NEALE, *History of the Holy Eastern Church* (London, 1850), I, 532–570; *The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, S. Basil, and of the Christians of Malabar* (London, 1859). German versions in PROBST, *Liturgie der drei ersten christlichen Jahrhunderte* (Tübingen, 1870), 318–334; STORFF, *Die griechischen Liturgien* (Kempten, 1877), 84–116.

III. THE COPTIC LITURGIES.—After the Monophysite schism the Copts composed a number of liturgies in their own language. Three of these became the most important and are still used: those of St. Cyril, St. Gregory (of Nazianzus), and St. Basil. They

differ only in the Anaphoras which are joined to a common Preparation and Mass of the Catechumens. The Anaphora of St. Cyril, also called that of St. Mark, together with the part of the liturgy that is common to all, corresponds exactly to the Greek St. Mark. When it was translated into Coptic a great part of the formulas, such as the Trisagion, the deacon's litany, said at the beginning of the Mass of the Faithful, nearly all the short greetings like *εἰρήνη πᾶσιν ἄνω ὑμῶν τὰς καρδίας· τὰ ἅγια τοῖς ἁγίοις*, and everything said by the people had already become universally known in Greek. These parts were then left in that language, and they are still written or printed in Greek, although in Coptic characters, throughout the Coptic Liturgy. A few prayers have been added to the original Greek Liturgy, such as a very definite act of faith in the Real Presence said by the priest before his Communion. There are also Greek versions of the other two Coptic Anaphoras: those of St. Basil and St. Gregory.

THE COPTIC LITURGIES. MANUSCRIPTS.—The Vatican Library contains a manuscript of the Anaphoras of St. Basil, St. Gregory, and St. Cyril of the year 1288 (Vat. Copt. XVII), as also others of the fourteenth, fifteenth, and seventeenth centuries. For the list of other manuscripts (all quite recent) see BRIGHTMAN, op cit., LXX. PRINTED TEXTS.—TUKI, *Missale Coptice et Arabice* (Rome, 1736—for the Uniates). The *Kulaji* (Euchologion) and *Diakonikon* are published at Cairo in Coptic and Arabic (at the El-Watan office, æra martyrum, 1603, A. D. 1887). TRANSLATIONS.—Latin in SCIALACH, *Liturgiæ Basilii magni, Gregorii theologi, Cyrilli alexandrini ex arabico conversæ* (Augsburg, 1604), reprinted in RENAUDOT, op. cit., I, 1–25, 25–37, 38–51, ASSEMANI, op. cit., VII, etc. English in MALAN, *Original Documents of the Coptic Church* (London, 1875); BUTE, *The Coptic Morning Service for the Lord's Day* (London, 1882); NEALE, *History of the Holy Eastern Church* (London, 1850), I, 381 sqq.; RODWELL, *The Liturgies of S. Basil, S. Gregory, and S. Cyril, From a Coptic manuscript of the XIII century* (London, 1870); BRIGHTMAN, op. cit., 144–188.

IV. THE ETHIOPIC LITURGIES.—In her liturgies, as in everything else, the Church of Abyssinia depends on the Coptic Patriarchate of Alexandria. The normal and original Ethiopic use is the "Liturgy of the Twelve Apostles", which is the Coptic St. Cyril done into their own language. The Abyssinians have also a number of other Anaphoras (ten or fifteen) ascribed to various people such as St. John the Evangelist, the 318 Fathers of Nicæa, St. John Chrysostom, etc., which they join to the first part of their Liturgy on various occasions instead of its own Canon.

THE ETHIOPIC LITURGIES. MANUSCRIPTS.—The Vatican library contains manuscripts of Anaphoras (Vat. Ethiop., XIII, XVI, XXII, XXVIII, XXIX, XXXIV, XXXIX, LXVI, LXIX); the British Museum has a seventeenth-century manuscript of the *Ordo Communis* with various Anaphoras (Or. 545) and there are others and fragments at Paris and Berlin, all as late as the seventeenth century. PRINTED TEXTS.—SWAINSON, op cit., 349–395; although this is described as the *Coptic Ordinary Canon of the Mass*, it is the Ethiopic Pre-anaphoral according to the Brit. Mus. MS. 545 (see BRIGHTMAN, op. cit., lxxii). PETRUS ETHYOPS (sic), *Testamentum novum . . . Missale cum benedictione incensi, ceræ*, etc. (Rome, 1548), 158–167—for the Uniates; this contains the *Ordo communis* and the *Anaphora of the Twelve Apostles*. TRANSLATIONS.—Latin in PETRUS ETHYOPS (op. cit); RENAUDOT (op. cit.), I, reprints it 472–495. The *Bullarium patronatus Portogalliæ regum in ecclesiis Africæ* (Lisbon, 1879) contains versions of the *Anaphoræ of Our Lady Mary and Dioscor;* DILLMAN, *Chrestomathia Æthiopica* (Leipzig, 1866), gives that of St. John Chrysostom, 51–56.

V. THE PRESENT USE.—Of these three groups two, the Copts and Abyssinians, still keep their own liturgies. The Copts use that of St. Basil throughout the year on Sundays and weekdays, and for requiems; on certain great feasts they substitute the Anaphora of St. Gregory; that of St. Cyril is kept for Lent and Christmas Eve. This order is common to the Monophysite and Uniate Copts. Very soon after the Arabs conquered Egypt (641) their language became the only one used even by the Christians; in less than two centuries Coptic had become a completely dead language. For this reason the rubrics of the Coptic liturgical books have for a long time been written in Arabic as well; sometimes Arabic translations of the prayers are added too. The books needed for the Liturgy are the *Khulaji* (*εὐχολόγιον*), *Kutmarus* (*κατὰ μέρος*), a lectionary containing the lessons from Holy Scripture, the *Synaxar* (*συναξάριον*), which contains legends of saints, sometimes read instead of those from the Acts of the Apostles, and the "Book of the Ministry of the Deacons" (Brightman, lxvii). The Coptic and Abyssinian Uniates have books specially printed for them, which differ from the others only inasmuch as the names of Monophysites are omitted, that of Chalcedon is inserted, and the *Filioque* is added to the Creed. The Orthodox Church of Egypt has long sacrificed her own use for that of Constantinople. For a time after the Monophysite schism she still kept the Liturgy of St. Mark in Greek. But there were very few Orthodox left in the country; they were nearly all officials of the Imperial government, and, after the Arab conquest especially, the influence of Constantinople over them, as over the whole Orthodox world, grew enormously. So eventually they followed the Œcumenical Patriarch in their rites as in everything else. The Orthodox Patriarch of Alexandria even went to live at Constantinople under the shadow of Cæsar and of Cæsar's Court Bishop. The change of liturgy took place at the end of the twelfth century. Theodore Balsamon says that at that time a certain Mark, Patriarch of Alexandria, came to Constantinople and there went on celebrating the Liturgy of his own Church. The Byzantines told him that the use of the most holy Œcumenical throne was different, and that the Emperor had already commanded all Orthodox Churches throughout the world to follow that of the Imperial city. So Mark apologized for not having known about this law and conformed to the Byzantine use (P. G., CXXXVIII, 954). Since then the Greek Liturgy of St. Mark has no longer been used by anyone. It remains to be seen whether, now that the Orthodox Church of Jerusalem has begun to make some small restoration of her own use (see ANTIOCHENE LITURGY), the very determined and strongly anti-Phanariote prelate who rules the Orthodox Church of Egypt (Lord Photios of Alexandria) will not revive, at any rate for one day in the year, the venerable liturgy of his own see.

DISSERTATIONS.—Besides the introductions and notes in RENAUDOT, BRIGHTMAN, SWAINSON, PROBST, NEALE, LORD BUTE (op. cit.), PROBST, *Liturgie des IV. Jahrhunderts* (Münster, 1893), 106–124, reconstructions from St. Athanasius, Pseudo-Dionysius, etc.; BUTLER, *The Ancient Coptic Churches of Egypt* (Oxford, 1884); EWETTS AND BUTLER, *The Churches and Monasteries of Egypt* (Oxford, 1895); EWETTS, *Rites of the Coptic Church* (London, 1888); LUDOLF, *Historia Æthiopica* (Frankfort, 1681); LE BRUN, *Explication de la Messe* (Paris, 1788), IV, 469–518, 519–579; BENT, *The Sacred City of the Ethiopians* (London, 1893).

ADRIAN FORTESCUE.

Alexian Nuns.—Early in the fifteenth century religious women began to be affiliated to the Alexian Brotherhood (see below). These sisters adopted the Rule of St. Augustine and devoted themselves to the same corporal works of mercy as those of the Brothers of St. Alexius, or Cellites. Their habit is black, with a mantle of the same colour and a white cap, whence their common name of "black sisters". The black, or Cellitine, sisters at present have their mother-house at Cologne. They are not represented in the list of religious women established in the United States and Canada.

SCHLÖSSER in *Kirchenlex.*

Alexians, or CELLITES, a religious institute or congregation, which had its origin at Mechlin, in Brabant, in the fifteenth century, during the terrible ravages of a pest called the "black death". Certain laymen united under the guidance of a man named Tobias

to succour the plague-stricken, without taking any vows or adopting a rule of life. One of their most obvious actions being the burial of those who died from the plague; they were known as "Cellites" (Lat. *cella*, a cell, and hence, a grave). Later on, they chose as their patron, Alexius, a saint who served many years in a hospital at Edessa in Syria; and thenceforth they called themselves the Alexian Brothers. They spread rapidly through Germany, Brabant, Flanders, and other countries. As they were also styled *Lollhorden* (Old Germ. *lollon*, to sing softly) from their chants for the dead, they have consequently been sometimes confounded with the Wyclifian sect of heretics, the Lollards. They did not escape calumny and persecution, as appears from the Bull "Ad Audientiam Nostram" (2 Dec., 1377) which Gregory XI sent to the German bishops, especially those of Cologne, Trier, and Mainz, forbidding annoyance of the Cellites and enjoining punishment for their persecutors. This was followed by Bulls of a similar tenor from Boniface IX (7 Jan., 1396), Eugenius IV (12 May, 1431), Nicholas V, and Pius II. In 1469, the mother-house at Aix-la-Chapelle voiced the general feeling of the Brothers in asking the Prince Bishop of Liège, Louis de Bourbon, to raise that house to a convent of the Order of St. Augustine. This request was granted, and Father Dominicus Brock and five of the Brothers took the solemn vows of religious. This step and the revised constitution of the Order were confirmed by Pius IX (12 Sept., 1870).

ALEXIAN BROTHER

The Alexian Brothers have four hospitals in the United States. The first was built in Chicago, 1866; destroyed by the great fire, 9 Oct., 1871, and rebuilt the following year. The second, erected at St. Louis in 1869, covers an acre with its departments for the insane, nervous diseases, and inebriates. The third is at Oshkosh, Wis. (1880). The fourth was built at Elizabeth, N. J., on land given for that purpose by Right Rev. Bishop Wigger. Competent surgeons and physicians attend to the patients, and the Brothers are nurses and do the housework of the hospitals.

Bishop Vaughan of Salford, England (later, Cardinal), invited the Alexian Brothers to take charge of a new home and hospital in his diocese, which led to their establishing themselves in England in June, 1875. Dr. Lacy, Bishop of Middlesborough, secured them for his diocese in 1884. In 1885, the Brothers established a Province of their Order and a novitiate in the United Kingdom. The latter, first attached to St. Mary's Convent, Newton Heath, Manchester, was later transferred to Twyford Abbey, near Ealing, which the Alexian Brothers had purchased. In England they do not have any asylums for the care of the insane, as in Germany, Belgium, and America. The English establishments are only for the aged and infirm.

STEELE, *Monasteries and Religious Houses of Great Britain and Ireland* (London, 1903), 10–13; cf. *Brief History of the Alexian Brothers* (Chicago).

JOHN J. A' BECKET.

Alexis Falconieri, SAINT, b. in Florence, 1200; d. 17 February, 1310, at Mount Senario, near Florence. He was the son of Bernard Falconieri, a merchant prince of Florence, and one of the leaders of the Republic. His family belonged to the Guelph party, and opposed the Imperialists whenever they could consistently with their political principles. Alexis grew up in the practice of the most profound humility. He joined the *Laudesi*, a pious confraternity of the Blessed Virgin, and there met the six future companions of his life of sanctity. He was favoured with an apparition of the Mother of God, 15 August, 1233, as were these companions. The seven soon afterwards founded the Order of the Servites. With consistent loyalty and heroism Alexis at once abandoned all, and retired to La Camarzia, a house on the outskirts of the town, and the following year to Mt. Senario. With characteristic humility, he traversed, as a mendicant, in quest of alms for his brethren, the streets of the city through which he had lately moved as a prominent citizen. So deep and sincere was his humility that, though he lived to the great age of one hundred and ten years, he always refused to enter the priesthood, of which he deemed himself unworthy. The duties of our Saint were confined principally to the material needs of the various communities in which he lived. In 1252 the new church at Cafaggio, on the outskirts of Florence, was completed under his care, with the financial assistance of Chiarissimo Falconieri. The miraculous image of the Annunciation, still highly venerated in Italy, had its origin here. St. Juliana Falconieri, his niece, was trained in sanctity under his personal direction. The influence exerted on his countrymen by Alexis and his companions may be gathered from the fact that in a few years ten thousand persons had enrolled themselves under the banner of the Blessed Virgin in the Servite Order. At his death he was visited by the Infant Jesus in visible form, as was attested by eye-witnesses. His body rests near the church of the Annunciation, in Florence. Clement XI declared Alexis worthy of the veneration of the faithful, 1 December, 1717, and accorded the same honour to his six companions, 3 July, 1725.

Annal. Ord. Serv. B. M. Virg. (Florence, 1729); LEDOUX, *Hist. of the Seven Holy Founders* (London, 1889); *Acta SS.* Feb. 17 (Paris, 1880).

AUGUSTINE MCGINNIS.

Alexius, SAINT AND CONFESSOR.—According to the most recent researches he was an Eastern saint whose veneration was transplanted from the Byzantine empire to Rome, whence it spread rapidly throughout western Christendom. Together with the name and veneration of the Saint, his legend was made known to Rome and the West by means of Latin versions and recensions based on the form current in the Byzantine Orient. This process was facilitated by the fact that according to the earlier Syriac legend of the Saint, the "Man of God", of Edessa (identical with St. Alexius) was a native of Rome. The Greek legend, which antedates the ninth century and is the basis of all later versions, makes Alexius the son of a distinguished Roman named Euphemianus. The night of his marriage he secretly left his father's house and journeyed to Edessa in the Syrian Orient where, for seventeen years, he led the life of a pious ascetic. As the fame of his sanctity grew, he left Edessa and returned to Rome, where, for seventeen years, he dwelt as a beggar under the stairs of his father's palace, unknown to his father or wife. After his death, assigned to the year 417, a document was found on his body, in which he revealed his identity. He was forthwith honoured as a saint and his father's house was converted into a church placed under the patronage of Alexius. In this expanded form the legend is

first found in a hymn (canon) of the Greek hymnographer Josephus (d. 883). It also occurs in a Syrian biography of Alexius, written not later than the ninth century, and which presupposes the existence of a Greek life of the Saint. The latter is in turn based on an earlier Syriac legend (referred to above), composed at Edessa between 450 and 475. Although in this latter document the name of Alexius is not mentioned, he is manifestly the same as the "Man of God" of whom this earlier Syriac legend relates that he lived in Edessa during the episcopate of Bishop Rabula (412–435) as a poor beggar, and solicited alms at the church door. These he divided among the rest of the poor, after reserving barely enough for the absolute necessities of life. He died in the hospital and was buried in the common grave of the poor. Before his death, however, he revealed to one of the church servants that he was the only son of distinguished Roman parents. After the Saint's death, the servant told this to the Bishop. Thereupon the grave was opened, but only his pauper's rags were now found therein. How far this account is based on historical tradition is hard to determine. Perhaps the only basis for the story is the fact that a certain pious ascetic at Edessa lived the life of a beggar and was later venerated as a saint. In addition to this earlier Syriac legend, the Greek author of the later biography of St. Alexius, which we have mentioned above as having been written before the ninth century, probably had in mind also the events related in the life of St. John Calybata, a young Roman patrician, concerning whom a similar story is told. In the West we find no trace of the name Alexius in any martyrology or other liturgical book previous to the end of the tenth century; he seems to have been completely unknown. He first appears in connection with St. Boniface as titular saint of a church on the Aventine at Rome. On the site now occupied by the church of Sant' Alessio there was at one time a *diaconia*, i. e. an establishment for the care of the poor of the Roman Church. Connected with this was a church which by the eighth century had been in existence for some time and was dedicated to St. Boniface. In 972 Pope Benedict VII transferred the almost abandoned church to the exiled Greek metropolitan, Sergius of Damascus. The latter erected beside the church a monastery for Greek and Latin monks, soon made famous for the austere life of its inmates. To the name of St. Boniface was now added that of St. Alexius as titular saint of the church and monastery. It is evidently Sergius and his monks who brought to Rome the veneration of St. Alexius. The Oriental Saint, according to his legend a native of Rome, was soon very popular with the folk of that city. Among the frescoes executed towards the end of the eleventh century in the Roman basilica of St. Clement (now the lower church of San Clemente) are very interesting representations of events in the life of St. Alexius. His feast is observed on the 17th of July, in the West; in the East, on the 17th of March. The church of Sts. Alexius and Boniface on the Aventine has been renovated in modern times but several medieval monuments are still preserved there. Among them the visitor is shown the alleged stairs of the house of Euphemianus under which Alexius is said to have lived.

Acta SS., July, IV, 238 sqq.; *Analecta Bollandiana*, XIX, 241 sqq. (1900); DUCHESNE, *Les légendes chrétiennes de l'Aventin; Notes sur la topographie de Rome au moyen-âge, N. VII*, in *Mélanges d'archéol. et d'hist.*, X, 234 sqq. (1890); AMIAND, *La légende Syriaque de S. Alexis, l'Homme de Dieu* (Paris, 1899); KONRAD VON WÜRZBURG, *Das Leben des hl. Alexius* (Berlin, 1898); MASSMANN, *St. Alexius Leben* (Quedlinburg and Leipzig, 1843); NERINIUS, *De templo et cœnobio Sanctorum Bonifatii et Alexii* (Rome, 1752); BUTLER, *Lives*, 17 July.

J. P. KIRSCH.

Alfield, THOMAS. See THOMAS ALFIELD, BLESSED.

Alfieri, COUNT VITTORIO, the greatest tragic poet of Italy; b. at Asti (Piedmont), 17 January, 1749; d. at Florence, 8 October, 1803. He was the son of Count Antonio Alfieri and Monica Maillard de Tournon. His training (1758–66) at the Regia Academia of Turin, where, owing to his father's early death, he had been placed by his uncle, Count Benedetto Alfieri, bore no fruit. Recklessly plunging into the world at the age of sixteen, the uncontrolled master of a considerable fortune, after a short service in the Piedmontese army, he took to travelling all over Europe without any definite aim in view, urged on by an overwhelming spirit of unrest. Thus he spent his best years in disreputable intrigues, profitless roving, and the promiscuous reading of unworthy literature. French he knew well enough, but of his native tongue he had little more than a colloquial smattering. His real education was to begin soon after his twenty-ninth year, when his hitherto dormant genius suddenly kindled in him an indomitable literary ambition, which first caused him to delve into Italian, then into Latin, and, nineteen years later, into Greek with sturdy courage and unflagging perseverance. Italy lacked a tragic literature worthy of the name. Alfieri created it. Having settled at Florence in 1778, he contracted there an intimacy with Louisa von Stolberg-Gedern, Countess of Albany, the wife of Charles Edward Stuart, the Pretender. In 1792, when debauchery had brought the latter to his grave, the Countess began to share the poet's home. The criticisms of society were ignored and the lovers lived unwedded to the end. The poet's religious feelings, however, always appeared strong and sincere. He died after receiving the sacraments of the Church and was buried in Santa Croce, where a monument by Canova marks his grave.

Alfieri's literary production, begun in 1778, was laborious and voluminous. His fame rests mainly on twenty-two tragedies, viz.: "Filippo," "Polinice," —both based on an extremely weird plot and exhibiting at times the beginner's hand; "Antigone," "Virginia," "Agamennone," showing greater poetic finish and maturer artistic skill; "Oreste," "Rosmunda," "Ottavia," "Timoleone," "Merope,"—in which the author is at his best; "Maria Stuarda," a little below the standard previously set; "La Congiura dei Pazzi," full of vigour and poetic impetus; "Don Garzia," "Saul," this being his masterpiece; "Agide," "Sofonisba," "Bruto Primo," "Mirra," rich in striking effects; "Bruto Secondo," "Abele," "Alceste Seconda," and "Antonio e Cleopatra," which closed his repertoire. Alfieri's tragedies have been said to be cast in a form often constrained and pedantic. Even if this be true, the fault almost disappears when their forcefulness, freshness, sincerity of feeling, and inspiration are fully appreciated. Nor is the poet's fame waning in the hearts of contemporary Italy. His unrelenting hatred of tyranny, ringing through every word and line, is now more than ever acknowledged to have been the strongest literary factor in Italy's fight for political unity and independence. There is a complete edition of Alfieri's works in twenty-two volumes, by Capurro (Pisa, 1805–15). It contains, besides the tragedies, the "Vita di Vittorio Alfieri, scritta da esso," the "Misogallo," and sundry minor writings.

The standard work on Alfieri is by CENTOFANTI (Florence, 1842). TEDESCHI, *Studi sulle Tragedie di V. A.* (Turin, 1876); COPPING, *Alfieri and Golloni; their Lives and Adventures* (London, 1857); PUDBRES, *Lord Byron, the Admirer and Imitator of Alfieri*, in *Englische Studien*, XXXIII, 40–83; SULLIVAN, *The Centenary of Alfieri at Asti* in *Scribner's Magazine*, XXXV, 224–233; and BERTI, *La volontà ed il sentimento religioso nella vita e nelle opere di V. A.* in *Scritti Vari* (Turin, 1892), I, 13; Alfieri's Autobiography has found two American translators in C. E. LESTER (New York, 1845), and W. D. HOWELLS (Boston, 1890).

EDOARDO SAN GIOVANNI.

Alfieri, PIETRO, a priest and at one time a Camaldolese monk, b. at Rome, June, 1801; d. there

12 June, 1863. For many years the professor of singing at the English College in Rome, he is remembered chiefly for his scientific writings and his collections of the music of the old masters. Perhaps his most valuable work is his "Raccolta di Musica Sacra" in seven large volumes, a reprint of the sixteenth-century church music, mostly by Palestrina, which was supplemented by later and smaller collections, such as "Excerpta ex celebrioribus de musicâ viris" (Rome, 1840), and "Raccolta di Motetti" (Rome, 1841). On plain chant he published "Accompagnamento coll' organo" (Rome, 1840); "Ristabilmento del canto e della musica ecclesiastica" (Rome, 1843); "Saggio storico del canto Gregoriano" (Rome, 1845); "Prodromo sulla restaurazione de' libri di canto Gregoriano" (Rome, 1857). He also translated into Italian Catel's "Traité d'harmonie" and contributed to the "Gazzetta musicale di Milano" and other periodicals many articles on church music of great value to the student.

GROVE, *Dict. of Music and Musicians;* BAKER, *Biog. Dict. of Musicians.*

J. A. VÖLKER.

Alfonso de Alcalá. See POLYGLOT BIBLE.

Alfonso de Zamora, a converted Spanish Rabbi, baptized 1506; d. 1531. He revised the Hebrew text for Ximenes's Polyglot Bible, translated the Chaldee paraphrase in it, and added the sixth volume. He published also a work called "Introductiones Hebraicæ" (Alcala, 1526). A. J. MAAS.

Alfonso of Burgos, b. of a noble family, in the city of that name; d. at Palencia, 8 December, 1489. He was conspicuous for learning before his entrance into the Dominican order, early in life. His preaching attracted the notice of Ferdinand and Isabella, who selected him as royal confessor. On the recommendation of the latter, Alfonso was appointed to the see of Cordova by Sixtus IV, 30 April, 1477. Remaining there only four years, he was transferred to the Bishopric of Cuenca, and in 1484, or according to Gams (Series Episcoporum, p. 64) in 1486, to Palencia. At the same time he held successively the office of Grand Chaplain of the Court, Counsellor of the Catholic King, and President of the Council of Castile. In the latter capacity he was instrumental in getting pecuniary grants from the crown for Columbus. During the years 1487 and 1488 he obtained eight thousand pounds at various times for the fitting out of a fleet. In the absence of the king he exercised his right as President of the Council in giving orders for a payment of three thousand pounds to the discoverer. These duties did not hinder him from repairing many dilapidated churches of his diocese. He built, out of his own revenues, the Dominican convent of St. Vincent Ferrer at Palencia, in 1486. He takes a high rank in the history of Spanish education for completing the *Collegium Sancti Gregorii* at Valladolid, begun by King Alfonso the Wise (1252–84). Posterity justly calls him the founder of this famous college of his order.

TOURON, *Hommes illus. de l'ordre de St. Dominique,* III, 693–697; MANDONNET, *Les dominicains et la découverte de l'Amérique* (Paris, 1893), 121 sqq.; NAVARRETTE, *Colección de los viajes y descubrimientos que hicieron por mar los españoles* (Madrid, 1825), II, 4 sqq.; LA FUENTE, *Historia de las universidades, colegios y demás establecimientos de enseñanza en España* (Madrid, 1885), II, 24, 25.

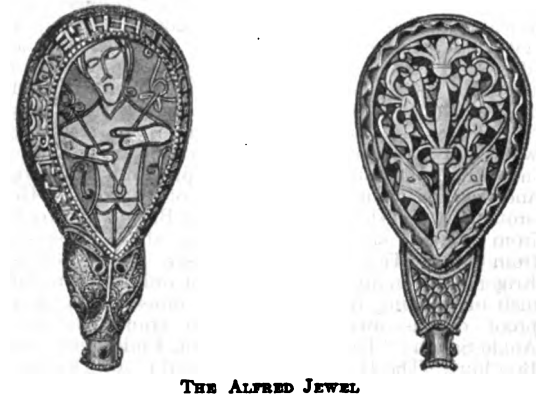
THOS. M. SCHWERTNER.

Alford, MICHAEL, a Jesuit missionary in England during the persecution, b. in London in 1587; d. at St. Omers, 11 August, 1652. His real name was Griffith, and he sometimes passed as John Flood, the aliases being used to escape detection. He entered the novitiate at Louvain, in 1607, studied philosophy in the English College at Seville and theology at Louvain, and was made a professed of the four vows (see JESUITS) in 1619. After his ordination, he was sent to Naples to minister to his fellow countrymen there, as well as to the British merchantmen and sailors who frequented that port. From thence he was sent to Rome, where he filled the office of Penitentiary from 1615 to 1620. He then became Socius to the Master of Novices, and, subsequently, Rector of the Society's College at Ghent. In 1628, he went over to England and, immediately on his arrival at Dover, was seized as a priest. When restored to liberty he went to Leicestershire, where he laboured for nearly thirty-three years. His principal hiding place was at Combe, in Hereford, where a subsequent search revealed a considerable library, most probably made use of by him in his writings. He was the author of many important works, especially of the famous "Annales Ecclesiastici et Civiles Britannorum, Saxonum, et Anglorum." The "Britannia Illustrata" is attributed to him, but Sommervogel denies the authenticity of "The Admirable Life of St. Winefride", also ascribed to him. To complete his "Annales" he received permission to pass over to the continent, but on arriving at St. Omers he was attacked by a fever and died.

ENGLISH MENOLOGY; SOUTHWELL; PAQUOT; DE BACKER, *Bibliothèque de la c. de J.*, I, 71; FOLEY, *Records of the English Province,* II, 299–308.

T. J. CAMPBELL.

Alfred, or **Ælfred,** THE GREAT, King of the West-Saxons, b. Wantage, Berkshire, England, 849; d. 899, was the fifth son of Ethelwulf, or Æthelwulf, King of Wessex, and Osburh, his queen, of the royal house of the Jutes of Wight. When he was four years old, according to a story which has been repeated so frequently that it is generally accepted as true, he was sent by his father to Rome, where he was anointed king by Pope Leo IV. This, however, like many other legends which have crystallized about the name of Alfred, is without foundation. Two years later, in 855, Ethelwulf went on a pilgrimage to Rome, taking Alfred with him. This visit, recorded by Asser is accepted as authentic by modern historians. In 858 Ethelwulf died and Wessex



THE ALFRED JEWEL

was governed by his sons, Ethelbald, Ethelbert, and Ethelred, successively, until 871, when Alfred came to the throne. Nothing is known of his movements during the reigns of Ethelbald and Ethelbert, but Asser, speaking of him during the reign of Ethelred, gives him the title of *Secundarius.* In 868 he married Ealhswith, daughter of Ethelred, surnamed the Mickle, Ealdorman of the Gainas. The West-Saxons and the Mercians were then engaged in a war against the invading Danes and Alfred took an active part in the struggle. He ascended the throne during the thickest of this conflict, but before the end of the year he succeeded in effecting a peace,

probably by paying a sum of money to the invaders. Wessex enjoyed a measure of peace for a few years, but about 875 the Danes renewed their attacks. They were repulsed then, and again in 876 and 877, on each occasion making solemn pledges of peace. In 878 came the great invasion under Guthrum. For a few months the Danes met with success, but about Easter Alfred established himself at Athelney and later marched to Brixton, gathering new forces on the way. In the battle of Ethandún (probably the present Edington, in Wiltshire) he defeated the Danes. Guthrum agreed to a peace and consented to be baptized. It is in connection with this struggle that many of the legends of Alfred have sprung up and been perpetuated—the story of the burnt cakes, the account of his visit to the Danish camp in the guise of a harper, and many others. For fifteen years Alfred's kingdom was at peace, but in 903 the Danes who had been driven out made another onslaught. This war lasted for four years and resulted in the final establishment of Saxon supremacy. These struggles had another result, hardly less important than the freedom from Danish oppression. The successive invasions had crushed out of existence most of the individual kingdoms. Alfred made Wessex a rallying point for all the Saxons and by freeing the country of the invaders unwittingly unified England and prepared the way for the eventual supremacy of his successors.

Popular fancy has been busy with other phases of Alfred's career than that which is concerned with his military achievements. He is generally credited with establishing trial by jury, the law of "frankpledge", and many other institutions which were rather the development of national customs of long standing. He is represented as the founder of Oxford, a claim which recent research has disproved. But even the elimination of the legendary from Alfred's history does not in any way diminish his greatness, so much is there of actual, recorded achievement to his credit. His own estimate of what he did for the regeneration of England is modest beside the authentic history of his deeds. He endeavoured, he tells us, to gather all that seemed good in the old English laws, and adds: "I durst not venture much of mine own to set down, for I knew not what should be approved by those who came after us." Not only did he codify and promulgate laws, but he looked, too, to their enforcement, and insisted that justice should be dispensed without fear or favour. He devoted his energies to restoring what had been destroyed by the long wars with the invaders. Monasteries were rebuilt and founded, and learned men brought from other lands. He brought Archbishop Plegmund and Bishop Wetfrith from Mercia; Grimbold and John the Old-Saxon from other Teutonic lands; Asser, John Scotus Erigena and many others. He not only encouraged men of learning, but he laboured himself and gave proof of his own learning. He translated into Anglo-Saxon: "The Consolation of Philosophy" of Boëthius; "The History of the World" of Orosius; the "Ecclesiastical History" of Bede, and the "Pastoral Rule" and the "Dialogues" of St. Gregory the Great. The "Consolation of Philosophy" he not only translated but adapted, adding much of his own. The "Anglo-Saxon Chronicle", the record of the English race from the earliest time, was inspired by him.

BOWKER, *Editor, Alfred the Great* (London, 1899); PLUMMER, *Life of Alfred the Great* (London, 1902); SCHMID, *Die Gesetze der Angelsachsen*, 2d ed. (1858). Contemporary authorities are the *Life of Alfred* by ASSER and the *Anglo-Saxon Chronicle*. These and the later accounts by ETHELWERD, SIMEON OF DURHAM, etc., can be conveniently studied in CONYBEARE, *Alfred in the Chroniclers* (1900). For Alfred's writings see BOSWORTH, *The Works of Alfred the Great* (Jubilee edition, 1858, 2 vols.). Alfred's laws are printed in LIEBERMANN'S *Laws of the Anglo-Saxons* (1903). Among modern accounts see PAULI, *Life of Alfred the Great*, tr. WRIGHT (1852); LAPPENBERG, *England under the Anglo-Saxon Kings*, tr. from the German by THORPE (1881), II; LINGARD, *History of England*, I; KNIGHT, *Life of King Alfred* (1880). For a literary appreciation, see BROOKE, *History of English Literature to the Norman Conquest* (London and New York, 1878).

THOMAS GAFFNEY TAAFFE.

Alfrida, SAINT, virgin, and recluse, c. 795. This saint, whose name is variously written Elfthritha, Ælfleda, Ælfthryth, Alfritha, Etheldreda, etc., was a daughter of King Offa of Mercia. According to a late and not very trustworthy legend she was betrothed to St. Ethelbert, King of the East Angles, but when he came to the court of Offa to claim her, he was treacherously murdered by the contrivance of Cynethritha, Offa's queen. After this Alfrida retired to the marshes of Crowland, where she was built into a cell and lived as a recluse to the end of her days. It is impossible not to suspect the existence of some confusion with Ælfleda, another daughter of Offa, whose husband was also murdered by treachery.

Acta SS., 2 August; STUBBS in *Dict. Christ. Biog.*, II, 83, s. v. *Elfthritha*; ibid., 215 s. v. *Ethelbert*; DUNBAR, *Dict. of Sainted Women*, I, 44; STANTON, *Menology*, 221. For BROMPTON'S account see the BOLLANDISTS and the works of GIRALDUS CAMBRENSIS, III, 411–420.

HERBERT THURSTON.

Alfwold, SAINT, Bishop of Sherborne, in Dorsetshire; d. 1058. Alfwold, or Ælfwold, is a rather obscure English saint of whom we know little beside the few details preserved by William of Malmesbury (Gest. Pont., Bk. II, § 82). Alfwold had been a monk of Winchester and was consecrated Bishop of Sherborne in 1045, succeeding his own brother Brightwy. He gave great edification by the frugality of his way of life, which was in marked contrast to the riotous banquetings which the example of the Danish monarchs had rendered popular at that epoch. He was very devout to St. Swithun, his old patron of Winchester, and also to St. Cuthbert, to whose shrine at Durham he made a pilgrimage. He died while singing the antiphon of St. Cuthbert. He was, strictly speaking, the last Bishop of Sherborne, for after his death the see of Sherborne was united to that of Ramsbury.

Acta SS., 25 March, III; STANTON, *English Menology* (London, 1892), 134.

HERBERT THURSTON.

Alger of Liége, a learned French priest, b. at Liége, about 1055; d. at Cluny, 1132. He studied at Liége and was appointed Deacon of St. Bartholomew's. About 1100, he was made Canon of the cathedral of St. Lambert, where he remained for twenty years. In 1121, he retired to the Monastery at Cluny, and died there. He was well known as an ecclesiastical writer. A treatise directed against the heresy of Berengarius, "De sacramento corporis et sanguinis Domini" was highly esteemed by Peter of Cluny and Erasmus. He also wrote "De misericordia et justitia", extracts from the Fathers with brief commentaries on them; a work on Free Will, and one on the "Sacrifice of the Mass". This is contained in the "Collectio Scriptorum Veterum" of Angelo Mai.

De sacramentis corporis et sanguine Domini (Louvain, 1847; Innsbrück, 1878); *De misericordia et justitia*, in MARTÈNE'S *Thesaurus Anecdotorum* (Paris, 1717), also in the collections of the brothers Pez, and also in MABILLON, *P. L.*, 166; 1339.

JOHN J. A BECKET.

Alghero, an Italian diocese comprising twenty-two communes in the province of Sassari, and four in that of Cagliari, Archdiocese of Sassari. The city was built by the Doria of Genoa in 1102. In 1106 John, Bishop of Alghero, assisted at the consecration of the Church of the Trinity in Sacargia. After a long period of decadence, the see was renewed and confirmed by Julius II in his Bull of 1503. Pietro Parens, a Genoese, became bishop; he was present at the Lateran Council in 1512, from the

first to the seventh session. It contains 20 parishes, 71 secular priests, 54,300 inhabitants.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIII, 141; GAMS, *Series episcoporum ecclesiæ catholicæ* (Ratisbon, 1873), 882; MATTHÆI, *Sardinia Sacra* (Rome, 1758), 171.

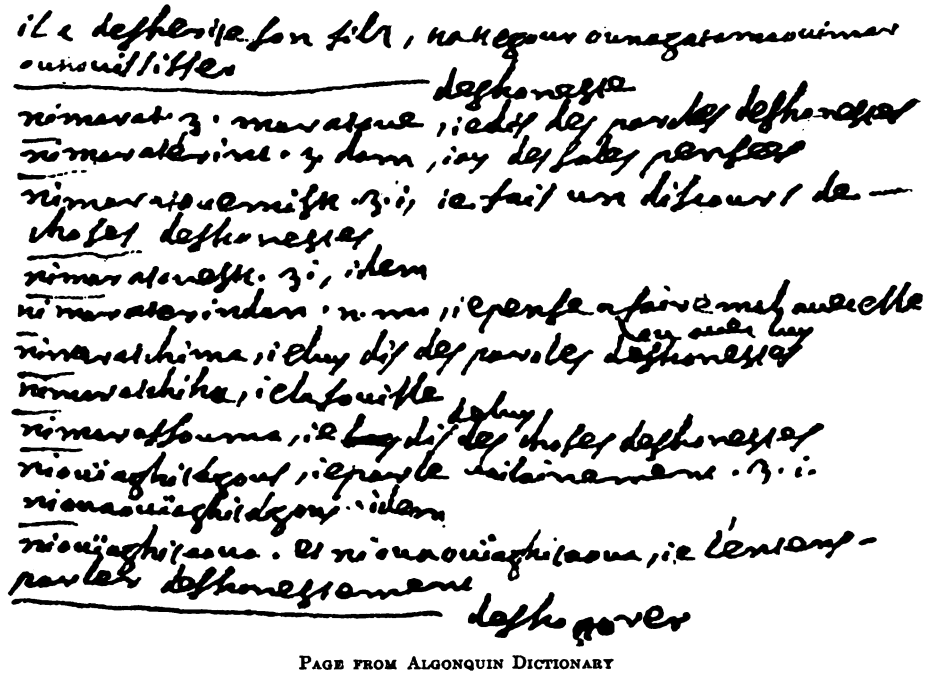
ERNESTO BUONAIUTI.

Algiers (ICOSIUM), THE ARCHDIOCESE OF, comprises the province of Algérie in French Africa. Its suffragans are the Sees of Oran and Constantine. In 1632, several missions were established in Algeria; soon after, an apostolic-vicar was installed there, who, towards the end of the seventeenth century had under him the pro-vicar of Tunis and the prefect of Tripoli. The episcopal See of Algiers, founded in the second century at Icosium, did not survive the Arabic conquest. It was re-established in 1838 as a suffragan of the Archdiocese of Aix. Mgr. Antoine Adolph Dupuch (d. 1856) was its first bishop until 1845, when he resigned and was succeeded by Mgr. Antoine Pavy (1846–66). On the death of the latter, Algiers became an archdiocese, with two newly-created sees (1867), Oran and Constantine, for suffragans. Mgr. Charles Martial Allemand Lavigerie, Bishop of Nancy, became its first archbishop (d. 1893). The Church of Algiers honours in a special manner the memory of several holy confessors of the Order of Our Lady of Mercy for the Redemption of Captives founded in 1232 by St. Peter Nolasco. Among them are St. Peter Armengaud (thirteenth century), confessor at Bougie, and St. Raymund Nonnatus (thirteenth century), confessor at Algiers. It cherishes also a particular veneration for the memories of Blessed Raymond Lully who died at Bougie in 1325, and the Venerable Geronimo, buried alive at Algiers in 1569. The Diocese of Algiers contained (end of 1905), 220,843 inhabitants of European birth (exclusive of the army), 8 first-class; 101 second-class parishes and 25 vicariates, formerly with State subventions. There were also 24 auxiliary priests.

DUPUCH, *Fastes de l'Afrique chrétienne* (Bordeaux, 1849); GRUSSENMEYER, *Vingt-cinq années d'épiscopat en France, et en Afrique: documents biographiques sur le Cardinal Lavigerie* (Algiers, 1888); CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 52.

GEORGES GOYAU.

Algonquins.—The Indians known by this name were probably at one time the most numerous of all the North American tribes. Migrations, intermarriages, political alliances, wholesale absorption of captives and desertions, however, make it impossible to fix the tribal limits with any degree of exactness; yet the Algonquins may be said to have roamed over the country from what is now Kentucky to Hudson Bay, and from the Atlantic to the Mississippi and perhaps beyond. The Micmacs, Abenakis, Montagnais, Penobscots, Chippewas, Mascoutens, Nipissings, Sacs, Pottowatomies, and Illinois, the Pequods of Massachusetts, the Mohegans of New York, the Lenapes of Pennsylvania and Delaware, with many other minor tribes, may be classed among them. Linguistically and physically they have many unmistakable traits in common. John Eliot and Cotton Mather had a very poor idea of them and spoke of their condition as "infinitely barbarous". The early French missionaries gave more flattering accounts of their intellectual power, their poetry, their oratory, their nobility of character and even their mechanical skill. In his "Indian Tribes of the United States", though referring to somewhat more modern Indians, Drake rather shares the latter view, at least with regard to the Algonquins of Lake Superior. The name Algonquin seemed to be a general designation, and it is not certain that they were united in a confederation at least in one as compact and as permanent as that of the Iroquois, who supplanted and crushed them. Whatever union there was had given way before the whites arrived. It is regarded as one of the mistakes of Champlain that he espoused the cause of the Algonquins, whose power was not only waning but who were actually vassals of the Iroquois, and made war against the Iroquois, their enemies; a policy which, besides, threw the Iroquois with the English and resulted in so many bloody wars. In his Preface to the "Jesuit Relations", Thwaites is of the opinion that they have made a larger figure in our history than any other family, because through their lands came the heaviest and most aggressive movement of white population, French and English-



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but it is now believed that the number was never so great as was at first estimated by the Jesuit fathers and the earliest English colonists. A careful modern estimate is that the Algonquins at no time numbered over 90,000 souls and possibly not over 50,000. But as the actual number of Algonquins now living is in excess of that, it is more than likely that the early missionaries did not exaggerate and that there may have been nearly a quarter of a million of them, as some moderns still claim. The missions among them began with the Micmac tribe of Nova Scotia and the Abenakis (q. v.) of Maine. The work at Tadoussac was contemporaneous with the first attempt at colonization; it extended north as far as Hudson Bay, and along the St. Lawrence and Ottawa to the Great Lakes on whose shores the Algonquins were found, sometimes living with the Hurons who were kinsmen of the Iroquois. The Chippewas, whom Raymbault and Jogues visited at Sault Ste. Marie in 1641, were Algonquins as were those whom Allouez (q. v.) later gathered together in his famous mission of La Pointe on Lake Superior. The Algonquin language has been more cultivated than any of the other North American tongues. Its sounds are not difficult to catch, its vocabulary is copious and its expressions clear. The early missionaries called it the "Indian court language." It was the most widely diffused and most fertile in dialects of all the Indian tongues. "It was spoken, though not exclusively", says Bancroft, "in a territory that extended through sixty degrees of longitude and more than twenty degrees of latitude." This facilitated to some extent the work of the missionaries. Eliot translated the Bible into Algonquin and Father Rasle (q. v.) left an Abenaki Dictionary which is the possession of Harvard University. In recent days, Bishop Baraga (q. v.) of Sault Ste. Marie, Michigan, has written a remarkable series of works such as the Ojibway Catechism, prayer book, hymn book, extracts from the Old and New Testament, the Gospels of the year, and a grammar and dictionary. They regarded Manabozho, or the Great Hare, as their ancestor, and the tribe that bore his totem was entitled to the greatest respect. He was the founder and teacher of the nation, the creator of the sun and moon, and the shaper of the earth. He still lives in the Arctic Ocean. The Supreme Spirit they called Monedo, or Manitou, to whom they ascribe some of the attributes of God, but who does not judge or punish evil doing. Bad actions are not considered as committed against him. There is an evil spirit who has to be propitiated, and besides him are many others who bring all temporal misfortunes. Hence the universal superstition, magic, sorcery, and the like. According to one authority the number of Indians of Algonquin stock in 1902 was estimated at about 82,000 souls, of whom 43,000 are in the United States, the remainder being in Canada with the exception of a few refugees in Mexico.

DRAKE, *The Indian Tribes of the United States; Jesuit Relations;* CHARLEVOIX, *Histoire de la Nouvelle-France.*

T. J. CAMPBELL.

Alienation of Church Property. See PROPERTY, ECCLESIASTICAL.

Alife, a diocese made up of twelve communes in the province of Caserta, Archbishopric of Benevento, Italy. The name of a Bishop of Alife appears for the first time among the signatories of the Roman Synod of 499, in the time of Pope Symmachus (*Clarus episcopus Ecclesiæ Allifanæ subscripsi*—) "Monumenta Germaniæ Historica," auct. Antiquiss., XII, 400. It contains 17 parishes, 60 priests, 23,890 inhabitants.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIX, 89; UGHELLI, *Italia Sacra* (Venice, 1722), VIII, 206; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 847; D'AVINO, *Cenni Storici* (Naples, 1820), &

ERNESTO BUONAIUTI

Alighieri, DANTE. See DANTE.

Alimentation.—Support or maintenance. Aliment in a broad sense means whatever is necessary to sustain human life: not merely food and drink, but lodging, clothing, care during sickness and burial. A parent is bound to supply such aliment to his child, and this whether it is of legitimate or illegitimate birth; and, if the latter, whether it is the fruit of simple unlawful cohabitation, or of an adulterous, incestuous, or sacrilegious one. This is a duty imposed by the natural law, personal and real, since it not only binds the father himself but is a claim upon his estate. The husband owes aliment to his wife, and children owe it to their father and mother, and to other relatives who are in want. The Common Law of civilized countries determines all these duties. By the religious profession the professed is incorporated into his order, and has a right to aliment from it; becoming a son, so to speak, of his monastery, he acquires the rights of the son of a family in his father's house. He retains this right even if he is shut up in another monastery to do penance there, or if he is expelled unjustly from his order; he is entitled to it while on trial for some charge, though this may result in his expulsion; but his sentence once pronounced and accepted, he can claim nothing from his monastery.

Clerics must be assured of something that will support them, since they cannot be promoted to major orders if they have no title guaranteeing them an honourable subsistence. As a matter of fact it has always been repugnant to the Church that one who exercises the holy ministry should have to beg his bread or practise some undignified calling. Formerly, no one was ordained even to minor orders who had not some ecclesiastical charge in a church which provided him with a suitable maintenance; the church for which he was ordained was called the "Title of Ordination", and he himself was said to be "titled" (*Intitulatus*). Later, after it had become the custom not only to give the tonsure, but also minor and major orders, without a title, Alexander III, in the Third Lateran Council, condemned bishops who should ordain deacons and priests without a title, to support such priests from the episcopal table if they came to want. Innocent III extended this discipline to subdeacons, and it is since this that the "title of ordination" is exacted only for the major orders. The Council of Trent, Sess. XXI, ch. 2, "De ref.", maintained the necessity for the "title of ordination", and recognized three: a benefice, a patrimony, and a fixed income. Title in general is something that assures support for life to a cleric promoted to major orders. Even religious must receive some such assurance when they are ordained. Religious of solemn vows are ordained under the "Title of Poverty", or of "Religious Profession", and this assures them permanent support from the revenues of the monastery. Religious of simple vows are ordinarily ordained, by virtue of Apostolic indults, under the "Title of the Common Table", which assures them due support from the goods of the congregation to which they belong. Should they, through an indult of secularization, be permitted to withdraw from their religious family, they may not do so until they have been accepted by some bishop and are provided with a title that offers them a respectable living.

Secular clerics will be secured against need when they are ordained, by the title of a benefice, patrimony, or stable income. By the title of a benefice the cleric promoted to major orders is provided with a perpetual ecclesiastical office, the revenue from which suffices for his proper support. By the title of patrimony, the ordained clerk, having personal property gives a guarantee to his bishop that, in case he should not be provided with an ecclesiastical

benefice, he can support himself fitly for life out of his own fortune. By the title of pension, or stable provision, some one pledges himself to provide for the priest ordained, should he fall into indigence. These three titles do not avail in missionary countries, either because there are no ecclesiastical benefices in such regions, or that personal fortunes are rare, or that there are few willing to bind themselves to supply permanent support for a cleric. This is why the Congregation of Propaganda, in a celebrated instruction sent to countries dependent on it, permits bishops to ordain priests under "title of the mission". By this title, the acolyte before receiving the subdeaconship, promises under oath, that, once ordained, he will not enter any religious order or congregation, without permission of Propaganda, and that he will live in the diocese under the jurisdiction of the bishop, employing himself in the service of the mission. The clerk so ordained is a charge on the diocese for which he has been ordained, which assures him a respectable support if through infirmity or incapacity he chance to fall into poverty. It should be remarked here that a priest ordained under the title of the mission has a right to his support, even when, through his own fault, he has become unworthy of filling an ecclesiastical position. The Congregation of Propaganda in a response to the Bishop of Natchez, 4 February, 1873, shows clearly that the priest cannot be deprived of his means of support, unless, after repeated warnings, he refuses to amend, and falls into contumacy. Grave offences committed by him such as may even justify his deposition from office, will not warrant the bishop in refusing him means of support. He will, of course, have no right to the pension from the benefice from which he has been deposed, but should he wish to amend, the Church, like a compassionate mother, instead of turning him into the street will supply him with his daily bread, and will endeavour to bring him to a realization of his evil courses and consequent penance.

This obligation of providing for priests ordained under "title of the mission" creates a somewhat heavy burden for dioceses. In these countries, especially the United States and Canada, the bishops have been forced to devise some way of satisfying this demand of their pastoral charge. In virtue of a special power of the Congregation of Propaganda, they can grant to the priest or missionary who resigns his parish or mission, on account of infirmity, a pension drawn from the revenues of the parish or mission, to be paid by his successor in it. For a priest to have a claim to such pension, (1) he must have resigned because of infirmity; (2) he must have been ten years in the parish or mission; and (3) the pension must not exceed a third of the revenues of the parish or mission. Moreover, bishops have encouraged among the priests the foundation of "Clerical Funds", whose purpose is to afford pecuniary assistance during their life to members who become infirm and consequently incapable of fulfilling an ecclesiastical charge. Priests in good health belonging to the diocese enter into these societies, and the members contribute something every year to the "Clerical Fund". The society is administered by a bureau of which it is customary for the bishop to be the president, while the directors are priests chosen by members of the society. The amount disbursed to needy members depends on the contributions received and varies with different places. As fallen priests who have repented cannot be abandoned, the bishops provide for them either by founding houses of retreat in which they can do penance, or by sending them to monasteries, where, under the watchful care of holy religious they may, by reflecting on the sanctity of their state, cause the grace of ordination to revive.

PUTZER, *Commentatium in fac. apostol.* (5th ed. 1898), num. 211; *Conc. Baltimorense III, dec. De sacerdot. infirmis et lapsis;* GASPARRI, *De Sacra Ordinatione* (1893), I, n. 584 sqq.; FERRARIS, *Biblioth. Canon*, s. v. *Alimenta.*

JOSEPH N. GIGNAC.

Alimony (Lat., *alimonia*, nutriment, from *alere*, to nourish), in the common legal sense of the word, is the allowance which by order of the court a husband pays to his wife for her maintenance while she is living separately from him, or the allowance or provision ordered by the court to be paid by her former husband to a divorced woman. There are two kinds of alimony, the one kind, alimony *pendente lite*, being an allowance to the wife pending a suit between herself and her husband, and the other the allowance or provision after suit, and which is known as permanent alimony. Exclusive jurisdiction of matrimonial causes was in England formerly vested in ecclesiastical courts. These courts, notwithstanding the English common law, by which the property of a wife became on marriage the property of her husband, assigned to a wife who was compelled to live apart from her husband a portion of his income for her maintenance or alimony. Regulating their action by the canon law, these courts confined themselves to two general classes of matrimonial cases: suits for separation (divorce *a mensâ et toro*), and suits to have a marriage declared void from the beginning. Alimony *pendente lite* might be allowed in a suit belonging to either class, but permanent alimony in a suit for separation only. For, being incidental to marriage, alimony was not allowed in a decree declaring a marriage to have been void from the beginning. Non-payment by the husband subjected him to excommunication, a judgment of the ecclesiastical court which the executive department of the civil government enforced through its officer, the sheriff, to whom was issued the writ *de excommunicato capiendo*, reciting that "potestas regia sacrosanctæ ecclesiæ in querelis suis deesse non debet" (Registrum omnium brevium, 65). And so it is said that under the appellation of *estovers*, collection of alimony was enforced through writ *de estoveriis habendis*. In 1857, jurisdiction in matrimonial cases was taken by statute from the ecclesiastical courts, and the court of divorce and matrimonial causes, with power to grant absolute divorce, was established. In none of the states of the United States have matrimonial cases been confided to ecclesiastical courts. The courts in the several states having jurisdiction to award alimony in matrimonial cases and the circumstances under which it may be awarded are to be ascertained from the constitution, the statutes, and the decisions of the courts of each state. By the ancient Roman law there was allowed on behalf of a pupil against an unfaithful tutor or curator a proceeding in which the pupil might obtain what has been termed alimony. In this proceeding it became the prætor's duty to fix the character and amount of the pupil's expenses, "*decernere alimenta*", "and if", remarks Cumin ("A Manual of Civil Law", 2d ed., London, 1865, 79), "the tutor appeared and falsely alleged that the pupil's means would not allow alimony to be decreed, he would be removed as *suspectus* and delivered to the *Præfectus urbis* for punishment" The Civil Code of the State of Louisiana contains a very broad definition of alimony as a claim for support The term has been used in English literature in the general sense of nourishment Thus, Jeremy Taylor refers to the Sacraments being considered "spiritual alimony." See "A New English Dictionary on Historical Principles," by J. A. H. Murray, Oxford, New York, 1888, s. v. "Alimony."

BLACKSTONE, *Commentaries on the Laws of England*, I, xv, 441, III, vii, 94 (Philadelphia, 1869); KENT, *Commentaries on American Law*, Part IV, xxvii, 99 (Philadelphia, 1889); *Manby et al. vs. Scott.* 1 LEVINZ Rep. 4 (Salkeld's tr.); ANON.,

2 SHOWER's Rep. 282; BISHOP, *New Commentaries on Marriage, Divorce and Separation* (Chicago, 1891), I, § 1386 and note 1, II, §§ 855, 887, 925; BURN, *The Ecclesiastical Law*, (9th ed., London, 1842), 508, s. v. *Marriage;* PHILLIMORE, *The Ecclesiastical Law of the Church of England* (2d ed., London, 1895), 638, 642; MERRICK, *Revised Civil Code of the State of Louisiana* (New Orleans, 1900), art. 230; for Scotch law, WATSON-BELL, *Dictionary and Digest of the Law of Scotland*, (Edinburgh, 1890) s. v. *Aliment.*

CHARLES W. SLOANE.

Aliturgical Days.—This term, though not recognized by any English dictionary, has lately come into use as a convenient designation for those days on which the "liturgy", i. e. the Holy Sacrifice of the Eucharist, is not allowed to be celebrated. The term is warranted by modern Greek example (ἀλειτουργητικός, *liturgia carens dies*—Nilles, "Calendarium", II, 743—though ἀλειτουργησία under the Empire commonly meant exemption from public burdens), and the conception is much more familiar among the Eastern Churches than in the West. In the Roman Rite, in fact, there is only one day in the year which is generally recognized as aliturgical. This is Good Friday, on which, as is well known, the Holy Sacrifice is not offered; since the so-called "Mass of the Presanctified" which takes its place contains no prayer of consecration, and the sacred Host which is consumed by the celebrant is one that has been consecrated on the preceding day. Strictly speaking, the Holy Saturday is also an aliturgic day in the West; for it is easy to show that the Mass which is now celebrated in the morning, after the blessing of the paschal candle and the font, belongs of right to the office of Easter Eve, and that in the early ages of the Church it was only celebrated after midnight at the close of the great Easter vigil. In the Ambrosian Rite, still retained in the Church of Milan, all the Fridays of Lent are also theoretically aliturgical, and no Mass is celebrated on those days in the cathedral or the parish churches (see the sketch of Ambrosian practices in Magani, "L'Antica Liturgia Romana", Milan, 1897, I). But the prohibition is evaded by many of the clergy who on these days say their Mass in convents and other privileged chapels where the Roman Rite is followed. In the Russian Orthodox Church at the present day the whole of the seven weeks preceding Easter are aliturgical, except the Saturday and Sunday of each week. Amongst these aliturgical days, however, certain differences are made, for on some of them the "service of the presanctified" (ἀκολουθία τῶν προηγιασμένων) is celebrated in the evening. These days are the Wednesday and the Friday of the first six weeks of Lent, a very few minor festivals, and the first three days of Holy Week. The feast of the Annunciation, whenever it falls, is a liturgical day, but if it chances to coincide with Good Friday the feast is transferred to Easter Week.

Although we do not possess much which can be regarded as direct and clear evidence, there is every reason to believe that in early centuries of the Church aliturgical days were numerous both in East and West. In the beginning of things Mass seems to have been said only on Sundays and on the very few festivals then recognized, or perhaps on the anniversaries of the martyrs, the bishop himself officiating. To these occasions we have to add certain days of "stations" which seem to have coincided with the Wednesday and Friday fast then kept regularly throughout the Church. But there is considerable doubt whether the liturgy was always celebrated on these days of stations, and we have indications in Tertullian and other writers of a current of opinion which tended to regard the offering of the Holy Sacrifice as inconsistent with the observance of a true and serious fast. In Alexandria in the fifth century we have direct testimony of the observances on certain fast days of all the rites which belonged to the usual assembly of the faithful (*synaxis*), "with the exception of the celebration of the mysteries". This probably points to some kind of Mass of the Presanctified. A letter of Pope Innocent I (401–417) to Decentius of Eugubium makes it clear that no Mass was said in Rome on Good Friday and Holy Saturday, and some writers have wished to draw the conclusion that the same was true of all Fridays and Saturdays throughout the year. In Spain Canon xxvi of the Council of Elvira (300) may be quoted as evidence that the faithful at that time fasted every Thursday evening to the Sunday morning, and that the liturgy was probably celebrated during the vigil of the Saturday night as the fast drew to its close. No doubt this practice followed the type of the Holy Saturday vigil. In the later centuries we can only be sure of certain isolated facts which argue considerable diversity of usage. Dom Germain Morin has shown that at Capua, in the sixth century, and also in Spain, Mass was celebrated during Lent only on the Wednesday and the Friday. It is probable that a similar rule, but including the Monday also, obtained in England in the days of Bede or even later (see "Revue Bénédictine", 1891, VIII, 529). At Rome we also know that down to the time of Pope Gregory II (715–731), the liturgy was not celebrated on Thursdays. In the East, Canon xlix of the Council of Laodicea (365?), laid it down "that it is not lawful to offer bread in Lent except on the Saturday and the Lord's day", while the Council of Constantinople (in Trullo), in 692, speaks explicitly of the liturgy of the presanctified and appoints it to be celebrated on all days of Lent, except the Saturday, the Sunday, and the feast of the Annunciation.

MORIN, in *Dict. d'arch. chrét.*, I, 1218–20; NILLES, *Calendarium Manuale* (Innsbruck, 1897), II, 251–253; MALTZEW, *Liturgikon* (Berlin, 1902), 163–194; DUCHESNE, *Christian Worship*, tr. (London, 1903), 249; ALLATIUS, *De Missa Praesanctificatorum* (Paris, 1646), 12; RAIBLE in *Der Katholik* (Mainz, Feb.–April, 1901).

HERBERT THURSTON.

All Hallows College, an institution devoted to the preparation of priests for the missions in English-speaking countries. In the year 1840 a young priest, the Reverend John Hand, who lived with a Vincentian community in Dublin without being bound by their rules, began to take a deep interest in the evangelization of his countrymen in English-speaking lands; and recognizing the homesteads of Catholic Ireland as excellent seed-beds of apostolic workmen —as, in a very true sense, *petits séminaires*—he determined to consecrate his life to the foundation of a college destined exclusively for the education and equipment of missionaries. Such a project in the hands of one so young, unknown, and penniless, seemed chimerical; but Father Hand placed his trust in Heaven and in the traditional generosity of the Irish race. His first step was to go to Rome. There he received from Gregory XVI a Rescript expressing the "fullest approbation of so holy an undertaking". Upon his return, aided by O'Connell, he obtained from the Corporation of Dublin a lease of a stately mansion on the north side of the city, and with it twenty-six acres of land which in the pre-Reformation days had belonged to the Priory of All Hallows (All Saints). On the 1st day of November, 1842, with the advice and encouragement of the venerable Archbishop Murray, he formally opened the college and bestowed upon it its present appropriate name. For four years he continued President, directing the studies, establishing the finances, and organizing the professional staff. Then, worn out by solicitudes and labours, especially by the weary work of collecting funds from house to house in the city, and from parish to parish in the country, he died in the spring of 1846, leaving to others the legacy of an ample harvest. A lofty and Celtic ideal had attracted and stimulated Father Hand. He

desired All Hallows "to be Apostolic, and to cease to exist, as soon as it ceased to be Apostolic." He wished the professors to labour without stipend, and the students not only to be taught and boarded, but to receive every collegiate convenience, free of charge. The professors of the college throughout its history have been men of capacity and distinction, and men whose lives were according to Father Hand's desire, modelled upon the teaching and the example of M. Olier and St. Vincent de Paul. Amongst those who gratuitously gave their services to All Hallows the following deserve special mention: Dr. Bartholomew Woodlock, Dr. Daniel Moriarty, Dr. Michael Flannery, Dr. Eugene O'Connell, Dr. George Conroy, Dr. James McDevitt, and Dr. Patrick Delany (Hobart), all of whom were elevated in course of time to episcopal rank. To these should be added Dr. Thomas Bennet, Provincial of the Carmelites; Dr. Sylvester Barry, now Vicar-General of Sandhurst; Monsignor James O'Brien, Rector of St. John's College in the University of Sydney; Dr. John McDevitt, author of the "Life of Father Hand"; Father Thomas Potter, and Mr. Henry Bedford, the last two distinguished converts and men of literary eminence. It has been the aim of the directors of All Hallows from the beginning to form missionaries of a practical type, men who would throw themselves with sympathy and zeal into the advancing civilization of the New World. In furtherance of this aim the studies, discipline, and general spirit of the college have been developed along certain definite lines. In an academic course of seven years three are devoted to physics, mental philosophy, languages, and English literature; the remaining four years to Sacred Scripture, history, liturgy, canon law, sacred eloquence, and the science of theology. Throughout the entire period there are classes in elocution and in modern and Gregorian music. Examinations, written and oral, are held twice each year, supplemented by monthly revisions. Prayer, the sacraments, conferences, retreats, and friendly advice are the means used in the formation of character. The students are encouraged to foster and strengthen the spontaneous spirit of piety, which is the heritage of most Irish children. They are also encouraged to develop health and manliness by outdoor exercises and recreations, such as football, hurling, hockey, handball, tennis, cricket, athletic competitions, and long walks. In 1892, in accordance with the wishes of the Irish Episcopate, the Vincentian Fathers undertook the direction of the college, receiving at the same time the co-operation of several of the former professors. Two of these—Dr. William Fortune, President for a quarter of a century, and Dr. Timothy O'Mahony, Dean for almost an equal period—fill respectively the senior chairs of moral and dogmatic theology. The entire teaching staff consists of fourteen professors, some of them Vincentians, some secular priests, and some laymen. From twenty to thirty students are ordained priests each year on the feast of St. John the Baptist, and sent to various parts of the English-speaking world. For instance, last summer (1905) thirteen were ordained for the Australian mission, one for New Zealand, two for South Africa, seven for different dioceses of the United States, three for Canada, and one for England. The diocesan destination of the missionaries varies each decade with the needs and advances of the Church; but, this fact apart, an easy computation shows that, during an existence of upwards of sixty years, All Hallows has sent about fifteen hundred priests to minister to the Irish "of the dispersion" in different parts of the New World. It is worthy of note that this supply of missionaries has been maintained during a period when Ireland herself possessed few educational opportunities, and while her population, under stress of famine and enforced expatriation, was dwindling from eight millions to half that number. At the present time about five hundred All-Hallows-taught priests, including two archbishops and twelve bishops, are scattered throughout Great Britain, the British Colonies, the United States, and the Argentine Republic.

See *All Hallows* in *All Hallows Annual* (Dublin, 1902); McDevitt, *Life of Father Hand* (Dublin, 1885).

THOMAS O'DONNELL.

All Saints, a feast of the highest rank, celebrated on the first of November, having a vigil and an octave, and giving place to no other feast. It is instituted to honour all the saints, known and unknown, and, according to Urban IV, to supply any deficiencies in the faithful's celebration of saints' feasts during the year. In the early days the Christians were accustomed to solemnize the anniversary of a martyr's death for Christ at the place of martyrdom. In the fourth century, neighbouring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast; as is shown by the invitation of St. Basil of Cæsarea (397) to the bishops of the province of Pontus. Frequently groups of martyrs suffered on the same day, which naturally led to a joint commemoration. In the persecution of Diocletian the number of martyrs became so great that a separate day could not be assigned to each. But the Church, feeling that every martyr should be venerated, appointed a common day for all. The first trace of this we find in Antioch on the Sunday after Pentecost. We also find mention of a common day in a sermon of St. Ephrem the Syrian (373), and in the 74th homily of St. John Chrysostom (407). At first only martyrs and St. John the Baptist were honoured by a special day. Other saints were added gradually, and increased in number when a regular process of canonization was established; still, as early as 411 there is in the Chaldean Calendar a "Commemoratio Confessorum" for the Friday after Easter. In the West, Boniface IV, 13 May, 609, or 610, consecrated the Pantheon in Rome to the Blessed Virgin and all the martyrs, ordering an anniversary. Gregory III (731–741) consecrated a chapel in the basilica of St. Peter to all the saints and fixed the anniversary for 1 November. A basilica of the Apostles already existed in Rome, and its dedication was annually remembered on 1 May. Gregory IV (827–844) extended the celebration on 1 November to the entire Church. The vigil seems to have been held as early as the feast itself. The octave was added by Sixtus IV (1471–84).

Butler, *Lives of the Saints;* Lingard, *The History and Antiquities of the Anglo-Saxon Church;* Baring-Gould, *Lives of the Saints;* Binder, *Allgemeine Realencyklopædie;* Binterim *Denkwürdigkeiten;* Probst in *Kirchenlex.*, Kellner, *Heortologie;* Nilles, *Kalendarium Manuale utriusque Ecclesiæ.*

FRANCIS MERSHMAN.

All Souls College. See OXFORD.

All Souls' Day.—The commemoration of all the faithful departed is celebrated by the Church on 2 November, or, if this be a Sunday or a feast of the first class, on 3 November. The Office of the Dead must be recited by the clergy and all the Masses are to be of Requiem, except one of the current feast, where this is of obligation. The theological basis for the feast is the doctrine that the souls which, on departing from the body, are not perfectly cleansed from venial sins, or have not fully atoned for past transgressions, are debarred from the Beatific Vision, and that the faithful on earth can help them by prayers, almsdeeds and especially by the sacrifice of the Mass. In the early days of Christianity the names of the departed brethren were entered in the diptychs. Later, in the sixth century, it was customary in Benedictine monasteries to hold a com-

memoration of the deceased members at Whitsuntide. In Spain there was such a day on Saturday before Sexagesima or before Pentecost, at the time of St. Isidore (d. 636). In Germany there existed (according to the testimony of Widukind, Abbot of Corvey, c 980) a time-honoured ceremony of praying to the dead on 1 October. This was accepted and sanctified by the Church. St. Odilo of Cluny (d. 1048) ordered the commemoration of all the faithful departed to he held annually in the monasteries of his congregation. Thence it spread among the other congregations of the Benedictines and among the Carthusians. Of the dioceses, Liège was the first to adopt it under Bishop Notger (d. 1008). It is then found in the martyrology of St. Protadius of Besançon (1053–66). Bishop Otricus (1120–25) introduced it into Milan for the 15 October. In Spain, Portugal, and Latin America, priests on this day say three Masses. A similar concession for the entire world was asked of Pope Leo XIII. He would not grant the favour but ordered a special Requiem on Sunday, 30 September, 1888. In the Greek Rite this commemoration is held on the eve of Sexagesima Sunday, or on the eve of Pentecost. The Armenians celebrate the passover of the dead on the day after Easter.

BARING-GOULD, *Lives of the Saints;* BUTLER, *Lives of the Saints* (2 Nov.); LINGARD, *The History and Antiquities of the Anglo-Saxon Church* (reprint, London, 1899); GUMMERE, *Germanic Origins* (New York, 1892); BINDER, *Allgemeine Realencyklopædie;* BINTERIM, *Denkwürdigkeiten;* KELLNER, *Heortologie* (Freiburg, 1901), II, 180, 181; PROBST in *Kirchenlex.;* RINGHOLZ, *Der hl. Odilo von Cluny* (Bruenn, 1885); NILLES, *Kalendarium Manuale utriusque Ecclesiæ* (2d ed., Innsbruck, 1896).

FRANCIS MERSHMAN.

Allah, the name of God in Arabic. It is a compound word from the article, *'al*, and *ilāh*, divinity, and signifies "the god" *par excellence*. This form of the divine name is in itself a sure proof that *ilāh* was at one time an appellative, common to all the local and tribal gods. Gradually, with the addition of the article, it was restricted to one of them who took precedence of the others; finally, with the triumph of monotheism, He was recognized as the only true God. In one form or another this root אל occurs in all Semitic languages as a designation of the Divinity; but whether אל was originally a proper name pointing to a primitive monotheism, with subsequent deviation into polytheism and further rehabilitation, or was from the beginning an appellative which became a proper name only when the Semites had reached monotheism, is a much debated question. It is certain, however, that before the time of Mohammed, owing to their contact with Jews and Christians, the Arabs were generally monotheists. The notion of Allah in Arabic theology is substantially the same as that of God among the Jews, and also among the Christians, with the exception of the Trinity, which is positively excluded in the Koran, cxii: "Say God, is one God, the eternal God, he begetteth not; neither is he begotten and there is not any one like unto him." His attributes, denied by the heterodox Motazilites, are ninety-nine in number. Each one of them is represented by a bead in the Mussulmanic chaplet, while on the one hundredth and larger bead, the name of *Allah* itself is pronounced. It is preposterous to assert with Curtiss (Ursemitische Religion, 119) that the nomadic tribes of Arabia, consider seriously the *Oum-el-Gheith*, "mother of the rain", as the bride of Allah; and even if the expression were used, such symbolical language would not impair, in the least, the purity of monotheism held by those tribes. (Cf. Revue Biblique, Oct., 1906, 580 sqq.) Let it be noted that although Allah is an Arabic term, it is used by all Moslems, whatever be their language, as the name of God.

D'HERBELOT, *Bibliothèque Orientale* (Maastricht, 1776), s. v. *Allah;* SMITH, *The Religion of the Semites*, (2d ed. London, 1901); LAGRANGE, *Etudes sur les Religions Sémitiques* (Paris, 1903).

R. BUTIN.

Allahabad, THE DIOCESE OF, suffragan of the Archdiocese of Agra, India, is included between 28° and 30° north lat., and 77° and 88° long. east of Greenwich. It has an area of 150,000 square miles. East and west it is situated between the Archdioceses of Calcutta and Agra, and north and south between the Prefecture-Apostolic of Bettiah and the Himalaya Mountains and Nagpur. The mission dates its origin from 1669, when the Right Rev. Dr. Matheus de Castro, an Indian from Goa by race, and a Brahmin by caste, was entrusted by the Sacred Congregation of Propaganda with the spiritual care of the kingdom of the Great Mogul. This field of labour was, however, too vast, and the labourers too few. Hence it was that, by a decree of Propaganda, the Prefecture of Tibet and adjoining countries was erected, in 1703, and entrusted to the Capuchin Fathers of the March of Ancona (Marca d'Ancona) Province. The Diocese of Allahabad is an offshoot of that prefecture, and its more or less complete history is as follows: The Vicariate-Apostolic of Patna (now Diocese of Allahabad) when founded was entrusted to the Capuchin Fathers. It was erected in 1845. The first vicar-apostolic was Dr. Anastasius Hartmann, O.M.C., who was nominated by Pope Gregory XVI. His consecration as titular Bishop of Derbe took place in the cathedral of Agra, 13 March, 1846. Dr. Hartmann remained at his post till 16 August, 1849, in which year he was appointed Administrator-Apostolic of Bombay. He took charge of the new office the same year, and held it till 1854, when he was made vicar-apostolic. He ruled over the destinies of the Bombay Mission till June, 1858. When Dr. Athanasius Zuber, O.M.C., who had succeeded Hartmann at Patna in 1849, resigned his office, the latter was nominated a second time Vicar-Apostolic of Patna, 24 January, 1860. The following year the provinces of Oudh were given by the Agra Mission to his vicariate. His death took place at Coorjee (Bankipore), 24 April, 1866. This zealous prelate, who spent ten hard years in organizing the Patna Mission, was born at Hitzkirch, a village in the canton of Lucerne in Switzerland, 24 February, 1803. He entered the Franciscan novitiate at the age of eighteen, and was ordained priest in 1826. As he had taught logic, natural philosophy, and theology for eleven years, he was deeply versed in those sciences and was quite in his element whenever any scientific subject was the topic of conversation. After Dr. Hartmann's death, Father John Baptist of Malegnano became pro-vicar-apostolic. He was succeeded by Father Benedict of Assisi as administrator, in 1867. On 9 February, 1868, Dr. Paul Josi, O.M.C., was elected Bishop of Rhodiopolis and Vicar-Apostolic of Patna. He was consecrated on 28 June of the same year, but was transferred in 1881 to the newly-erected Vicariate-Apostolic of the Punjaub. Dr. Francis Pesci, O.M.C., was chosen to take his place in the Patna Mission and consecrated on 14 August, 1881. On the establishment of the hierarchy in India by His Holiness Pope Leo XIII, 1 September, 1886, the Vicariate of Patna was constituted into the Diocese of Allahabad, of which Dr. Pesci then became the first bishop. On the 24th of February, 1887, the Papal Delegate, Monsignor Antonio Agliardi, solemnly proclaimed the establishment of the Catholic hierarchy in India, in St. Joseph's cathedral, Allahabad, at a meeting attended by the vicars-apostolic of northern India. The same year, the newly-erected diocese parted with the districts of Darjeeling, Purneah, and the Pergunnas, in favour of the Calcutta Mission. The year 1890 was

remarkable for two important events in the history of Allahabad. The first was the holding of the Diocesan Synod in the cathedral. The second was that the mission was entrusted by the Sacred Congregation of Propaganda to the Capuchin Province of Bologna, Italy. In 1892, the districts of Chupra, Mozafforpur, Darbhunga, Bettiah, and a part of the Bhagalpur and Munghyr districts, and the Kingdom of Nepal were made the Prefecture Apostolic of Bettiah and Nepal. On 9 July, 1896, Dr. Francis Pesci, Bishop of Allahabad, died at Lyons, France. Father Charles Gentili was chosen to be his successor, 29 March, 1897. He was consecrated on 29 June of the same year and transferred to Agra, 27 August, 1898. On the corresponding date of the following year, Father Victor Sinibaldi was nominated bishop, and consecrated, 30 November, 1899. His pastoral rule was short-lived, as he died, 5 January, 1902. On the 10th and 12th of November, 1903, the first General Congress assembled at Allahabad, at which were present two archbishops, one bishop, two administrators-apostolic, one prefect-apostolic, three superiors-regular, thirty priests, and more than 200 delegates. When Bishop Sinibaldi died, Father Petronius Gramigna ruled the diocese in the capacity of administrator, from 1902 to 10 August, 1904, when he was nominated bishop, and consecrated in St. Joseph's cathedral, 18 October, 1904.

The Catholic population of the diocese is 8,800, out of a total of 38,174,000, mostly composed of Mussulmans and Hindus. Benares, the sacred city of the latter, and the centre of their religious activity, lies within the limits of the diocese. There are in the mission 22 Capuchin Fathers, 3 secular priests, 18 Christian Brothers, 2 Brothers of the Third Order of St. Francis, 74 nuns of the Institute of the B. V. M., 9 Loretto nuns, 7 Sisters of the Third Order of St. Francis. There are six orphanages, male and female, with about 450 boys and girls. The number of educational establishments is 4, consisting of colleges, convents, high schools, boarding- and day-schools, with 1,468 pupils of both sexes.

Catholic Calendar and Directory of the Diocese of Allahabad; The Madras Catholic Directory; The Life of the Right Rev. Dr. Hartmann; Quadros Biographicos dos Padres Illustres de Goa.

MANOEL D'SA.

Allard, PAUL, archæologist and historian, b. at Rouen 15 September, 1841, admitted to the bar and practised law for a short time in his native city, where he became a judge of the civil court. His literary and historical tastes induced him to abandon his profession and devote himself to the study of the history of the Church in the first four centuries. He contributed frequently to the "Revue des Questions Historiques", of which he became editor in 1904, and to various other publications. In 1874 he translated Northcote and Brownlow's "Roma Sotterranea", made many additions to it, and enriched it with valuable notes. An intimate acquaintance with Giovanni Battista De Rossi and his own studies along various lines, led him to undertake a history of the persecutions suffered by the Christians at the hands of the Roman authorities. The work was planned on very broad lines and executed with a remarkable degree of minuteness and finality. The author was well fitted for his task; his sympathies were Catholic and his reading extensive; he had a minute knowledge of Christian archæology, especially in regard to the Roman Catacombs; he had studied the condition of the Christian slaves, and had a thorough acquaintance with epigraphy and the administrative and constitutional history of Rome. Above all he was well acquainted with the history and spirit of Roman law, and was competent to pronounce judgment on the delicate legal questions involved in the history of the relations between the Christian Church and the Roman State during the era of the persecutions. On this subject his researches have done much to elucidate difficult and debatable points, though his conclusions have not been generally accepted. The main idea of M. Allard's "History of the Persecutions" is that the Christians were unjustly treated by the Roman authorities. He will not admit that there was any incompatibility between the spread of Christianity and the permanence of the Roman Empire, though the acceptance of Christianity by the people necessarily implied the final eradication of the old Roman cults and superstitions. The action of the Roman authorities he regards as ill-advised and brutal. Their treatment of the Christians arose from no reasons of statesmanship or adherence to traditional policy, but was based entirely on low and unworthy motives. The causes of the persecutions he finds in the blind hatred of the Roman authorities against this "third race", in fanaticism, popular fury, or, as in the case of Maximus and Decius, very largely in private spleen. If any fault can be found with the work of Allard, it is that he appears too ready to accept as contemporary historical sources mere legends and traditions. He followed the example of Le Blant in thinking that most legends and *Acta* contained some kernel of truth. He is not sufficiently radical in his criticism of the "Acta Martyrum" and of other documents, e. g. the "De Mortibus Persecutorum", of Lactantius, all the assertions of which he seems to accept as testimony of the first order. He leans too strongly to the side of conservatism, and the scientific value of many pages of his work is spoiled by his reluctance to deal unsparingly with dubious and spurious *Acta* and *Passiones*. Many instances of this kind might be pointed out, as for example the account of the death of St. Irenæus, the story of Symphorosa, etc. These remarks, however, do not apply to his work on Julian the Apostate, in which he shows more discrimination in the use of his hagiographical material; it is consequently the most valuable of his writings. His principal works are: "Rome souterraine" (Paris, 1874); "Les esclaves Chrétiens depuis les premiers temps de l'Eglise jusqu'à la fin de la domination romaine en occident" (Paris, 1876); "L'art païen sous les empereurs chrétiens" (Paris, 1879); "Histoire des persécutions pendant les deux premiers siècles" (2d ed., Paris, 1892); "Histoire des persécutions pendant la première moitié du troisième siècle" (Paris, 1881); "La persécution de Dioclétien et le triomphe de l'Eglise" (2 vols., Paris, 1890); "Le Christianisme et l'empire romain" (Paris, 1896); "Etudes d'histoire et d'archéologie" (Paris, 1898); "St. Basile" (ibid., 1899); "Julien l'apostat", 2 vols. (ibid., 1900).

PATRICK J. HEALY.

Allatius (ALACCI), LEO, a learned Greek of the seventeenth century, b. on the island of Chios in 1586, and d. at Rome, 19 January, 1669. He entered the Greek college at Rome in 1600, spent three years in Lucania with his countryman, Bishop Bernard Giustiniani, and then returned to Chios where he proved of great assistance to the Latin Bishop, Marco Giustiniani. In 1616, he received the degree Doctor of Medicine from the Sapienza, was made Scriptor in the Vatican library, and, later, professor of rhetoric at the Greek College, a position which he held for only two years. Pope Gregory XV sent him to Germany, in 1622, to bring to Rome the Palatinate library of Heidelberg, which Maximilian had presented to the Pope in return for war subsidies, a task which he accomplished in the face of great difficulties. In the death of Gregory XV (1623) Allatius lost his principal patron; but with the support of influential churchmen, he continued his researches,

especially upon the Palatinate manuscripts. Alexander VII made him custodian of the Vatican library in 1661, where he remained till his death. With untiring energy Allatius combined a vast erudition, which he brought to bear upon literary, historical, philosophical, and theological questions. He laboured earnestly to effect the reconciliation of the Greek Church with that of Rome and to this end wrote his most important work, "De Ecclesiæ Occidentalis atque Orientalis perpetua consensione" (Cologne, 1648), in which the points of agreement between the Churches are emphasized, while their differences are minimized. He also edited or translated into Latin the writings of various Greek authors, corresponded with the foremost scholars of Europe, contributed as editor to the "Corpus Byzantinorum" (Paris), and arranged for the publication of a "Bibliotheca Scriptorum Græcorum". He bequeathed his manuscripts (about 150 volumes) and his correspondence (over 1,000 letters) to the library of the Oratorians in Rome.

GRADIUS, Life in MAI, *Bibliotheca Nova Patrum* (Rome, 1853), VI; LEGRAND, *Bibliographie hellénique du XVII siècle* (Paris, 1893); THEINER, *Die Schenkung der Heidelb. Bibl.* (Munich, 1844); LÄMMER, *De Leonis Allatii Codicibus* (Freiburg, 1864); HERGENRÖTHER, in *Kirchenlex.*

FRANCIS W. GREY.

Allegiance, CIVIL. See CIVIL ALLEGIANCE.

Allegiance, OATH OF. See OATH OF ALLEGIANCE.

Allegory in the Bible. See EXEGESIS.

Allegranza, JOSEPH, a Milanese Dominican who won distinction as a historian, archæologist, and antiquary b. 16 October, 1715; d. 18 December, 1785. From 1748 to 1754 he made many researches in northern and central Italy and in France. When put in charge of the Royal Library at Milan, he made a catalogue of its contents, a work which was crowned, in 1775, by the Empress Maria Theresa. His works are: "Spiegazioni e riflessioni sopra alcuni sacri monumenti antichi di Milano" (Milan, 1757); "De sepulcris christianis in ædibus sacris.—Accedunt inscriptiones sepulcrales christianæ sæculo septimo antiquiores in Insubriâ Austriacâ repertæ: item Inscriptiones sepulcrales ecclesiarum atque ædium PP. Ord. Præd. Mediolani" (Milan, 1773); "De Monogrammate D. N. Jesu Christi, et usitatis ejus effingendi modis" (Milan, 1773); "Opuscoli eruditi latini ed italiani" (Cremona, 1781); "Osservazioni antiquarie, critiche e fisiche, fatte nel regno di Sicilia" (Milan, 1781).

MANDONNET in *Dict. de théol. cath.*

WALTER DWIGHT.

Allegri, ANTONIO, b. in Correggio, a small Lombard town near Mantua, 1494; d. 5 March, 1534. His name in history is that of his birthplace, but he is often called "The Master of Parma". Following the custom of the time he latinized his name and signed himself Antonius Lætus. Details in the life of this great master are meagre. Even in 1542 Vasari found no traces of him, no sketch or portrait of him in all Lombardy. Correggio left no writings, had no teachers, no pupils, visited no great art centres, made no acquaintance with his contemporaries, and never sued the favour of the mighty. His father, it is said, was a small, well-to-do merchant, a good, pious citizen who gave his son an education and the opportunity to become the great artist he proved to be. An uncle "who painted but was no artist" (Dr. Meyer) had no influence on Correggio's artistic life. From 1518 to 1530 he lived chiefly in Parma. In 1519 he married Girolama Francesca di Braghetis, of Correggio, who died in 1529. The next year the artist returned to his native town, where, during the next five years, he lived a simple, devout and contented life. He was buried in the Franciscan Convent. He left a son, Pomponio, an obscure artist; and the Allegri family soon became extinct. Correggio's genius unfolded itself in his native village; his few patrons were at Parma, and his only society was the lay Brotherhood of the Benedictines. He ranks with the greatest Italian masters, although some authorities incline to place him at the head of the Decadent or "Sweet" School of Italian painting. The early works of Correggio are "in style of the Ferrarese School" (Jean Paul Richter); and later he was slightly influenced by Mantegna and Da Vinci. But his mature style is peculiar to himself and the principles of his art prevailed in painting and sculpture in the seventeenth and eighteenth centuries over all Italy and France. Then there was a School of Correggio, and he had a host of imitators.

Correggio is the most skilful artist since the ancient Greeks in the art of foreshortening; and, indeed, he was master of every technical device in painting, being the first to introduce the rules of aerial perspective. Radiant light floods his pictures and is so delicately graded that it passes subtly into shade with that play of reflections among the shadows which gives transparency in every modulation. This is chiaroscuro. Even in Allegri's earliest works it was prominent, and later he became the acknowledged master of it. His refined feeling made Correggio paint the nude as though from a vision of ideal beauty; the sensuous in life he made pure and beautiful; earthly pleasures he spiritualized, and gave expression to mental beauty, the very culmination of true Art. His angel pictures are a cry of "Sursum Corda!" The age in which he lived and worked was partly responsible for this; but his modesty, his retiring disposition, his fondness for solitude, his ideal home-life, his piety, and the fellowship of the Benedictine monks contributed far more to it. Correggio's early works are simple and naïve; later, in some of his church frescoes, he is more conventional; but he always possessed a wondrous grasp of figures in perspective *di sotto in su*, and gave to them unparalleled movement and grace. He painted angels whose smile was that of happy human love and pictured men in "sublime bliss and in the extremity of great joyousness" (Richter).

Among Correggio's greatest works are the noble frescoes in the church of St. Paolo, which rank with the best decorations done in the height of the Renaissance, though consigned to oblivion for two centuries; the frescoes in the cathedral; in the church of St. John; and in the convent of the Benedictine nuns,—all of them in Parma. On seeing these frescoes Titian exclaimed: "Were I not Titian I should wish to be Correggio." His easel pictures are in every great European gallery. Dresden possesses "The Reading Magdalen", "The Nativity", called "Die heilige Nacht" (the Holy Night), and three Madonnas. In the "Nativity" the light is made to radiate from the Holy Child and illuminate all the other figures and the whole of the picture, a wholly new proceeding in painting and original with Correggio. Concerning the "Reading Magdalen", one of the most popular and most frequently copied pictures in the world, the prevailing idea among the critics is that it is not by Correggio. Morelli says: "It is most likely a Flemish work. It is painted on copper, and no Italian artist used copper before the close of the sixteenth century. Director Julius Meyer has already pronounced this picture spurious" [cf. "Italian Masters in German Galleries" (London, 1833), 129–136]. The "Virgin Adoring the Infant Christ" (Uffizi) is an exquisite poem of motherhood, full of all that is tender and sweet in human sentiment. Other celebrated masterpieces are "The Marriage of Saint Catherine" (Louvre); "Madonna in Glory", (Munich); "Danaë" (Rome); "Madonna 'del Latte'" (St. Petersburg); "Ecce Homo", "Madonna della Cesta", and "Vierge au Panier" (National Gallery); "Madonna and Holy

Infant," called "Il Giorno" (Parma); "Noli me tangere" (Madrid); "Christ in the Garden of Gethsemane" (Apsley House, London); and the "Madonna del Coniglio," or "The Zingarella" (Naples).

Italian Masters in German Galleries (London, 1883), 129–136. PUNGILEONI, *Memorie Istoriche di Antonio Allegri detto il Correggio* (Parma, 3 vols., 1817–21). This is still the standard work; one of immense research and scope. CROME AND CAVALCASELLE, *A New History of Painting in Italy* (London, 3 vols. 1886); Id., *A History of Painting in North Italy* (1871, 2 vols.); RICHTER, in DOHME's *Kunst und Künstler* (Leipsig, 1879); MEYER, *Correggio* (Leipsig, 1871).

LEIGH HUNT.

Allegri, GREGORIO, a member of the same family which produced the painter Correggio, b. at Rome c. 1580; d. 1652. He was attached to the cathedral at Fermo, as a beneficiary priest, and acted as chorister and composer. The attention of Pope Urban VIII was drawn to him through some of his motets and *concerti*, and he was appointed, 6 December, 1629, to fill a vacancy among the singers of the Papal Choir, a post which he held until his death. He reached the climax of his fame when he produced his nine-voiced "Miserere" for two choirs, the value of which depends almost entirely upon its execution, in particular upon certain traditional ornaments which give a peculiar, pathetic quality to many passages, but without which it appears to be a piece of almost hopeless insipidity. Allegri's Christian life was in perfect harmony with his artistic occupation; he was, says Proske, "a model of priestly piety and humility, a father to the poor, the consoler of captives and the forsaken, a self-sacrificing helper and rescuer of suffering humanity." His published works consist chiefly of two volumes of "Concertini" (1618–19); and two of "Motetti" (1621) all printed by Soldi of Rome. But many of his MSS. are contained in the archives of Sta. Maria in Vallicella, in the library of the Roman College, and in the collection of the Papal Choir; and the library of the Abbé Santini contained various pieces by him, including "Magnificats", "Improperia", "Lamentazioni", and "Motetti".

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* GROVE, *Dict. of Music and Musicians.*

J. A. VÖLKER.

Alleluia.—This liturgical mystic expression is found (a) in the Book of Tobias, xiii, 22; then (b) in the Psalter; for the first time at the head of Psalm civ according to the Vulgate and Septuagint arrangement, but at the end of the previous psalm according to the Hebrew text as we have it; after that at the beginning of psalms of praise, as a kind of inviting acclamation, or at the end, as a form of glory-giving ovation, or at the beginning and end, as for the last psalm of all; then (c) in the New Testament, only in the relation of St. John's vision of Divine service in Heaven as the worship-word of Creation (Apoc., xix).

In the old Greek version of the Book of Tobias, in the Septuagint Greek translation of the Hebrew psalter, and in the original Greek of the Apocalypse it is transcribed Ἀλληλούια. In accordance with that most ancient transcription, our Latin Vulgate gives it as *Alleluia* in the Old Testament and in the New. Thus it was given in the earliest Christian liturgies of which we have record. Yet, in place of it, for liturgical use, by way of translation, the English Reformers put the form of words we now find in the Protestant Psalter and Book of Common Prayer. The revisers of the authorized Anglican version of the Bible have used the form *Hallelujah* in the Apocalypse, xix, 3. To justify this form authors and editors of some recent English Protestant biblical publications have adopted a new Greek form of transcription, Ἀλληλουϊα, instead of Ἀλληλούια. [See "New Testament in the Original Greek"; text revised by Westcott and Hort (Cambridge, 1881), and second edit. of "The Old Testament in Greek According to the Septuagint", by Sweete (1895). For change of form, compare Smith's Dict. of the Bible (new edit., 1893) and Hastings' Dict. of the Bible (1898–1904).]

Alleluia, not *Hallelujah*, is the traditional Christian and proper English form of transcription. The accent placed as in our liturgical books over *u* marks its verbal analysis, as that clearly shows in the last line of the Hebrew Psalter: *Allelu-ia*. It is thus seen to be composed of the divinely acclaiming verbal form *Allelu'* (verb, הַלֵּל) and the divine pronominal term *Ia* (יָהּ). So, preserving its radical sense and sound, and even the mystical suggestiveness of its construction, it may be literally rendered, "All hail to Him Who is!"—taking "All Hail" as equivalent to "Glory in the Highest," and taking "Who is" in the sense in which God said to Moses: "Thus shalt thou say to the children of Israel; WHO Is hath sent me to you." As such, when was the expression introduced into the Hebrew liturgy?—Besides reasons proper to the text of the Psalter, and those drawn from a purely philological consideration of the word itself, the data of ancient Jewish and Christian tradition all point to the conclusion that it belonged, as a divinely authorized doxology, to the Hebrew liturgy from the beginning. As to when it was first formed, there seems much reason for holding that we have in it man's most ancient expression of devotion, most ancient formula of monotheistic faith—the true believer's primitive Credo, primitive doxology, primitive acclamation. That in part would explain the Church's remarkable fondness for its liturgical use. As a rule she so uses it wherever joy, consequently triumph, or thanksgiving, is to be emphatically expressed. As to the time of its use, in the Eastern Church it is heard at all seasons of the year; even in Masses for the dead, as it formerly was in the West. There, at present, in the Latin Roman Rite, our own, according to St. Gregory's regulation referred to in his Office, from Easter to Septuagesima it never leaves the Liturgy, except for some passing occasion of mourning or penance, such as Mass and Office for the Dead, in Ferial Masses during Advent, on the feast of the martyred Holy Innocents (unless it fall on a Sunday), and on all vigils which are fast days, if the Mass of the vigil be said. But it is sung on the vigil of Easter (Holy Saturday) and on that of Pentecost, because on each of those vigils, in early ages, Mass was said at night, and so was regarded as belonging to the joyous solemnity of the following day. During Eastertime it is the characteristic Paschal note of varying parts of Mass and Office, constantly appearing at the beginning and end, and even in the middle, of psalms, as an instinctive exclamation of ecstatic joy. Calmet thus expressed the Catholic view of its traditional import when noting (in Psalm civ) that the very sound of the words should be held to signify "a kind of acclamation and a form of ovation which mere grammarians cannot satisfactorily explain; wherefore the translators of the Old Testament have left *it* untranslated and, in the same way, the Church has taken it into the formulas of her Liturgy"—to which we might add, be the language of her liturgy or of the people who use it at any time or place what it may.

ALLELUIA IN GREEK LITURGIES.—From the Temple, through the Cœnaculum's alleluiatic hymn of thanksgiving, the word passed into the service of the Christian Church, whose liturgical language, like that of the Septuagint and the New Testament, was at first, naturally, Greek. Of course its essential character remained unchanged, but, as an emotional utterance of devotion, it was profoundly affected by Christian memories, and by the spirit of the Christian Faith. To its original general significance was thus added a new personal sense as Paschal refrain and, with that, among holy words, a mystic meaning all

its own. Even as a form of divine acclaim its force was intensified, the feeling it evoked deepened, the ideas it suggested widened and elevated, and, above all, purified under the spiritualizing influence of Christian thought. As that thought's supreme expression of thanksgiving, joy, and triumph, "Alleluia" assumed a wider and deeper, a higher and holier, meaning than it ever had in the liturgy of the Hebrew people. With such supreme Christian significance it appears in the earliest portions of the earliest liturgies of which we have written remains, in the so-called "primitive liturgies of the East." These may be reduced to four, called respectively, and in the supposed order of their antiquity, those of St. Mark, St. James, St. Clement, and St. Chrysostom. The last, now more commonly known as that of Constantinople, is the normal liturgy of the Eastern Churches, used not only by the "Orthodox", or Schismatic, but by the Catholic, or "United", Greeks throughout the world. The Greek Liturgy of St. James is still used by the schismatic Greeks at Jerusalem on his feast day, and in its Syriac recension is the prototype of that of the Maronites who are Catholics. That of St. Mark, apparently the most ancient of all, is very often in verbal agreement with the Coptic Liturgy of St. Cyril and other similar forms, notably that of the Catholic Copts. The liturgy called that of St. Clement, though undoubtedly very ancient, seems to have never been actually used in any Church, so may be here passed over. Now, first glancing through the Liturgy of St. Mark, as presumably the most ancient, we find this rubric, just before the Gospel: "Attend!: the Apostle; the Prologue of Alleluia."—"The Apostle" is the usual ancient Eastern title for the Epistle, while the "Prologue of Alleluia" would seem to be some prayer recited by the priest before Alleluia was sung by the choir or people. Then, for Alleluiatic anthem, comes the somewhat later insertion known as the Cherubic hymn, before the Consecration: "Let us who mystically represent the Cherubim, and sing the holy hymn to the quickening Trinity, now lay by all worldly cares, that we may receive the King of Glory invisibly attended by the Angelic orders: Alleluia, Alleluia, Alleluia!" In the next most ancient of these primitive Greek liturgies of the East, that known as the Liturgy of St. James, we find the following rubric: "PRIEST: Peace be with all. PEOPLE: And with thy Spirit. SINGERS: Alleluia!" —Further on, immediately after the Cherubic anthem above noticed, there is the following beautiful invocation before the Consecration, "PRIEST: Let all mortal flesh keep silence and stand with fear and trembling and ponder naught of itself earthly; for the King of Kings and Lord of Lords, Christ our God, cometh forward *to be sacrificed* and *to be given for food to the faithful;* and He is preceded by the Choirs of His Angels with every Dominion and Power, by the many-eyed Cherubim and the six-winged Seraphim who covering their faces sing aloud the Hymn: Alleluia, Alleluia, Alleluia!" Finally, in the ancient Greek Liturgy of Constantinople, we find the word used, as acclaiming expression to a kind of chorus, apparently intended to be repeated by the congregation or assistant ministers, thus: "℣. The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee; ℟. Save us, O Good Paraclete, who chant to Thee Alleluia. ℣. Send thee help from the Sanctuary: and strengthen thee out of Sion. ℟. Save us, O Good Paraclete, who chant to Thee Alleluia. ℣. Remember all thy offerings: and accept thy burnt sacrifice. ℟. Save us, O Good Paraclete, who chant to Thee Alleluia." Further on, when the choir has finished the *Trisagion*, we have the rubric— "DEACON: Attend! READER: Alleluia!" The reading of the Apostle being concluded, the rubric gives— "PRIEST: Peace to be thee. READER: Alleluia!" Then, when the catechumens have departed, after the "prayers for the faithful" before the Consecration, we have the Cherubic anthem, with its triple Alleluia for "Holy hymn to the quickening Trinity" as above in the Liturgies of St. Mark and St. James. These extracts will suffice to show that the word from the first has been as it still is used in the liturgies of the East and in our own day, a supreme form of Christian acclamation, or lyric cry, before, in the middle, and at the end, of versicles and responses, and anthems and hymns. The only difference in regard to it between those of the East and West is that in the former it is still, as it seems at first to have been generally, used all through the year, even during Lent, and in Offices for the dead, as the Christian cry of victory over sin and death. Thus St. Jerome tells us it was sung at the obsequies of his sister Fabiola. With a kind of holy pride, in his own strong way he writes:—"Sonabant psalmi et aurata temporum reboans in sublime quatiebat Alleluia." (See Hammond's Ancient Liturgies.)

NEALE, *The Liturgies of St. Mark, St. James* etc. (London, 1868); MABILLON, *De Liturgiâ Gallicanâ* (Paris, 1685); RENAUDOT, *Liturgiarum Orientalium Collectio* (Paris, 1715); HAMMOND, *Liturgies, Eastern and Western* (Oxford, 1878 and 1896—); LEBRUN, *Explication de la Messe* (Paris, 1777); MENARD, *D. Gregorii Papæ Sacramentorum Liber* (Paris, 1642).

T. J. O'MAHONY.

Alleluia Saturday. See HOLY WEEK.

Alleluiatic Psalms. See PSALMS.

Allemand, JEAN, a French priest and Orientalist, b. 19 November, 1799; d. 9 August, 1833. After his ordination he was made professor of Sacred Scripture in the Roman Seminary, Consultor of the Congregation of the Index, Censor of the Academy of the Catholic Religion, and editor of the "Annales des sciences religieuses". He wrote on Purgatory against Dudley, and a warning against the hieroglyphic discoveries of Champollion (Rome, 1834).

A. J. MAAS.

Allen, EDWARD PATRICK, fifth Bishop of Mobile, Alabama, U. S., b. at Lowell, Mass., 17 March, 1853. He made his college course at Mount St. Mary's, Emmittsburg, Md., graduating 26 June, 1878, and then entered the seminary there for his theological studies. He was ordained priest 17 December, 1881, and remained at Mount St. Mary's, as a member of the faculty, until early in 1882, when he was made an assistant at the cathedral in Boston, and later at Framingham, Mass. In 1884 he returned to Mount St. Mary's to assume the presidency of the college, which office he held until he was appointed Bishop of Mobile. He was consecrated at Baltimore, Md., 16 May, 1897. In 1889 Georgetown University conferred on him the degree of Doctor of Divinity.

REUSS, *Biog. Cyclo. of the Cath. Hierarchy of the U. S.; Catholic Directory*, 1898.

THOMAS F. MEEHAN.

Allen, FRANCES, the first woman of New England birth to become a nun, b. 13 Nov., 1784, at Sunderland, Vt.; d. 10 Sept., 1819, at Montreal. Her origin, education, and environment were calculated to make her the least likely woman in the United States to take such a step. Her father was Ethan Allen the patriot, soldier of the Revolution, and pioneer of the State of Vermont, and an atheist. He married as his third wife a widow, Frances Montressor, 16 Feb., 1784, and Frances was born 13 Nov., of the same year. After Ethan Allen's death, 12 Feb., 1789, Mrs. Allen, five years later, married Dr. Jabez Penniman. While not an atheist, like Allen, Dr. Penniman was sufficiently averse to religion to exclude every thought of it, as far as possible, from his stepdaughter's mind. Notwithstanding this, her keen and inquiring intellect led to her acquiring such a knowledge of the Catholic religion that when she was twenty-one she asked

leave of her parents to go to Montreal ostensibly to learn French, but in reality to become more familiar in a convent school with the belief and practices of Catholics. They consented, but first required her to be baptized by the Rev. Daniel Barber, a Protestant minister of Claremont, New Hampshire. She became a pupil of the Sisters of the Congregation of

FRANCES ALLEN AT THE AGE OF 15 (FROM A PAINTING)

Notre Dame, at Montreal, in 1807. One day, a Sister requested her to place some flowers on the altar, recommending her also to make an act of adoration of the Real Presence of Jesus Christ in the tabernacle. When the young woman attempted to step into the sanctuary she found herself unable to do so. After three futile attempts, she was filled with conviction of the Real Presence, and fell upon her knees in humble adoration.

She was instructed and received baptism, her lack of proper disposition having rendered that conferred by Mr. Barber invalid. At her first Communion she felt within her an unmistakable vocation to the religious life. Her parents promptly withdrew her from the convent and sought by bestowing on the young girl every worldly pleasure and social enjoyment to obliterate the religious sentiments with which she was imbued. The pleasure and excitement of such a life did not distract her from the desire of a religious life, and as soon as the year, which she had consented to pass with her parents before taking any step in the matter, was at an end, she returned to Montreal and entered the Hôtel-Dieu, making her religious profession in 1810. The convent chapel was thronged, many American friends coming to witness the strange spectacle of Ethan Allen's daughter becoming a Catholic nun. After eleven years of zealous life in religion, Frances Allen died at the Hôtel-Dieu, of lung trouble, 10 Dec., 1819.

DE GOESBRIAND, *Catholic Memoirs of Vermont and New Hampshire* (Burlington, Vt., 1886); BARBER, *History of My Own Times* (Washington, D. C., 1827); *Catholic World*, XVI, 507; *Vermont Gazette* (files), I, 567; SHEA, *Hist. of Cath. Church in United States* (New York, 1904).

JOHN J. A' BECKET.

Allen, GEORGE, educator, b. at Milton, Vermont, 17 December, 1808; d. in Worcester, Mass., 28 May, 1876. He was graduated at the University of Vermont in 1827, and admitted to the bar in 1831. Later, he studied theology, and was rector of an Episcopal church at St. Albans, Vt., from 1834 to 1837. In 1837, he became professor of ancient languages in Delaware College, at Newark, Del., and in 1845, he held the same chair at the University of Pennsylvania, at Philadelphia, where he was afterwards professor of Greek. He became a Catholic in 1847.

Cyclopædia of Am. Biog. JOHN J. A' BECKET.

Allen, JOHN (1476–1534), Archbishop of Dublin, canonist, and Chancellor of Ireland. He was educated at Oxford and Cambridge, graduated in the latter place, and spent some years in Italy, partly at Rome, for studies and for business of Archbishop Warham of Canterbury. He was ordained priest 25 August, 1499, and held various parochial benefices until 1522, about which time he attracted the attention of Cardinal Wolsey (q. v.), whose supple and helpful commissary he was in the matter of the suppression of the minor monasteries. As such, his conduct, says Dr. Gairdner, "gave rise to considerable outcry, and complaints were made about it to the king". He continued to receive ecclesiastical advancement, assisted Wolsey in his legatine functions, among other things "in the collusive suit shamefully instituted by the cardinal against the king in May, 1527, by which it was sought at first to have the marriage with Katharine declared invalid without her knowledge" (Gairdner). In the summer of the same year he accompanied the cardinal on his splendid mission to France, and finally (August, 1528) was rewarded with the archiepiscopal see of Dublin. At the same time he was made by the king Chancellor of Ireland (Rymer, "Foedera", London, 1728, XVI, 266, 268). He was relieved from asserting, against Armagh, the legatine authority of Wolsey by the latter's fall (October, 1529). With the rest of the English clergy he had to pay a heavy fine (1531) for violation of the "Statutes of Provisors" and "Præmunire", in recognizing the legatine authority of Wolsey, then, in the king's eyes, a heinous crime, and a reason for the cardinal's indictment. Allen wrote a treatise on the pallium, "Epistola de pallii significatione activâ et passivâ" on the occasion of his reception of this pontifical symbol, and another "De consuetudinibus ac statutis in tutoriis causis observandis." He seems also to have been a man of methodical habits, for in the archives of the Anglican archdiocese of Dublin are still preserved two important registers made by his order, the "Liber Niger", or Black Book, and the "Repertorium Viride", or Green Repertory, both so called, after the custom of the age, from the colour of the binding. The former is a "chartularium" of the archdiocese, or collection of its most important documents, and the latter a full description of the see as it was in 1530. Archbishop Allen was murdered near Dublin, 28 July, 1534. As a former follower of Wolsey, he was hated by the followers of the great Irish house of Kildare (Fitzgerald), whose chief, the ninth earl, had been imprisoned by Wolsey in the Tower from 1526 to 1530, and again, by the King, early in 1534. Soon a false rumour spread through Ireland that the earl had been put to death, and the archbishop was killed in consequence of it by two retainers of his son, the famous "Silken Thomas" Fitzgerald. It does not appear that Lord Thomas contemplated the crime or approved of it. He afterwards sent his chaplain to Rome to obtain absolution for him from the ex-

communication incurred by this murder. Sir James Ware says of Allen ("Works", ed. Harris, Dublin, 1764, *ap.* Webb, "Comp. of Irish Biogr.", Dublin, 1878, 3) that "he was of a turbulent spirit, but a man of hospitality and learning, and a diligent inquirer into antiquities." He belonged to the shifty and unprincipled class of which Thomas Cromwell (q. v.) was leader and mouthpiece, and he closed unworthily the series of the old Catholic archbishops of Dublin; his successor, George Browne, was a formal apostate and begins the list of the Protestant prelates of the Anglican Church in Ireland.

BRADY, *Episcopal Succession in England, Ireland, and Scotland* (Rome, 1876), I, 325 sqq.; GAIRDNER, in *Dict. of Nat. Biogr.* (London, 1885), I, 305–307; WOOD, *Athenæ Oxonienses* (ed. Bliss), I, 76; MEEHAN, in tr. DALY, *Rise, Increase and Fall of the Geraldines, Earls of Desmond* (Dublin, 1878), 53, 54; WARE, *Annals of Ireland, ad an. 1554*; COX, *Hibernia Anglicana*, 234; WARE, *Irish Bishops* (ed. Harris, Dublin, 1764), 347; BELLESHEIM, *Gesch. d. kathol. Kirche in Irland* (Mainz, 1890), II, 5, 6, 16, 17.

THOMAS J. SHAHAN.

Allen, JOHN, priest and martyr. He was executed at Tyburn in the beginning of the year 1538, because he refused to subscribe to the ecclesiastical supremacy of Henry VIII.

STOW, *Chronicles; Cath. Magazine* (1832,; GILLOW.

JOHN J. A' BECKET.

Allen, WILLIAM, Cardinal; b. England, 1532; d. Rome, 16 Oct., 1594. He was the third son of John Allen, of Rossall, Lancashire, and at the age of fifteen went to Oriel College, Oxford, where he graduated B. A. in 1550, and was elected Fellow of his College. In 1554 he proceeded M.A., and two years later was chosen Principal of St. Mary's Hall. For a short time he also held a canonry at York, for he had already determined to embrace the ecclesiastical state. On the accession of Elizabeth, and the re-establishment of Protestantism, Allen was one of those who remained most stanch on the Catholic side, and it is chiefly due to his labours that the Catholic religion was not entirely stamped out in England. Having resigned all his preferments, he left the country in 1561, and sought a refuge in the university town of Louvain. The following year, however, we find him back in England, devoting himself, though not yet in priest's orders, to evangelizing his native county. His success was such that it attracted notice and he had to flee for safety. For a while he made himself a missionary centre near Oxford, where he had many acquaintances, and later for a time he sought protection with the family of the Duke of Norfolk. In 1565 he was again forced to leave England, this time, as it turned out, for good. He was ordained priest at Mechlin shortly afterwards. The three years Allen spent as a missioner in England had a determining effect on his whole after life. For he found everywhere that the people were not Protestant by choice, but by force of circumstances; and the majority were only too ready, in response to his preaching and ministrations, to return to Catholicity. He was always convinced that the Protestant wave over the country, due to the action of Elizabeth, could only be temporary, and that the whole future depended on there being a supply of trained clergy and controversialists ready to come into the country whenever Catholicity should be restored. It was to supply this need that he founded the College at Douay since identified with his name. The idea first developed itself in his mind during a pilgrimage to Rome in company with Dr. Vendeville, Regius Professor of Canon Law in the University of Douay, in 1567. No doubt this was one reason why he thought of Douay as a suitable place for his new college; but it was by no means the only one. Douay was a new university, founded by Pope Paul IV, under the patronage of King Philip of Spain (in whose dominions it then was), for the special object of combating the errors of the Reformation; and, what is still more to the purpose, it was already under Oxford influences. The first chancellor, Richard Smith, was an Oxford man, as were several of the most influential members of the university at the time when Allen began. It was his ambition to perpetuate Oxford influences and traditions, and to make his new college practically a continuation of Catholic Oxford. A beginning was made in a hired house on Michaelmas Day, 1568. The means of support included, besides Allen's private income, and other voluntary donations, a yearly pension of 200 ducats from the King of Spain, and later on one of 100 gold crowns a month from the Pope. The number of students grew rapidly. Often more were received than the income warranted, a course rendered necessary by the urgent state of Catholic affairs, which Allen met in the spirit of faith; and in the long run, means were never wanting. The names of Thomas Stapleton, Richard Bristowe, Gregory Martin, Morgan Philips, and others are still well known to English Catholics, and are themselves a sufficient record of the ability of Allen's early companions, and of the work done at the college. Allen had the power of instilling his spirit into his followers. They lived together without written rule, but in perfect mutual harmony, working for the common cause. From the Douay press came forth a constant stream of controversial and other Catholic literature, which could not be printed in England on account of the Penal Laws. In this Allen himself took a prominent part. His writings are distinguished by extent of learning and theological acumen. One of the chief works undertaken in the early years of the college was the preparation of the well-known Douay Bible (q. v.). The New Testament was published in 1582, when the college was at Rheims; but the Old Testament, though completed at the same time, was delayed by want of funds. It eventually appeared at Douay, in 1609, two years before the Anglican "Authorized Version".

But the work for which Allen's college is now most famous was not part of his original scheme, but an outgrowth from it. This was the sending over of missionaries to work for the conversion of England in defiance of the law, while the country still remained in the hands of the Protestants. There were practically no Catholic bishops left, and the Marian clergy were rapidly dying out. Granted that the Protestant rule was to continue indefinitely, the only method to save the Catholics from extinction was to send priests from abroad, and Allen was given "faculties" for all England to impart to them. They had to face a hard and precarious life, often persecution, the rack, or even death. When found out they could be convicted of high treason, for which the punishment was to be hanged, drawn and quartered. More than one hundred and sixty Douay priests are known to have been put to death, the great majority belonging to the secular clergy. Many more suffered in prison as Confessors for the Faith. Yet such was the spirit which Allen infused into his students that they rejoiced at the news of each successive martyrdom, and by a special privilege sang a solemn Mass of thanksgiving. And the success of the "Seminary Priests", as they were called, was such that at the end of Elizabeth's long reign it is said that the kingdom was still at heart more than half Catholic. In 1575 Allen made a second journey to Rome, where he helped Pope Gregory XIII to found another college to send missionaries to England. For this purpose possession was obtained of the ancient English hospice in the city, which was converted into a seminary. Returning to Douay, Allen found a storm gathering against the English and in 1578 they were expelled from the town. The collegians took refuge at the University of Rheims, where they were well received,

and continued their work as before, Allen being soon afterwards elected canon of the Cathedral Chapter. In 1579 he paid his third visit to Rome, being summoned thither in order that he might use his unique personal influence to adjust the disputes between the English and Welsh students at the new college there. It was during this visit that he was appointed a member of the Pontifical Commission for the revision of the Vulgate. Up to this point the career of Allen had won the universal admiration and gratitude of English Catholics, for what he himself termed his "scholastical attempts" to convert England. Such was not, however, the case with his political labours to secure the same end, which may be said to have begun about this time, and were far less successful. The famous Bull "Regnans in excelsis" was issued by Pius V in 1570, deposing Queen Elizabeth, and releasing her subjects from their allegiance, but it did not take practical shape till seventeen years later, when preparations were made for the invasion of England by the King of Spain. Allen was then once more in Rome, whither he had been summoned by the Pope after a dangerous illness two years before. He never left the Eternal City again, but he kept in constant communication with his countrymen in England. It had been due to his influence that the Society of Jesus, to which he was greatly attached, undertook to join in the work of the English mission; and now Allen and Father Parsons became joint leaders of the "Spanish Party" among the English Catholics. The exhortation to take up arms in connection with the Spanish invasion, printed in Antwerp, was issued in Allen's name, though believed to have been composed under the direction of Father Parsons. At the request of King Philip, Allen was created cardinal in 1587, and held himself in readiness to go to England immediately, should the invasion prove successful. In estimating the number of those who would be adherents to the scheme, however, Allen and Parsons were both at fault. The large majority of English Catholics, generously forgetting the past, sided with their own nation against the Spanish, and the defeat of the Armada (1588) was a subject of rejoicing to them no less than to their Protestant fellow countrymen. Allen survived the defeat of the Armada six years. To the end of his life he remained firmly convinced that the time was not far distant when England would be Catholic again. During his last years there was an estrangement between him and the Jesuits, though his personal relations with Father Parsons remained unimpaired. In 1589 he co-operated with him in establishing a new English college at Valladolid, in Spain. The same year he was nominated by Philip II Archbishop of Mechlin; but, for some reason which has never been satisfactorily explained, the nomination, although publicly allowed to stand several years, was never confirmed. He continued to reside at the English College, Rome, until his death, 16 October, 1594. He was buried in the chapel of the Holy Trinity adjoining the college. The following is a list of his printed works: "Certain Brief Reasons concerning the Catholick Faith" (Douay, 1564); "A Defense and Declaration of the Catholike Churches Doctrine touching Purgatory, and Prayers of the Soules Depa.ted" (Antwerp, 1565), re-edited by Father Bridgett in 1886; "A Treatise made in defense of the Lawful Power and Authoritie of the Preesthoode to remitte sinnes &c." (1567); "De Sacramentis" (Antwerp, 1565; Douay, 1603); "An Apology for the English Seminaries" (1581); "Apologia Martyrum" (1583); "Martyrium R. P. Edmundi Campiani, S.J." (1583); "An Answer to the Libel of English Justice" (Mons, 1584); "The Copie of a Letter written by M. Doctor Allen concerning the Yeelding up of the Citie of Daventrie, unto his Catholike Majestie, by Sir William Stanley Knight" (Antwerp, 1587), reprinted by the Chetham Society, 1851; "An Admonition to the Nobility and People of England and Ireland, concerning the present Warres made for the Execution of his Holines Sentence, by the highe and mightie Kinge Catholike of Spain, by the Cardinal of Englande" (1588); "A Declaration of the sentence and deposition of Elizabeth, the usurper and pretended Queene of England" (1588; reprinted London, 1842). Among the known ancient portraits of Cardinal Allen are the following: Painting formerly in refectory of the English College, Douay, found after the Revolution in the upper sacristy of the parish church of St. Jacques, now at Douai Abbey, Woolhampton; copy of same at St. Edmund's College, Old Hall; painting formerly the property of Charles Brown Mostyn, Esq., now at Ushaw College, Durham; painting in archiepiscopal palace, Rheims; and a later one, representing him as an old man, at English College, Rome. Also a Belgian print, reproduced in "History of St. Edmund's College", and various reproductions of the above paintings.

DODD, *Ch. Hist. of Eng.*; LINGARD, *Hist. of Eng.*; KNOX, *Hist. Introd. to Douay Diaries* (1878); IDEM, *Introd. to Letters and Memorials of Card. Allen* (1882); PITTS, *De Anglix Scriptoribus* (1619); Memoir in *Cath. Direct.*, 1807; BUTLER, *Hist. Mem. of Eng. Cath.* (1819); GILLOW, *Bibl. Dict. of Eng. Caths.*; *Dict. of Nat. Biog.*; MAJOR MARTIN HUME, *Treason and Plot* (1901).

BERNARD WARD.

Allerstein (or HALLERSTEIN), AUGUST, Jesuit missionary in China, b. in Germany; d. in China, probably about 1777, and consequently after the suppression of the Society. His mathematical and astronomical acquirements recommended him to the imperial court at Pekin, where he won the esteem of the Emperor Kiang-long, who made him a mandarin and Chief of the Department of Mathematics, a post he held for many years. He has given the world a census of China for the 25th and 26th years of the reign of Kiang-long. His list and the Chinese translation reached Europe in 1779. The work is precious for the reason that the Tatar conquerors objected to census-taking, or at least to census-publication, lest the Chinese might recognize their strength and grow restless. Another element of its value is that it confirms all the calculations of one of his predecessors, Father Amiot (q. v.), and affords a proof of the progressive increase of the Chinese population. In the 25th year he found 196,837,977 souls, and in the following year 198,214,624. Allerstein's census is to be found in "Déscription Générale de la Chine", p. 283.

MICHAUD, *Biogr. univ.*, s. v.

T. J. CAMPBELL.

Alliance, EVANGELICAL. See EVANGELICAL ALLIANCE.

Alliance, HOLY. See HOLY ALLIANCE.

Allies, THOMAS WILLIAM, an English writer b. 12 February, 1813; d. 17 June, 1903. He was one in whom the poetical vein was tenderly blended with the philosopher's wisdom. His musings as a boy were uttered in poetry; *conabar scribere et versus erat.* From a very early age he loved books more than men, or rather he preferred to read of men rather than to deal with them. Circumstances, which fashion lives, but do not make them, played into his hands. For a long time he was an only child; at fourteen he went to Eton, and at sixteen was the first to win the Newcastle Scholarship. His lonely boyhood, his retired home at a country parsonage, and the lack of early companions tended to make him serious. He was born at Midsomer Norton, Somersetshire, England. His father, the Rev. Thomas Allies, was at that time curate of Henbury in Worcestershire, later Rector of Wormington, some twelve miles from Cheltenham. His mother, who died a week after his birth, was Frances Elizabeth

Fripp, daughter of a Bristol merchant. The first act of father and mother after the birth was to thank God for their little son. The Rev. Thomas Allies married again, his second wife being Caroline Hillhouse, who took little "Tom" to her heart and loved him as one of her own children. He received his first lessons at the Bristol Grammar School and began there his early triumphs. Among his papers is recorded: "A Prize Essay, given by Sir John Cox Hippesley, Baronet, to Thomas William Allies, aged 12 years, and by him delivered before the Mayor and Corporation of Bristol, September 28th, 1825." In 1827, at his own request, he went to Eton, though in after years he used to regret his early advent at that famous school. He was possibly too young to cope with his contemporaries, but at no period of his life could his mind have been young. There is a certain maturity about even his youthful poetry. At Eton he was in the house of the Rev. Edward Coleridge, who always remained his devoted friend. From Eton he passed to Oxford, taking his M.A. degree in 1832. Wadham was his college. His classical mind learnt classical speech at Eton and Oxford, for no writing of English or of any other spoken tongue can be acquired without a deep study of the ancients. Mr. Allies's Latin prose has probably not been surpassed. He was not called upon to write Greek in the same way, but he feasted upon the Greek mind in its purest ideals. Pythagoras, he said, was the greatest of the Greek philosophers. Of modern languages he knew Italian in his youth as well as English; German, and French well, and he was thoroughly conversant with the literature of the three languages. He took Anglican orders in 1838, and began his Anglican career as Examining Chaplain to the Bishop of London, Dr. Blomfield, a post exactly suited to his taste, bringing him in contact with many minds. In those days, however, it was premature to have Church principles. The outspoken expression of them on Allies's part led him to a country preferment, and so, indirectly, to the Catholic Church. In 1840 he married the beautiful Eliza Hall Newman, daughter of an Essex squire, who offered a complete contrast to himself. She had her father's tastes for horses and dogs, none for books. With the wife of his choice he retired to his Oxford parsonage, a capital living of £600 which Dr. Blomfield gave to him in fear of his Church principles. The real work of his life began in the quiet country. He bought the Fathers of the Church, both Greek and Latin, and began to study theology for himself, as he had not studied it on the University benches. The Fathers, especially St. Augustine, revealed to him the Catholic Church. Moreover, they revealed him to himself, and when he now set pen to paper it was to write prose. He thought to find Anglicanism in the Fathers, and his first book is the result of this delusion. It was entitled "The Church of England Cleared from the Charge of Schism", published in 1846, a second and enlarged edition appearing in 1848. It gives the key-note of his lifelong labour and the whole question between Anglican and Catholic in a nutshell. As he perceived early in the day, the choice of the Royal Supremacy or Peter's Primacy constitutes the kernel of the entire controversy.

In the endeavour to clear the Church of England from the charge of schism, he saw the faint glimmering of dawn leading to perfect day. In 1849 he published his "Journal in France", which went so far as to say that for the Church of England to be reunited to Rome would be an "incalculable blessing". Newman had left the Church of England in 1845, yet Allies plodded on without his "polar star". The publication of the "Journal" caused a storm to burst over his head. The Bishop of Oxford, Dr. Wilberforce, called him to account sharply for the logical expression of his church principles. He has told the story of the struggle in his "Life's Decision." He broke with his Anglican career on the day of his conversion, for on that day, 11 September, 1850, he most certainly "chose to be an abject in God's House rather than dwell in the tents of sinners." He renounced his living, his occupation, his prospects, and, with a wife and three sons, faced the world without friends or resources. His sole riches lay in himself. Over and above his faith, he had his mind, which he dedicated to the cause of Catholic truth as soon as he had resolved the problem of how to live. The Hierarchy was re-established in England in 1850, and at that time, and during many subsequent years, there was no Catholic position in England. A man of letters and of mind was lost in a body which scarcely knew how to read and write. Mr. Allies took pupils at first and tried to utilize his splendid scholarship. Then, in 1853, he was nominated Secretary to the Poor School Committee, a board composed of priests and laymen, instituted in 1847 by the Bishops of England to represent the interests of Catholic Primary Education. About the same time he was appointed Lecturer on History to the Catholic University of Ireland. These two events made his career as a Catholic. He distinguished himself greatly in the cause of education, particularly by furthering the work of Training Colleges and the system of religious inspection of primary schools. He was instrumental in setting up the Training College for Women at Liverpool, which has done magnificent work. Greater, even, was the distinction he won by the work which the scheme for a Catholic University in Ireland led him to compose. The idea fell through, but the lectures lived, and live on in "The Formation of Christendom", of which Cardinal Vaughan said, "It is one of the noblest historical works I have ever read." The Poor School Committee and "The Formation of Christendom" ran on parallel lines in his life, each representing a period of some thirty odd years. Beginning in 1853, his connexion with the Poor School Committee ended in 1890, when he retired on his full pension of £400. The *opus magnum* similarly ran over a lifetime, from 1861 to 1895, when the closing volume on "The Monastic Life" appeared. The friends of his mind were numerous and largely represented by the Oxford Movement, of which he was the last survivor. In 1885 Pope Leo XIII created him a Knight Commander of St. Gregory, and in 1893 conferred upon him the signal favour of the gold medal for merit. He expressed his gratitude to the Pope in a letter composed in Ciceronian Latin. "Liceat ergo mihi", he wrote, "pro summo vitæ premio usque ad extremum halitum Verbum Tuum donumque gremio amplecti." His great achievements were the books he wrote, for they were an alms to God of his whole being as well as of his substance. He outlived all his contemporaries. A biography of his inner mind from the pen of Mary H. Allies is in course of preparation. The following is a complete list of his works both before and after his conversion:—

Sermons, 1 vol. (1844); *The Church of England Cleared from the Charge of Schism* (1846); *Journal in France* (1849); *The See of St. Peter, the Rock of the Church, the Source of Jurisdiction and the Centre of Unity* (1850); *St. Peter, His Name and His Office* (1852); *The Formation of Christendom*, 8 vols. (1861–95), showing the philosophy of history from the foundation of the Church up to Charlemagne. Some of these volumes have sub-titles, which it has been found well to retain. Thus, *The Christian Faith and Society* (vol. II); *The Christian Church and the Greek Philosophy* (vol. III); *Church and State* (vol. IV); *The Throne of the Fisherman* (vol. V); *The Holy See and the Wandering of the Nations* (vol. VI); *Peter's Rock and Mohammed's Flood* (vol. VII); *The Monastic Life* (vol. VIII). Each volume is complete in itself. *A Life's Decision*, ALLIES's Apologia pro Vitâ Suâ, was published in 1880, and has taken a high place in English Catholic literature. Two volumes entitled *Per Crucem ad Lucem* appeared in 1879. They contained, besides the Treatises on St. Peter,

nine important essays on the Royal Supremacy and cognate subjects. These volumes and *The Journal in France* are now out of print. The two volumes on St. Peter have been republished by the Catholic Truth Society, the smaller one at the express desire of Pope Leo XIII, to whom the book is dedicated. *A Life's Decision* is in the second edition, which contains an important addition. Five volumes of the *Formation* have appeared in the popular edition; the three remaining volumes will follow at, it is hoped, no distant date.

MARY H. ALLIES.

Allioli, JOSEPH FRANZ, b. at Sulzbach, 10 August, 1793; d. at Augsburg, 22 May, 1873. He studied theology at Landshut, was ordained at Ratisbon, 1816, studied Oriental languages at Vienna, Rome, and Paris (1818–20), became professor in the University at Landshut in 1824, and was transferred with the university to Munich in 1826, but owing to a weak throat he had to accept a canonry at Ratisbon, in 1835, and became Dean of the chapter at Augsburg, in 1838. His works are: "Aphorismen über den Zusammenhang der heiligen Schrift Alten und Neuen Testaments, aus der Idee des Reichs Gottes" (Ratisbon, 1819); "Häusliche Alterthümer der Hebräer nebst biblischer Geographie" (1821); "Biblische Alterthümer" (Landshut, 1825); "Handbuch der biblischen Alterthumskunde" (in cooperation with Grätz and Haneberg, Landshut, 1843–44); "Uebersetzung der heiligen Schriften Alten und Neuen Testaments, aus der Vulgata, mit Bezug auf den Grundtext, neu übersetzt und mit kurzen Anmerkungen erläutert, dritte Auflage von Allioli umgearbeitet" (6 vols., Nürnberg, 1830–35). This work received a papal approbation, 11 May, 1830.

HERGENRÖTHER in *Kirchenlex.;* WETZER UND WELTE, *Konversations-Lexikon,* 3 ed. (St. Louis, 1902); VIG., *Dict. de la bible* (Paris, 1895).

A. J. MAAS.

Allison, WILLIAM.—He was one of the English priests who were victims of the plots of 1679–80, and died a prisoner in York Castle about this time.

CHALLONER, *Memoirs;* GILLOW, *Bibl. Dict.*

JOHN J. A' BECKET.

Allocution is a solemn form of address or speech from the throne employed by the Pope on certain occasions. It is delivered only in a secret consistory at which the cardinals alone are present. The term *allocutio* was used by the ancient Romans for the speech made by a commander to his troops, either before a battle or during it, to animate and encourage them. The term when adopted into ecclesiastical usage retained much of its original significance. An allocution of the Pope often takes the place of a manifesto when a struggle between the Holy See and the secular powers has reached an acute stage. It then usually summarizes the points at issue and details the efforts made by the Holy See to preserve peace. It likewise indicates what the Pope has already conceded and the limit which principle obliges him to put to further concessions. A secret consistory of cardinals, as opposed to a public and ceremonious one, is a meeting of those dignitaries in presence of the Pope to discuss matters of great importance concerning the well-being of the Church. At these secret consistories the Sovereign Pontiff not only creates cardinals, bishops, and legates, but he also discusses with the cardinals grave matters of State arising out of those mixed affairs, partly religious, partly civil, in which conflict can easily arise between Church and State. In such secret consistories the cardinals have a consultative vote. When the Pope has reached a conclusion on some important matter, he makes his mind known to the cardinals by means of a direct address, or allocution. Such allocutions, though delivered in secret, are usually published for the purpose of making clear the attitude of the Holy See on a given question. They treat generally of matters that affect the whole Church, or of religious troubles in a particular country where ecclesiastical rights are infringed or endangered, or where heretical or immoral doctrines are undermining the faith of the people. Most of the subjects presented to the secret consistory have already been prepared in the consistorial congregation, which is composed of a limited number of cardinals. These conclusions may be accepted or rejected by the Pope as he thinks proper. In matters of statecraft the Pontiff also takes counsel with those most conversant with the subject at issue and with his Secretary of State. His conclusions are embodied in the allocution. Among papal allocutions of later times which attracted widespread attention from the importance or delicacy of the matters with which they dealt, may be mentioned those of Pius VII on the French Concordat (1802) and on the difficulties created by Napoleon for the Holy See (1808); those of Gregory XVI referring to the troubles with Prussia concerning mixed marriages, and with Russia over forcible conversions to the schismatical Greek Church; those of Pius IX concerning the attacks on the Pope's temporal power, and of Pius X on the rupture with France occasioned by the breaking of the Concordat and the consequent separation of Church and State in that country.

DE LUCA, *Prælect. Jur. Can.* (Rome, 1897), II; BOUIX, *De Curia Romana* (Paris, 1880); BINDER, *Conversationslex.* (Ratisbon, 1846).

WILLIAM H. W. FANNING.

Allogenes. See GNOSTICS.

Allori, (1) ANGIOLO DI COSIMO, called IL BRONZINO, an exceptionally able painter and a poet, b. at Monticello, near Florence, in 1502; d. at Florence in 1572. He was a pupil of Raffaelino del Garbo and later of Jacopo da Pontormo, whom he assisted, and some of whose unfinished works he completed. Allori, who was the friend of Vasari, became court painter to the Medicean tyrant Cosimo I, Grand Duke of Tuscany. Among his brilliant series of portraits are those of Dante, Petrarch, and Boccaccio. A great admirer of Michael Angelo, his work shows that master's grandiose influence. Among his religious, allegorical, and historical paintings the chief is the "Limbo", or "Descent of Christ into Hell", in the Uffizi. For Florentine public buildings Allori executed various works. Some of his most notable paintings in public galleries are "Young Sculptor", "Boy with a Letter", "A Lady", and "Ferdinando de' Medici", in the Uffizi; "The Engineer", at the Pitti Palace; "Cosimo I", "Knight of St. Stephan", "A Lady", and "Venus, Cupid, Folly, and Time", in the National Gallery in London, the last two painted for Francis I of France; "Christ Appearing to Mary Magdalen", in the Louvre; the "Dead Christ", in the Florence Academy; and "Venus and Cupid", at Buda-Pesth. In the galleries of Vienna and Dresden appear portraits of his patron, Cosimo, accompanied by the Duchess Eleonora. Similar portraits are found at Lucca in both the Royal Palace and the Communal Gallery, and in Rome in the palace of the Borghese. The Duchess is also represented at the Uffizi.

(2) ALLESSANDRO, a nephew of (1), b. at Florence, 1535, d. there 1607, was an artist of much ability and was patronized by the Grand Duke Francesco.

(3) CRISTOFANO, Allessandro's son, known as BRONZINO THE YOUNGER, b. at Florence, 1577, d. there 1621, a pupil of his father, of Santo di Tito and Cigoli, and of somewhat irregular life, was a painter of talent both in figure and landscape and one of the best colourists of the Florentine school.

VASARI, *Lives of the Painters* (*Eng. tr.* London, 1850; New York, 1896); CHARLES BLANC, *L'École Florentine,* in his *Histoire des peintres de toutes les écoles* (40 vols., Paris, 1848–76); BALDINUCCI, *Notizie de' professori del disegno da Cimabue in quà* (Florence, 1681–1728, 1767–74, 1846–47; Turin, 1768–

1817); DESOBRY AND BACHELET *Dictionnaire général*, (Paris, 1857, 1883); CHAMPLIN AND PERKINS, *Cyclopedia of Painters and Painting* (New York, 1887); BRYAN, *Dictionary of Painters and Engravers* (London and New York, 1903–5).

AUGUSTUS VAN CLEEF.

Allot, WILLIAM, a student of the University of Cambridge, retired to Louvain on the accession of Elizabeth (1558), was ordained priest there, but soon returned to England. He was highly esteemed by Mary Queen of Scots, whom he frequently visited in her prison, suffered imprisonment for his faith, and was banished. At Mary's request he was made a canon of St. Quentin in Picardy (France). He died about 1590, and left a work entitled "Thesaurus Bibliorum, omnem utriusque vitæ antidotum secundum utriusque Instrumenti veritatem et historiam succincte complectens", with which is printed an "Index rerum memorabilium in epistolis et evangeliis per anni circulum" (Antwerp, 1577).

GILLOW, *Bibl. Dict. of Engl. Catholics*, I, 25–26; *Dict. of Nat. Biogr.*, s. v.

THOMAS J. SHAHAN.

Allouez, CLAUDE, one of the most famous of the early Jesuit missionaries and explorers of what is now the western part of the United States, b. in France in 1620; d. in 1689, near the St. John's River, in the present State of Indiana. Shea calls Allouez "the founder of Catholicity in the West". He was a predecessor and subsequently a co-labourer of Marquette, and there is a book still extant containing prayers in Illinois and French, in which an ancient note states that it was prepared by Allouez for the use of Marquette. Allouez laboured among the Indians for thirty-two years. He was seventy-six years old when he died, worn out with his heroic labours. He preached the Gospel to twenty different tribes, and is said to have baptized 10,000 neophytes with his own hand. He took charge of, and put on a firm basis, the famous Kaskaskian mission, which death had compelled Marquette to relinquish. None of the missionaries of his time dared more or travelled over a wider territory than Allouez. He even reached the western end of Lake Superior. His life was one alternation of triumphs and defeats. At times he had to prevent the Indians from adoring him as a god; at others, they were about to sacrifice him to their deities. It is noteworthy that much of his trouble came from the old Iroquois who had murdered Jogues, Brébeuf, and the other Jesuits in the East, and who were now drifting or being driven towards the West. There is an especial distinction to be accorded to Allouez in the fact that he was the first Vicar-General of the United States, the office having been assigned to him by Monseigneur Laval, Bishop of Quebec. His jurisdiction extended over the entire western country, including the French traders as well as the native tribes.

Jesuit Relations; SHEA, *Cath. Church in Colonial Days; American Biog.;* PARKMAN, *La Salle;* DE BACKER, *Bibliothèque de la c. de J.*

T. J. CAMPBELL.

Alma, a Hebrew word signifying a "young woman", unmarried as well as married, and thus distinct from *bĕthûlah*, "a virgin" (see Hebrew Lexicons). The interest that attaches to this word is due to the famous passage of Isaias, vii, 14: "the *Alma* shall conceive", etc. We can only mention some of the various opinions with regard to the meaning of Alma in this verse. She is said to be, (1) the wife of Achaz; (2) the prophetess mentioned in Is., viii, 3; (3) any young married woman, who on account of the promised victory of Judah, could at some near date call her child Immanuel (God with us); (4) metaphorically, the Chosen People; (5) the Virgin Mother of the Messiah. This last view is the one adopted by St. Matthew, i, 23, and after him by Christian tradition. (See EMMANUEL; MESSIAS.)

CONDAMIN, and other Commentaries on Isaias.

R. BUTIN.

Alma Redemptoris Mater (Kindly Mother of the Redeemer), the opening words of one of the four Antiphons sung at Compline and Lauds, in honour of the Blessed Virgin, at various seasons of the year. This particular Antiphon is assigned to that part of the year occurring between the first Vespers of the first Sunday in Advent and Compline of the 2d of February (on which day it ceases, even if the Feast of the Purification should be transferred from that day). It consists of six hexameter verses in strict prosodial form, followed by versicle, response, and prayer, which vary for the season: until Christmas Eve (first Vespers of the Nativity), V. *Angelus Domini* etc., R. *Et concepit* etc., with the prayer *Gratiam tuam* etc.; thenceforward, V. *Post partum* etc., R. *Dei Genitrix*, etc., and the prayer *Deus qui salutis æternæ* etc. The hexameter verses are credited to Hermannus Contractus, or Hermann "the Cripple" (d. 1054), an interesting biographical notice of whom may be found in Duffield, "Latin Hymn Writers", 149–168. It has been translated into English by Father Caswall (Mother of Christ, hear thou thy people's cry); by Cardinal Newman, in "Tracts for the Times", No. 75 (Kindly Mother of the Redeemer), and J. Wallace (Sweet Mother of Our Saviour blest). Caswall's translation is found in the official "Manual of Prayers" (Baltimore), 76. In the Marquess of Bute's "Breviary; Winter Part", 176 (Maiden! Mother of Him Who redeemed us, thou that abidest), the unrhymed hexameter version is very literal.

The Antiphon must have been very popular in England both before and after its treatment by Chaucer in his "Prioresses Tale", which is based wholly on a legend connected with its recitation by the "Litel Clergeon":

"This litel childe his litel book lerninge,
As he sat in the scole at his prymer,
He Alma redemptoris herde singe,
As children lerned hir antiphoner;
And, as he dorste, he drough hym ner and ner,
And herkned ay the wordes and the note,
Till he the firste vers coude al by rote."

Professor Skeat, in his "Oxford Chaucer", thought that the *Alma Redemptoris* here was the sequence (cf. Mone, Lateinische Hymnen, II, 200):

Alma Redemptoris mater
Quem de cœlis misit Pater—

but subsequently (cf. Modern Philology, April, 1906, "Chaucer's 'Litel Clergeon'", for an explanation of the error and a good treatment of many questions related to the Antiphon) admitted that the Breviary Antiphon was referred to by Chaucer.

For other hymns or sequences founded on the Antiphon, see *Analecta Hymnica*, XVII, 149 (*De S. Maria Salome*) and XLVI (Leipzig, 1905), 200, 201, No. 149 (*Alma redemptoris Mater, omnium Salus* etc.).

H. T. HENRY.

Almagro, DIEGO DE, THE ELDER, date and place of birth not satisfactorily established as yet, generally considered a foundling; came to Panama in 1514 with Pedro Arias de Ávila (D'Avila), and soon distinguished himself in military expeditions. When Pizarro, upon the return of Andagoya (1522) from his voyage along the western coast of Colombia, conceived the plan of penetrating farther South, Almagro and Hernando de Luque came to his assistance with funds, and a partnership was formed (1524), leading to a written document executed in 1526, which document both Almagro and Pizarro certified by their marks, neither of them being able to write. Almagro

followed after Pizarro on the latter's tedious voyage of exploration in 1524, rejoining him at the end. In one of his landings Almagro lost an eye by an arrow-shot. He went with Pizarro on the voyage of 1526, during which the first tidings of Peru were obtained on the Ecuadorian coast. He arranged to leave Pizarro to push on farther South, while he returned to Panama for stores and reinforcements. In this manner he twice saved Pizarro and his followers from starvation, but incurred the reproach that, while his associate bore the brunt of dangers and hardships, he led an easy life, sailing back and forth between Panama and the South. Almagro took no part in the action at Caxamarca and the occupation of Cuzco (1532-33). It was Pizarro who until 1535 took the decisive steps both in America and Spain, and performed all the remarkable achievements that characterized the conquest of Peru. It may be that Pizarro cunningly eliminated Almagro from participation in these important transactions, but the latter submitted to it with little protest until 1534, when the landing of Alvarado on the Ecuadorian coast threatened his prospects as well as those of Pizarro. After Alvarado returned to Guatemala, Almagro pressed his claims to a share in the profits of the conquest, and a sort of settlement between him and Pizarro was arrived at in 1535, partly through the efforts of some of the clergy. In consequence of that settlement Almagro undertook his only extended campaign in South America, the ill-conducted and unprofitable journey to Chile. Returning from it in the beginning of 1537, he not only claimed Cuzco as part of his administrative domain, but seized it by force of arms and defeated a body of Spanish troops faithful to Pizarro at Abancay (17 April). And thus began the bloody troubles among the Spaniards that disturbed Peru for nearly twenty years afterwards. Hernando Pizarro (brother of Francisco) was taken prisoner by Almagro, but released. In the course of the hostilities that followed Almagro was defeated at Salinas near Cuzco, on the 26th of April, 1538, and was shortly afterwards executed, while a prisoner. Almagro is usually represented as a more noble character than Pizarro. What can be affirmed is that he was greatly his inferior in ability. More pleasant in intercourse, careless and weak in many respects, his whole career in South America was that of an auxiliary who bethought himself of his own interests when it was too late. His conduct on the expedition to Chile showed no great talent as a leader, nor any of the traits of a chivalrous nature with which he is usually credited.—DIEGO, THE YOUNGER, a natural son of the preceding and of an Indian woman from Panama. Francisco Pizarro took considerable interest in young Almagro, keeping him near his person at Lima. The chief followers of the elder Almagro, after his execution, gathered around the young man in a conspiracy to put Pizarro out of the way, which deed was consummated 26 June, 1541, at Lima, the assassins assembling for the purpose at Almagro's house. After Pizarro's death young Almagro was proclaimed Governor of Peru by his party, but Cristóval Vaca de Castro, the royal delegate, was already in the field against him. On the 16th of September, 1542, the opposing parties met at Chupas, and after a long and bloody engagement the troops of Almagro were completely defeated, and their young leader taken prisoner. He was shortly afterwards executed at Cuzco. With him the name of Almagro became extinct in Peru.

Aside from the earliest reports on the discovery of Peru enumerated in art. ATAHUALLPA, the life of Almagro the Elder and his character are treated at length in most Spanish sources on Peru, from the sixteenth century. I merely refer to GOMARA, *Historia de las Indias* (1553); OVIEDO Y VALDÉS, *Historia general y natural de las Indias* (1850); CIEZA, *Crónica del Perú* and *Guerra de las Salinas* (MSS.); GARCILASSO DE LA VEGA, *Comentarios reales de los Incas*, II. But I would refer more particularly to the publications of documents contained in the *Colección de Documentos del Archivo de Indias* (first and second series) and to the *Colección de documentos para la historia de Chile*, by J. T. MEDINA.—Modern authors usually follow the lead of PRESCOTT, who has to a great extent followed ROBERTSON. The partiality for Almagro is marked in most sources. The voluminous collection, *Documentos para la historia de España*, contains few references to Almagro. NABARRO (not *Naharra* as in Prescott), *Relación sumaria* (MSS.); AGUSTÍN DE ZARATE, *Historia del descubrimiento y de la Conquista del Perú* (1555); HERRERA, *Historia general de los hechos de los Castellanos en las islas y tierra firme del Mar Océano* (first ed., 1612).

For Almagro the Younger, PEDRO GUTIERREZ DE SANTA CLARA, *Historia de las guerras civiles del Perú* (I, II, Madrid, 1904) should be consulted.

AD. F. BANDELIER.

Almanac. See CALENDAR.

Almaricus. See AMALRIC.

Almeida, JOHN, a Jesuit missionary, b. in London, of Catholic parents, 1571; d. at Rio Janeiro, 24 September, 1653. His real name was Meade, but it was changed into Almeida, because of his Portuguese surroundings. He was one of the most conspicuous of the disciples of the Venerable Joseph Anchieta, the illustrious missionary of Brazil, almost equalling him in the rigour of his austerities, the character and number of his miracles, and the heroism of his missionary exploits. At the age of ten he was sent, some say by his parents, to Viana in Portugal. But he himself writes that he was taken away, in the absence of his parents, by some one he did not know. He was adopted by the family of Benedict de Rocha, with whom, at the age of seventeen, he went to Brazil to engage in mercantile pursuits. He narrates that on the way out he fell overboard, but was, as he thought, almost miraculously saved. He did not continue in business, as was intended, but began a course of studies in a College of the Society of Jesus. At the age of twenty-one he became a Jesuit. After one year of noviceship, he was sent to the city of Santo Spirito, where he met Anchieta, whom he adopted as his model. His life there and up to an extreme old age reads like a story of the ancient Fathers of the Desert. Whatever time could be spared from his active duties was given up to contemplation, to fastings, watchings, disciplines, and other austerities. The sufferings he inflicted on his body almost cause a shudder, yet singularly enough they seem to have had no effect upon his health, though he continued them almost to the day of his death. Hair shirts, iron chains, and metal plates with sharp points almost covered his entire body. He was ordained a priest in 1602 and spent many years in wandering through the forests to reclaim the fierce cannibals who lived there. He always journeyed on foot, and no matter how rugged the way or how exhausted his strength he would not permit himself to be carried. His food was what he gathered as he journeyed from one place to the other. Some who accompanied him on his missions testified under oath that for six or seven years they never saw him taste fish or flesh, or lie on a bed, but that he spent most of the night sitting or kneeling at prayer, which was not only protracted, but almost bewildering in the multiplicity of the devotions he practised. Many miracles are ascribed to him, and his prophetic utterances were frequent. Not only did he pass unharmed among the fierce cannibal tribes, but he so won their affection that they did all in their power to prevent him from being taken away from them for other missions. He died in the Jesuit college of Rio Janeiro, having reached the extraordinary age of eighty-two years, despite his austerities and the privations of his missionary career. The news of his approaching end filled the city with anxiety and concern. "The saint is dying" was heard on all sides, and the scenes at his funeral, and the miracles that are re-

corded as wrought at that time form a chapter in the colony's history.

De Vasconcellos, *Life of John Almeida; Records of the English Province S. J.*; Foley, *General statistics*, I, 499, II, 1321, the latter, a translation from Moore's *History of the English Province, S. J.*

T. J. Campbell.

Almeria, The Diocese of, a suffragan see of the Archdiocese of Granada in Spain. It is said to have been founded by Indaletius, a disciple of St. James the Greater, at Urci (Vergium). After a long eclipse, its episcopal honour was restored to this little seaport by Ferdinand and Isabella in 1489, on the occasion of the conquest of Granada. In the meantime it had acquired the Arabic name of Almeria (mirror). In 1900 its population, all Catholic, was 230,000. There were 110 parish-priests, 32 vicars, 28 canons and prebendaries, 122 churches, 50 chapels, 3 Dominican convents, and 4 houses of female religious.

Battandier, *Ann. pont. cath.* (Paris, 1905), 211; *Guía del Estado ecl. de España para el año de 1905;* Florez, *España Sagrada*, cont. by Risco (Madrid, 1754–1850).

Almici, Camillo, a priest of the Congregation of the Oratory, b. 2 November, 1714; d. 30 December, 1779. He became a member of the Congregation of the Oratory at a very early age and devoted himself to the study of theology, Greek, and Hebrew, the Holy Scriptures, chronology, sacred and profane history, antiquities, criticism, diplomacy, and liturgy, and was held in much esteem for his great and wide learning. Amongst his contemporaries he was regarded as an oracle upon many subjects, and is looked upon as one of the most celebrated theologians of his order. Of the many works he wrote, the principal are:—"Riflessioni sù di un libro di G. Febronio" (Lucca, 1766); "Critica contro le opere del pericoloso Voltaire" (Brescia, 1770); "Dissertazione sopra i Martiri della Chiesa cattolica" (Brescia, 1765) 2 vols.; "Méditations sur la vie et les écrits du P. Sarpi" (1765). The last named is a critical examination of Sarpi's unreliable history of the Council of Trent.

Hurter, *Nomenclator* (Innsbruck, 1895), III, 197; Ginguené, *Hist. litt. de l'Italie.*

Almond, John, Cistercian, Confessor of the Faith; d. in Hull Castle, 18 April, 1585. His name has been included in the supplementary process of the English Martyrs, and his case is of special interest as an example of the sufferings endured in the Elizabethan prisons. He came from Cheshire, and had been a monk in the time of Henry VIII; but the name of his abbey has not been identified, nor his fate determined during and after its suppression. The long-drawn sufferings, however, amid which he closed his days are set forth in a relation printed by Foley. From this we see that the courageous, patient old priest, after many sufferings in prison, was left in extreme age to pine away under a neglect that was revolting.

Foley, *Records S. J.*, III, 247; Morris, *Troubles of our Catholic Forefathers*, III, 321.

J. H. Pollen.

Almond, John, Venerable, English priest and martyr, b. about 1577; d. at Tyburn, 5 December, 1612. He passed his childhood at Allerton near Liverpool, where he was born, and at Much-Woolton. His boyhood and early manhood were spent in Ireland, until he went to the English College, Rome, at the age of twenty. He concluded his term there brilliantly by giving the "Grand Act"—a public defence of theses which cover the whole course of philosophy and theology—and was warmly congratulated by Cardinals Baronius and Tarugi, who presided. The account of his death describes him as "a reprover of sin, a good example to follow, of an ingenious and acute understanding, sharp and apprehensive in his conceits and answers, yet complete with modesty, full of courage and ready to suffer for Christ, that suffered for him." He was arrested in the year 1608, and again in 1612. In November of this year seven priests escaped from prison, and this may have sharpened the zeal of the persecutors, Dr. King, Protestant Bishop of London, being especially irritated against Almond. He displayed to the last great acuteness in argument, and died with the Holy Name upon his lips.

Challoner, *Memoirs of Missionary Priests;* Pollen, *Acts of English Martyrs* (London, 1891), 170–194; Foley, *Records S.J.*, V, viii.

Patrick Ryan.

Almond, Oliver, priest and writer, b. in the diocese of Oxford. He is believed by Foley to have been the brother of the martyr, the Ven. John Almond (q. v.); but Gillow has shown that this is probably a mistake. Oliver was educated at the English Colleges at Rome (1582–87) and Valladolid, and was a missionary in England. He presented the English College at Rome with a precious chalice. Some of his correspondence is preserved in the "Westminster Archives", and he is conjectured by Gillow to have been the writer of a work entitled, "The Uncasing of Heresies, or the Anatomie of Protestancie, written and composed by O. A." (Louvain?) 1623, 8vo.

Foley, *Records S. J.*, VI., 153; Gillow, *Bibl. Dict. Eng. Cath.*, I, 27. *Stonyhurst Mss. Collectanea*, N. ii, 73.

J. H. Pollen.

Almonry. See Aumbry.

Alms and Almsgiving (Gr. ἐλεημοσύνη, "pity," "mercy"), any material favour done to assist the needy, and prompted by charity, is almsgiving. It is evident, then, that almsgiving implies much more than the transmission of some temporal commodity to the indigent. According to the creed of political economy, every material deed wrought by man to benefit his needy brother is almsgiving. According to the creed of Christianity, almsgiving implies a material service rendered to the poor for Christ's sake. Materially, there is scarcely any difference between these two views; formally, they are essentially different. This is why the inspired writer says: "Blessed is he that considereth the needy and the poor" (Ps. xl, 2)—not he that giveth to the needy and the poor. The obligation of almsgiving is complementary to the right of property "which is not only lawful, but absolutely necessary" (Encycl., Rerum Novarum, tr. Baltimore, 1891, 14). Ownership admitted, rich and poor must be found in society. Property enables its possessors to meet their needs. Though labour enables the poor to win their daily bread, accidents, illness, old age, labour difficulties, plagues, war, etc. frequently interrupt their labours and impoverish them. The responsibility of succouring those thus rendered needy belongs to those who have plenty (St. Thomas, Summa Theol., II-II, Q. xxxii, art. 5, ad 2^{am}). For "it is one thing to have a right to possess money, and another to have a right to use money as one pleases." How must one's possessions be used? The Church replies: Man should not consider his external possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle says: Command the rich of this world to give with ease. This is a duty not of justice (except in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving (Encyclical, Rerum Novarum, 14, 15; cf. De Lugo, De Jure et Justitiâ, Disp. xvi, § 154). Scripture is rich in passages which directly or indirectly emphasize the necessity of contributing towards the welfare of the needy. The history of the Church in Apostolic times shows that the early Christians fully realized the importance of this ob-

ligation. Community of goods (Acts, iv, 32), collections in church (Acts, xi, 29 sqq.; I Cor., xvi, 1; Gal., ii, 10), the ministry of deacons and deaconesses were simply the inauguration of that world-wide system of Christian charity which has circumscribed the globe and added another testimony to the Divinity of that Church which directs her ministrations towards the alleviation of human misery in every shape and form (Lecky, History of European Morals, II, 100, 3d ed., New York, 1891). The Fathers of the Church frequently and unequivocally inculcated the necessity of almsgiving. To this matter St. Cyprian devoted a complete treatise (De Opere et Eleemosynâ, P. L., IV, 601 sqq.). St. Basil recounts how St. Lawrence distributed the treasures of the Church to the poor. Questioned by a pagan governor regarding the treasures which he had promised to transmit, Lawrence pointed to the poor, saying: They are treasures in whom is Christ, in whom is faith. Contrary to the envy of the Arians, St. Ambrose lauds the breaking and selling of sacred vessels for the redemption of captives (De Officiis Ministrorum, xxviii, xxx, P. L., XVI, 141 sqq.). The more effectively to urge the precept of almsgiving, the Fathers teach that the wealthy are God's stewards and dispensers, so much so that where they refuse to aid the needy they are guilty of theft (St. Basil, Homil. in illud Lucæ, No. 7, P. G., XXXI, 278; St. Gregory of Nyssa, De Pauperibus Amandis, P. G., XLVI, 466; St. Chrysostom, in Ep. I ad Cor., Homil. 10, c. 3, P. G., LXI, 86; St. Ambrose, De Nab. lib. unus, P. L., XIV, 747; St. Augustine, in Ps. cxlvii, P. L., XXXVII, 1922). Discretion in almsgiving is counselled in the Apostolic Constitutions: "Alms must not be given to the malicious, the intemperate, or the lazy, lest a premium should be set on vice" (Const. Apost., ii, 1–63; iii, 4–6). St. Cyprian asserts that adherents of other religions must not be excluded from a share in Catholic charity (De Opere et Eleemosynâ, c. xxv, P. L., IV, 620). After the Patristic epoch the teaching of the Church regarding almsgiving did not vary throughout the ages. St. Thomas Aquinas has admirably summarized this teaching during the medieval period (St. Thomas, Summa Theol., II–II, QQ. xxx–xxxiii, De Misericordiâ; De Beneficentiâ; De Eleemosynâ). No writer of modern times has so admirably epitomized the position of the Church as Leo XIII (Encyclicals, Rerum Novarum, 15 May, 1891; Graves de Communi, 18 Jan., 1901). In so much as the obligation of almsgiving is coextensive with the obligation of charity, everyone falls under the law. The donor, however, must be entitled to dispose of what he contributes, because almsgiving usually implies that the beneficiary acquires a title to whatever his benefactor gives. Ecclesiastics are bound in a special way to observe the precept of almsgiving, because they are constituted fathers of the poor, and are besides obliged by their example to lead the laity to entertain correct views concerning the importance of this duty. As a general rule, the indigent of every class, saint or sinner, countrymen or foreigners, friend or foe, have their claims upon the charity of those competent to give alms (Proverbs, xxv, 21; Romans, xii, 20; Sylvius, Summa, II–II, Q. xxxii, art. 9; De Conninck, Disp. xxvii, Dub. 6, No. 70). The conjunction of genuine indigence in the poor and ability to minister relief in the rich, is necessary to concrete the obligation of almsgiving (St. Thomas, op. cit., II–II, QQ. xxxii, art. 5, ad 3^{am}). Diversity of actual conditions circumscribing the needy, specify the character of indigence. Where the necessaries of life are wanting, or where imminent peril threatens vital interests, indigence is extreme. Where the absence of aid leads to serious reverses, in goods or fortune, indigence is serious or pressing. Where the quest for the necessaries of life involves considerable trouble, indigence is common or ordinary. The obligation of almsgiving extends to this triple indigence. Scripture and the Fathers speak indiscriminately of the poor, the needy, and the indigent without restricting the obligation of almsgiving to any particular species of indigence. Nearly all theologians adopt this view. Nevertheless, the better to determine the character of this obligation in the concrete, it is necessary to consider the character of temporalities in those who hold property. In the first place, property necessary to maintain vital interests is indispensably necessary. Property without which vital interests are not jeopardized is considered superfluous thereunto. Property required to maintain social prestige, i. e. to live in keeping with one's position in society, to educate offspring, to engage domestics, to enter tain, etc., is considered equally indispensable from a social standpoint. Property without which social prestige is not endangered is reputed superfluous thereunto. Accordingly, there is never any obligation of using the necessaries of life for almsgiving, because well-regulated charity ordinarily obliges everyone to prefer his own vital interests to those of his neighbour. The only exception occurs when the interests of society are identified with those of a needy member (Müller, Theol. Moralis, II, tr., i, § 30, 112). To a neighbour in extreme indigence relief must be ministered by using such commodities as are superfluous to vital interests, even though such should be required for social advantages (St. Thomas, Summa Theol., II–II, Q. xxxii, art. 6; St. Alphonsus Liguori, Theol. Moralis, III, no. 31). For charity demands that the vital interests of an indigent neighbour should supersede personal advantages of a much lower order (Suarez, De Charitate, Disput. vii, § 4, no. 3). The transgression of this obligation involves a mortal sin. Nevertheless no one, however wealthy, is obliged to take extraordinary measures to assist a neighbour even in direful straits, e. g. a wealthy citizen is not bound to send a dying pauper to a more salubrious clime, or to bear the expense of a difficult surgical operation for the betterment of a pauper (Suarez, loc. cit., § 4, no. 4). Nor is a wealthy individual obliged to imperil his social standing to aid a neighbour in extreme need (La Croix, Theol. Moralis, II, no. 201). For charity does not bind anyone to employ extraordinary means in order to safeguard his own life (St. Alphonsus, op. cit., III, no. 31). To a neighbour in serious or pressing indigence, alms must be given by using such commodities as are superfluous in relation to present social advantages. Nay, more likely in the more acute forms of such indigence those commodities which may in some measure tend to future social advantages must be taxed to succour this indigence (Suarez, loc cit., no. 5; De Conninck, loc. cit., no. 125; Viva, in prop. xii, damnatam ab Innoc. XI, no. 8). The transgression of this obligation likewise involves a grievous sin, because well-regulated charity obliges one to meet the serious needs of another when he can do so without serious personal disadvantage (St. Alphonsus, H. Ap. tr., iv, no. 19). In the ordinary troubles confronting the poor alms must be given from such temporalities only as are superfluous to social requirements. This does not imply an obligation of answering every call, but rather a readiness to give alms according to the dictates of well-regulated charity (Suarez, loc. cit., § 3, nos. 7, 10). Theologians are divided into two schools regarding the character of this obligation. Those holding that the obligation is serious seem to espouse a cause in harmony with the teaching of Scripture and the authority of the Fathers (St. Alphonsus, op. cit., III, no. 32; Bouquillon, Institutiones Theol. Moralis Specialis, III, no. 488). At all events, such affluent

individuals as always fail to give alms or harshly repel mendicants indiscriminately are unquestionably guilty of grievous sin. Whoso is actually obliged to relieve extreme or pressing indigence must give whatever is necessary to ameliorate existing conditions. It is not an easy matter to determine what amount must be given as alms to those labouring under ordinary indigence. St. Alphonsus, whose view in this matter is shared by many modern moralists, holds that an outlay corresponding to two per cent of temporalities superfluous to social prestige suffices to satisfy the obligation, because were all concerned to adopt this method ordinary indigence could easily be remedied. At the same time it is not always practical to reduce problems depending so largely on moral appreciation to a mathematical basis (Lehmkuhl, Theologia Moralis (Specialis), II, ii, no. 609). Furthermore, all either contributing spontaneously to public and private charities, or paying such taxes as are levied by civil legislation to support the indigent satisfy this obligation to some extent (Lehmkuhl, loc. cit., no. 606). Physicians, attorneys, artisans, are bound to render their services to the poor unless provision is made for them at public expense. The extent of services to be rendered and the character of the obligation binding thereunto depend on the kind of indigence and the inconvenience which such ministrations impose on physicians, attorneys, or artisans (Lehmkuhl, loc. cit., no. 609). Though the notion of almsgiving embodies the donation of commodities necessary to lighten human misery, moralists admit that it is sufficient to lend an object whose use alone serves to meet a neighbour's need (St. Alphonsus, op. cit., III, no. 31; Bouquillon, op. cit., no. 493). Moreover, common sense repudiates almsgiving to those in need simply because they will not labour to escape such need (St. Ambrose, De Officiis Ministrorum, xxx, no. 144). In addition to its innate characteristics, almsgiving should be vested with qualities tending to garner fruitfulness for giver and receiver. Hence, almsgiving should be discreet, so as to reach deserving individuals or families (II Thes., iii, 10; Ecclus., xii, 4); prompt, so as to warrant opportuneness (Prov., iii, 28); secret and humble (Matt., vi, 2); cheerful (II Cor., ix, 7); abundant (Tob., iv, 9; St. Thomas, Summa Theol., II-II, Q. xxxii, art. 10). The harvest of blessings to be reaped by almsgiving amply suffices to inspire noble-minded Christians "to make unto themselves friends of the Mammon of iniquity". First of all, almsgiving renders the donor like unto God Himself (Luke, vi, 30, 36); nay more, it renders God Himself debtor to those giving alms (Matt., xxv, 40 sqq.). Moreover, almsgiving adds special efficacy to prayer (Tob., iv, 7), tends to appease divine wrath (Heb., xiii, 16); liberates from sin and its punishment (Ecclus., xxix), and thus paves the way to the gift of faith (Acts, x, 31). Daily experience proves that those lending a helping hand to stay the miseries of the poor frequently prepare the way for the moral reformation of many whose temporal misery pales before their spiritual wretchedness. Finally, almsgiving tends to guard society against turbulent passions whose fury is often checked by almsgiving. The various phases of almsgiving may be reduced to two chief classes: individual or transitory, and organized or permanent. Such cases of indigence as frequently fall under the eye of sympathetic observers constitute the subject-matter of transitory almsgiving. Though charity organizations have multiplied their sphere of usefulness, special cases of indigence, more readily and effectually reached by individual attention, will always abound. Moreover, experience proves that the conduct and conversation of private benefactors frequently dispose their beneficiaries to reform their wayward lives and become useful members of the Church and State. For this reason there will always be a wide field for individual almsgiving. At the same time, many worthy poor people are too sensitive to appeal to private persons, while many undeserving persons assume the rôle of professional mendicants to extort aid from those whose sympathy is easily moved, and whose purse strings are loosened to answer every call. Moreover, how much better to forestall than to relieve indigence. To render the poor self-reliant and self-supporting is the noblest achievement of well-regulated charity. Sound religious and secular education, means and opportunities for labour, more than almsgiving will facilitate the realization of this lofty object. This is why various organizations have been established to alleviate the different forms of corporal misery. To the Church belongs the credit of taking the initiative in promoting systematized effort for the welfare of the needy. So abundantly have her labours been blessed that her success has evoked the admiration of her sworn enemies (Encyclical, Rerum Novarum, tr., 18). The history of yesterday and the experience of to-day prove that the Church is still the poor man's friend. Organized charity is furthered by the concerted action of persons in their private capacity or by the official proceeding of those whose position binds them to seek the temporal well-being of all classes in society. The various corners of the globe are studded with institutions of divers kinds, reared and maintained by the generosity of private parties. Human misery in its various stages, from the cradle to the grave, finds therein a haven of consolation and rest, while the prayers of inmates, legion in number, call the blessing of Him who is the Father of the poor, upon the heads of those whose liberality proves that the charity of the brotherhood defies limitation. Though admirable and far-reaching in its influence, privately organized charity is incapable of effectually coping with the divers forms of misery. This is why civil governments shape their legislation to make provision for such subjects as fail in their efforts in the struggle for existence. Various institutions destined to provide for needy citizens of every class are conducted under State patronage. Directors are appointed, attendants installed, visiting and inspection required, reports submitted, and appropriations annually made to meet the exigencies of such institutions. Encouragement and opportunity are not denied those disposed to ambition, self-respect, and self-support. Noteworthy indeed are the associated charities inaugurated by the government to promote organized charity. Throughout cities, bureaus are established, and officials deputed, to examine the actual condition of mendicants, so as to discriminate between worthy and unworthy appeals. To this end friendly visiting is encouraged. Proseletyzing is discountenanced, so much so that in many localities Catholics and non-Catholics join hands in the work of organized charity. Movements along these lines are to be found in England, Scotland, France, Italy, and Canada. Those best qualified to speak authoritatively in this matter are eloquent in their expression of the good feeling between Catholic and non-Catholic workers, and equally eloquent in summarizing the admirable results attained through this union of forces. These movements represent the culmination of noblest effort to concrete almsgiving in its fulness, so that givers themselves may share in affection, sympathy, and thought with receivers, thereby animating almsgiving with a human, nay, more, a Divine element, tending to ennoble the poor in healing their misery.

Scripture:—Exodus, xxii, 25; Lev., xix, 9 sq.; Deut., xiv, 28 sq.; xv, 11; Tobias, iv, 7; Prov., xi, 26; xxv, 21; Ecclus., iv, 1 sq.; Is., lviii, 7; Ezech., xvi, 49; xviii, 7 sq.; Dan., iv, 24; Matt., xxv, 34 sq.; Luke, iii, 11; Acts, iv, 32; II Cor., viii, 13 sq.; ix, 6 sq.; I Tim., vi, 17 sq.; Jas., ii, 13; I John, iii, 17.

The Fathers:—CLEMENT OF ALEXANDRIA, *Pædagogus*, III, vi, *P. G.*, VIII, 603–607; ID., *Stromata*, II, xviii, in *P. G.*, VIII, 1015–39; CYRIL OF JERUSALEM, *Catecheses*, XV, 26, in *P. G.*, XXXIII, 907; EUSEBIUS, *Hist. Eccl.*, IX, viii, in *P. G.*, XX, 818, 819; BASIL, *Sermo de Eleemosynâ*, in *P. G.*, XXXI, 1154–67; GREGORY NAZ., *De Amore Pauperum*, in *P. G.*, XXXV, 858–910; CHRYSOSTOM, *De Eleemosynâ*, in *P. G.*, XXI, 291–300; TERTULLIAN, *Apologeticus*, xxxix, in *P. L.*, I, 531–539; ST. AUGUSTINE, *Sermo* 35, 41, 42, 60, 85, 86, in *P. L.*, XXXVIII, 251 sq.; ST. GREGORY I, *Moralia*, XXI, xix, in *P. L.*, LXXVI, 206–208. The doctrine of the Fathers concerning this matter is exposed by GUIGNEBERT, *Tertullian* (Paris, 1901); SCARAMELLI, *Directorium Asceticum*, IV, 339–356 (tr., London, 1897); BALMES, *Protestantism and Catholicity Compared* (Baltimore, 1851), 184 sqq.; CUTHBERT, *Catholic Ideals in Social Life* (New York, 1904), 106 sqq.; GAUME, *Catechism of Perseverance* (tr., New York, 1890), II, 600 sqq.; IRELAND, *The Church and Modern Society* (Chicago, 1897); SCHAFF, *History of the Christian Church*, II, 374, 375; UHLHORN, *Christian Charity in the Ancient Church* (New York, 1883); WARNER, *American Charities* (New York, 1894); LOCH, *Charity Organization* (London, 1893); POTTER, *The Co-operative Movement in Great Britain* (London, 1888); CRAFTS, *Practical Christian Sociology* (New York, 1896); *The Charities Review* (New York, March, 1892; Feb., 1895; Jan., 1896; July and Aug., 1897; Oct., 1898); *Proceedings of National Conferences of Charities and Corrections; Reports of St. Vincent de Paul Conferences;* BEUGNET in VIG., *Dict. de la Bible* (Paris, 1893), I, col. 1244–53, s. v. *Aumône;* MANY in *Dict. de théol. cath.* (Paris, 1893), fascicule IX, 2561 sqq., s. v. *Aumône;* OZANAM, *Vie de Fred. Ozanam* (Paris, 1882), IV, v; LEFEBURE, *L'organisation de la charité privée en France* (Paris, 1900); ID., *Paris charitable et prévoyant* (Paris, 1900); DU CAMP, *La charité privée à Paris* (Paris, 1888); ST. THOMAS, *Summa Theol.*, II–II, QQ., xxx–xxxiii; ST. ALPHONSUS LIGUORI, *Theol. Mor.*, III, tr. iii, dub. 3, no. 30 sq.; SUAREZ, *De Charitate*, Disp. vii; BILLUART, *Summa St. Thomæ*, tract. *De charitate*, Diss. v; SPORER, *Theol. Mor.* (Venice, 1716), I, tr. iii, vi, § 2; LAYMANN, *Theol. Mor.* (Padua, 1733), I, lib. V, tr. iii, vi; MÜLLER, *Theol. Mor.* (Vienna, 1899), lib. II, tr. i, 30 sq.; LEHMKUHL, *Theol. Mor.* (*Spec.*) (Freiburg, 1898), I, lib. II, ii, no. 605 sq.; BOUQUILLON, *Inst. Theol. Mor. Specialis* (Bruges, 1890), lib. III, no. 493 sq.; BALLERINI, *Opus Theologicum Morale* (Prato, 1899), II, tr. v, § 3, dub. 3.

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Almshouse. See MONASTERIES, SUPPRESSION OF; POOR LAWS.

Alnoth, SAINT, hermit and martyr; died c. 700. We know very little of St. Alnoth. Neither does he appear to possess any proper day. He is mentioned in Jocelyn's life of St. Werburg as a pious heatherd at Weedon who bore with great patience the ill-treatment of the bailiff placed over him, and who afterwards became a hermit in a very lonely spot, where he was eventually murdered by two robbers. On this ground he was honoured as a martyr; and there was some concourse of pilgrims to his tomb at Stowe near Bugbrook in Northamptonshire.

Acta SS., 27 February, III; STANTON, *Menology* (London, 1892), 565; BARING-GOULD, *Lives of Saints* (London, 1894), II, 448.

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Alogi (ἀ privative and λόγος, "word"; *sc.* "Deniers of the Word"). St. Irenæus (Adv. Haer., III, ii, 9) makes a brief reference to persons who denied the manifestation of the Paraclete, and refused, in consequence, to admit the Gospel of St. John, wherein it is announced. He gives the party no name. St. Hippolytus combated such an error both in his Syntagma and in a special work entitled "In Defence of the Gospel of John and the Apocalypse." These works are lost, but a good share of their contents is believed to have been preserved by St. Epiphanius. St. Epiphanius (Haer. LI) gives a long account of the party of heretics who arose after the Cataphrygians, Quartodecimans, and others, and who received neither the Gospel of St. John nor his Apocalypse. He calls them Alogi (deniers of the Word) because, by rejecting the Gospel of St. John, they rejected the *Logos* which was revealed in that Gospel. Playing on the term, he observes, with a touch of sarcasm, that they are well named, "alogi", i. e. "without reason". These heretics would seem to answer to the description of the obscure persons mentioned by St. Irenæus, and this is in fact the prevalent opinion about them. The Alogi, accordingly, may be described as a party which arose in Asia Minor towards the end of the second century. They doubtless embodied a radical protest against the abuse which the Montanists made of the promised Paraclete, and of the Paraclete's outpourings in visions and prophecies. This would explain why they were led to deny the Gospel of St. John, which foretold the coming of the Holy Spirit, and why again they refused all credit to the Apocalypse, which, with its description of the Heavenly Jerusalem and of the reign of a thousand years, fed the imagination of the enthusiasts of Phrygia. The Alogi attributed these two books to Cerinthus. It is not altogether clear that they denied, in addition, the Godhead of the Son and His eternal generation. St. Epiphanius does, indeed, say that they rejected the *Logos* preached by St. John, but he is evidently perplexed by their stupidity in attributing to Cerinthus a Gospel which was written against him. For Cerinthus taught that Christ was mere man, whereas John, in this very book, preaches His Godhead. It may, therefore, well be that the Alogi did not reject the doctrine itself but only the *Logos* form under which the doctrine was presented in the Gospel. And St. Epiphanius seems to imply as much, "for," he says, "they themselves seem to believe as we do." Be this as it may, the interest of scholars attaches not so much to their christology as to the biblical criticism they developed. It was, doubtless, a doctrinal prepossession which impelled them to reject the Gospel of St. John and the Apocalypse. But they endeavoured to maintain their contention by arguments drawn from an examination of the books themselves. The Gospel of St. John contained, they said, what was untrue; according to them it was not in accord with the other Gospels, mixed up the synoptic order of events, and was, moreover, docetic in doctrine. They made still less account of the Apocalypse, which, they claimed, was often unintelligible, not to say puerile and false. Apropos of Apoc. ii, 18, they asserted that there was no Christian church in Thyatira at the time. This anti-Catholic movement has been closely studied, since the Johannine question was broached in the last century, for further light on the position and authority of the Fourth Gospel in the early church.

ST. IREN., *Adv. Haer.*, III, ii, 9; PHILASTRIUS, *Haer.*, LX; ST. EPIPH., *Haer.*, LI; KÖRNER, *De auct. Can. Apoc. Joh. ab Alogis impugnatâ* (Leipzig, 1751); EUS., *Hist. Eccl.*, III, 28, I. DRUMMOND, *The Character and Authorship of the Fourth Gospel* (London, 1903); ROSE, *Alogea, asiates et romains*, in *Rev. Biblique*, VI, 1897; ZAHN, *Geschichte des neutestamentl. Kanons*, I, 220–262; CORSSEN, *Monarchianische Prologe zu den vier Evangelien* in *Texte und Untersuchungen*, Vol. XV, No. 1 (Leipzig, 1896); HARNACK, *Lehrbuch der Dogmengeschichte* (3rd ed., 1894–97), tr. *History of Dogma* (1895–1900), III, 14–20.

FRANCIS P. HAVEY.

Aloysius Gonzaga, SAINT, b. in the castle of Castiglione, 9 March, 1568; d. 21 June, 1591. At eight he was placed in the court of Francesco de' Medici in Florence, where he remained for two years, going then to Mantua. At Brescia, when he was twelve, he came under the spiritual guidance of St. Charles Borromeo, and from him received First Communion. In 1581 he went with his father to Spain, and he and his brother were made pages of James, the son of Philip II. While there he formed the resolution of becoming a Jesuit, though he first thought of joining the Discalced Carmelites. He returned to Italy in 1584 after the death of the Infanta, and after much difficulty in securing his father's consent, renounced his heritage in favour of his brother, 2 November, 1585, a proceeding which required the approval of the emperor, as Castiglione was a fief of the empire. He presented himself to Father Claudius Acquaviva, who was then General of the Society, 25 November, 1585. Before the end of his novitiate, he passed a brilliant public act in

philosophy, having made his philosophical and also his mathematical studies before his entrance. He had in fact distinguished himself, when in Spain, by a public examination not only in philosophy, but also in theology, at the University of Alcalá. He made his vows 25 November, 1587. Immediately after, he began his theological studies. Among his professors were Fathers Vasquez and Azor. In 1591 when in his fourth year of theology a famine and pestilence broke out in Italy. Though in delicate health, he devoted himself to the care of the sick, but on the 3d March he fell ill and died 21 June, 1591. He was beatified by Gregory XV in 1621 and canonized by Benedict XIII in 1726. His remains are in the church of St. Ignazio in Rome in a magnificent urn of lapis lazuli wreathed with festoons of silver. The altar has for its centrepiece a large marble relief of the Saint by Le Gros.

St. Aloysius Gonzaga

Butler, *Lives of the Saints*, 21 June; *Acta SS.*, 21 June; Cepari, *Life of St. Aloysius Gonzaga;* Rouvier, *Les Saints de la C. de J.* (Paris, 1893).

J. F. X. O'Conor.

A and Ω (Alpha and Omega).—Scriptural.—The first and the last letter of the Greek alphabet, employed from the fourth century as a symbol expressing the confidence of orthodox Christians in the scriptural proofs of Our Lord's divinity. This symbol was suggested by the Apocalypse, where Christ, as well as the Father, is "the First and the Last" (ii, 8); "the Alpha and Omega, the first and the last, the beginning and the end" (cf., xxii, 13; i, 8). Clement of Alexandria speaks of the Word as "the Alpha and the Omega of Whom alone the end becomes beginning, and ends again at the original beginning without any break" (Strom., IV, 25). Tertullian also alludes to Christ as the Alpha and Omega (De Monogamiâ, v), and from Prudentius (Cathemer., ix, 10) we learn that in the fourth century the interpretation of the apocalyptic letters was still the same: "Alpha et Omega cognominatus, ipse fons et clausula, Omnium quæ sunt, fuerunt, quæque post futura sunt." It was, however, in the monuments of early Christianity that the symbolic Alpha and Omega had their greatest vogue. The earliest date at which this symbol occurs is in the year 295, in a dated inscription of Rome. In this example, however, it is to be noted that the Omega takes precedence, and that both letters form part of the inscription, thus: "VIRGO MOR(T)VA ES(T) TVS Ω ET. A NVLLINO CON(S)"; (. . . died, a virgin Tuscus and Anullinus being consuls).

The question whether this symbol in its regular form, A and Ω, was in use before the Council of Nicæa (325) has not yet been settled definitely. If so, it was of very rare occurrence. In a fresco which dates from the middle of the fourth century in the "great cave" of the catacomb of Prætextatus, A and Ω are found in connection with the monogrammatic cross. The oldest inscription in which the letters occur in their traditional form dates from 364. From this time on they were a favourite symbol of the orthodox Christians (the Arians regarded it with disfavour) and they are found on the monuments in all parts of early Christendom. The apocalyptic letters were represented either (1) alone, or (2) in connection with human or other figures, or (3) with other symbols. Examples of the first class, to which belongs the inscription of 364, are rare. The second class also is not very numerously represented; probably the most interesting example of it is a panel of the fifth-century door of St. Sabina's where A and Ω are carved on either side of the risen Christ. Monuments of the third class, representing A and Ω in connection with another symbol, usually the monogram of Christ, are much more common than those of the two former classes. The minuscular form ω is, in nearly all cases, represented, though some examples of Ω occur in the monuments of Africa and Spain. The words "Alpha and Omega" continued in use in the Mozarabic Liturgy; also in the ancient Irish Liturgy, e. g. in the famous Communion-hymn in the Antiphonary of Bangor.

Kraus, *Real-Encyklopädie*, I, 60–62; Leclercq in *Dict. d'archéol. et de lit.*, I, 1–25.

Maurice M. Hassett.

Alpha and Omega.—In Jewish Theology.—When God passed before the face of Moses on Sinai the great Law-giver of Israel called out: "Jehova, Jehova, kind and merciful God, of long-suffering, and full of goodness and truth" [(Ex., xxxiv, 6), in the Douay Version, "O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true"]. God's being is fullness of goodness and truth—*Plenitudo veri et boni*, חֶסֶד וְאֱמֶת. They are foremost among God's moral attributes. They are the immediate outcome of His Divine operations. For God is an infinitely pure spirit. His being is Intellect and Will. Truth is the final object of the intellect, and goodness is that of the will. In the Psalter they are praised and invoked by the poet with holy and loving fondness, e. g. Pss., xxiv, 10; xxxix, 11, 12; lvi, 4, 11; lxxxiv, 11; lxxxv, 15; cxvi, 2. Of the two perfections truth and goodness, the former ranks higher. Truth is the first of all perfections. The Hebrew word for truth is *Emeth* אמת. It is composed of three letters: Aleph = Alpha, Mem = My, and Thaw = Theta. The Aleph and the Thaw are the first and last letters of the Hebrew alphabet as the Alpha and Omega are of the Greek. Thus the term *Emeth* (truth) begins with the first letter of the alphabet and ends with the last. This led the Jewish sages to find in this word a mystical meaning. The Aleph or the first letter of *Emeth* (truth) denotes that God is the first of all things. There was no one before Him of whom He could have received the fullness of truth. The Thaw, or last letter, in like manner signifies that God is the last of all things. There will be no one after Him to whom He could bequeath it. Thus *Emeth* is a sacred word expressing that in God truth dwells absolutely and in all plenitude. *Emeth*, as the Jewish divines truly say, is the *signaculum Dei essentiæ* (see Buxtorf's Lexicon). In Yoma 69b., and Sanh. 64a., the following is related: "The men of the great synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all trouble. Immediately a scroll fell from heaven with the word Truth written thereon, and thereupon a fiery lion came out of the sanctuary. It was the spirit of idolatry leaving the earth". "This legend shows", says Hanina "that the seal of God is truth". (Jewish Encyclopedia.)

In Christian Usage.—The manner of expressing God's eternity by means of the first and last letters of the alphabet seems to have passed from the synagogue into the Church. In place of the Aleph and Thaw, the Alpha and Omega were substituted. But the substitution of the Greek letters for those

of the Hebrew tongue inevitably caused a portion of the meaning and beauty in thus designating God to be lost. The Greek letters Alpha and Omega have no relation to the word Truth. Omega is not the last letter of the word ἀλήθεια (truth), as Thaw is of the word *Emeth*. The sacred and mystical word *Truth*, expressing in Hebrew, through its letters Aleph and Thaw, God's absolute and eternal being, had to be sacrificed. ℵת or Αω signify an absolute plenitude, or perfection. It is a Jewish saying that the blessing on Israel in Lev., xxvi, 3–13, is complete because it begins with Aleph and ends with Thaw. Jehovah's absolute perfection is expressed in Is., xli, 4; xliv, 6, by the phrase, "I am the first and the last". Plato, "De Legibus", IV, 715, describes God in the same manner: ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἁπάντων ἔχων, and quotes this phrase as a παλαιὸς λόγος. Cf. also Josephus, C. Apion., II, xxiii. The phrase fitly expresses the idea that God is eternal, the beginning and end of all things. The fourth Gospel, after stating that the "Word was God", says, "and the Word dwelt among us full of grace and truth". Grace stands for goodness. The phrase is identical with Ex., xxxiv, 6, "full of goodness and truth". We have here the two great divine

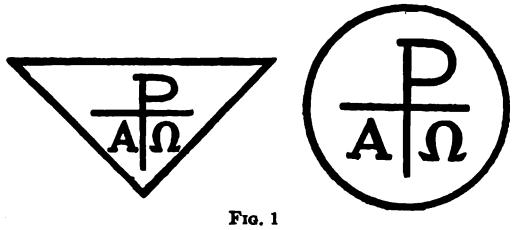


Fig. 1

attributes, Truth and Goodness, assigned to Christ in all their fullness. What Moses has said of God, the

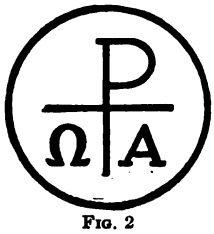


Fig. 2

Fig. 3

Evangelist says of Christ. In the Apocalypse the Αω taking the place of ℵת occur in the first chapter to designate God, i, 8; but in the last two chapters to designate Christ (Ap., xxi, 6; xxii, 13). It is an argument that its author believed in the divinity of Christ. In the earlier ages of the Church the A and Ω were used as the monogram of Christ. These letters became His crest. The poet Prudentius says, "Alpha et Omega cognominatus, ipse fons et clausula omnium quæ sunt, fuerunt, quæque post futura sunt" (Cathemer., 9 11). The Αω were written under the arms of the cross within a circle or triangle. (Fig. 1). Sometimes the A is found on the right and the Ω on the left to indicate that in Christ the beginning and the end are joined into one. (Fig. 2). This crest is found on the coins of the Emperors Constans and Constantius (Martigny, 458–459). (Fig. 3). The early Christians had the two letters engraved on their signet rings, [Fig. 4 (Vigouroux, Biblical Lexicon)]. Sometimes the Alpha and the Omega are written in the nimbus, or halo, of the Lamb. For instance, in the

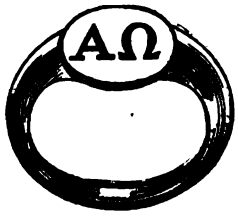


Fig. 4

paintings of the Catacombs of Petrus and Marcellinus, third century. We further find these two letters in frescoes and mosaics of several ancient churches; for instance, in the chapel of St. Felicitas, and in San Marco in Rome; in the world-famed mosaics of Ravenna, in Galla Placidia, St. Crisologo, St. Vitale. In the course of time A and Ω ceased to be used as the monogram of Christ for church paintings and ornaments. During the last centuries the letters I. H. S. (see ABBREVIATIONS, ECCLESIASTICAL) have completely taken their place. Recently, however, on tabernacle doors and antependia the older device is again met with.

LECLERCQ AND CABROL in *Dict. d'archéol. chrét. et de lit.*; VIGOUROUX in *Dict. de la Bible*; WILMANNS in *Corp. inscr. lat.*, VIII; DE ROSSI, *Inscr. christ. urb. Romæ*, I; IDEM in *Bull. di arch. crist.* (1868), p. 13, (1869), p. 13; IDEM, *Roma sotterr.*

C. VAN DEN BIESEN.

Alphabet, CHRISTIAN USE OF THE.—The Hebrew, Greek, and Latin alphabets have been variously made use of in Christian liturgy. During Holy Week the Hebrew alphabet is sung, each of its letters preceding one of the verses of the Lamentations of Jeremias at Matins; having here, however, merely a numerical value, they might be replaced by Number One, Number Two, etc. The musical setting is now usually the same in all churches, the most ancient known at present being that of the Romano-Gregorian Liturgy. Codex VII, aa 3, of the municipal library of Naples (twelfth century) has a melody which varies with the letters; those for verses xvii, xix, and xxi having a simple form, those for xvi and xx a more elaborate one; and, lastly, those for verses xviii and xxii, a form which is little more than a lengthening out of the preceding. The simple form reappears most frequently in the MSS., particularly in the "Breviarium secundum consuetudinem curiæ romanæ", of the thirteenth century. It was probably about this time that the simple form was preferred to the variety which had hitherto existed.

ALPHABET OF THE LITTERÆ FORMATÆ.—The *litteræ formatæ*, or letters commendatory, took their name from the seals that were attached to them; indeed, Sirmond quotes a Vatican MS. where the word *sigillatæ* occurs instead of *formatæ*. In these letters, the Greek alphabet is used in place of numerical signs. In order to prevent fraud or imposture, it was said that the Fathers of the Council of Nicæa had formulated a decree to the effect that the *litteræ* must contain such a series of letters as, on addition of their numerical values, would determine the origin of the document. The initials given were those of the Three Divine Persons, Π. Τ. Α; of the Pope; of the writer and recipient of the letter; of the city where it was written; lastly, the letter of the cycle, and the word AMHN. Unfortunately, the writers were ill-instructed; a *littera formata* of the Church of Metz contains an error of addition, nor is this a solitary instance. The early medieval collections of *Formulæ* show that mistakes were frequent, so that in a short time the means of control became to all intents and purposes illusory.

THE ALPHABET IN THE DEDICATION OF A CHURCH.—Both Greeks and Latins made use of letters as numerical signs, but on wholly different principles. Alphabets, among the Latins, were of two kinds: the systematic, which have arbitrary values; and the signs used by land-surveyors (*agrimensores*), which have fixed values. The land-surveyors formed a corporation which was entrusted by public and private authority with the measuring of properties. The tax was levied in accordance with the owner's declaration, but the State came, in time, to recognize the loss to which it was exposed through false returns, and instituted an official survey and measurement of landed properties, to be carried out by officers appointed for the purpose. Their measurements,

however, which were renewed from time to time, inevitably gave rise to claims for revision, which were handed in to the equalizers, who forwarded them to the surveyors who acted as arbitrators. The Roman Liturgy has preserved a rite which it is interesting to compare with the practice of these surveyors. At the dedication of a church the bishop writes two alphabets on the ground, one Greek and the other Latin, with the point of his pastoral staff, along two lines of ashes laid in the form of a *crux decussata* (X). The two alphabets start from the east and stretch towards the west. The Leonine Sacramentary makes no mention of a ceremony which is clearly set forth in the Gregorian Sacramentary: "Thereupon the bishop shall begin from the left-hand eastern corner to write with his staff on the pavement the letters A B C, as far as the right-hand western corner; beginning again in like manner from the right-hand eastern corner, he writes A B C as far as the left-hand western corner of the basilica." At the period mentioned the bishop was at liberty to write either only A B C or the whole alphabet, in Greek and Latin, or twice in Latin. The rite, however, was not in use everywhere; the sacramentary published by Pamelius, the edition of Rocca, and a manuscript consulted by Dom Ménard, make no allusion to it. Moreover, it could be altered at pleasure, since certain bishops added the Hebrew alphabet to the two others. Attempts have been made to find the origin of this custom in the rite for taking possession of a heathen temple, a rite which the faithful are said to have adopted and altered; but the texts of Varro and Servius allow of no such explanation. It must rather be sought for in the practice of the land-surveyors, who used measures of fixed length in making their surveys, marking them, when necessary, with letters to which they gave a special value of their own. These they called *casæ litterarum*, and included the whole Greek and the whole Latin alphabet, the X (*decussio*) being the most important letter of their system. It is evident, therefore, that the liturgical rite has grown up out of a practice borrowed from the land-surveyors, though we cannot say what alterations it may have undergone in passing from that guild to the Church. In course of time, when the rite lost its meaning, a mystical signification was attached to it. After the ninth century the reason for using the two alphabets was no longer understood; an English Pontifical of the tenth century mistakes the X for the *signum Christi*. In this way an ancient usage grew by degrees into a ceremony supposed to be the expression of a most abstruse symbolism. Nor was it only in this rite for the dedication of a church that the alphabet was cut down to a mere A B C. The same curtailment is to be seen on two vessels used for baptism, both belonging to the ancient African Church. One, which is of terra-cotta, was found at Carthage. Its symbolical decoration (cross, fishes, A B C) has a special reference to the neophytes. The other, a white marble basin, spherical in shape, was discovered not long ago, in the Basilica of Dermech, near Carthage. It has four ears, or handles (*oreillons*, *ansæ*), one of which serves as a spout, while the others bear the letters A B C. Both appear to have been employed liturgically in the fifth or sixth century.

THE GNOSTIC ALPHABET.—Lastly, the alphabet held an important place in the systems of several Gnostic sects, though the use and meaning given it by them remain very difficult to determine. Certain aspects, however, of the matter have begun to grow plainer. It seems certain, for instance, that the sounds of vowels corresponded with those of the gamut. When, therefore, we meet with vowels arranged in a seemingly meaningless order, the explanation is to be found in substituting the sound for the letter. The W papyrus of Leyden has given us a clue to these melodies, which may have been sung at the celebration of Gnostic mysteries and orgies.

WAGNER, LECLERCQ, and LEJAY in *Dict. d'archéol. chrét. et de lit.* (Paris, 1904), I, 1258–88; DUCHESNE, *Orig. du culte chrétien* (London, 1903), 409, 417; RUELLE and POIRÉE, *Le chant gnostico-magique* (Solesmes, 1901).

H. LECLERCQ.

Alphabet, HEBREW. See HEBREW LITERATURE

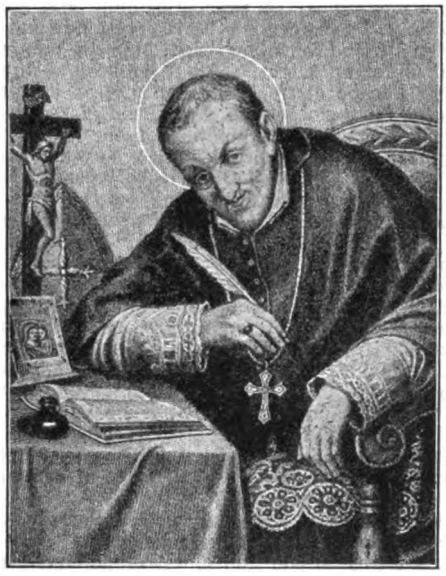
Alphabetic Psalms. See PSALMS.

Alphæus. See BRETHREN OF THE LORD.

Alphage, ARCHBISHOP OF CANTERBURY. See ELPHEGE, SAINT.

Alphonsus Liguori, SAINT, b. at Marianella, near Naples, 27 September, 1696; d. at Nocera de' Pagani, 1 August, 1787. The eighteenth century was not an age remarkable for depth of spiritual life, yet it produced three of the greatest missionaries of the Church, St. Leonard of Port Maurice, St. Paul of the Cross, and St. Alphonsus Liguori. Alphonsus Mary Antony John Cosmas Damian Michael Gaspard de' Liguori was born in his father's country house at Marianella near Naples, on Tuesday, 27 September, 1696. He was baptized two days later in the church of Our Lady of the Virgins, in Naples. The family was an old and noble one, though the branch to which the Saint belonged had become somewhat impoverished. Alphonsus's father, Don Joseph de' Liguori was a naval officer and Captain of the Royal Galleys. The Saint's mother was of Spanish descent, and if, as there can be little doubt, race is an element in individual character, we may see in Alphonsus's Spanish blood some explanation of the enormous tenacity of purpose which distinguished him from his earliest years. "I know his obstinacy", his father said of him as a young man; "when he once makes up his mind he is inflexible". Not many details have come down to us of Alphonsus's childhood. He was the eldest of seven children and the hope of his house. The boy was bright and quick beyond his years, and made great progress in all kinds of learning. In addition his father made him practise the harpsichord for three hours a day, and at the age of thirteen he played with the perfection of a master. Riding and fencing were his recreations, and an evening game of cards; he tells us that he was debarred from being a good shot by his bad sight. In early manhood he became very fond of the opera, but only that he might listen to the music, for when the curtain went up he took his glasses off, so as not to see the players distinctly. The Neapolitan stage at this time was in a good state, but the Saint had from his earliest years an ascetic repugnance to theatres, a repugnance which he never lost. The childish fault for which he most reproached himself in after-life was resisting his father too strongly when he was told to take part in a drawing-room play. Alphonsus was not sent to school but was educated by tutors under his father's eye. At the age of sixteen, on 21 January, 1713, he took his degree as Doctor of Laws, although twenty was the age fixed by the statutes. He said himself that he was so small at the time as to be almost buried in his doctor's gown and that all the spectators laughed. Soon after this the boy began his studies for the Bar, and about the age of nineteen practised his profession in the courts. In the eight years of his career as advocate, years crowded with work, he is said never to have lost a case. Even if there be some exaggeration in this, for it is not in an advocate's power always to be on the winning side, the tradition shows that he was extraordinarily able and successful. In fact, despite his youth, he seems at the age of twenty-seven to have been one of the leaders of the Neapolitan Bar.

Alphonsus, like so many saints, had an excellent father and a saintly mother. Don Joseph de' Liguori had his faults. He was somewhat worldly and ambitious, at any rate for his son, and was rough tempered when opposed. But he was a man of genuine faith and piety and stainless life, and he meant his son to be the same. Even when taking him into society in order to arrange a good marriage for him, he wished Alphonsus to put God first, and every year father and son would make a retreat together in some religious house. Alphonsus, assisted by divine grace, did not disappoint his father's care. A pure and modest boyhood passed into a



St. Alphonsus Liguori

manhood without reproach. A companion, Balthasar Cito, who afterwards became a distinguished judge, was asked in later years if Alphonsus had ever shown signs of levity in his youth. He answered emphatically: "Never! It would be a sacrilege to say otherwise." The Saint's confessor declared that he preserved his baptismal innocence till death. Still there was a time of danger. There can be little doubt but that the young Alphonsus with his high spirits and strong character was ardently attached to his profession, and on the way to be spoilt by the success and popularity which it brought. About the year 1722, when he was twenty-six years old, he began to go constantly into society, to neglect prayer and the practices of piety which had been an integral part of his life, and to take pleasure in the attention with which he was everywhere received. "Banquets, entertainments, theatres," he wrote later on—"these are the pleasures of the world, but pleasures which are filled with the bitterness of gall and sharp thorns. Believe me who have experienced it, and now weep over it." In all this there was no serious sin, but there was no high sanctity either, and God, Who wished His servant to be a saint and a great saint, was now to make him take the road to Damascus. In 1723 there was a lawsuit in the courts between a Neapolitan nobleman, whose name has not come down to us, and the Grand Duke of Tuscany, in which property valued at 500,000 ducats, that is to say, $500,000, or £100,000, was at stake. Alphonsus was one of the leading counsel; we do not know on which side. When the day came the future Saint made a brilliant opening speech and sat down confident of victory. But before he called a witness the opposing counsel said to him in chilling tones: "Your arguments are wasted breath. You have overlooked a document which destroys your whole case." "What document is that?" said Alphonsus somewhat piqued. "Let us have it." A piece of evidence was handed to him which he had read and re-read many times, but always in a sense the exact contrary of that which he now saw it to have. The poor advocate turned pale. He remained thunderstruck for a moment; then said in a broken voice: "You are right. I have been mistaken. This document gives you the case." In vain those around him and even the judge on the bench tried to console him. He was crushed to the earth. He thought his mistake would be ascribed not to oversight but to deliberate deceit. He felt as if his career was ruined, and left the court almost beside himself, saying: "World, I know you now. Courts, you shall never see me more." For three days he refused all food. Then the storm subsided, and he began to see that his humiliation had been sent him by God to break down his pride and wean him from the world. Confident that some special sacrifice was required of him, though he did not yet know what, he did not return to his profession, but spent his days in prayer, seeking to know God's will. After a short interval—we do not know exactly how long—the answer came. On 28 August, 1723, the young advocate had gone to perform a favourite act of charity by visiting the sick in the Hospital for Incurables. Suddenly he found himself surrounded by a mysterious light; the house seemed to rock, and an interior voice said: "Leave the world and give thyself to Me." This occurred twice. Alphonsus left the Hospital and went to the church of the Redemption of Captives. Here he laid his sword before the statue of Our Lady, and made a solemn resolution to enter the ecclesiastical state, and furthermore to offer himself as a novice to the Fathers of the Oratory. He knew that trials were before him. His father, already displeased at the failure of two plans for his son's marriage, and exasperated at Alphonsus's present neglect of his profession, was likely to offer a strenuous opposition to his leaving the world. So indeed it proved. He had to endure a real persecution for two months. In the end a compromise was arrived at. Don Joseph agreed to allow his son to become a priest, provided he would give up his proposal of joining the Oratory, and would continue to live at home. To this Alphonsus by the advice of his director, Father Thomas Pagano, himself an Oratorian, agreed. Thus was he left free for his real work, the founding of a new religious congregation On 23 October of the same year, 1723, the Saint put on the clerical dress. In September of the next year he received the tonsure and soon after joined the association of missionary secular priests called the "Neapolitan Propaganda", membership of which did not entail residence in common. In December, 1724, he received minor orders, and the subdiaconate in September, 1725. On 6 April, 1726, he was ordained deacon, and soon after preached his first sermon. On 21 December of the same year, at the age of thirty, he was ordained priest. For six years he laboured in and around Naples, giving missions for the Propaganda and preaching to the *lazzaroni* of the capital. With the aid of two laymen, Peter Barbarese, a schoolmaster, and Nardone, an old soldier, both of whom he converted from an evil life, he enrolled thousands of *lazzaroni* in a sort of confraternity called the "Association of the Chapels", which exists to this day. Then God called him to his life work.

In April, 1729, the Apostle of China, Matthew Ripa, founded a missionary college in Naples, which became known colloquially as the "Chinese College". A few months later Alphonsus left his father's house

and went to live with Ripa, without, however, becoming a member of his society. In his new abode he met a friend of his host's, Father Thomas Falcoia, of the Congregation of the "Pii Operarii" (Pious Workers), and formed with him the great friendship of his life. There was a considerable difference in age between the two men, for Falcoia, born in 1663, was now sixty-six, and Alphonsus only thirty-three, but the old priest and the young had kindred souls. Many years before, in Rome, Falcoia had been shown a vision of a new religious family of men and women whose particular aim should be the perfect imitation of the virtues of Our Lord. He had even tried to form a branch of the Institute by uniting twelve priests in a common life at Tarentum, but the community soon broke up. In 1719, together with a Father Filangieri, also one of the "Pii Operarii", he had refounded a *Conservatorium* of religious women at Scala on the mountains behind Amalfi. But as he drew up a rule for them, formed from that of the Visitation nuns, he does not seem to have had any clear idea of establishing the new institute of his vision. God, however, intended the new institute to begin with these nuns of Scala. In 1724, soon after Alphonsus left the world, a postulant, Julia Crostarosa, born in Naples on 31 October, 1696, and hence almost the same age as the Saint, entered the convent of Scala. She became known in religion as Sister Maria Celeste. In 1725, while still a novice, she had a series of visions in which she saw a new order (apparently of nuns only) similar to that revealed to Falcoia many years before. Even its Rule was made known to her. She was told to write it down and show it to the director of the convent, that is to Falcoia himself. While affecting to treat the novice with severity and to take no notice of her visions, the director was surprised to find that the Rule which she had written down was a realization of what had been so long in his mind. He submitted the new Rule to a number of theologians, who approved of it, and said it might be adopted in the convent of Scala, provided the community would accept it. But when the question was put to the community, opposition began. Most were in favour of accepting, but the superior objected and appealed to Filangieri, Falcoia's colleague in establishing the convent, and now, as General of the "Pii Operarii", his superior. Filangieri forbade any change of rule and removed Falcoia from all communication with the convent. Matters remained thus for some years. About 1729, however, Filangieri died, and on 8 October, 1730, Falcoia was consecrated Bishop of Castellamare. He was now free, subject to the approval of the Bishop of Scala, to act with regard to the convent as he thought best. It happened that Alphonsus, ill and overworked, had gone with some companions to Scala in the early summer of 1730. Unable to be idle, he had preached to the goatherds of the mountains with such success that Nicolas Guerriero, Bishop of Scala, begged him to return and give a retreat in his cathedral. Falcoia, hearing of this, begged his friend to give a retreat to the nuns of his *Conservatorium* at the same time. Alphonsus agreed to both requests and set out with his two friends, John Mazzini and Vincent Mannarini, in September, 1730. The result of the retreat to the nuns was that the young priest, who before had been prejudiced by reports in Naples against the proposed new Rule, became its firm supporter, and even obtained permission from the Bishop of Scala for the change. In 1731, the convent unanimously adopted the new Rule, together with a habit of red and blue, the traditional colours of Our Lord's own dress. One branch of the new Institute seen by Falcoia in vision was thus established. The other was not to be long delayed. No doubt Thomas Falcoia had for some time hoped that the ardent young priest, who was so devoted to him, might, under his direction, be the founder of the new Order he had at heart. A fresh vision of Sister Maria Celeste seemed to show that such was the will of God. On 3 October, 1731, the eve of the feast of St. Francis, she saw Our Lord with St. Francis on His right hand and a priest on His left. A voice said "This is he whom I have chosen to be head of My Institute, the Prefect General of a new Congregation of men who shall work for My glory." The priest was Alphonsus. Soon after, Falcoia made known to the latter his vocation to leave Naples and establish an order of missionaries at Scala, who should work above all for the neglected goatherds of the mountains. A year of trouble and anxiety followed. The Superior of the Propaganda and even Falcoia's friend, Matthew Ripa, opposed the project with all their might. But Alphonsus's director, Father Pagano; Father Fiorillo, a great Dominican preacher; Father Manulio, Provincial of the Jesuits; and Vincent Cutica, Superior of the Vincentians, supported the young priest, and, 9 November, 1732, the "Congregation of the Most Holy Redeemer", or as it was called for seventeen years, "of the Most Holy Saviour", was begun in a little hospice belonging to the nuns of Scala. Though St. Alphonsus was founder and *de facto* head of the Institute, its general direction in the beginning, as well as the direction of Alphonsus's conscience, was undertaken by the Bishop of Castellamare and it was not till the latter's death, 20 April, 1743, that a general chapter was held and the Saint was formally elected Superior-General. In fact, in the beginning, the young priest in his humility would not be Superior even of the house, judging one of his companions, John Baptist Donato, better fitted for the post because he had already had some experience of community life in another institute.

The early years, following the founding of the new order, were not promising. Dissensions arose, the Saint's former friend and chief companion, Vincent Mannarini, opposing him and Falcoia in everything. On 1 April, 1733, all the companions of Alphonsus except one lay brother, Vitus Curtius, abandoned him, and founded the Congregation of the Blessed Sacrament, which, confined to the Kingdom of Naples, was extinguished in 1860 by the Italian Revolution. The dissensions even spread to the nuns, and Sister Maria Celeste herself left Scala and founded a convent at Foggia, where she died in the odour of sanctity, 14 September, 1755. She was declared Venerable 11 August, 1901. Alphonsus, however, stood firm; soon other companions arrived, and though Scala itself was given up by the Fathers in 1738, by 1746 the new Congregation had four houses at Nocera de' Pagani, Ciorani, Iliceto (now Deliceto), and Caposele, all in the Kingdom of Naples. In 1749, the Rule and Institute of men were approved by Pope Benedict XIV, and in 1750, the Rule and Institute of the nuns. Alphonsus was lawyer, founder, religious superior, bishop, theologian, and mystic, but he was above all a missionary, and no true biography of the Saint will neglect to give this due prominence. From 1726 to 1752, first as a member of the Neapolitan "Propaganda", and then as a leader of his own Fathers, he traversed the provinces of Naples for the greater part of each year, giving missions even in the smallest villages and saving many souls. A special feature of his method was the return of the missionaries, after an interval of some months, to the scene of their labours to consolidate their work by what was called the "renewal of a mission." After 1752 Alphonsus gave fewer missions. His infirmities were increasing, and he was occupied a good deal with his writings. His promotion to the episcopate in 1762 led to a renewal of his missionary activity, but in a slightly different

form. The Saint had four houses, but during his lifetime it not only became impossible in the Kingdom of Naples to get any more, but even the barest toleration for those he had could scarcely be obtained. The cause of this was "regalism", the omnipotence of kings even in matters spiritual, which was the system of government in Naples as in all the Bourbon States. The immediate author of what was practically a lifelong persecution of the Saint was the Marquis Tanucci, who entered Naples in 1734. Naples had been part of the dominions of Spain since 1503, but in 1708 when Alphonsus was twelve years old, it was conquered by Austria during the war of the Spanish Succession. In 1734, however, it was reconquered by Don Carlos, the young Duke of Parma, great-grandson of Louis XIV, and the independent Bourbon Kingdom of the Two Sicilies was established. With Don Carlos, or as he is generally called, Charles III, from his later title as King of Spain, came the lawyer, Bernard Tanucci, who governed Naples as Prime Minister and Regent for the next forty-two years. This was to be a momentous revolution for Alphonsus. Had it happened a few years later, the new Government might have found the Redemptorist Congregation already authorized, and as Tanucci's anti-clerical policy rather showed itself in forbidding new Orders than, with the exception of the Society of Jesus, in suppressing old ones, the Saint might have been free to develop his work in comparative peace. At it was, he was refused the royal *exequatur* to the Brief of Benedict XIV, and State recognition of his Institute as a religious congregation till the day of his death. There were whole years, indeed, in which the Institute seemed on the verge of summary suppression. The suffering which this brought on Alphonsus, with his sensitive and high-strung disposition, was very great, besides what was worse, the relaxation of discipline and loss of vocations which it caused in the Order itself. Alphonsus, however, was unflagging in his efforts with the Court. It may be he was even too anxious, and on one occasion when he was overwhelmed by a fresh refusal, his friend the Marquis Brancone, Minister for Ecclesiastical Affairs and a man of deep piety, said to him gently: "It would seem as if you placed all your trust here below"; on which the Saint recovered his peace of mind. A final attempt to gain the royal approval, which seemed as if at last it had been successful, led to the crowning sorrow of Alphonsus's life: the division and apparent ruin of his Congregation and the displeasure of the Holy See. This was in 1780, when Alphonsus was eighty-three years old. But, before relating the episode of the "Regolamento", as it is called, we must speak of the period of the Saint's episcopate which intervened.

In the year 1747, King Charles of Naples wished to make Alphonsus Archbishop of Palermo, and it was only by the most earnest entreaties that he was able to escape. In 1762, there was no escape and he was constrained by formal obedience to the Pope to accept the Bishopric of St. Agatha of the Goths, a very small Neapolitan diocese lying a few miles off the road from Naples to Capua. Here with 30,000 uninstructed people, 400 mostly indifferent and sometimes scandalous secular clergy, and seventeen more or less relaxed religious houses to look after, in a field so overgrown with weeds that they seemed the only crop, he wept and prayed and spent days and nights in unremitting labour for thirteen years. More than once he faced assassination unmoved. In a riot which took place during the terrible famine that fell upon Southern Italy in 1764, he saved the life of the syndic of St. Agatha by offering his own to the mob. He fed the poor, instructed the ignorant, reorganized his seminary, reformed his convents, created a new spirit in his clergy, banished scandalous noblemen and women of evil life with equal impartiality, brought the study of theology and especially of moral theology into honour, and all the time was begging pope after pope to let him resign his office because he was doing nothing for his diocese. To all his administrative work we must add his continual literary labours, his many hours of daily prayer, his terrible austerities, and a stress of illness which made his life a martyrdom. Eight times during his long life, without counting his last sickness, the Saint received the sacraments of the dying, but the worst of all his illnesses was a terrible attack of rheumatic fever during his episcopate, an attack which lasted from May, 1768, to June, 1769, and left him paralyzed to the end of his days. It was this which gave St. Alphonsus the bent head which we notice in the portraits of him. So bent was it in the beginning, that the pressure of his chin produced a dangerous wound in the chest. Although the doctors succeeded in straightening the neck a little, the Saint for the rest of his life had to drink at meals through a tube. He could never have said Mass again had not an Augustinian prior shown him how to support himself on a chair so that with the assistance of an acolyte he could raise the chalice to his lips. But in spite of his infirmities both Clement XIII (1758–69) and Clement XIV (1769–74) obliged Alphonsus to remain at his post. In February, 1775, however, Pius VI was elected Pope, and the following May he permitted the Saint to resign his see.

Alphonsus returned to his little cell at Nocera in July, 1775, to prepare, as he thought, for a speedy and happy death. Twelve years, however, still separated him from his reward, years for the most part not of peace but of greater afflictions than any which had yet befallen him. By 1777, the Saint, in addition to four houses in Naples and one in Sicily, had four others at Scifelli, Frosinone, St. Angelo a Cupolo, and Beneventum, in the States of the Church. In case things became hopeless in Naples, he looked to these houses to maintain the Rule and Institute. In 1780, a crisis arose in which they did this, yet in such a way as to bring division in the Congregation and extreme suffering and disgrace upon its founder. The crisis arose in this way. From the year 1759 two former benefactors of the Congregation, Baron Sarnelli and Francis Maffei, by one of those changes not uncommon in Naples, had become its bitter enemies, and waged a vendetta against it in the law courts which lasted for twenty-four years. Sarnelli was almost openly supported by the all-powerful Tanucci, and the suppression of the Congregation at last seemed a matter of days, when on 26 October, 1776, Tanucci, who had offended Queen Maria Carolina, suddenly fell from power. Under the government of the Marquis della Sambuca, who, though a great regalist, was a personal friend of the Saint's, there was promise of better times, and in August, 1779, Alphonsus's hopes were raised by the publication of a royal decree allowing him to appoint superiors in his Congregation and to have a novitiate and house of studies. The Government throughout had recognized the good effect of his missions, but it wished the missionaries to be secular priests and not a religious order. The Decree of 1779, however, seemed a great step in advance. Alphonsus, having got so much, hoped to get a little more, and through his friend, Mgr. Testa, the Grand Almoner, even to have his Rule approved. He did not, as in the past, ask for an *exequatur* to the Brief of Benedict XIV, for relations at the time were more strained than ever between the Courts of Rome and Naples; but he hoped the king might give an independent sanction to his Rule, provided he waived all legal right to hold property in common, which he was quite prepared to do. It was all-important to the Fathers

to be able to rebut the charge of being an illegal religious congregation, which was one of the chief allegations in the ever-adjourned and ever-impending action by Baron Sarnelli. Perhaps in any case the submission of their Rule to a suspicious and even hostile civil power was a mistake. At all events, it proved disastrous in the result. Alphonsus being so old and so infirm—he was eighty-five, crippled, deaf, and nearly blind—his one chance of success was to be faithfully served by friends and subordinates, and he was betrayed at every turn. His friend the Grand Almoner betrayed him; his two envoys for negotiating with the Grand Almoner, Fathers Majone and Cimino, betrayed him, consultors general though they were. His very confessor and vicar-general in the government of his Order, Father Andrew Villani, joined in the conspiracy. In the end the Rule was so altered as to be hardly recognizable, the very vows of religion being abolished. To this altered Rule, or "Regolamento", as it came to be called, the unsuspecting Saint was induced to put his signature. It was approved by the king and forced upon the stupefied Congregation by the whole power of the State. A fearful commotion arose. Alphonsus himself was not spared. Vague rumours of impending treachery had got about and had been made known to him, but he had refused to believe them. "You have founded the Congregation and you have destroyed it", said one Father to him. The Saint only wept in silence and tried in vain to devise some means by which his Order might be saved. His best plan would have been to consult the Holy See, but in this he had been forestalled. The Fathers in the Papal States, with too precipitate zeal, in the very beginning denounced the change of Rule to Rome. Pius VI, already deeply displeased with the Neapolitan Government, took the Fathers in his own dominions under his special protection, forbade all change of rule in their houses, and even withdrew them from obedience to the Neapolitan superiors, that is to St. Alphonsus, till an inquiry could be held. A long process followed in the Court of Rome, and on 22 September, 1780, a provisional Decree, which on 24 August, 1781, was made absolute, recognized the houses in the Papal States as alone constituting the Redemptorist Congregation. Father Francis de Paula, one of the chief appellants, was appointed their Superior General, "in place of those", so the brief ran, "who being higher superiors of the said Congregation have with their followers adopted a new system essentially different from the old, and have deserted the Institute in which they were professed, and have thereby ceased to be members of the Congregation." So the Saint was cut off from his own Order by the Pope who was to declare him "Venerable". In this state of exclusion he lived for seven years more and in it he died. It was only after his death, as he had prophesied, that the Neapolitan Government at last recognized the original Rule, and that the Redemptorist Congregation was reunited under one head (1793).

Alphonsus had still one final storm to meet, and then the end. About three years before his death he went through a veritable "Night of the Soul". Fearful temptations against every virtue crowded upon him, together with diabolical apparitions and illusions, and terrible scruples and impulses to despair which made life a hell. At last came peace, and on 1 August, 1787, as the midday Angelus was ringing, the Saint passed peacefully to his reward. He had nearly completed his ninety-first year. He was declared "Venerable", 4 May, 1796; was beatified in 1816, and canonized in 1839. In 1871, he was declared a Doctor of the Church. "Alphonsus was of middle height", says his first biographer, Tannoia; "his head was rather large, his hair black, and beard well-grown." He had a pleasant smile, and his conversation was very agreeable, yet he had great dignity of manner. He was a born leader of men. His devotion to the Blessed Sacrament and to Our Lady was extraordinary. He had a tender charity towards all who were in trouble; he would go to any length to try to save a vocation; he would expose himself to death to prevent sin. He had a love for the lower animals, and wild creatures who fled from all else would come to him as to a friend. Psychologically, Alphonsus may be classed among twice-born souls; that is to say, there was a definitely marked break or conversion, in his life, in which he turned, not from serious sin, for that he never committed, but from comparative worldliness, to thorough self-sacrifice for God. Alphonsus's temperament was very ardent. He was a man of strong passions, using the term in the philosophic sense, and tremendous energy, but from childhood his passions were under control. Yet, to take anger alone, though comparatively early in life he seemed dead to insult or injury which affected himself, in cases of cruelty, or of injustice to others, or of dishonour to God, he showed a prophet's indignation even in old age. Ultimately, however, anything merely human in this had disappeared. At the worst, it was only the scaffolding by which the temple of perfection was raised. Indeed, apart from those who become saints by the altogether special grace of martyrdom, it may be doubted if many men and women of phlegmatic temperament have been canonized. The *differentia* of saints is not faultlessness but driving-power, a driving-power exerted in generous self-sacrifice and ardent love of God. The impulse to this passionate service of God comes from Divine grace, but the soul must correspond (which is also a grace of God), and the soul of strong will and strong passions corresponds best. The difficulty about strong wills and strong passions is that they are hard to tame, but when they are tamed they are the raw material of sanctity.

Not less remarkable than the intensity with which Alphonsus worked is the amount of work he did. His perseverance was indomitable. He both made and kept a vow not to lose a single moment of time. He was helped in this by his turn of mind which was extremely practical. Though a good dogmatic theologian—a fact which has not been sufficiently recognized—he was not a metaphysician like the great scholastics. He was a lawyer, not only during his years at the Bar, but throughout his whole life—a lawyer, who to skilled advocacy and an enormous knowledge of practical detail added a wide and luminous hold of underlying principles. It was this which made him the prince of moral theologians, and gained him, when canonization made it possible, the title of "Doctor of the Church". This combination of practical common sense with extraordinary energy in administrative work ought to make Alphonsus, if he were better known, particularly attractive to the English-speaking nations, especially as he is so modern a saint. But we must not push resemblances too far. If in some things Alphonsus was an Anglo-Saxon, in others he was a Neapolitan of the Neapolitans, though always a saint. He often writes as a Neapolitan to Neapolitans. Were the vehement things in his letters and writings, especially in the matter of rebuke or complaint, to be appraised as if uttered by an Anglo-Saxon in cold blood, we might be surprised and even shocked. Neapolitan students, in an animated but amicable discussion, seem to foreign eyes to be taking part in a violent quarrel. St. Alphonsus appeared a miracle of calm to Tannoia. Could he have been what an Anglo-Saxon would consider a miracle of calm, he would have seemed to his companions absolutely inhuman. The saints are not inhuman but real men of flesh and blood, however much some

hagiographers may ignore the fact. While the continual intensity of reiterated acts of virtue which we have called driving-power is what really creates sanctity, there is another indispensable quality. The extreme difficulty of the lifelong work of fashioning a saint consists precisely in this, that every act of virtue the saint performs goes to strengthen his character, that is, his will. On the other hand, ever since the Fall of Man, the will of man has been his greatest danger. It has a tendency at every moment to deflect, and if it does deflect from the right path, the greater the momentum the more terrible the final crash. Now the saint has a very great momentum indeed, and a spoiled saint is often a great villain. To prevent the ship going to pieces on the rocks, it has need of a very responsive rudder, answering to the slightest pressure of Divine guidance. The rudder is humility, which, in the intellect, is a realization of our own unworthiness, and in the will, docility to right guidance. But how was Alphonsus to grow in this so necessary virtue when he was in authority nearly all his life? The answer is that God kept him humble by interior trials. From his earliest years he had an anxious fear about committing sin which passed at times into scruple. He who ruled and directed others so wisely, had, where his own soul was concerned, to depend on obedience like a little child. To supplement this, God allowed him in the last years of his life to fall into disgrace with the pope, and to find himself deprived of all external authority, trembling at times even for his eternal salvation. St. Alphonsus does not offer as much directly to the student of mystical theology as do some contemplative saints who have led more retired lives. Unfortunately, he was not obliged by his confessor, in virtue of holy obedience, as St. Teresa was, to write down his states of prayer; so we do not know precisely what they were. The prayer he recommended to his Congregation, of which we have beautiful examples in his ascetical works, is affective; the use of short aspirations, petitions, and acts of love, rather than discursive meditation with long reflections. His own prayer was perhaps for the most part what some call "active", others "ordinary", contemplation. Of extraordinary passive states, such as rapture, there are not many instances recorded in his life, though there are some. At three different times in his missions, while preaching, a ray of light from a picture of Our Lady darted towards him, and he fell into an ecstasy before the people. In old age he was more than once raised in the air when speaking of God. His intercession healed the sick; he read the secrets of hearts, and foretold the future. He fell into a clairvoyant trance at Arienzo on 21 September, 1774, and was present in spirit at the death-bed in Rome of Pope Clement XIV.

It was comparatively late in life that Alphonsus became a writer. If we except a few poems published in 1733 (the Saint was born in 1696), his first work, a tiny volume called "Visits to the Blessed Sacrament", only appeared in 1744 or 1745, when he was nearly fifty years old. Three years later he published the first sketch of his "Moral Theology" in a single quarto volume called "Annotations to Busembaum", a celebrated Jesuit moral theologian. He spent the next few years in recasting this work, and in 1753 appeared the first volume of the "Theologia Moralis", the second volume, dedicated to Benedict XIV, following in 1755. Nine editions of the "Moral Theology" appeared in the Saint's lifetime, those of 1748, 1753-55, 1757, 1760, 1763, 1767, 1773, 1779, and 1785, the "Annotations to Busembaum" counting as the first. In the second edition the work received the definite form it has since retained, though in later issues the Saint retracted a number of opinions, corrected minor ones, and worked at the statement of his theory of Equiprobabilism till at last he considered it complete. In addition, he published many editions of compendiums of his larger work, such as the "Homo Apostolicus", made in 1759. The "Moral Theology", after a historical introduction by the Saint's friend, P. Zaccaria, S.J., which was omitted, however, from the eighth and ninth editions, begins with a treatise "De Conscientia", followed by one "De Legibus". These form the first book of the work, while the second contains the treatises on Faith, Hope, and Charity. The third book deals with the Ten Commandments, the fourth with the monastic and clerical states, and the duties of judges, advocates, doctors, merchants, and others. The fifth book has two treatises "De Actibus Humanis" and "De Peccatis"; the sixth is on the sacraments, the seventh and last on the censures of the Church.

St. Alphonsus as a moral theologian occupies the golden mean between the schools tending either to laxity or to rigour which divided the theological world of his time. When he was preparing for the priesthood in Naples, his masters were of the rigid school, for though the centre of Jansenistic disturbance was in northern Europe, no shore was so remote as not to feel the ripple of its waves. When the Saint began to hear confessions, however, he soon saw the harm done by rigorism, and for the rest of his life he inclined more to the mild school of the Jesuit theologians, whom he calls "the masters of morals". St. Alphonsus, however, did not in all things follow their teaching, especially on one point much debated in the schools; namely, whether we may in practice follow an opinion which denies a moral obligation, when the opinion which affirms a moral obligation seems to us to be altogether more probable. This is the great question of "Probabilism". St. Alphonsus, after publishing anonymously (in 1749 and 1755) two treatises advocating the right to follow the less probable opinion, in the end decided against that lawfulness, and in case of doubt only allowed freedom from obligation where the opinions for and against the law were equal or nearly equal. He called his system Equiprobabilism. It is true that theologians even of the broadest school are agreed that, when an opinion in favour of the law is so much more probable as to amount practically to moral certainty, the less probable opinion cannot be followed, and some have supposed that St. Alphonsus meant no more than this by his terminology. According to this view he chose a different formula from the Jesuit writers, partly because he thought his own terms more exact, and, partly to save his teaching and his Congregation as far as possible from the State persecution which after 1764 had already fallen so heavily on the Society of Jesus, and in 1773 was formally to suppress it. It is a matter for friendly controversy, but it seems there was a real difference, though not as great in practice as is supposed, between the Saint's later teaching and that current in the Society. Alphonsus was a lawyer, and as a lawyer he attached much importance to the weight of evidence. In a civil action a serious preponderance of evidence gives one side the case. If civil courts could not decide against a defendant on greater probability, but had to wait, as a criminal court must wait, for moral certainty, many actions would never be decided at all. St. Alphonsus likened the conflict between law and liberty to a civil action in which the law has the *onus probandi*, although greater probabilities give it a verdict. Pure probabilism likens it to a criminal trial in which the jury must find in favour of liberty (the prisoner at the bar) if any single reasonable doubt whatever remain in its favour. Furthermore, St. Alphonsus was a great theologian, and so attached much weight to intrinsic probability. He was not

afraid of making up his mind. "I follow my conscience", he wrote in 1764, "and when reason persuades me I make little account of moralists." To follow an opinion in favour of liberty without weighing it, merely because it is held by someone else would have seemed to Alphonsus an abdication of the judicial office with which as a confessor he was invested. Still it must in fairness be admitted that all priests are not great theologians able to estimate intrinsic probability at its true worth, and the Church herself might be held to have conceded something to pure probabilism by the unprecedented honours she paid to the Saint in her Decree of 22 July, 1831, which allows confessors to follow any of St. Alphonsus's own opinions without weighing the reasons on which they were based.

Besides his Moral Theology, the Saint wrote a large number of dogmatic and ascetical works nearly all in the vernacular. The "Glories of Mary", "The Selva", "The True Spouse of Christ", "The Great Means of Prayer", "The Way of Salvation", "Opera Dogmatica, or History of the Council of Trent", and "Sermons for all the Sundays in the Year", are the best known. He was also a poet and musician. His hymns are justly celebrated in Italy. Quite recently, a duet composed by him, between the Soul and God, was found in the British Museum bearing the date 1760 and containing a correction in his own handwriting. Finally, St. Alphonsus was a wonderful letter-writer, and the mere salvage of his correspondence amounts to 1,451 letters, filling three large volumes. It is not necessary to notice certain non-Catholic attacks on Alphonsus as a patron of lying. St. Alphonsus was so scrupulous about truth that when, in 1776, the regalist, Mgr. Filingeri, was made Archbishop of Naples, the Saint would not write to congratulate the new primate, even at the risk of making another powerful enemy for his persecuted Congregation, because he thought he could not honestly say he "was glad to hear of the appointment". It will be remembered that even as a young man his chief distress at his breakdown in court was the fear that his mistake might be ascribed to deceit. The question as to what does or does not constitute a lie is not an easy one, but it is a subject in itself. Alphonsus said nothing in his "Moral Theology" which is not the common teaching of Catholic theologians.

Very few remarks upon his own times occur in the Saint's letters. The eighteenth century was one series of great wars; that of the Spanish, Polish, and Austrian Succession; the Seven Years' War, and the War of American Independence, ending with the still more gigantic struggles in Europe, which arose out of the events of 1789. Except in '45, in all of these, down to the first shot fired at Lexington, the English-speaking world was on one side and the Bourbon States, including Naples, on the other. But to all this secular history about the only reference in the Saint's correspondence which has come down to us is a sentence in a letter of April, 1744, which speaks of the passage of the Spanish troops who had come to defend Naples against the Austrians. He was more concerned with the spiritual conflict which was going on at the same time. The days were indeed evil. Infidelity and impiety were gaining ground; Voltaire and Rousseau were the idols of society; and the *ancien régime*, by undermining religion, its one support, was tottering to its fall. Alphonsus was a devoted friend of the Society of Jesus and its long persecution by the Bourbon Courts, ending in its suppression in 1773, filled him with grief. He died on the very eve of the great Revolution which was to sweep the persecutors away, having seen in vision the woes which the French invasion of 1798 was to bring on Naples.

An interesting series of portraits might be painted of those who play a part in the Saint's history: Charles III and his minister Tanucci; Charles's son Ferdinand, and Ferdinand's strange and unhappy Queen, Maria Carolina, daughter of Maria Teresa and sister of Marie Antoinette; Cardinals Spinelli, Sersale, and Orsini; Popes Benedict XIV, Clement XIII, Clement XIV, and Pius VI, to each of whom Alphonsus dedicated a volume of his works. Even the baleful shadow of Voltaire falls across the Saint's life, for Alphonsus wrote to congratulate him on a conversion, which alas, never took place! Again, we have a friendship of thirty years with the great Venetian publishing house of Remondini, whose letters from the Saint, carefully preserved as became business men, fill a quarto volume. Other personal friends of Alphonsus were the Jesuit Fathers de Matteis, Zaccaria, and Nonnotte. A respected opponent was the redoubtable Dominican controversialist, P. Vincenzo Patuzzi, while to make up for hard blows we have another Dominican, P. Caputo, President of Alphonsus's seminary and a devoted helper in his work of reform. To come to saints, the great Jesuit missionary St. Francis di Geronimo took the little Alphonsus in his arms, blessed him, and prophesied that he would do great work for God; while a Franciscan, St. John Joseph of the Cross, was well known to Alphonsus in later life. Both of them were canonized on the same day as the Holy Doctor, 26 May, 1839. St. Paul of the Cross (1694–1775) and St. Alphonsus, who were altogether contemporaries, seem never to have met on earth, though the founder of the Passionists was a great friend of Alphonsus's uncle, Mgr. Cavalieri, himself a great servant of God. Other saints and servants of God were those of Alphonsus's own household, the lay brother, St. Gerard Majella, who died in 1755, and Januarius Sarnelli, Cæsar Sportelli, Dominic Blasucci, and Maria Celeste, all of whom have been declared "Venerable" by the Church. Blessed Clement Hofbauer joined the Redemptorist Congregation in the aged Saint's lifetime, though Alphonsus never saw in the flesh the man whom he knew would be the second founder of his Order. Except for the chances of European war, England and Naples were then in different worlds, but Alphonsus may have seen at the side of Don Carlos when he conquered Naples in 1734, an English boy of fourteen who had already shown great gallantry under fire and was to play a romantic part in history, Prince Charles Edward Stuart. But one may easily overcrowd a narrow canvas and it is better in so slight a sketch to leave the central figure in solitary relief. If any reader of this article will go to original sources and study the Saint's life at greater length, he will not find his labour thrown away.

Much of the material for a complete life of St. Alphonsus is still in manuscript in the Roman archives of the Redemptorist Congregation and in the archives of the Sacred Congregation of Bishops and Regulars. The foundation of all subsequent lives is the *Della vita ed istituto del venerabile Alfonso Maria Liguori*, of ANTONY TANNOIA, one of the great biographies of literature. Tannoia was born about 1724 and entered the Redemptorist Congregation in 1746. As he did not die till 1808 (his work appeared in 1799) he was a companion of the Saint for over forty years and an eye-witness of much that he relates. Even where he is not that, he may generally be trusted, as he was a Boswell in collecting facts. His life contains a number of minor inaccuracies, however, and is seriously defective in its account of the founding of his Congregation and of the troubles which fell on it in 1780. Tannoia, also, through some mental idiosyncrasy, manages to give the misleading impression that St. Alphonsus was severe. There is a somewhat unsatisfactory French translation of Tannoia's work, *Mémoires sur la vie et la congrégation de S. Alphonse de Liguori* (Paris, 1842, 3 vols.). The English translation in the Oratory Series is also rather inadequate. A justly celebrated life is the *Vie et Institut de Saint Alphonse-Marie de Liguori*, in four volumes, by CARDINAL VILLECOURT, (Tournai, 1893). The German life, DILGSKRON, *Leben des heiligen Bischofs und Kirchenlehrers Alfonsus Maria de Liguori* (New York, 1887), is scholarly and accurate. CARDINAL CAPECELATRO has also written a life of the Saint, *La Vita di Sant' Alfonso Maria de Liguori* (Rome, 2 vols.). The latest life BERTHE, *Saint Alphonse de Liguori* (Paris, 1900, 2 vols. 8vo), gives an extremely full and picturesque account of the

Saint's life and times. This has recently been translated into English with additions and corrections (Dublin, 2 vols., royal 8vo); DUMORTIER, *Les premières Redemptoristines* (Lille, 1886), and *Le Père Antoine-Marie Tannoia* (Paris, 1902), contain some useful information; as does BERRUTI, *Lo Spirito di S. Alfonso Maria de Liguori*, 3 ed. (Rome, 1896). The Saint's own letters are of extreme value in supplementing Tannoia. A centenary edition, *Lettere di S. Alfonso Maria de'Liguori* (Rome, 1887, 3 vols.), was published by P. KUNTZ, C.SS.R., director of the Roman archives of his Congregation. An English translation in five volumes is included in the 22 volumes of the American centenary edition of St. Alphonsus's ascetical works (New York). There are many editions of the Saint's *Moral Theology;* the best and latest is that of P. GAUDÉ, C.SS.R. (Rome, 1905). The Saint's complete dogmatic works have been translated into Latin by P. WALTER, C.SS.R., *S. Alphonsi Mariæ de Liquori Ecclesiæ Doctoris Opera Dogmatica*, (New York, 1903, 2 vols., 4to). See also HASSALL, *The Balance of Power* (1715–89) (London, 1901); COLLETTA, *History of the Kingdom of Naples*, 1734–1825, 2 vols., tr. by S. HORNER (Edinburgh, 1858); VON REUMONT, *Die Carafa von Maddaloni* (Berlin, 1851, 2 vols.); JOHNSTON, *The Napoleonic Empire in South Italy*, 2 vols. (London, 1904). Colletta's book gives the best general picture of the time, but is marred by anti-clerical bias.

HAROLD CASTLE.

Alphonsus Petrus. See PETRUS.

Alphonsus Rodriguez (also ALONSO), SAINT, b. at Segovia in Spain, 25 July, 1532; d. at Majorca, 31 October, 1617. On account of the similarity of names he is often confounded with Father Rodriguez the author of "Christian Perfection", who though eminent for his holiness was never canonized. The Saint was a Jesuit lay-brother who entered the Society at the age of forty. He was the son of a wool merchant who had been reduced to poverty when Alfonso was still young. At the age of twenty-six he married Mary Suarez, a woman of his own station in life, and at thirty-one found himself a widower with one surviving child, two others having died previously. From that time he began a life of prayer and mortification, altogether separated from the world around him. On the death of his third child his thoughts turned to a life in some religious order. Previous associations had brought him into contact with the first Jesuits who had come to Spain, Bl. Peter Faber among others, but it was apparently impossible to carry out his purpose of entering the Society as he was without education, having had only an incomplete year in a new college begun at Alcalá by Francis Villanueva. At the age of thirty-nine he attempted to make up this deficiency by following the course at the College of Barcelona, but without success. His austerities had also undermined his health. After considerable delay he was finally admitted into the Society of Jesus as a lay-brother, 31 January, 1571. Distinct novitiates had not as yet been established in Spain, and Alfonso began his term of probation at Valencia or at Gandia—this point is a subject of dispute—and after six months was sent to the recently-founded college of Majorca, where he remained in the humble position of porter for forty-six years, exercising a marvellous influence on the sanctification not only of the members of the household, but upon great numbers of people who came to the porter's lodge for advice and direction. Among the distinguished Jesuits who came under his influence was St. Peter Claver, who lived with him for some time at Majorca, and who followed his advice in asking for the missions of South America. The bodily mortifications which he imposed on himself were extreme, the scruples and mental agitation to which he was subject were of frequent occurrence, his obedience absolute, and his absorption in spiritual things even while engaged on most distracting employments, continual. It has been often said that he was the author of the well known "Little Office of the Immaculate Conception", and the claim is made by Alegambe, Southwell, and even by the Fathers de Backer in their Bibliothèque de la Compagnie de Jésus. Apart from the fact that the Brother had not the requisite education for such a task, Father Costurer says positively that the Office he used was taken from an old copy printed out of Spain, and Father Colin asserts that it existed before the Saint's time. It may be admitted, however, that through him it was popularized. He left a considerable number of MSS. after him, some of which have been published as "Obras Espirituales del B. Alonso Rodriguez" (Barcelona, 1885, 3 vols., octavo, complete collection, 8 vols., in quarto). They have no pretensions to style; they are sometimes only reminiscences of domestic exhortations; the texts are often repeated; the illustrations are from every-day life; the treatment of one virtue occasionally trenches on another; but they are remarkable for the correctness and soundness of their doctrine and the profound spiritual knowledge which they reveal. They were not written with a view to publication, but put down by the Saint himself or dictated to others, in obedience to a positive command of superiors. He was declared Venerable in 1626. In 1633 he was chosen by the Council General of Majorca as one of the special patrons of the city and island. In 1760 Clement XIII decreed that "the virtues of the Venerable Alonso were proved to be of a heroic degree"; but the expulsion of the Society from Spain in 1773, and its suppression, delayed his beatification until 1825. His canonization took place, 6 September, 1887. His remains are enshrined at Majorca.

GOLDIE, *Life of St. Alonso Rodrigues* in *Quarterly Series* (London, 1889); *Vie admirable de St. Alphonse d'après les Mémoires* (Paris, 1890); SOMMERVOGEL, *Bibliothèque de la C. de J.*, VI.

T. J. CAMPBELL.

Alphonsus Tostatus. See TOSTADO.

Alpini, PROSPERO, physician and botanist, b. at Marostica, in the Republic of Venice, 23 November, 1553; d. at Padua, 6 February, 1617. He studied medicine at Padua from 1574 to 1578, taking his degree as doctor in the latter year. After two years spent at Campo San Pietro, he was appointed physician to the Venetian Consul in Egypt (1580), which gave him a much desired opportunity of pursuing his chosen study of botany under conditions more favourable than he could find in Italy, and of which he took the fullest possible advantage. On his return to Venice, in 1586, he became physician to Andre Doria, Prince of Melfi, and was looked upon in Genoa, where he resided, as the first physician of his age. He returned to Padua in 1593, where he filled the chair of botany for many years. He wrote a number of medical and botanical works in Latin, the most important being "De plantis Ægypti liber" (Venice, 1592). It is said that his earlier work, "De Medicina Ægyptiorum" (Venice, 1591) contains the first mention, by a European writer, of the coffee-plant.

FRANCIS W. GREY.

Alsace-Lorraine, THE GERMAN IMPERIAL TERRITORY so known, and divided for State purposes into three civil districts. Lower and Upper Alsace and Lorraine include the two bishoprics of Strasburg and Metz, which are immediately subject to the Holy See. Christianity penetrated this region at an early period, partly owing to the presence of the Roman Legions, whose duty it was to guard the boundaries of the Empire against the attacks of the German hordes, partly through Roman merchants who traded with the Germans on the right bank of the Rhine. The first Bishop of Strasburg of whose name we are historically certain is St. Amandus (commemorated 26 October), who was present at the Councils of Sardica (343) and of Cologne (346). The Lombard, Paul the Deacon, a contemporary of Charlemagne, names St. Clement I, one of St. Peter's immediate successors at Rome, as first Bishop of Metz. Prior to the French Revolution the northern part of

Alsace belonged to the diocese of Speier, certain villages in the west to that of Metz, most of Upper Alsace to Basel, and the neighbourhood of Belfort to the Archdiocese of Besançon. The Diocese of Strasburg embraced the rest of Alsace, but extended to the right bank of the Rhine, including outside of Alsace the deaneries of Lahr, or Ettenheim, Offenburg, and Ottersweier. The Diocese of Metz included districts now belonging to German and French Lorraine, to the Grand Duchies of Luxemburg and Hesse, to the Bavarian Palatinate, and to Lower Alsace. After the Revolution the provisions of the Concordat assigned the whole district between the Queich and Lake Biehler, with the Departments of Bas-Rhin, Haut-Rhin and the greater part of Mont Terrible (Pruntrut) to the Diocese of Strasburg, and those of Moselle, Forêts, and Ardennes to the Diocese of Metz. During the nineteenth century great changes were brought about in the boundaries of both dioceses by agreement arrived at between the civil and ecclesiastical authorities. The civil districts of Upper and Lower Alsace have belonged to the Diocese of Strasburg since 1874, and that of Lorraine to Metz.

POPULATION.—The census of 1 December, 1900, distributes the population as in the following table, in which (A) represents Catholics; (B), Protestants; (C), Dissidents; (D), Jews; (E), persons of unknown religion; —

	(A)	(B)	(C)	(D)	(E)	(Total)
Strasburg Diocese	821,612	304,204	3,192	25,414	319	1,154.741
Metz Diocese	488,838	67,874	1,224	6,850	43	564,829

These figures, however, do not include the 34,367 soldiers in the Diocese of Strasburg, and the 44,491 in the Diocese of Metz, who are under the jurisdiction of the Army Bishop in Berlin.

CATHEDRAL CHAPTERS.—There is a Cathedral chapter in each of these two dioceses, which consists in Strasburg of nine, and in Metz of eight actual irremovable canons (*canonici titulares*), whose appointment must be confirmed by the State. Several bishops of other dioceses, moreover, nominated by the Bishops of Metz and Strasburg alone, belong to the chapters as *canonici honoris causâ*, as well as certain *canonici honorarii* living in the dioceses, thirty-eight in Strasburg at the present time, and twenty-one in Metz. Four priests, also, not belonging to the diocese, but who have been of service to it, have been made honorary canons by the Bishop of Strasburg.

DIOCESAN ADMINISTRATION.—In the administration of the respective dioceses the bishops are assisted by three vicars-general in that of Strasburg, and by two in that of Metz (who can only be appointed with the consent of the civil authorities), and by seven secretaries in the former diocese and three in the latter.

PARISHES.—The parishes of Alsace-Lorraine, since the Concordat of 1801, have been divided into two classes: regular parishes, whose incumbents must receive the approval of the Government, and are irremovable; and subordinate parishes, whose incumbents are appointed by the bishop only, and may be removed by him. The regular parishes, again, fall into two classes, according to their respective importance and revenues. In the Diocese of Strasburg there are thirty-eight parishes of the first, and thirty-four of the second class. In Metz there are sixteen of the first and thirty-nine of the second class. There are 617 subordinate parishes in the Diocese of Strasburg, and 518 in the Diocese of Metz. In many parishes the priests are assisted by curates, who, almost without exception, live in the presbytery, the cost being paid to the parish priest by the parish. The curates themselves are paid either by the State, as are 221 in the Diocese of Strasburg and 118 in the Diocese of Metz, or by towns and church-corporations (*Kirchenfabriken*), 73 in the former diocese and 31 in the latter. Six holders of curacies in Strasburg, and three in Metz have houses of their own, and enjoy all the rights of parish priests, with the title of resident vicars. On 1 January, 1906, there were in the Diocese of Strasburg, besides the Bishop of Strasburg, the titular Bishop of Paphos (former Coadjutor of Strasburg), the present Coadjutor (titular Bishop of Erythræa), 1,245 priests, all but eleven of whom were born in the diocese; in the Diocese of Metz, besides the bishop, 869 priests, 793 of whom were born in the diocese, and 76 elsewhere.

STIPENDS.—The State pays the Bishops of Strasburg and Metz $4,000 (16,000 marks) each; the Coadjutor of Strasburg $2,000 (8,000 marks); the vicars-general $900 (3,600 marks), and the canons $700 (2,800 marks). As the Coadjutor Bishop of Strasburg, however, merely holds the office of vicar-general as subsidiary to his other functions, he receives only $500 (2,000 marks) in that capacity. The president of the Directory of the Church of the Augsburg Confession is paid $1,600 (6,400 marks) as stipend, and $400 (1,600 marks) for his expenses as representative; a clerical member $240 (960 marks); and each of the lay members $400 (1,600 marks). The Chief Rabbi in Strasburg receives $1,000 (4,000 marks) as salary, and $300 (1,200 marks) for expenses as representative; each of the other chief rabbis $1,000 (4,000 marks). The State pays Catholic parish priests on the following scale (see classification of parishes given above);—

	Class I	Class II	Sub-parishes
To the age of 35	$	$	$312
From 35 to 50			336
To the age of 50	500	425	
From 50 to 60	525	450	362
From 60 to 70	550	475	400
Over 70	575	500	425

Curates paid by the State receive $150 (600 marks). The State pays, besides, $4,650 (18,600 marks) for expenses of maintenance of the episcopal secretaries in Strasburg and Metz; $1,650 (6,600 marks) in each diocese for the music and choir of the cathedral; $500 (2,000 marks) for the expenses of confirmation and visitation journeys; $750 (3,000 marks) to the Coadjutor Bishop of Strasburg for living expenses; $18,750 (79,000 marks) as pensions for retirement and for maintenance of a retired coadjutor; $15,000 (60,000 marks) as extra assistance to clergymen and their relatives; $6,500 (26,500 marks) as pay for students in the clerical seminaries of Strasburg and Metz; $4,500 (18,000 marks) as pay for students in the universities, as well as assistance to home mission-schools; $31,250 (125,000 marks) in aid of church- and presbytery-building, the furnishing and adorning of churches, and the like material outlay for the support of Catholic worship. The Government pays $660,000 (2,636,370 marks) yearly as a regular contribution to Catholic worship, $218,750 (874,969 marks) to the Protestants, and $43,790 (175,170 marks) to the Jews. The Protestant pastors draw from the State treasury:—

Up to six years' service	$500
	500+from special church tax,
Over 6	560+$ 50
" 12	600+ 100
" 18	650+ 150
" 24	725+ 175
" 30	800+ 200

The Rabbi in Mülhausen receives $600 (2,400 marks), and the other rabbis:—

	In 15 places	In 24 other places
Up to 40 years of age	$425	$400
From 40 to 50	475	450
" 50 to 60	525	500
" 60 to 70	575	550
Over 70 years of age	600	575

The civil district of Lower Alsace pays the Bishop of Strasburg $1,000 (4,000 marks) and each vicar-general and canon of the cathedral $300 (1,200 marks) as additional salary.

CHURCH TAXES.—At the session of the Provincial Diet in 1901 the proposal was made on behalf of the Government that the increasing needs of the various denominations recognized by the State should be met by means of the assessments, or church taxes, imposed by the State. Only the Protestant church authorities, however, have so far acted on this recommendation, so that only the Protestant taxpayers are liable to these special taxes. They amounted (in 1906) to $47,218 (188,870 marks 48 pf.), and are applied to the increase of Protestant pastoral stipends and pensions, and the support of widows and orphans.

RELIGIOUS HOUSES.—Prior to the French Revolution there were about 100 monasteries in Alsace, in addition to the canons regular of Strasburg Cathedral, three houses of canonesses and nine collegiate churches. The following orders laboured in the country: Augustinians, Benedictines (monks and nuns), Celestines, Cistercians (monks and nuns), Poor Clares, the Teutonic Order, Dominicans (friars and nuns), Franciscans (friars and nuns), Jesuits (until the suppression of the Society), Johannites, Capuchins, Carthusians, Premonstratensians, the Congregation of Our Lady, Sisters of St. Joseph, Sisters of the Visitation. In the Diocese of Metz there were, besides the cathedral chapter, eleven collegiate churches, three Augustinian canonries, nine Benedictine, four Cistercian, and three Premonstratensian abbeys. There are now in the Diocese of Strasburg seven orders of men and twenty-one of women; Trappists at Ölenberg, near Reiningen, since 1825; Capuchins at Königshofen and Sidgolsheim (1888); Redemptorists at Bischenberg and Riedisheim (1896); Fathers of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary at Zabern (1900); Marist Brothers at St. Pilt (as home for the *emeriti*); Brothers of Christian Doctrine at Matzenheim, Zelsheim, and Ehl (1821); Brothers of Mercy at Strasburg (1900); Trappist nuns at Ergersheim; Congregation of Our Lady (of St. Peter Fourier) at Strasburg and Molsheim; Carmelite nuns at Marienthal; Congregation of Maria Reparatrix at Strasburg; Benedictine nuns of the Perpetual Adoration at Ottmarsheim; Benedictine nuns of the Blessed Sacrament at Rosheim; Dominican nuns at Colmar; Sisters of the Good Shepherd at Strasburg and Mülhausen; Sisters of the Most Sacred Heart of Jesus at Kienzheim; Sisters of Divine Providence at Rappoltsweiler; Sisters of Christian Doctrine at Strasburg; Sisters of Providence at St. John of Bassel; Sisters of Perpetual Adoration at Baronsweiler; Sisters of Mercy at Strasburg (mother-house), and in many hospitals; Sisters of the Most Holy Redeemer at Oberbronn (mother-house), and in many hospitals and individual foundations; Sisters of the Holy Cross at Strasburg (four houses), Colmar, Sennheim, and Still; Sisters of St. Joseph at St. Marx near Geberschweier, and at Ebersmünster; Little Sisters at Strasburg and Colmar; Institute of St. Anthony at Strasburg; Sisters of the Sacred Heart of Jesus at Dauendorf; Franciscan nuns at Rheinackern and Thal.

In the Diocese of Metz there are now five orders of men and twenty-one of women; Franciscans at Metz and Lubeln (1888); Redemptorists at Tetercheu (1896); Oblates of the Immaculate Conception of Mary at St. Ulrich; Fathers of the Congregation of the Holy Ghost, and of the Immaculate Heart of Mary at Neuscheuern (1904); the Brothers of Christian Doctrine (of St. John Baptist de La Salle) at Metz; Sisters of Mercy (from Strasburg) in many hospitals; Benedictine nuns at Oriocourt; Sisters of St. Charles Borromeo at Metz; Sisters of St. Christiana at Metz; Sisters of Christian Doctrine at Château-Salins; Dominican nuns at Rettel; Franciscan nuns at Metz; Sisters of the Good Shepherd at Metz; Servants of the Sacred Heart at Scy; Sisters of the Sacred Heart at Pépinville; Sisters of the Visitation at Metz; Little Sisters at Borny; Sisters of the Holy Redeemer (from Niederbronn) in hospitals; Sisters of Hope at Metz; Sisters of Christian Mercy at Metz; Sisters of the Divine Motherhood at Metz; Sisters of the Poor Child Jesus at Plappeville; Carmelite nuns at Metz; Sisters of the Heart of Mary at Vic; Sisters of the Divine Providence at St. John of Basle, Vincentian Sisters (of Metz) at Metz. These orders of women devote themselves chiefly to the education of girls, the care of the sick and to a contemplative life of penance.

CLERICAL SEMINARIES.—The Episcopal Seminary, together with the Episcopal University of Strasburg, consisting of faculties of theology and canon law, with power to confer academic degrees, were closed at the French Revolution. When, however, Napoleon, by Article XI of the Concordat, granted each bishop permission to establish a seminary in his diocese, Bishop Laurine, who was made Bishop of Strasburg in 1802, immediately proceeded to open a seminary in his cathedral city in the following year (1803), in which young clerics were educated during the course of the nineteenth century. On the 5th of December, 1902, Cardinal Rampolla, Secretary of State, and the Prussian envoy to the Holy See, Freiherr von Rotenhahn, came to an agreement concerning the erection of a Catholic theological faculty at the Kaiser-Wilhelm University of Strasburg, which was accordingly opened in October, 1903, and in which the following subjects are taught: Preparatory instruction in philosophy and theology, dogmatics, moral theology, apologetics, church history, Old and New Testament exegesis, canon law, pastoral theology, ecclesiastical archæology. The professors are chosen by the bishop and confirmed in their appointment by the Emperor; they are obliged to make a profession of faith, according to the forms and rules of the Church, in the presence of the Dean, before entering on their duties. The rules which govern the Catholic theological faculties at Bonn and at Breslau apply to the Strasburg faculty and its members, in their relations with the Church. If the ecclesiastical authorities submit evidence that a professor is unfit to continue his functions as teacher either because of lack of orthodoxy or because of conduct unbecoming a clergyman, the State immediately provides a successor, and takes measures to terminate the offender's connection with the faculty. Alongside of this theological faculty the Episcopal Seminary continues to exist and gives the young students a parochial training and education in all branches pertaining to the exercise of the priestly office. The seminary, at the present time, is managed by a superior, a director, and three professors. The cost of maintenance for the faculty falls exclusively on the State; the seven ordinary, and one extraordinary, professors who lecture before it, received in 1906, $11,875 (47,500 marks) among them, and $575 (2,900 marks) as extras. The clergy of the Diocese of Metz are trained in the seminary at Metz by professors of the Bishop's nomination.

EPISCOPAL GYMNASIA.—Bishop Raess having refused to acknowledge the State supervision of the Preparatory Seminaries at Strasburg (Lower Alsace) and Zillisheim (Upper Alsace), which, up to then, had been wholly subject to the diocesan authorities

the two institutions were respectively closed, by Ober-President Möller, on the 24th of June and the 17th of July, 1874. They have since been reopened (the one at Zillisheim on the 20th of April, 1880; the one at Strasburg on the 5th of April, 1883), and are now known as "episcopal gymnasia." Both institutions follow the curriculum of the higher government schools under the supervision of the highest educational council of Alsace-Lorraine. The teachers are appointed by the bishop, subject to the approval of the council of education, and must have passed an examination *pro facultate docendi* before the State commission. Both have the right to grant the certificates required to be admitted to the one-year military service as volunteers, to such of their students as have successfully completed their "lower second" class, that is to say, a six-years' high school course. In both seminaries the final examinations of the students of the graduating class are conducted by the class-instructors under the supervision of the State school commission. They enjoy, therefore, the same rights as the State gymnasia. The seminaries are maintained by the bishop from fees amounting to $20 (80 marks) yearly from scholars in the preparatory classes (without Latin); and $30 (120 marks) for those of the gymnasium classes, as also from alms received during Lent. The Bishop of Strasburg, in virtue of extraordinary powers, grants an individual dispensation from abstinence during Lent and on all the fast days during the year, except Good Friday, "on the express condition that all who avail themselves of it shall make a special offering on behalf of diocesan institutions." These alms amounted to $12,864 (51,453 marks) for the year 1902–3; and $13,455 (53,818 marks) for the year 1903–4. During the school year 1904–5 thirty-nine teachers lectured at the Episcopal Gymnasium in Strasburg, and twenty-one at Zillisheim, to 565 and 271 scholars respectively. The Episcopal Gymnasium in the Diocese of Metz, at Montigny, enjoys all the rights of a State gymnasium, which are not possessed by the higher episcopal school at Bitsch, or by the cathedral school of St. Arnulf at Metz.

Collections among the Faithful.—Six church collections have been made obligatory by the Bishop of Strasburg: on the Sunday after the Epiphany, for the African missions; on Good Friday, for the Christians of the East; at Easter and Pentecost, for the Peter's Pence; on the feast of the consecration of a church, for the abolition of alternate, or common, use of church edifices by Catholics and non-Catholics; on the Sunday after the feast of St. Odilia, for the blind asylum at Still. In addition to these, collections are made for the work of the Childhood of Jesus (the ransom of heathen children); for the spread of the Faith; for home missions (Society of St. Francis de Sales); and for the assistance of Catholic students. Moreover, since State pensions for retired priests are not sufficient, the priests of the Diocese of Strasburg have established a supplementary fund, which amounted in 1902 to $4,096 (16,384 marks); in 1903, to $6,078 (24,315 marks); to $4,667 (18,667 marks) in 1904, and to $5,271 (21,085 marks) in 1905.

Elementary Education.—An ordinance, dated 18 April, 1871, and issued by Count von Bismarck-Bohlen, Governor-General of Alsace, obliges every child, on reaching the age of six, to attend either a public or a private school, unless equivalent provision shall be made in the family itself. School attendance continues to be obligatory until the final examination, which, for boys, takes place at the age of fourteen, for girls at thirteen. The law of 12 February placed all lower and higher education under the supervision and control of the State authorities. "In all schools," so runs the ordinance of the Imperial Statthalter (Governor), dated 16 November, 1887, "religion, morality, respect for the State and the laws shall be inculcated by means of teaching and education." The normal curriculum of elementary schools comprises religion, German, arithmetic, geometry, drawing, history, geography, natural history, natural science, singing, carpentry, and feminine handicrafts. The following are charged with the local supervision of each elementary school: the burgomaster, the Catholic priest, the Protestant pastor, the delegate of the Jewish religion, and, in parishes of more than 2,000 souls, one or more residents appointed thereto by the President of the district. The clergy are especially charged with the supervision of the religious instruction given by the teachers in the schools; they have, besides, the right of entering the schools at all times. The greater number of public elementary schools are denominational. Most of the masters are laymen; most of the mistresses, sisters of some teaching order. These communities, whose members teach in public, State, and municipal schools, also maintain private elementary, intermediate, and higher girls' schools.

Art Monuments.—Alsace-Lorraine is rich in important art monuments, the two principal being the world-famous minster of Strasburg and the cathedral of Metz. The first was begun in 1015, and finished in July, 1439, and whereas the cathedral at Cologne presents an example of one style Gothic work, the minster at Strasburg bears traces of many styles. The crypt is early Romanesque, the choir and part of the transept late Romanesque, the nave and southern portion show the highest triumph of Gothic architecture. It is 110 metres (361 feet) long, and 47 metres (156 feet) wide; the tower is 142 metres (466 feet) high. The Gothic cathedral of Metz was begun under Bishop Conrad von Scharfenberg (1212–20), but was not consecrated until 1546. In the eighteenth century an Italian porch was built at the west end, but was replaced at the beginning of the twentieth century by one corresponding to the style of the building itself. The cathedral is 122 metres (400 feet) long, 30 metres (98.4 feet) wide in the nave, and 47 metres (154 feet) at the transepts. The two towers are unfinished. The oldest church in Strasburg is the Romanesque church of St. Stephen, said to have been built in the twelfth century; the oldest in Alsace, St. Peter's collegiate church at Avolsheim, which dates back to the eleventh.

Institutions of Charity.—In October, 1899, a charity organization was founded at Strasburg, in connexion with the Charity Society for Catholic Germany (headquarters at Freiburg im Breisgau). It has central offices at Paris and Nancy, and is connected with the *Œuvre Internationale de la protection de la jeune fille* of Switzerland. This organization is the centre of all the Catholic benevolent societies and institutions of Alsace-Lorraine. Its object is to make inquiries into actual and prospective causes of destitution, and to take special steps for their amelioration; to impart information relating to the poor, and to charitable institutions and undertakings, and to disseminate the true principles of Christian charity by means of lectures and pamphlets. The sphere of these charitable societies includes:—(1) Crêches for infants, with protection and care of school children of both sexes during play hours. Of these there are two at Colmar, two at Mülhausen, one at Rappoltsweiler, five at Strasburg, and one at Thann.—(2) Orphanages and training schools for orphan, deserted, or unprotected children; 22 establishments with 3,000 children.—(3) Institutions for the reform of fallen women or of those exposed to moral dangers; one at Mülhausen and two at Strasburg.—(4) The sheltering of unprotected or orphan children; one society at Colmar, three at Strasburg.—(5) The providing of holiday colonies for delicate children, and the fitting out of poor children on special

occasions, such as First Communion; 17 societies.—(6) Homes for the care of the sick and infirm; 45 with 4,421 inmates.—(7) Asylums for idiots, epileptics, and insane; 7 with 2,330 inmates.—(8) Asylums for the blind and for deaf mutes; three with more than 200 inmates.—(9) Lying-in hospitals for poor women at Colmar, Masmünster, Mülhausen, Rappoltsweiler, Strasburg, and Thann.—(10) Out-of-door care of the sick and poor: (*a*) By 32 Societies of St. Vincent de Paul with 661 members, who support 1,300 families. A branch of the St. Vincent de Paul Society is the Society of St. Francis Regis, which provides needy persons with the documents required for civil and religious marriage, and effects the legitimation of children. It exists in all the parishes of Colmar and Mülhausen and in Strasburg, where, between 1894 and 1897, it brought about 152 marriages between Catholics, 48 between Catholics and Protestants, and 12 between Protestants. (*b*) By 16 ladies' societies. (*c*) By Sisters of the Divine Redeemer in 23 districts; Sisters of St. Joseph in 13, Sisters of the Cross in 10, Sisters of Mercy in 4, and Franciscan nuns in 1. (*d*) By means of soup establishments and peoples' kitchens in 11 places.—(11) Care of destitute prisoners at Colmar and Strasburg.—(12) Employment agencies in various places.—(13) A peoples' bureau at Strasburg, founded in connexion with the People's Society for Catholic Germany, which distributed without pay in one year (1904) information in 333 pamphlets; 113 on old age and disablement insurance, 288 on accident insurance, 62 on sick insurance, 308 collections, 437 on other civil matters, 280 on penal matters, 63 on matters of trusteeship, 51 on taxation, 24 on military matters, 42 on matters relating to domestic service, 308 on the relations of landlord and tenant, 241 on matters relating to inheritance, 220 on the duties of directors, 61 on prices, 307 on various matters.—(14) Protection of girls. This society is connected with the International Catholic Society for the Protection of Girls; its object is to assist with advice and help unprotected, grown-up girls, house servants, factory girls, shop girls, teachers, and others, those, especially, who are away from home, and to shield them from dangers to faith and morals. Thirty-six visits were made to such girls during 1905, 561 letters received, and 765 written; 1,101 domestic servants were lodged in St. Arbogast's Home, 86 free, for 919 days, and 57 at a reduced price for 1,012 days.—(15) Young ladies' societies, twenty-four in number. The members have use of libraries, are advised as to savings banks and insurance companies; they receive instruction in sewing, mending, ironing, French, singing, and are directed to situations.—(16) Women's and mothers' societies, nine in number. These provide assistance for the poorer members in case of sickness, and defray the burial fees in cases of death.—(17) Societies with social objects in eleven places. The members receive free medical attendance and medicine, sick pay, and death pay, and Masses are said for them after death.—(18) There are Homes for workmen and workwomen, and students at Colmar, Erstein, Gebweiler, Mülhausen, Müllerhof near Urmatt, Regisheim, and three at Strasburg.—(19) Higher instruction for boys and girls in 23 schools.—(20) Women's Union; an organization for women for religious, social, scientific, and charitable purposes. There were as many as 600 members in 1906 in the Women's Union, the second year after its foundation.—(21) The aim of the youths' and men's societies, some of which were founded 200 years ago, but most of which were established within the last twenty years, is not merely to protect and strengthen the faith of their members, but to assist them in their material interests. The first is attained by means of common worship and general communion; the second, in the case of young men, by means of social intercourse, lectures, the use of libraries, athletics, music, and shooting contests, instruction in German, French, arithmetic, drawing, bookkeeping, and short hand; dramatic performances, savings and insurance funds, assistance to the sick and those doing military service, and finding situations; for older men by social intercourse, lectures, savings, loans, insurance for sickness and death funds, employment agencies, legal protection, and co-operative societies. According to the latest returns published, there were 40 such youths' societies, in 1904, with 15,300, and 32 older men's societies, with 18,346 members. These do not include the three Catholic "Casinos" in Strasburg, or those in Hagenau, Colmar, and Schlettstadt, or the Catholic students' societies at the University of Strasburg. These last are Franconia, Merovingia, Staufia (Catholic Students' Union of the S. K. V.); Badenia, Rappolstein (Catholic Students' Association of S. C. V.); Erwinia (Catholic Students' Association of the S. C. V.); Unitas, Catholic Science Students' Union, the Academic Society of St. Boniface, the Academic Marian Congregation, and the Academic Conference of St. Vincent de Paul.—The following societies, which are gradually becoming firmly established in Alsace-Lorraine, should also be mentioned: the Society of the Supporters of the Centrum (Zentrumsverein), the People's Union for Catholic Germany, the Branch Unions for Catholic schoolmasters and mistresses. On 11 March, 1906, representatives of all the "Centre Societies" in Alsace-Lorraine met at Strasburg and agreed unanimously on the foundation of a local Centre Party. Statutes of incorporation were drawn up and the working programme for the immediate future decided on. (The Union in Strasburg has 1,650 members; the one in Mülhausen 2,000.) The People's Union, known as a legacy of Windthorst, whose object is to guard the common people against the dangerous and disturbing influence of Social Democracy, had 42,000 members, in Alsace-Lorraine, in 1906, 22,000 of whom were Alsatians, 15,000 German-speaking, and 5,000 French-speaking Lorrainers. Some 600 schoolmasters are members of the Catholic Masters' Society, and some 490 women-teachers of the Catholic Schoolmistresses' Society.

Das Reichsland Elsass-Lothringen, published by the State Bureau of the Ministry for Alsace-Lorraine (Strasburg, 1903); CLAUSS, *Wörterbuch des Elsass* (Zabern, 1904); FRITSCH, METZ, and MÜLLER, STRASSBURG in *Kirchenlex.* (Freiburg, 1899); *Landeshaushaltsetat von Elsass-Lothringen* (Strasburg, 1903 and 1906); *Verhandlungen des Landesausschusses für Elsass-Lothringen, Sitzungsberichte* (Strasburg, 1903); *Schematismus des Bistums Strassburg*, (1906); *Schematismus des Bistums Metz*, (1906); *Gesetze, Verordnungen und Verfügungen betreffend das niedere Unterrichtswesen in Elsass-Lothringen* (Strasburg, 1889); *Jahresbericht des bischöflichen Gymnasiums an St. Stephan zu Strassburg*, (1905); *Jahresbericht des bischöflichen Gymnasiums in Zillisheim* (Strasburg, 1905); *Die katholischen Wohlthätigkeitsanstalten und Vereine in der Diözese Strassburg* (Freiburg, im Br. 1900).

LEO EHRHARD.

Altamirano, DIEGO FRANCISCO, Jesuit, b. at Madrid, 26 October, 1625; d. Lima, 22 December, 1715. He wrote "Historia de la provincia Peruana de la Compañía de Jesús", the twelfth book only of which was published, in 1891, by Manuel Vicente Ballivian, with a short biographical notice from the pen of Torres Saldamando. It was followed by another by Altamirano: "Breve noticia de las misiones de los infieles que tiene la Compañía de Jesús en esta provincia del Perú, en las provincias de los Mojos", also with introduction by Saldamando. The original MS. of the "Historia" is in the National Archives at Lima, in a deplorable state of decomposition.

BALLIVIAN, *Documentos históricos de Bolivia* (La Paz, 1891).

AD. F. BANDELIER.

Altamura and Acquaviva, an exempt archi-presbyterate in the province of Bari, in southern Italy. Altamura was declared exempt from episcopal jurisdiction by Innocent IV in 1248, and again

by Innocent VIII (1484–92). Acquaviva, a town of the Campagna, was declared similarly exempt by Pius IX and united with Altamura, 17 August, 1848. Altamura has 4 parishes and a Catholic population of 19,333; Acquaviva has one parish and a Catholic population of 8,527; the clergy number 80.

BATTANDIER, *Ann. pont.* (1905), 338.

Altar (IN LITURGY).—In the New Law the altar is the table on which the Eucharistic Sacrifice is offered. Mass may sometimes be celebrated outside a sacred place, but never without an altar, or at least an altar-stone. In ecclesiastical history we find only two exceptions: St. Lucian (312) is said to have celebrated Mass on his breast whilst in prison, and Theodore, Bishop of Tyre on the hands of his deacons (Mabillon, Præf. in 3 sæc., n. 79). According to Radulphus of Oxford (Prop. 25), St. Sixtus II (257–259) was the first to prescribe that Mass should be celebrated on an altar, and the rubric of the missal (XX) is merely a new promulgation of this law. It signifies, according to Amalarius (De Eccles. Officiis, I, xxiv) the Table of the Lord (*mensa Domini*), referring to the Last Supper, or the Cross (St. Bernard, De Coenâ Domini), or Christ (St. Ambrose, IV, De Sacram. xii; Abbot Rupert, V, xxx). The last meaning explains the honour paid to it by incensing it, and the five crosses engraved on it signify His five wounds.

POSITION.—In the ancient basilicas the priest, as he stood at the altar, faced the people. The basilicas of the Roman Empire were, as a rule, law courts or meeting places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this portion, which was raised above the level of the floor, sat the judge and his assessors, while right before him stood an altar upon which sacrifice was offered before beginning any important public business. When these public buildings were adapted for Christian assemblies slight modifications were made. The apse was reserved for the bishop and his clergy; the faithful occupied the centre and side aisles, while between the clergy and people stood the altar. Later on the altar was placed, in churches, in the apse against, or at least near, the wall, so that the priest when celebrating faced the east, and behind him the people were placed. In primitive times there was but one altar in each church. St. Ignatius the Martyr, Cyprian, Irenæus, and Jerome, speak of only one altar (Benedict XIV, De Sacr. Missæ, § 1, xvii). Some think that more than one altar existed in the Cathedral of Milan in the time of St. Ambrose, because he sometimes uses the word *altaria*, although others are of opinion that *altaria* in this place means an altar. Towards the end of the sixth century we find evidence of a plurality of altars, for St. Gregory the Great sent relics for four altars to Palladius, Bishop of Saintes, France, who had placed in a church thirteen altars, four of which remained unconsecrated for want of relics. Although there was only one altar in each church, minor altars were erected in side chapels, which were distinct buildings (as is the custom in the Greek, and some Oriental Churches even at the present day) in which Mass was celebrated only once on the same day in each church (Benedict XIV, Ibidem). The fact that in the early ages of Christianity only the bishop celebrated Mass, assisted by his clergy, who received Holy Communion from the bishop's hands, is the reason that only one altar was erected in each church, but after the introduction of private Masses the necessity of several altars in each church arose.

MATERIAL OF ALTARS.—Although no documents are extant to indicate the material of which altars were made in the first centuries of Christianity, it is probable that they were made of wood, like that used by Christ at the Last Supper. At Rome such a wooden table is still preserved in the Lateran Basilica, and fragments of another such table are preserved in the church of St. Pudentiana, on which St. Peter is said to have celebrated Mass. During the persecutions, when the Christians were forced to move from one place to another, and Mass was celebrated in crypts, private houses, the open air, and catacombs, except when the *arcosolia* were used (see below, FORM OF AN ALTAR), it is but natural to suppose that they were made of wood, probably wooden chests carried about by the bishops, on the lid of which the Eucharistic Sacrifice was celebrated. St. Optatus of Mileve (De Schismate Donatistarum) reproves the Donatists for breaking up and using for firewood the altars of the Catholic churches, and St. Augustine (Epist. clxxxv) reports that Bishop Maximianus was beaten with the wood of the altar under which he had taken refuge. We have every reason to suppose that in places in which the persecutions were not raging, altars of stone also were in use. St. Gregory Thaumaturgus in the third century built a vast basilica in Neo-Cæsarea in which it is probable that more substantial altars were erected. St. Gregory of Nyssa speaks of the consecration of an altar made of stone (De Christi Baptismate). Pulcheria, sister of Theodosius II, presented an altar of gold to the Basilica of Constantinople; St. Helena gave golden altars ornamented with precious stones to the church which was erected on the site where the Cross had been concealed for three hundred years; the Popes St. Sixtus III (432–440) and St. Hilary (461–468) presented several altars of silver to the churches of Rome. Since wood is subject to decay, the baser metals to corrosion, and the more precious metals were too expensive, stone became in course of time the ordinary material for an altar. Besides, stone is durable and, according to St. Paul (I Cor., x, 4), symbolizes Christ—"And the rock was Christ". The Roman Breviary (9 November) asserts that St. Sylvester (314–335) was the first to issue a decree that the altar should be of stone. But of such a decree there is no documentary evidence, and no mention is made of it in canon law, in which so many other decrees of this Pope are inserted. Moreover, it is certain that after that date altars of wood and of metal were erected. The earliest decree of a council which prescribed that an altar which is to be consecrated should be of stone is that of the provincial council of Epeaune (Pamiers), France, in 517 (Labbe, Concil. tom. V, col. 771). The present discipline of the Church requires that for the consecration of an altar it must be of stone.

FORM OF AN ALTAR.—In the primitive times there were two kinds of altars. (1) The *arcosolium* or *monumentum arcuatum*, which was formed by cutting in the tufa wall of the wider spaces in the catacombs, an arch-like niche, over a grave or sarcophagus. The latter contained the remains of one or several martyrs, and rose about three feet above the floor. On it was placed horizontally a slab of marble, called the *mensa*, on which Mass was celebrated. (2) The altar detached from the wall in the *cubicula*, or sepulchral chapels surrounded by *loculi* and *arcosolia*, used as places of worship in the catacombs or in the churches erected above ground after the time of Constantine. This second kind of altar consisted of a square or oblong slab of stone or marble which rested on columns, one to six in number, or on a structure of masonry in which were enclosed the relics of martyrs. Sometimes two or four slabs of stone were placed vertically under the table, forming a stone chest. In private oratories the table was sometimes made of wood and rested on a wooden support. Within this support were placed the relics of martyrs, and in order to

HIGH ALTAR, CERTOSA OF PAVIA

be able to expose them to view, folding doors were fixed on the front. The Liber Pontificalis states that St. Felix I decreed that Mass should be celebrated on the tombs of martyrs. This no doubt brought about both a change of form, from that of a simple table to that of a chest or tomb, and the rule that every altar must contain the relics of martyrs. Usually the altar was raised on steps, from which the bishop sometimes preached (see ALTAR-STEPS). Originally it was made in the shape of an ordinary table, but gradually a step was introduced behind it and raised slightly above it (see ALTAR-LEDGE). When the tabernacle was introduced the number of these steps was increased. The altar is covered, at least in basilicas and also in large churches, by a canopy supported by columns, called the *ciborium* (see ALTAR-CANOPY), upon which were placed, or from which were suspended, vases, crowns, baskets of silver, as decorations. From the middle of the ciborium, formerly, a gold or silver dove was suspended to serve as a pyx in which the Blessed Sacrament was reserved. Veils or curtains were attached to the columns which supported the ciborium. (See ALTAR-CURTAIN.) The altar was often encircled by railings of wood, or metal, called *cancelli*, or by low walls of marble slabs called *transennæ*. According to the present discipline of the Church, there are two kinds of altars, the fixed and the portable. Both these denominations have a twofold meaning, i. e. an altar may be fixed or portable either in a wider sense or in the liturgical meaning. A fixed altar, in a wider sense, is one that is attached to a wall, a floor, or a column, whether it be consecrated or not; in the liturgical sense it is a permanent structure of stone, consisting of a consecrated table and support, which must be built on a solid foundation. A portable altar, in a wider sense, is one that may be carried from one place to another; in the liturgical sense it is a consecrated altar-stone, sufficiently large to hold the Sacred Host and the greater part of the base of the chalice. It is inserted in the table of an altar which is not a consecrated fixed altar.

The component parts of a fixed altar in the liturgical sense are the table (*mensa*), the support (*stipes*) and the *sepulchrum*. (See ALTAR-CAVITY.) The table must be a single slab of stone firmly joined by cement to the support, so that the table and support together make one piece. The surface of this table should be perfectly smooth and polished. Five Greek crosses are engraved on its surface, one at each of the four corners, about six inches from both edges, but directly above the support, and one in the centre. The support may be either a solid mass or it may consist of four or more columns. These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece, but should in every case be built on a solid foundation so as to make the structure permanent. The support may have any of the following forms: (1) at each corner a column of natural stone, and the spaces between the columns may be filled with any kind of stone, brick, or cement; (2) the space between the two columns in front may be left open, so as to place beneath the table (exposed) a reliquary containing the body (or a portion of the body) of a saint; (3) besides the four columns, one at each corner, a fifth column may be placed in the centre at the front. In this case the back, and if desired the sides also, may be filled with stone, brick, or cement; (4) if the table is small (it should in every case be larger than the stone of a portable altar), four columns are placed under it, one at each corner, and, to make up the full length required, frames of stone or other material may be added to each side. These added portions are not consecrated, and hence may be constructed after the ceremony of consecration; (5) if the table is deficient in width, four columns are placed under it, one at each corner, and a frame of stone or other material is added to the back. This addition is not consecrated, and may be constructed after the consecration of the altar. In the last two cases the spaces between the columns may be filled with stone, brick, or cement, or they may be left open. In every case the substructure may be a solid mass, or the interior may remain hollow, but this hollow space is not to be used as a closet for storing articles of any kind, even such as belong to the altar. Neither the rubrics nor the Sacred Congregation of Rites prescribe any dimensions for an altar. It ought, however, to be large enough to allow a priest conveniently to celebrate the Holy Sacrifice upon it in such a manner that all the ceremonies can be decorously observed. Hence altars at which solemn services are celebrated require to be of greater dimensions than other altars. From the words of the Pontifical we infer that the high altar must stand free on all sides (*Pontifex circuit septies tabulam altaris*), but the back part of smaller altars may be built against the wall.

ALTAR-CANDLES.—For mystical reasons the Church prescribes that the candles used at Mass and at other liturgical functions be made of bees-wax (*luminaria cerea*.—Missale Rom., De Defectibus, X, 1; Cong. Sac. Rites, 4 September, 1875). The pure wax extracted by bees from flowers symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the soul of Christ, and the flame represents His divinity. Although the two latter properties are found in all kinds of candles, the first is proper of bees-wax candles only (Müller, Theol. Moralis, bk. III, tit. i, § 27). It is, however, not necessary that they be made of bees-wax without any admixture. The paschal candle and the two candles used at Mass should be made *ex cerâ apum saltem in maximâ parte*, but the other candles *in majori vel notabili quantitate ex eâdem cerâ* (Cong. Sac. Rit., 14 December, 1904). As a rule they should be of white *bleached* wax, but at funerals, at the office of *Tenebræ* in Holy Week, and at the Mass of the Presanctified, on Good Friday, they should be of yellow unbleached wax (Cærem. Episc.). De Herdt (I, n° 183, Resp. 2) says that unbleached wax candles should be used during Advent and Lent, except on feasts, solemnities, and especially during the exposition and procession of the Blessed Sacrament. Candles made wholly of any other material, such as tallow (Cong. Sac. Rit., 10 December, 1857), stearine (Cong. Sac. Rit., 4 September, 1875), paraffin, etc., are forbidden. The Cong. Sac. Rit. (7 September, 1850) made an exception for the missionaries of Oceanica, who, on account of the impossiblity of obtaining wax candles, are allowed to use sperm candles. Without an Apostolic indult it is not allowable, and it constitutes a grievous offence to celebrate Mass without any light (Cong. Sac. Rit., 7 September, 1850), even for the purpose of giving Holy Viaticum, or of enabling the people to comply with their duty of assisting at Mass on Sundays and holydays (St. Lig., bk. VI, n. 394). In these, and similar cases of necessity it is the common opinion that Mass may be celebrated with tallow candles or oil lamps (ibid.). It is not permitted to begin Mass before the candles are lighted, nor are they to be extinguished until the last Gospel has been recited. If the candles go out before the Consecration, and cannot be again lighted, most authors say that Mass should be discontinued; if this happens after the Consecration, Mass should not be interrupted, although some authors say that if they can possibly be lighted again within fifteen minutes the celebrant ought to interrupt Mass for this space of time (ibid.). If only one rubrical candle can be had, Mass may be celebrated even *ex devotione* (ibid.).

NUMBER OF CANDLES AT MASS.—(1) At a pontifical high Mass, celebrated by the ordinary, seven candles are lighted. The seventh candle should be somewhat higher than the others, and should be placed at the middle of the altar in line with the other six. For this reason the altar crucifix is moved forward a little. In Requiem Masses, and at other liturgical services, e. g. Vespers, the seventh candle is not used. If the bishop celebrate outside his diocese, or if he be the administrator, auxiliary, or coadjutor, the seventh candle is not lighted. (2) At a solemn high Mass, i. e. when the celebrant is assisted by a deacon and subdeacon, six candles are lighted. This is not expressly prescribed by the rubrics, but merely deduced from the rubric describing the manner of incensing the altar (Ritus celebrandi Missam, tit. iv, n. 4), which says that the celebrant incenses both sides of the altar with three swings of the censer *prout distribuuntur candelabra*. (3) At a high Mass (*missa cantata*), which is celebrated without the assistance of deacon and subdeacon, at least four candles are required (Cong. Sac. Rit., 12 August, 1854), although six may be lighted. At these Masses under (1), (2), (3), the two lighted candles prescribed by the Missal (Rubr. XX) to be placed one on each side of the cross, are not necessary (Cong. Sac. Rit., 5 December, 1891). (4) At low Mass celebrated by any bishop, four candles are usually lighted, although the "Cæremoniale Episc." (I, cap. xxix, n. 4) prescribes this number only for the more solemn feasts, and two on feasts of lower rite. (5) At a strictly low Mass celebrated by any priest inferior to a bishop, whatever be his dignity, only two candles may be used. (6) In a not strictly low Mass, i. e. in a parochial or community Mass on more solemn feasts, or the Mass which is said instead of a solemn or high Mass on the occasion of a great solemnity (Cong. Sac. Rit., 12 September, 1857), when celebrated by a priest more than two candles, and when celebrated by a bishop more than four candles may be used. At all functions throughout the year, except on Good Friday and Holy Saturday, before the Mass bishops are allowed the use of the *bugia* or hand-candlestick. The use of the *bugia* is not permitted to priests, whatever be their dignity, unless it be granted by an Apostolic privilege, either personal, or by reason of their being curial dignitaries. If, on account of darkness, a priest stands in need of a light near the Missal he may use a candle, but the candlestick on which it is fastened cannot have the form of the *bugia* (Cong. Sac. Rit., 31 May, 1817). An oil lamp can never be used for this purpose (Cong. Sac. Rit., 20 June, 1899). At the Forty Hours' Devotion at least twenty candles should burn continuously (Instructio Clementina, § 6); at other public expositions of the Blessed Sacrament at least twelve (Cong. Sac. Rit., 8 February, 1879); at the private exposition, at least six (Cong. Episc. et Reg., 9 December, 1602). The only blessings at which lighted candles are prescribed are: (1) of the candles on the feast of the Purification; (2) of the ashes on Ash Wednesday; (3) of the palms on Palm Sunday.

DOUBLE ALTAR.—An altar having a double front, constructed in such a manner that Mass may be celebrated on both sides of it at the same time. They are frequently found in churches of religious communities in which the choir is behind the altar, so that whilst one priest is celebrating the Holy Sacrifice for the community in choir, another may celebrate for the laity assembled in the church.

PORTABLE ALTAR.—It consists of a solid piece of natural stone which must be sufficiently hard to resist every fracture. It must be consecrated by a bishop or other person having faculties to do so. By virtue of Facultates Extraordinariæ C., 6, the bishops of the United States may delegate a priest. It is inserted in, or placed on, the table of the altar, about two inches from the front edge, and in such a manner that, by its slight elevation above the table, the celebrant can trace its outlines with his hand and thus recognize its location beneath the altar-cloths. In general it should be large enough to hold the Sacred Host and the greater part of the base of the chalice (Cong. Sac. Rit., 20 March, 1846). If the altar is intended for the celebration of Masses at which Holy Communion is distributed, it should be large enough to hold the ciborium also. Five Greek crosses are engraved on it, one near each corner and one in the centre, to indicate the place on which the unctions are made at the consecration. If the cross in the centre should be wanting, the unction must not be omitted, but the omission of this unction would not invalidate the consecration (Cong. Sac. Rit., 2 May, 1892). The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided they have the proper dimensions. For the portable altar the Greeks generally use the *antimensium*, a consecrated altar-cloth of silk or linen, after the manner of our corporals. When a church is consecrated, a piece of cloth large enough to form several *antimensia* is placed on the altar. It is consecrated by the bishop pouring wine and holy chrism on it and stiffening it with a mixture consisting of relics pounded up with wax or fragrant gum. It is afterwards divided into pieces about sixteen inches square, and after the Holy Eucharist has been celebrated on them for seven days these pieces are distributed as occasion requires (Neale, Holy Eastern Church, I, 187).

PRIVILEGED ALTAR.—An altar is said to be privileged when, in addition to the ordinary fruits of the Eucharistic Sacrifice, a plenary indulgence is also granted whenever Mass is celebrated thereon; the indulgence must be applied to the individual soul for whom Mass is offered. The privileged altar must be a fixed, or immovable, altar, but in a wider sense, that is, it must be stationary or permanent, whether built on a solid foundation or attached to a wall or column, even though it be not consecrated, but have merely a consecrated stone (portable altar) inserted in its table. The privilege is annexed not to the altar-stone, but to the structure itself, by reason of the title which it bears, that is, of the mystery or saint to whom it is dedicated. Hence if the material of the altar be changed, if the altar be transferred to another place, if another altar be substituted for it in the same church, provided it retains the same title, and even if the altar is desecrated or profaned, the privilege is preserved. To gain the indulgence, the Mass must be a Mass of Requiem, whenever the rubrics permit it. If, on account of the superior rite of the feast of the day, or on account of the Exposition of the Blessed Sacrament, or for other reasons, a Requiem Mass cannot be celebrated, the indulgence may be gained by celebrating another Mass (S. C. Indulg., 11 April, 1864). This privilege is of two kinds, local or real, and personal. It is local or real when it is annexed to the altar as described above. Hence whoever the priest may be who celebrates Mass at such an altar, the indulgence is gained. It is personal when it is inherent in the priest, so that it does not depend on the altar, but on the priest who celebrates. Hence on whatever altar he may celebrate, whether it be a fixed or a portable one, and in whatever church he celebrates, the altar he uses is for the time being a privileged altar. On 2 November every altar is privileged. The bishops of the United States have the faculty (Facultates Extraordinariæ C., fac. viii) of declaring privileged one altar in every church and public chapel or oratory, whether it be conse-

crated or not, of their dioceses, provided this privilege had not been previously granted to any other altar in such church under the same conditions.

STRIPPING OF ALTAR.—On Holy Thursday the celebrant, having removed the ciborium from the high altar, goes to the sacristy. He there lays aside the white vestments and puts on a violet stole, and, accompanied by the deacon, also vested in violet stole, and the subdeacon, returns to the high altar. Whilst the antiphon "Diviserunt sibi" and the psalm "Deus, Deus meus" are being recited, the celebrant and his assistants ascend to the predella and strip the altar of the altar-cloths, vases of flowers, antipendium, and other ornaments, so that nothing remains but the cross and the candlesticks with the candles extinguished. In the same manner all the other altars in the church are denuded. If there be many altars in the church, another priest, vested in surplice and violet stole, may strip them whilst the celebrant is stripping the high altar. The Christian altar represents Christ, and the stripping of the altar reminds us how He was stripped of His garments when He fell into the hands of the Jews and was exposed naked to their insults. It is for this reason that the psalm "Deus, Deus meus" is recited, wherein the Messias speaks of the Roman soldiers dividing His garments among them. This ceremony signifies the suspension of the Holy Sacrifice (Guéranger, The Liturgical Year: Holy Week). It was formerly the custom in some churches on this day to wash the altars with a bunch of hyssop dipped in wine and water, to render them in some manner worthy of the Lamb without stain who is immolated on them, and to recall to the minds of the faithful with how great purity they should assist at the Holy Sacrifice and receive Holy Communion (Lerosey, Histoire et symbolisme de la liturgie). St. Isidore of Seville (De Eccles. Off., I, xxviii) and St. Eligius of Noyon (Homil. VIII, De Cœnâ Domini) say that this ceremony was intended as an homage offered to Our Lord, in return for the humility wherewith He deigned to wash the feet of His disciples.

ALTAR-BELL.—A small bell placed on the credence or in some other convenient place on the epistle side of the altar. According to the rubrics it is rung only at the Sanctus and at the elevation of both Species (Miss. Rom., Ritus celebr., tit. vii, n. 8, and tit. viii, n. 6) to invite the faithful to the act of adoration at the Consecration. This must be done even in private chapels (Cong. Sac. Rit., 18 July, 1885). It may also be rung at the "Domine non sum dignus", and again before the distribution of Holy Communion to the laity, and at other times according to the custom of the place. When the Blessed Sacrament is publicly exposed, (1) it may or may not be rung at high Mass, and at a low Mass which takes the place of the high Mass, celebrated at the Altar of Exposition, according to the custom of the place. (2) It is not rung at low Masses at any altar of such church, but in such cases a low signal may be given with the bell at the sacristy door when the priest is about to begin Mass (Gardellini, Instr. Clem., § 16, 4, 5). (3) It is not rung at high Mass celebrated at an altar other than that on which the Blessed Sacrament is publicly exposed (Cong. Sac. Rit., 31 August, 1867). It should not be rung at *low* Masses whilst a public celebration is taking place, and at any Mass during the public recitation of office in choir, if said Mass be celebrated at an altar near the choir (Cong. Sac. Rit., 21 November, 1893). It is not rung from the end of the "Gloria in excelsis" on Maundy Thursday to the beginning of the "Gloria in excelsis" on Holy Saturday. During this interval the Memoriale Rituum (Tit. iv, § 4, n. 7) prescribes that the clapper (*crotalus*) be used to give the signal for the Angelus, but it is nowhere prescribed in the liturgical functions. The custom of using the clapper on these occasions appears quite proper. The Cong. Sac. Rit. (10 September, 1898) when asked if a gong may be used instead of the small bell answered, "Negative; seu non convenire".

ALTAR-BREAD BOXES.—These are made of wood, tin, britannia, silver, or other metal. In order that the breads may not become bent or curved, a round flat weight, covered if necessary with silk or linen, and having a knob on top, so as to be easily taken hold of, is placed on the breads. The cover must fit tightly, so that the breads become neither damp nor soiled. The box for the large hosts is of suitable dimensions. A larger box is employed for the particles used at the communion of the laity.

ALTAR-BREADS.—Bread is one of the two elements absolutely necessary for the sacrifice of the Eucharist. It cannot be determined from the sacred text whether Christ used the ordinary table bread or some other bread specially prepared for the occasion. In the Western Church the altar-breads were probably round in form. Archæological researches demonstrate this from pictures found in the catacombs (Armellini, Lezioni di Cristiana Archeologia, Pars. II, v); and Pope St. Zephyrinus (A. D. 201–219) calls the altar-bread "coronam sive oblatam sphericæ figuræ". In the Eastern churches they are round or square. Formerly the laity presented the flour from which the breads were formed. In the Eastern Church the breads were made by consecrated virgins; in the Western Church, by priests and clerics (Benedict XIV, De Sacrif. Missæ, I, § 36). This custom is still in vogue in the Armenian Church. The earliest documentary evidence that the altar-breads were made in thin wafers is the answer which Cardinal Humbert, legate of St. Leo IX, made at the middle of the eleventh century to Michael Cerularius, Patriarch of Constantinople (Fleury, Hist. Eccles., LX, n. 6). These wafers were sometimes very large, as from them small pieces were broken for the Communion of the laity, hence the word "particle" for the small host; but smaller ones were used when only the celebrant communicated.

For *valid* consecration the hosts must be (1) made of wheaten flour, (2) mixed with pure natural water, (3) baked in an oven, or between two heated iron moulds, and they must not be corrupted (Miss. Rom., De Defectibus, III, 1). If the host is not made of wheaten flour, or is mixed with flour of another kind in such quantity that it cannot be called wheat bread, it may not be used (ibid.). If not natural, but distilled water is used, the consecration becomes of doubtful validity (ibid., 2). If the host begins to be corrupt, it would be a grievous offence to use it, but it is considered valid matter (ibid., 3.) For *licit* consecration, (1) the bread must be, at present *unleavened* in the Western Church, but *leavened* bread in the Eastern Church, except among the Maronites, the Armenians, and in the Churches of Jerusalem and Alexandria, where it is unleavened. It is probable that Christ used unleavened bread at the institution of the Blessed Eucharist, because the Jews were not allowed to have leavened bread in their houses on the days of the Azymes. Some authors are of the opinion that down to the tenth century both the Eastern and Western Churches used leavened bread; others maintain that unleavened bread was used from the beginning in the Western Church; still others hold that unleavened or leavened bread was used indifferently. St. Thomas (IV, Dist. xi, qu. 3) holds that, in the beginning, both in the East and West unleavened bread was used; that when the sect of the Ebionites arose, who wished that the Mosaic Law should be obligatory on all converts, leavened bread was used, and when this heresy ceased the Latins used again unleavened

bread, but the Greeks retained the use of leavened bread. Leavened bread may be used in the Latin Church if after consecration the celebrant adverts to the fact that the host before him has some substantial defect, and no other than leavened bread can be procured at the time (Lehmkuhl, n. 121, 3). A Latin priest travelling in the East, in places in which there are no churches of his rite, may celebrate with leavened bread. A Greek priest travelling in the West may, under similar circumstances, celebrate with unleavened bread. For the purpose of giving Viaticum, if no unleavened bread be at hand, some say that leavened may he used (C. Uttini, Corso di Scienza Lit., bk. II, p. 174, footnote); but St. Liguori, (bk. VI, n. 203, dub. 2) says that the more probable opinion of theologians is that it cannot be done. (2) The hosts must be recently made (Rit. Rom., tit. iv, cap. i, n. 7). The rubrics do not specify the term *recentes* in speaking of the hosts. In Rome, the bakers of altar-breads are obliged to make solemn affidavit that they will not sell breads older than fifteen days, and St. Charles, by a statute of the Fourth Synod of Milan, prescribed that hosts older than twenty days must not be used in the celebration of Mass. In practice, therefore, those older than three weeks ought not to be used. (3) Round in form, and not broken. (4) Clean and fair, of a thin layer, and of a size conformable to the regular custom in the Latin Church. In Rome the large hosts are about three and one-fifth inches in diameter; in other places they are smaller, but should be at least two and three-fourths inches in diameter. The small hosts for the Communion of the laity should be about one and two-fifths inches in diameter (Schober, S. Alphonsi Liber de Cæremoniis Missæ, p. 6, footnote 9). When a large host can not be obtained Mass may be said in private with a small host. In cases of necessity, such as permitting the people to fulfil the precept of hearing Mass, or administering Viaticum, the Mass may be also said with a small host, but, as liturgists say, to avoid scandal the faithful should be advised (De Herdt, II, n. 137). As a rule the image of Christ crucified should be impressed on the large host (Cong. Sac. Rit., 26 April, 1834), but the monogram of the Holy Name (Ephem. Lit., XIII, 1899, p. 686), or the Sacred Heart (ibid., p. 266) may also be adopted. The altar-breads assumed different names according as they had reference to the Eucharist as a sacrament or as a sacrifice: bread, gift (*donum*), table (*mensa*) allude to the Sacrament, which was instituted for the nourishment of our soul; oblation, victim, host, allude to sacrifice. Before the tenth century the word "host" was not employed, probably because before that time the Blessed Eucharist was considered more frequently as a sacrament than as a sacrifice, hence the Fathers use such expressions as communion (*synaxis*), supper (*cœna*), breaking of bread, etc., but at present the word "host" is used when referring to the Eucharist either as a sacrament or as a sacrifice. In the liturgy it is used (1) for the bread before its consecration, "Suscipe sancte Pater . . . hanc immaculatam hostiam" (Offertory of the Mass); (2) for Christ under the appearance of the Eucharistic Species, "Unde et memores . . . hostiam puram, hostiam sanctam, hostiam immaculatam" (Mass, after the consecration). Durandus says that the word host is of pagan origin, derived from the word *hostio*, to strike, referring to the victim offered to the gods after a victory; but it is also of biblical origin, as it represented the matter, or victim, of the sacrifice, e. g. "expiationis hostiam" (Exod., xxix, 36).

ALTAR-CANDLESTICKS.—An altar-candlestick consists of five parts: the foot, the stem, the knob about the middle of the stem, the bowl to receive the drippings of wax, and the pricket, i. e. the sharp point that terminates the stem on which the candle is fixed (Pugin, Glossary). Instead of fixing the candle on the pricket, it is permissible to use a tube in which is put a small candle which is forced to the top of the tube by a spring placed within (Cong. Sac. Rit., 11 May, 1878). In the early days of the Church candlesticks were not placed on the altar, though lights were used in the church, and especially near the altar. The chandeliers were either suspended from the ceiling or attached to the side walls, or were placed on pedestals. When the chandeliers were fed with oil they were usually called *canthari*, when they held candles they went by the name of *phari*, although frequently these words were applied indiscriminately to either. The lights usually assumed the form of a crown, a cross, a tree, etc., but at times also of real or imaginary animals. We have no documentary evidence that candlesticks were placed on the altar during the celebration of the Holy Sacrifice before the tenth century. Leo IV (847–855) declared that only the relics of saints and the book of the Gospels might be placed on the altar (Hamel, De curâ pastorum). No writer before the tenth century who treats of the altar makes mention of candlesticks on the altar, but mention is made of acolytes carrying candlesticks, which, however, were placed on the floor of the sanctuary or near the corners of the altar, as is still the custom in the Eastern Church. Probably in the twelfth century, and certainly in the thirteenth, lights were placed on the altar; for Durandus (Rationale, I, iii, 27) says "that at both corners of the altar a candlestick is placed to signify the joy of two peoples who rejoiced at the birth of Christ", and "the cross is placed on the altar between two candlesticks." The custom of placing candlesticks and candles on the altar became general in the sixteenth century. Down to that time only two were ordinarily used, but on solemn feasts four or six. At present more are used, but the rubric of the missal (20) prescribes only two, one at each side of the cross, at least at a low Mass. These candlesticks and their candles must be placed on the altar; their place cannot be taken by two brackets attached to the superstructural steps of the altar, or affixed to the wall (Cong. Sac. Rit., 16 September, 1865). According to the "Cæremoniale Episcoporum" (I, xii, 11), there should be on the high altar six candlesticks and candles of various sizes, the highest of which should be near the cross. If all six be of the same size they may be placed on different elevations, so as to produce the same effect; a custom, however, has been introduced of having them at the same height, and this is now permissible (Cong. Sac. Rit., 21 July, 1855). On the other altars of the church there should be at least two candlesticks, but usually four are used; on the altar of the Blessed Sacrament, if the Blessed Sacrament is not kept on the high altar, there should regularly be six. The Roman Missal (Rubr. 20) says also that a third candlestick and candle should be placed at the epistle side, and that this extra candle should be lighted at low Masses from the consecration to the consumption of the Precious Blood. This rubric is only directive (9 June, 1899). The third light is not placed on the altar itself, but on the credence, or on the step of the altar at the place where the altar-boy kneels. A bracket affixed to the wall may be used for this candlestick (Ephem. Lit., IX, 34, 1875). The candlesticks may be made of any kind of metal or even of wood, gilded or silvered; but on Good Friday silvered ones may not be used (Cærem. Episc., II, xxv, 2). The candlesticks destined for the ornamentation of the altar are not to be used around the bier at funerals, or around the catafalque at the commemoration of the dead (Rit. Rom., VI, i, 6); during Mass or other functions, at least on solemn feasts, they cannot be covered with a cloth or veil

(Cong. Sac. Rit., 12 September, 1857; 16 September, 1865). Candelabra holding several candles cannot be used for the candlesticks prescribed by the Rubrics (Cong. Sac. Rit., 16 September, 1865).

ALTAR-CANOPY.—The "Cæremoniale Episcoporum" (I, xii, 13), treating of the ornaments of the altar, says that a canopy (*baldachinum*) should be suspended over the altar. It should be square in form, sufficiently large to cover the Altar and the predella on which the celebrant stands, and if it can easily be done, the colour of the material, silk velvet or other cloth, with which it is covered, should vary with the colour of the ornaments of the altar. It is either suspended from the ceiling by a movable chain, so that it may be lowered or raised when necessary, or it may be attached to the wall, or to the reredos at the back of the altar. It may also be a stationary structure, and this is usually the case in large churches, and then it is made of marble, stone, metal, or wood beautifully carved and overlaid with gold or silver, in the form of a cupola erected on four pillars. In liturgy it is called the *ciborium* (ibid.). The canopy or ciborium is, according to the decision of the Cong. Sac. Rit., to be erected over the altar of the Blessed Sacrament (23 May, 1846), and over the other altars of the church (27 April, 1697), but a contrary custom has so far prevailed that even in Rome it is usually erected only over the high altar, and the altar of the Blessed Sacrament. The purpose of this canopy is to protect the altar from dust or other matter falling upon it from the ceiling, which, being usually very high, cannot be conveniently or easily cleaned. On solemn festivals, or at special solemnities, a temporary canopy is sometimes placed over an altar in or outside the church. The framework on which such a canopy is erected is called the "altar-herse", a word probably derived from hearse, a frame covered with cloth, and formerly set up over a corpse in funeral solemnities.

ALTAR-CARDS.—To assist the memory of the celebrant at Mass in those prayers which he should know by heart, cards on which these prayers are printed are placed on the altar in the middle, and at each end. They were not used before the sixteenth century, and even at present are not employed at the Mass celebrated by a bishop, who reads all the prayers from the Pontifical Canon. At the time that Pius V revised the Missal, only the card at the middle of the Altar was used, and it was called the "Tabella Secretarum" (tit. xx). Later, another was added containing the Gospel of St. John (recited usually at the end of Mass), and placed on the Gospel side. For the sake of symmetry, another containing the prayer "Deus qui humanæ substantiæ", which is said by the celebrant when he blesses the cruet of water, and the psalm "Lavabo", recited at the washing of the hands, was placed on the Epistle side. Only during Mass should the cards stand on the altar, the middle one resting against the crucifix or tabernacle, the side ones against the candlesticks or superstructural steps of the altar. At any other time they are either removed or placed face downwards on the altar under the altar cover. When the Blessed Sacrament is exposed outside of Mass, the cards must be removed (Cong. Sac. Rit., 20 December, 1864). If these cards are framed, the frames should, as far as possible, correspond to the architecture of the altar.

ALTAR-CARPETS.—The sanctuary and altar-steps of the high altar are ordinarily to be covered with carpets. If the sanctuary floor be marble, tile, or tessellated woodwork, at least a broad strip of carpet should be placed before the lowest step *in plano*. On solemn feasts particularly, rugs of fine quality are reserved for the predella and altar-steps. If the whole sanctuary and altar-steps cannot be covered, at least the predella of the high altar, and of the other altars should have a rug (Cærem. Episc., I, xii, 16). Exceptions to this rule : (1) From the time of stripping the altars on Maundy Thursday to Holy Saturday the carpets are removed. They are replaced on Holy Saturday before the Mass. (2) During solemn Requiem Masses the floor of the sanctuary and the altar-steps are to be bare, although a suitable rug may be placed on the predella and, when a bishop celebrates, in front of the faldstool (Cærem. Episc., II, xi, 1). The same authority mentions that the carpet should be of green colour, but any may be used. Care should be taken that crosses, images of the saints, emblems, e. g. chalice, lamb, etc., and monograms of the Holy Names, etc., be not woven into the carpets, for it is unbecoming and unseemly that the figures of sacred things be trodden upon. These remarks apply equally to marble, tile, mosaic, etc., floors.

ALTAR-CAVITY.—This is a small square or oblong chamber in the body of the altar, in which are placed, according to the "Pontificale Romanum" (De Eccles. Consecratione) the relics of two canonized martyrs, although the Cong. Sac. Rit. (16 February, 1906) decided that if the relic of only one martyr is placed in it the consecration is valid; to these may be properly added the relics of other saints, especially of those in whose honour the church of the altar is consecrated. These relics must be actual portions of the saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must, moreover, be authenticated. If the altar is a fixed or immovable altar, the relics are placed in a reliquary of lead, silver, or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment on which is written an attest of the consecration. This parchment is usually enclosed in a crystal vessel or small vial, to prevent its decomposition. The size of the cavity varies to suit the size of the reliquary. If it is a portable altar the relics and the grains of incense are placed immediately, i. e. without a reliquary, into the cavity. This cavity must be hewn in the natural stone of the altar. Hence, unless the altar be a single block of stone, a block of natural stone is inserted for the purpose in the support. The location of the cavity in a fixed altar is (1) either at the front or back of the altar, midway between its table and foot; (2) in the table (*mensa*) at its centre, near the front edge; (3) in the centre, on the top of the base or support if the latter be a solid mass. If the first or the second location is selected, a slab or cover of stone, to fit exactly upon the opening, and for this reason somewhat bevelled at the corners, must be provided. The cover should have a cross engraved on the upper and nether sides. If the third location is chosen the table (*mensa*) itself serves as the cover. In a portable altar the cavity is usually made on the top of the stone near the front edge, although it may be made in the centre of the stone. This cavity is called, in the language of the Church, the *sepulchrum*.

ALTAR-CLOTHS—The use of altar-cloths goes back to the early centuries of the Church. St. Optatus of Mileve says that in the fourth century every Christian knew that during the celebration of the Mysteries the altar is covered with a cloth (bk. VI). Later it became a law, which, according to Gavantus was promulgated by Boniface III in the seventh century. The custom of using three altar-cloths began probably in the ninth century, but at present it is of strict obligation for the licit celebration of Mass (Rubr. Gen. Miss., tit. xx; De Defectibus, tit. x, 1). The reason of this prescription of the Church is that if the Precious Blood should by accident be spilt it might be absorbed by the altar-cloths before it reached the altar-stone. All authors hold it to be

a grievous offence to celebrate without an altar-cloth, except in case of grave necessity, e. g. of affording to the faithful the opportunity of assisting at Sunday Mass, or of giving Viaticum to a dying person. To celebrate without necessity on two altar-cloths, or on one folded in such manner that it covers the altar twice, would probably constitute a venial sin (St. Lig., bk. VI, n. 375) since the rubric is prescriptive. Formerly the altar-cloths were made of gold and silver cloth, inlaid with precicus stones, silk, and other material, but at present they must be made of either linen or hemp. No other material may be used, even if it be equivalent to, or better than, linen or hemp for cleanliness, whiteness, or firmness (Cong. Sac. Rit., 15 May, 1819). The two lower cloths must cover the whole surface of the table (*mensa*) of the altar, in length and width (Cærem. Episc., I, xii, 11) whether it be a portable or a consecrated fixed altar (Ephem. Lit., 1893, VII, 234). It is not necessary that there be two distinct pieces. One piece folded in such manner as to cover the altar twice from the epistle to the gospel end will answer (Rubr. Miss., tit. xx). The top altar-cloth must be single and extend regularly to the predella on both sides (ibid.). If the table of the altar rests on columns, or if the altar is made after the fashion of a tomb or sepulchre, and is not ornamented with an antipendium, the top cloth need only cover the table without extending over the edge at the sides (Ephem. Lit., 1893, VII, 234). The edges at the front and two ends may be ornamented with a border of linen or hempen lace in which figures of the cross, ostensorium, chalice, and host, and the like may appear (Cong. Sac. Rit., 5 December, 1868), and a piece of coloured material may be placed under the border to set forth these figures. This is deduced from a decree (Cong. Sac. Rit., 12 July, 1892) which allows such material to be placed under the lace of the alb's cuff. This border must not rest on the table of the altar. Sometimes, instead of attaching this border to the upper cloth, a piece of lace is fastened to the front edge of the altar. Although this is not prescribed, yet it is not contrary to the rubrics. Great care should be taken that these cloths be scrupulously clean. There should be on hand at least a duplicate of the two lower cloths. The top piece should be changed more frequently according to the solemnity of the feast, and therefore several covers, more or less fine in texture, should be constantly kept ready for this purpose. When, during the exposition of the Blessed Sacrament, candles are placed on the table of the altar, another clean white cloth should be placed over the altar-cloths to prevent their being stained or soiled (De Herdt, I, n. 179). We may note here that the corporal and the cere-cloth cannot take the place of the altar-cloths.

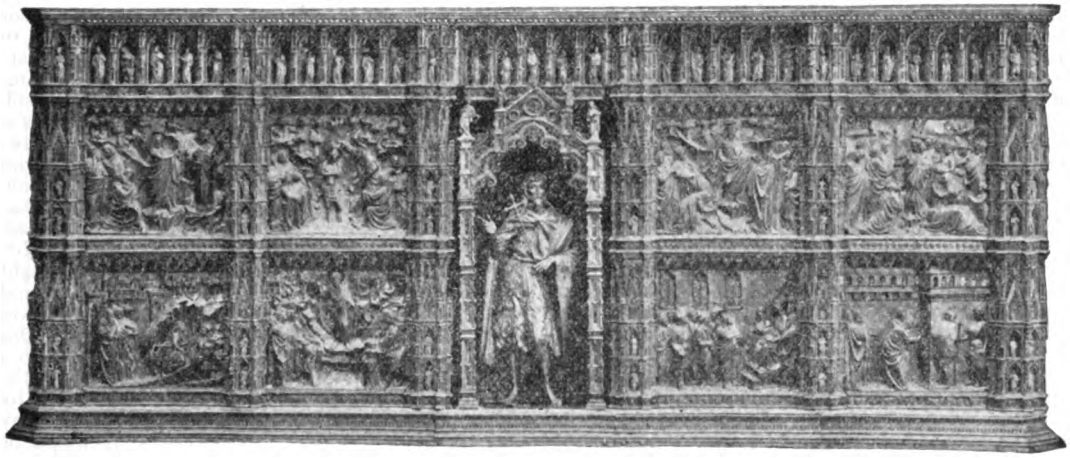
The three altar-cloths must be blessed by the bishop or someone who has the faculty, before they can be used for the celebration of Mass. In the United States the faculty is granted by the ordinary to priests in general (Facultates, Form. I, n. 13). The formula of this blessing is found in the "Rituale Romanum", tit. viii, cap. xxi, and in the "Missale Romanum" among the "Benedictiones Diversæ". Symbolically the altar-cloths signify the members of Christ, that is, God's faithful, by whom the Lord is encompassed (Pontificale Rom., De ordinat. subdiaconi); or the linens in which the body of Christ was wrapped, when it was laid in the sepulchre; or the purity and the devotion of the faithful: "For the fine linen are the justifications of saints" (Apoc., xix, 8). Besides the three altar-cloths there is another linen cloth, waxed on one side, which is called the *chrismale* (cere-cloth), and with which the table of the consecrated altar (even if part of it be made of bricks or other material, and does not form a part of the consecrated altar) should be completely covered (Cærem. Episc., De altaris consecratione). It must be of the exact size of the table of the altar, and it is placed under the linen cloths, the waxed side being turned towards the table. Its purpose is not only to prevent the altar-cloths from being stained by the oil used at the consecration, but also to keep the cloths dry. Hence it is advisable to have such a wax cloth on all altars in churches which may be accessible to dampness. According to the rubrics, this cloth is removed once a year, that is, during the stripping of the altars on Maundy Thursday; but it may be changed as often as the altar is washed. The cere-cloth is not blessed. It cannot take the place of one of the three rubrical linen cloths. To procure cere-cloths, melt the remnants of wax candles in a small vessel. When the wax is in a boiling condition, skim off the impurities that remain from the soiled stumps of candles. Dip into this wax the linen intended for the cere-cloth, and when well saturated hang it on a clothes-line, allowing the surplus wax to drop off. When the wax cloth has hardened, place it between two unwaxed sheets of linen of like dimensions. Iron thoroughly with a well heated flat iron, thus securing three wax cloths. The table on which the cloths are ironed should be covered with an old cloth or thick paper to receive the superfluous wax when melted by the iron. It should be remembered that unwashed linen when dipped in wax shrinks considerably, hence before the cloths are waxed they should be much larger than the size of the altar for which they are intended.

ALTAR-CRUCIFIX.—The crucifix is the principal ornament of the altar. It is placed on the altar to recall to the mind of the celebrant, and the people, that the Victim offered on the altar is the same as was offered on the Cross. For this reason the crucifix must be placed on the altar as often as Mass is celebrated (Constit., Accepimus of Benedict XIV, 16 July, 1746). The rubric of the Roman Missal (xx) prescribes that it be placed at the middle of the altar between the candlesticks, and that it be large enough to be conveniently seen by both the celebrant and the people (Cong. Sac. Rit., 17 September, 1822). If for any reason this crucifix is removed, another may take its place in a lower position; but in such cases it must always be visible to all who assist at Mass (ibid.). We remarked above that a crucifix must be placed on the altar during Mass. To this rule there are two exceptions: (1) When the Crucifixion is the *principal* part of the altar-piece or picture behind the altar. (We advisedly say the principal part of the altar-piece or picture, for if the picture represents a saint, e. g. St. Francis Xavier holding a crucifix in his hand, or St. Thomas kneeling before the cross, even if the cross be large, such a picture is not sufficient to take the place of the altar-crucifix.—See Ephem. Lit., 1893, VII, 408); and (2) when the Most Blessed Sacrament is exposed. In both these cases the regular crucifix may be placed on the altar; in the latter the local custom is to be followed (Cong. Sac. Rit., 2 September, 1741), and if the crucifix is kept on the altar it is not incensed (29 November, 1738). From the first Vespers of Passion Sunday to the unveiling of the cross on Good Friday, even if a solemn feast occur during this interval, the altar-crucifix is covered with a violet veil (Cong. Sac. Rit., 16 November, 1649), except during High Mass on the altar at which Mass is celebrated on Holy Thursday, when the veil is of white material (Cong. Sac. Rit., 20 December, 1783), and on Good Friday, at the altar at which the function takes place, when the veil may be of black material. This is the custom in Rome (Martinucci, Van der Stappen, and others). From the beginning of the adoration of the Cross, on Good Friday, to the hour of None, on Holy Saturday, inclusively, all, even the bishop, the canons and the

celebrant, make a simple genuflection to the cross (Cong. Sac. Rit., 9 May, 1857; 12 September, 1857). At all other times during the year a simple genuflexion is made to the cross, even when the Blessed Sacrament is not kept in the tabernacle, during any function, by all except the bishop, the canons of the cathedral, and the celebrant (Cong. Sac. Rit., 30 August, 1892). The altar-crucifix need not be blessed; but it may be blessed by any priest, by the formula "pro imaginibus" (Rituale Rom., tit. viii, cap. xxv). It may be well to note that if, according to the Renaissance style of architecture, the throne is a permanent structure above the tabernacle, the altar-crucifix may never be placed under the canopy under which the Blessed Sacrament is publicly exposed, or on the corporal which is used at such exposition (Cong. Sac. Rit., 2 June, 1883). It is probable that the custom of placing a crucifix on the altar did not commence long before the sixth century. Benedict XIV (De Sacrificio Missæ, P. I, § 19) holds that this custom comes down from the time of the Apostles. However, the earliest documentary evidence of placing a cross on the altar is canon III of the Council of Tours, held in 567: "Ut corpus Domini in Altari, non in armario, sed sub crucis titulo componatur". Mariano Armellini (Lezioni di Archeologia Sacra) tells us that the early Christians were not accustomed to publicly expose the cross for fear of scandalizing the weak, and subjecting it to the insults of the pagans, but in its stead used symbols, e. g. an anchor, a trident, etc. A simple cross, without the figure of Christ, was fixed on the top of the ciboria which covered the altars.

ALTAR-CURTAIN.—Formerly, in most basilicas, cathedrals, and large churches a large structure in the form of a cupola or dome resting on four columns was erected over the high altar, which was called the *ciborium*. Between the columns ran metal rods, holding rings to which were fastened curtains which, according to the rubrics of the individual churches, were drawn around the altar at certain parts of Mass. These curtains were styled *tetravela altaris* and were made of linen, silk, gold cloth, and other precious stuffs. In the lives of many of the Roman pontiffs (Gregory IV, Leo IV, Nicholas I) we read that they made presents of such curtains to the churches of Rome. When the *ciboria* over the altar fell into disuse a curtain was suspended at the back of the altar, called a dossel, or dorsal, and two others, one at each side of it. They were hung to rods fastened in the wall or reredos, or rested on four pillars erected at each end of the altar. The pillars were surmounted by angels holding candelabra, in which candles were burnt on solemn occasions. Probably the sanctuary candelabra of to-day may trace their origin to these.

ALTAR-FRONTAL.—The frontal (*antipendium, pallium altaris*) is an appendage which covers the entire front of the altar, from the lower part of the table (*mensa*) to the predella, and from the gospel corner to that of the epistle side. Its origin may probably be traced to the curtains or veils of silk, or of other precious material, which hung over the open space under the altar, to preserve the shrines of the saints usually deposited there. Later, these curtains were converted into one piece of drapery which covered the whole front of the altar and was suspended from the table of the altar (Pugin, Glossary). The use of a frontal which covers only a small portion of the front of the altar is forbidden (Cong. Sac. Rit., 10 September, 1898). If the altar is so placed that its back can be seen by the people, that part should likewise be covered with an antipendium (Cærem. Episc., I, iii, 11). Its material is not prescribed by the rubrics. It is sometimes made of precious metals, adorned with enamels and jewels, of wood, painted, gilt, embossed, and often set with crystals, or of cloth of gold, velvet, or silk embroidered, and occasionally enriched with pearls (Pugin, Glossary), but it is usually of the same material as that of the sacred vestments. It is evidently intended as an ornament of the altar (Rubr. Gen. Miss., tit.). Hence if the altar is made of wood or marble, and its front is beautifully painted or decorated, or if the table is supported by columns, and a reliquary is placed under it, it may be considered sufficiently ornamented, and the antipendium would not be necessary; nevertheless, even in such cases, on solemn occasions more precious and elaborate ones should be used (Cærem. Episc., I, xii, 11). The antipendium may be ornamented with images, pictures of Christ, representations of some fact of His life, or such as refer to the Eucharistic Mystery, or with emblems that refer in some manner to the Blessed Sacrament—a lamb, a pelican, the chalice and host, etc. Pictures of the saint in whose honour the altar is dedicated to God, and emblems referring to such saint, may be used. It is forbidden to ornament the black antipendium with skulls, cross-bones, etc. (Cærem. Episc., II, xi, 1). The antipendium may be fastened to little hooks or buttons, which are attached to the lower part of the table of the altar, or it may be pinned to one of the lower altar-cloths, or attached to a light wooden frame which fits tightly



SILVER ANTEPENDIUM, STORY OF JOHN THE BAPTIST, IN MUSEUM OF S. MARIA DEL FIORE, FLORENCE, XIV CENTURY

in the space between the *mensa* and the predella. A guard about three inches wide (plinth), made of wood suitably painted, or of polished metal, may be placed at its lower extremity, resting on the predella, so as to prevent its being easily injured by those who move about the altar. Regularly, the colour of the antipendium should correspond with the colour of the feast or office of the day (Cærem. Episc., I, xii, 11). The Missal (Rubr. Gen., xx) says this should be the case *quoad fieri potest*, by which the Missal does not imply that one colour may be used *ad libitum* for another, but that the more precious antipendia of gold, silver, embroidered silk, etc., in colours not strictly liturgical, may be used on solemn occasions, although they do not correspond in colour with the feast or office of the day (Van der Stappen, vol. III, q. 43, ii). The following are exceptions to the general rule: (1) When the Blessed Sacrament is publicly exposed the antipendium must be white, whatever the colour of the vestments may be. If, however, the Exposition takes place immediately after Mass, or Vespers, the antipendium of the colour of the Mass, or Vespers, may be retained if the celebrant does not leave the sanctuary between the Mass, or Vespers, and the Exposition; but if on these occasions he vests for the exposition outside the sanctuary, the antipendium if not white must be exchanged for a white one. (2) In solemn votive Masses the colour of the antipendium must be that of the vestments. In private votive Masses (*missæ lectæ*) its colour corresponds to that of the office of the day. In private votive Masses celebrated solemnly, i. e. with deacon and subdeacon, or in chant (*missæ cantatæ*) it is proper that its colour correspond with that of the vestments. (3) During a solemn Requiem Mass at an altar in the tabernacle of which the Blessed Sacrament is kept, the black antipendium cannot be used (Cong. Sac. Rit., 20 March, 1869), but one of a violet colour should take its place. The Ephemerides Lit., (XI, 663, 1897), states that this decree was revoked by a subsequent decree of the same Congregation, 1 December, 1882. It seems strange that the former decree is retained in the latest edition of the Decrees of the Cong. Sac. Rit. The latter decree is an answer to the question: Under these circumstances may the antipendium and the *conopæum* (cover of the tabernacle) be black? The answer seems to pass over the antipendium, and merely says: "At least the canopy over the tabernacle should be of a violet colour". The antipendium need not be blessed.

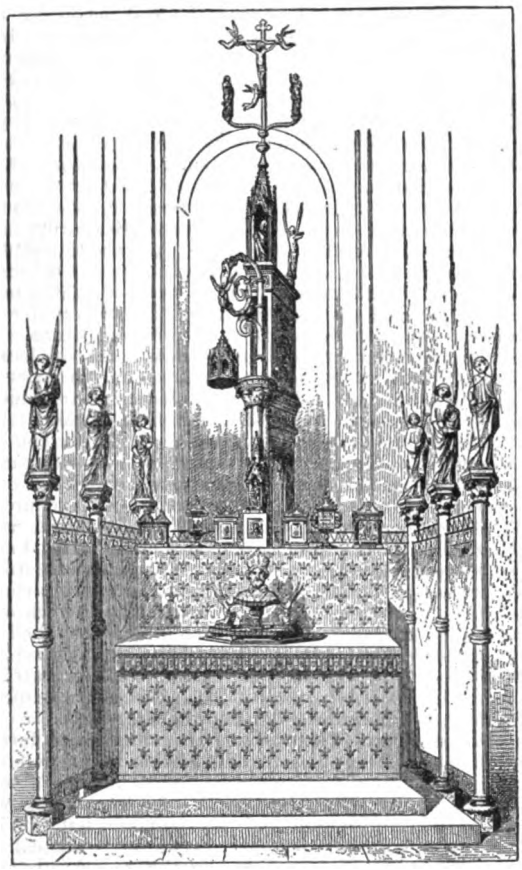
ALTAR-HORNS.—On the Jewish altar there were four projections, one at each corner, which were called the horns of the altar. These projections are not found on the Christian altar, but the word *cornu* ("horn") is still maintained to designate the sides or corners of the altar. Hence *cornu epistolæ* and *cornu evangelii* mean the epistle and gospel side of the altar respectively; *cornu anterius* and *cornu posterius evangelii* or *cornu dexterum anterius* and *dexterum posterius* mean respectively the anterior or posterior corner of the altar at the gospel side.

ALTAR-LAMP.—In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exod., xxvii, 20, 21). The Church prescribes that at least one lamp should continually burn before the tabernacle (Rit Rom., iv, 6), not only as an ornament of the altar, but for the purpose of worship. It is also a mark of honour. It is to remind the faithful of the presence of Christ, and is a profession of their love and affection. Mystically it signifies Christ, for by this material light He is represented who is the "true light which enlighteneth every man" (John, i, 9). If the resources of the church permit, it is the rule of the Cærem. Episc. (I, xii, 17) that more than one light should burn before the altar of the Blessed Sacrament, but always in uneven numbers, i. e. three, five, seven, or more. The lamp is usually suspended before the tabernacle by means of a chain or rope, and it should hang sufficiently high and removed from the altar-steps to cause no inconvenience to those who are engaged in the sanctuary. It may also be suspended from, or placed in a bracket, at the side of the altar, provided always it be in front of the altar within the sanctuary proper (Cong. Sac. Rit., 2 June, 1883). The altar-lamp may be made of any kind of metal, and of any shape or form. According to the opinion of reputable theologians, it would be a serious neglect, involving grave sin, to leave the altar of the Blessed Sacrament without this light for any protracted length of time, such as a day or several nights (St. Lig., VI, 248). For symbolical reasons olive oil is prescribed for the lamp burning before the altar of the Blessed Sacrament, for it is a symbol of purity, peace, and godliness. Since pure olive oil, without any admixture, causes some inconvenience in the average American climate, oil containing between 60 and 65 per cent of pure olive oil is supposed to be legitimate material. Where olive oil cannot be had, it is allowed, at the discretion of the ordinary, to use other, and as far as possible vegetable, oils (Cong. Sac. Rit., 9 July, 1864). In case of necessity, that is, in very poor churches, or where it is practically impossible to procure olive or vegetable oils, the ordinary, according to the general opinion of theologians (Lehmkuhl, II, n. 132, div. iv, footnote; Konings, Theol. Mor., II, n. 1300, div. iii) would be justified to authorize the use of petroleum. We are of the opinion, however, that there are but few parishes that can claim this exemption on the plea of poverty. Gas (Ephem. Lit., IX, 176, 1895) and electric lights (Cong. Sac. Rit., 4 June, 1895) are not allowed in its stead. The Cærem. Episc. (ibid.) would have three lights burn continually before the high altar, and one light before the other altars, at least during Mass and Vespers. Before the Blessed Sacrament, wherever kept, a lamp should be constantly burning. Our bishops have the power of granting permission to a priest, under certain circumstances, to keep the Blessed Sacrament in his house. In such cases, by virtue of Faculty, n. 24, Form. I, the priest may keep It without a light, if otherwise It would be exposed to the danger of irreverence or sacrilege. For the same reason we believe It may be kept also in the church without a light during the night.

ALTAR-LANTERN.—Lanterns are used in churches to protect the altar candles and lamp, if the latter for any reason, such as a draught, cannot be kept lighted (De Herdt, I, n. 185, note 1°). They are of perforated metal-work or set with crystals. They are used also to accompany the Blessed Sacrament when carried from one altar to another in the church, or when It is carried as Viaticum to the sick. In the former case the lanterns are attached to the top of high staves; in the latter, a ring is fastened to the top as in ordinary lanterns, and they are carried in the hand of a cleric or an assistant.

ALTAR-LEDGE.—Originally the altar was made in the shape of an ordinary table, on which the crucifix and candlesticks were placed. By degrees, behind the altar a step was introduced, raised slightly above it, for candlesticks, flowers, reliquaries, and other ornaments. This step was called the altar-ledge. Later the tabernacle was added as a stationary appendix of the altar and at its sides and behind it other steps were placed. They are sometimes called degrees or *gradini*. The front of these steps was sometimes beautifully painted and decorated. The *gradini* of Brunelleschi's church of Santo Spirito, Florence, display beautiful miniature groups of subjects from the Passion of Christ.

ALTAR-LINENS.—The altar-linens are the corporal, pall, purificator, and finger-towels. The Blessed Sacrament and the vase containing It must always be placed on a corporal, which must be made of linen (Miss. Rom., Ritus celebr. tit. i, n. 1) or hemp (Cong. Sac. Rit., 15 May, 1819) without any embellishment or embroidery. Corporals made of muslin (Cong. Sac. Rit., 15 March, 1664) or cotton (ibid., 15 May, 1819) are forbidden. The edges may be ornamented with fine lace, and a cross may be worked into it near the front edge. No cross is allowed in its centre (De Herdt, I, n. 167), which would necessarily give



EUCHARISTIC TOWER, CATHEDRAL OF ARRAS, XIV CENTURY

some difficulty when collecting the fragments. The rubrics do not prescribe its size. It must be spacious enough to hold the chalice and large host used by the priest, and also the ciborium containing the smaller hosts for the Communion of the laity. It should be a square, at least fifteen by fifteen inches, or an oblong, fourteen by eighteen inches. The corporal must be blessed by a bishop, or by a priest having the faculty to do so, before it may be used the first time. It is not blessed again after it is washed; use at the Holy Sacrifice does not constitute a blessing (Cong. Sac. Rit., 31 August, 1867). The form of the blessing is the "Benedictio corporalium" found in the Rituale Romanum (tit. viii, cap. xxii) which is not changed to the plural even if many corporals are blessed at the same time (Cong. Sac. Rit., 4 September, 1880). The corporal loses its blessing when no part of it is sufficiently large to hold the chalice and host together, and it is forbidden to use a torn or ripped corporal (Hartmann, § 316, n. 6, b). When the corporal becomes unfit for use it should be destroyed by fire, and its ashes thrown into the sacrarium. After the corporal has been washed, bleached, and ironed it is folded into three equal parts, both in its length and in its width, i. e. the anterior part is folded over the middle; then the posterior part is turned down over the anterior part; after this the part at the priest's right is folded over the middle, and finally the part at the priest's left is folded over these. The corporal is placed in the burse in such a manner that the edge of the last fold is towards the opening of the burse. It is probable that the corporal was prescribed as early as the fourth century. Originally it was longer and wider than the one in use at present. It covered the whole table of the altar, and was looked upon as a fourth altar-cloth. About the eleventh century it began to be curtailed, and by degrees was reduced to its present size. The Carthusians use the corporal in its old form (Benedict XIV, De Sacrif. Missæ, I, § 31).

Originally the pall was not distinct from the corporal, because the latter was so large as to do away with the need of a distinct pall, and the posterior part of the corporal was so arranged that it could be easily drawn over the host and chalice. When the corporal was reduced to its present size the pall became a distinct cover of the chalice, and is called by Benedict XIV *Corporale quo calix tegitur* (ibid., § 34). Although prescribed by the rubrics, theologians hold that its use does not bind *sub gravi*. It may be a single piece of linen or hemp, or it may consist of two pieces of linen or hemp, between which a piece of cardboard is inserted for the sake of stiffening it. The upper side may be ornamented with embroidery or painting in various colours, or covered with cloth of gold, silver, or silk of any colour except black (Cong. Sac. Rit., 17 July, 1894). It may be embellished with a cross or some other emblem. The nether piece must always be of plain white linen or hemp (ibid.) and be detachable for the purpose of washing it (ibid., 24 November, 1905). Since the pall was originally a part of the corporal, the blessing "Benedictio corporalium" is used without change in number or words when blessing one or more palls alone, or one or more palls with one or more corporals (ibid., 4 September, 1880). Like the corporal, it is blessed by a bishop, or by a priest who has faculties to do so. It should be large enough to cover the paten. If the pall is wanting, a folded corporal may be used in its stead.

The purificator is a piece of pure white linen or hemp (Cong. Sac. Rit., 23 July, 1878) used for cleansing the chalice. Its size is not prescribed by the rubrics. It is usually twelve to eighteen inches long, and nine or ten inches wide. It is folded in three layers so that when placed on the chalice beneath the paten its width is about three inches. A small cross may be worked in it at its centre to distinguish it from the little finger-towels used at the "Lavabo", although this is not prescribed. It is not blessed. It is also called the "Mundatory" or "Purificatory". The Greeks use a sponge instead of the linen purificator. Before soiled corporals, palls, and purificators are given to nuns or lay persons to be laundried, bleached, mended or ironed, they must be first washed, then rinsed twice by a person in sacred orders (Cong. Sac. Rit., 12 September, 1857). When preparing soiled corporals for the altar a little starch may be used to stiffen them and give them a smooth surface. The same may be done with the palls. The purificators are always prepared without starch.

Finger-towels, used at the "Lavabo" and after administering Holy Communion, may be made of any kind of material, preferably, however, of linen or hemp, and of any size.

ALTAR OF OUR LADY.—From the beginning of

Christianity special veneration was paid to the Mother of God, which in the language of theology is called *hyperdulia*, to distinguish the honour rendered to her from that given to the other saints. It is not strange, therefore, that after the main or principal altar, the most prominent is that dedicated in a special manner to the Mother of God; and to indicate this special preference, this altar is usually placed in the most prominent position in the church, i. e. at the right (gospel) side of the main altar. In general it signifies any altar of which the Blessed Virgin is the titular.

ALTAR-PIECE.—A picture of some sacred subject painted on the wall or suspended in a frame behind the altar, or a group of statuary on the altar. In the Middle Ages, instead of a picture or group, the altar-piece consisted in some churches of embossed silver or gold and enamelled work set with jewels. Sometimes the picture was set on the altar itself. If the altar stood free in the choir, and the altar-piece was to be seen from behind as well as from before, both sides were covered with painting (Norton, Church Building in the Middle Ages). The decorative screen, retable, or reredos is also called an altar-piece. (See ALTAR-SCREEN.)

ALTAR-PROTECTOR.—A cover made of cloth, baize, or velvet which is placed on the table of the altar during the time in which the sacred functions do not take place. Its purpose is to prevent the altar-cloth from being stained or soiled. It should be a little wider than the table and somewhat longer than the latter, so that it may hang down several inches on each side and in front. It may be of any colour (green or red would seem to be the preferred colours), and its front and side edges are usually scalloped, embroidered, or ornamented with fringes. During the divine services it is removed (Cong. Sac. Rit., 2 June, 1883), except at Vespers, when, during the incensing of the altar at the "Magnificat", only the front part of the table need be uncovered, and it is then simply turned back on the table of the altar. It is called the *vesperale*, the *stragulum* or altar-cover. It need not be blessed.

ALTAR-RAIL.—The railing which guards the sanctuary and separates the latter from the body of the church. It is also called the communion-rail as the faithful kneel at it when receiving Holy Communion. It is made of carved wood, metal, marble, or other precious material, and should be about two feet six inches high, and on the upper part from six to nine inches wide. The "Rituale Romanum" (tit. iv, cap. ii, n. 1) prescribes that a clean white cloth be extended before those who receive Holy Communion. This cloth is to be of fine linen, as it is solely intended as a sort of corporal to receive the particles which may by chance fall from the hands of the priest. It is usually fastened on the sanctuary side and when in use is drawn over the top of the rail. It should extend the full length of the rail, and be about two feet wide, so that the communicant, taking it in both hands, may hold it under his chin. Its very purpose suggests that it is not to be made of lace or netting, although there is nothing to forbid its having a border of fine lace or embroidery. Instead of this cloth a gilt paten, larger than the paten used at the Altar, to which a handle may be attached, or a small gilt or silver salver, or a pall, larger than the chalice pall, may be used. These latter are usually passed from one communicant to another, and when the last at the end of the rail at the Gospel side has received Holy Communion the Altar-boy carries the paten to the first communicant at the Epistle side. A consecrated paten may never be placed for this purpose in the hands of lay persons.

ALTAR-SCREEN.—The Cærem. Episc. (I, xii, n. 13) says that if the High Altar is attached to the wall (or is not more than three feet from the wall) a more precious cloth, on which images of Our Lord, of the Blessed Virgin, or of saints, are represented, may be suspended above the Altar, unless such images are painted on the wall. This piece of embroidered needlework, cloth of gold, or tapestry is called the Altar-screen. It is as wide as the altar, and sometimes even extends along the sides of the Altar. Its purpose seems to be to separate the Altar from the rest of the sanctuary, and to attract to the Altar the eyes of those who enter the church. It is called the dossel or dorsal, from the French *dossier*, and signifies a back panel covered with stuff. Formerly the stuff corresponded in colour with the other ornaments of the Altar and was changed according to the festivals (Pugin, Glossary, s. v. "Dossel"). Instead of the cloth a permanent or movable structure was sometimes raised above the altar at the back. If permanent it consisted of three distinct parts, the base which was as long as the table and the steps of the Altar, and reached to the height of the Altar table; above this came the panel which formed a decorative frame to a picture, bas-relief, or statue, and the cornice, consisting of a frieze and pediment surmounted by a cross. In the eleventh century the structure was usually made of metal, in the thirteenth century of stone, and from the fourteenth century of wood. Sometimes a folding door was attached which covered the picture during the year, and was opened on grand festivals to expose the picture. If it was a movable structure, it was made of hammered silver or other precious material, supported on the Altar itself. The face of this structure which looks towards the nave of the church is called the "retable", and the reverse is called the "counter-retable". This decoration of the altar was not known before the twelfth century. It should always correspond to the architecture or style of the church. The best models are found in the churches of St. Sylvester in Capite, Sta. Maria del Popolo, della Pace and sopra Minerva, at Rome. When this structure is ornamented with panels and enriched with niches, statues, buttresses, and other decorations, which are often painted with brilliant colours, it is called a "reredos". Sometimes the reredos extends across the whole breadth of the church, and is carried nearly up to the ceiling. This decorative screen, retable, or reredos is also called the altar-piece.

ALTAR-SIDE.—That part of the altar which faced the congregation, in contradistinction to the side at which the priest stood when formerly the latter stood at the altar facing the people. In ceremonials we frequently find mention of the right and left side of the altar. Before 1488, the epistle side was called the right side of the altar, and the gospel side the left. In that year, Augustine Patrizi, Bishop of Pienza, published a ceremonial in which the epistle side is called the left of the altar, and the gospel side the right, the denomination being taken from the facing of the cross, the principal ornament of the altar, not of the priest or the laity. This change of expression was accepted by St. Pius V and introduced into the rubrics.

ALTAR-STEPS.—In the beginning altars were not erected on steps. Those in the catacombs were constructed on the pavement, and in churches they were usually erected over the confession, or spot where the remains of martyrs were deposited. In the fourth century the altar was supported by one step above the floor of the sanctuary. At present the number of steps leading up to the high altar is for symbolical reasons uneven; usually three, five, or seven, including the upper platform (*predella*). These steps are to pass around the altar on three sides. They may be of wood, stone, or bricks, but St. Charles (Instructions on Ecclesiastical Building, xi, § 2) would have the two or four lower steps of stone or bricks, whilst he prescribes that the predella, on which the celebrant

stands, should be made of wood. The steps should be about one foot in breadth. The predella should extend along the front of the altar with a breadth of about three feet six inches, and at the sides of the altar about one foot. The height of each step ought to be about six inches. Side altars must have at least one step.

ALTAR-STOLE.—An ornament, having the shape of the ends of a stole, which in the Middle Ages was attached to the front of the altar.

ALTAR-STONE.—A solid piece of natural stone, consecrated by a bishop, large enough to hold the Sacred Host and chalice. It is inserted into or placed on the surface of a structure which answers the purpose of an altar, when the whole altar is not consecrated. Sometimes the whole table (*mensa*) takes the place of the smaller altar-stone. It is called a portable altar.

ALTAR-TOMB.—A tomb, or monument, over a grave, oblong in form, which is covered with a slab or table, having the appearance of an altar. Sometimes the table is bare, and sometimes it supports one or more recumbent sculptured figures. It either stands free, so that the four sides are exposed, or one side may be attached to the wall, when a canopy or niche is often raised above it.

ALTAR-VASE.—Vase to hold flowers for the decoration of the altar. The Cærem. Episc. (I, xii, n. 12) says that between the candlesticks on the altar may be placed natural or artificial flowers, which are certainly appropriate ornaments of the altar. The flowers referred to are cut flowers, leaves, and ferns, rather than plants imbedded in soil in large flowerpots, although the latter may fitly be used for the decoration of the sanctuary around the altar. If artificial flowers are used they ought to be made of superior material, as the word *serico* (ibid.) evidently implies, and represent with some accuracy the natural variations. Flowers of paper, cheap muslin, or calico, and other inferior materials, and such as are old and soiled, should never be allowed on the altar.

ALTAR-VESSELS.—The chalice is the cup in which the wine and water of the Eucharistic Sacrifice is contained. It should be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver, gilt on the inside; in which case the base and stem may be of any metal, provided it be solid, clean, and becoming (Miss. Rom., Ritus celebr., tit. i, n. 1). According to the Roman Missal (De Defectibus, tit. x, n. 1) it may be also made of *stannum* (an alloy of tin and lead), with the cup gilt on the inside, but authors permit this only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper, or brass are not permitted, and cannot be consecrated by the bishop (Cong. Sac. Rit., 16 September, 1865). The base may be round, hexagonal, or octagonal, and should be so wide that there is no fear of the chalice tilting over. Near the middle of the stem, between the base and the cup, there should be a knob, in order that the chalice, especially after the Consecration, when the priest has his thumb and index finger joined together, may be easily handled. This knob may be adorned with precious stones, but care should be taken that they do not protrude so far as to hinder the easy handling of the chalice. The base and cup may be embellished with pictures or emblems, even in relief, but those on the cup should be about an inch below the lip of the chalice. The cup should be narrow at the bottom, and become gradually wider as it approaches the mouth. The rounded or turned-down lip is very unserviceable. The height is not determined, but it should be at least eight inches.

PATEN.—The paten is a vessel of the altar on which the altar-bread is offered in the Holy Sacrifice. It should be made of the same material as the chalice, and if it is made of anything else than gold it should be gilt on the concave side. Its edge ought to be thin and sharp, so that the particles on the corporal may be easily collected. It should not be embellished, at least on the concave side, in any manner; however, one small cross may be set near its edge to indicate the place on which it is to be kissed by the celebrant. Any sharp indentation on the upper side prevents its being easily cleaned. Those having a plain surface throughout, with the gradual slight depression towards the centre, are the most serviceable. By a decree of the Cong. Sac. Rit., 6 December, 1866, Pope Pius IX allowed chalices and patens to be used which were made of aluminium mixed with other metals in certain proportions given in the "Instructio", provided the whole surface was silvered, and the cup gilt on the inside, but this decree is expunged from the latest edition of the Decrees. Both the chalice and the paten, before they can be used at the Sacrifice of the Mass, must be consecrated by the ordinary, or by a bishop designated by him. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, consecrate them. By virtue of Facultates Extraordinariæ C, fac. vi, the bishops of the United States may delegate a simple priest. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten can never supply the place of this rite, specially ordained by the Church.

LOSS OF CONSECRATION.—The chalice loses its consecration when it becomes unfit for the purpose for which it is destined. Hence it becomes devoid of consecration: (1) when the slightest break or slit appears in the cup near the bottom. This is not the case if the break be near the upper part, so that without fear of spilling its contents consecration can take place in it. (2) When a very noticeable break appears in any part, so that it would be unbecoming to use it. (3) When the cup is separated from the stem in such a manner that the parts could not be joined except by an artificer, unless the cup was originally joined to the stem, and the stem to the base, by means of a screwing device. If, however, to the bottom of the cup a rod is firmly attached which passes through the stem to the base, under which is a nut used to hold the different parts together, then, if this rod should break, *tutius videtur* to reconsecrate it (Van der Stappen, III, quæst. lxxviii). (4) When it is regilt (Cong. Sac. Rit., 14 June, 1845). A chalice does not lose its consecration by the mere wearing away of the gilding, because the whole chalice is consecrated; but it becomes unfit for the purpose of consecrating in it, for the rubric prescribes that it be gilded on the inside. After being regilt, the celebrating of Mass with the chalice cannot supply its consecration (St. Lig., bk. VI, n. 380). The custom of desecrating a chalice, or other sacred vessel, by striking it with the hand or some instrument, or in any other manner, before giving it to a workman for regilding, is positively forbidden (Cong. Sac. Rit., 23 April, 1822). By making slight repairs upon the chalice or paten the consecration is not lost. The Sacred Congregation of the Holy Office in 1874 decided that a chalice loses its consecration if it is employed by heretics for any profane use, e. g. for a drinking cup at table. The paten loses its consecration: (1) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended, e. g. if the break be so large that particles could fall through it. (2) When it becomes battered to such an extent that it would be unbecoming to use it. (3) When it is regilt. A chalice which becomes unserviceable is not to be sold, but should, if possible, be used for some sacred purpose.

CIBORIUM.—The ciborium is an altar-vessel in which the consecrated particles for the Communion

of the laity are kept. It need not necessarily be made of gold or silver, since the Roman Ritual (tit. IV, cap. i, n. 5) merely prescribes that it be made *ex solida decentique materiâ*. It may even be made of copper provided it be gilt (Cong. Sac. Rit., 31 August, 1867). If made of any material other than gold, the inside of the cup must be gilt (Cong. Episc. et Reg., 26 July, 1588). It must not be made of ivory (ibid.) or glass (Cong. Sac. Rit., 30 January, 1880). Its base should be wide, its stem should have a knob, and it may be embellished and adorned like the chalice (*vide supra*). There should be a slight round elevation in the centre, at the bottom, in order to facilitate the taking out of the particles when only a few remain therein. The cover, which should fit tightly, may be of a pyramidal or a ball shape, and should be surmounted by a cross. The ciborium ought to be at least seven inches high. It is not consecrated, but only blessed by the bishop or priest having the requisite faculties according to the form of the "Benedictio tabernaculi" (Rit. Rom., tit. viii, xxiii). As long as the Blessed Sacrament is reserved in it, the ciborium must be covered with a veil of precious material of white colour (Rit. Rom., tit. iv, i, n. 5), which may be embroidered in gold and silver and have fringes about the edges. When it does not actually contain the Blessed Sacrament, this veil must be removed. Hence, after its purification at Mass, or when filled with new particles to be consecrated, it is placed on the altar, the veil cannot be put on it. Even from the Consecration to the Communion it remains uncovered. Just before placing it in the tabernacle after Communion the veil is placed on it. It is advisable to have two ciboria as the newly consecrated particles must never be mixed with those which were consecrated before. In places in which Holy Communion is carried solemnly to the sick, a smaller ciborium of the same style is used for this purpose. The little pyx used for carrying Holy Communion to the sick is made of the same material as that of which the ciborium is made. It must be gilt on the inside, the lower part should have a slight elevation in the centre, and it is blessed by the form "Benedictio tabernaculi" (Rit. Rom., tit. viii, xxiii). The ciborium and pyx lose their blessing in the same manner as the chalice loses its consecration.

OSTENSORIUM.—The ostensorium (ostensory, monstrance) is a glass-framed shrine in which the Blessed Sacrament is publicly exposed. It may be of gold, silver, brass, or copper gilt (Cong. Sac. Rit., 31 August, 1867). The most appropriate form is that of the sun emitting its rays to all sides (Instructio Clement., § 5). The base should be wide, and at a short distance above it there should be a knob for greater ease in handling. The ostensorium must be surmounted by a cross (Cong. Sac. Rit., 11 September, 1847). It should not be embellished with small statues of saints, as these and the relics of saints are forbidden to be placed on the altar during solemn Benediction. At the sides of the receptacle in which the lunula is placed it is appropriate to have two statues representing adoring angels. In the middle of the Ostensorium there should be a receptacle of such a size that a large Host may be easily put into it; care must be taken that the Host does not touch the sides of this receptacle. On the front and back of this receptacle there should be a crystal, the one on the back opening like a door; when closed, the latter must fit tightly. The circumference of this receptacle must either be of gold or, if of other material, it should be gilt, and so smooth and polished that any particle that may fall from the Host will be easily detected and removed. The lunula must be inserted and removed without difficulty; hence the device for keeping it in an upright position should be constructed with this end in view. The ostensorium need not necessarily be blessed, but it is better that it should be. The form "Benedictio tabernaculi" (Rit. Rom., tit. viii, xxiii) or the form "Benedictio ostensorii" (Rit. Rom., in Appendice) may be used. When carried to and from the altar it ought to be covered with a white veil.

The lunula (lunette) is made of the same material as the ostensorium. If it be made of any material other than gold, it must be gilded (Cong. Sac. Rit., 31 August, 1867). In form it may be either of two crescents or of two crystals encased in metal. If two crescents be used, the arrangement should be such that they can be separated and cleaned. Two stationary crescents, between which the Sacred Host is pressed, are, for obvious reasons, not serviceable. If two crystals are used it is necessary that they be so arranged that the Sacred Host does not in any way touch the glass (Cong. Sac. Rit., 14 January, 1898). The ostensorium, provided it contains the Blessed Sacrament, may be placed in the tabernacle, but then it should be covered with a white silk veil. (Recent authors say that since the ostensorium is intended merely *ad monstrandam* and not *ad asservandam SS. Eucharistiam* it should not be placed in the tabernacle.) When the Blessed Sacrament is taken out of the ostensorium after Benediction it may or may not be removed from the lunula. If it is removed it should, before being placed in the tabernacle, be enclosed in a receptacle, called the repository (*custodia, repositorium, capsula*), which is made like the pyx, used in carrying Holy Communion to the sick, but larger, and may have a base with a very short stem. If the Blessed Sacrament be allowed to remain in the crescent-shaped lunula both It and the lunula may be placed in the same kind of receptacle, or in one specially made for this purpose, having a device at the bottom for keeping the Sacred Host in an upright position. The latter may have a base and short stem, and a door, which fits tightly, on the back part, through which the lunula is inserted. This receptacle is made throughout of silver or of other material, gilt on the inside, smooth and polished, and surmounted by a cross. No corporal is placed in it. If the lunula be made of two crystals, encased in metal, it may, when containing the Blessed Sacrament, be placed in the tabernacle without enclosing it in a *custodia*. If the host be placed before the Consecration in the lunula made of two crystals, the latter must be opened before the words of Consecration are pronounced. The lunula and the custodia are blessed with the form "Benedictio Tabernaculi" (Rit. Rom., tit. viii, xxiii) by a bishop or by a priest having the faculty. They lose their blessing when they are regilt, or when they become unfit for the use for which they are intended. All the sacred vessels, when not actually containing the Blessed Sacrament, should be placed in an iron safe, or other secure place, in the sacristy, so as to be safeguarded against robbery or profanation of any kind. Each ought to be placed in its own case or covered with a separate veil, for protection against dust and dampness.

ALTAR-WINE.—Wine is one of the two elements absolutely necessary for the sacrifice of the Eucharist. For valid and licit consecration *vinum de vite*, i. e. the pure juice of the grape naturally and properly fermented, is to be used. Wine made out of raisins, provided that from its colour and taste it may be judged to be pure, may be used (Collect. S. C. de Prop. Fide, n. 705). It may be white or red, weak or strong, sweet or dry. Since the validity of the Holy Sacrifice, and the lawfulness of its celebration, require absolutely genuine wine, it becomes the serious obligation of the celebrant to procure only pure wines. And since wines are frequently so adulterated as to escape minute chemical analysis, it may be taken for granted that the safest way of procur-

ing pure wine is to buy it not at second hand, but directly from a manufacturer who understands and conscientiously respects the great responsibility involved in the celebration of the Holy Sacrifice. If the wine is changed into vinegar, or is become putrid or corrupted, if it was pressed from grapes that were not fully ripe, or if it is mixed with such a quantity of water that it can hardly be called wine, its use is forbidden (Missale Rom., De Defectibus, tit. iv, 1). If the wine begins to turn into vinegar, or to become putrid, or is the unfermented juice as pressed from the grape, it would be a grievous offence to use it, but it is considered valid matter (ibid., 2). To conserve weak and feeble wines, and in order to keep them from souring or spoiling during transportation, a small quantity of spirits of wine (grape brandy or alcohol) may be added, provided the following conditions are observed: (1) The added spirit (alcohol) must have been distilled from the grape (*ex genimine vitis*); (2) the quantity of alcohol added, together with that which the wine contained naturally after fermentation, must not exceed eighteen per cent of the whole; (3) the addition must be made during the process of fermentation (S. Romana et Univ. Inquis., 5 August, 1896).

ALTARAGE.—From the low Latin *altaragium*, which signified the revenue reserved for the chaplain (altarist or altar-thane) in contradistinction to the income of the parish priest (Du Cange, Glossarium). At present it signifies the fees received by a priest from the laity when discharging any function for them, e. g. at marriages, baptisms, funerals. It is also termed honorarium, stipend, stole-fee.

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A. J. SCHULTE.

Altar (IN THE GREEK CHURCH.)—I. The word altar (sometimes spelled *oltar*) is used in the Old Slavonic and Russian languages to denote the entire space surrounding what we know as the altar, which is included behind the *iconostasis*, and is the equivalent of the Greek word *βῆμα*. Thus it corresponds in a measure to the sanctuary of the Roman churches. Hence the altar of the Russian Orthodox or the Ruthenian Greek Catholic churches means the sanctuary, and not merely the altar known to Latin churches. The altar itself is called in Old Slavonic and Russian *prestol*, "the throne", in allusion to Our Lord Who reigns there as King. The altar of the Greeks, using the Old Slavonic as their liturgical language, includes not only the altar (*prestol*) but also the little side altar, or *prothesis*, where the *proskomide* (or preparation of the bread and wine for Mass) takes place, and also the seats for the clergy and the throne or *cathedra* for the bishop. In the Greek Church these seats and the bishop's throne are usually placed behind the altar and on a step or elevation so that the occupants may see over the altar.

II. The altar in the Greek Church (*ἡ ἁγια τράπεζα*) has remained practically unchanged and unadorned. The Greeks, unlike the Latins, have placed their wealth of decoration upon the iconostasis in front of the altar. In churches of the Latin Rite the altar itself has been added to by reredos and altar-pieces and the like; yet altars of the older form may still be seen in Rome, in St. Peter's, Santa Maria Maggiore, St. John Lateran, St. Paul's, and other churches. Beside this the Western Rite has usually placed the altar against the wall of the church; the Greek Rite keeps it apart and isolated so that the officiating clergy may pass around it. The Roman altar, while rectangular, is usually longer in one direction than the other; but the Greek altar is made square so that every measurement is equal. The top portion of a Greek altar should be of wood, one board at least. Herein it differs from the Roman Rite which requires that even a wooden altar should have a stone slab or "sepulchre" wherein are enclosed the relics of the saints. Upon the altar are the candles which are lighted during Mass, the cross, or more often the crucifix, which in Orthodox churches is usually made only in low relief, and also the book of the Gospels, containing the various Gospels arranged for reading in the Mass for the various Sundays and feast days during the Greek ecclesiastical year. The book of the Gospels is usually laid flat on the altar until the time when the sacred elements are brought for consecration; then it is stood up on edge in front of, and almost covering the tabernacle. Besides the Gospels, the missal, or *εὐχολόγιον*, is also upon the altar, from which the priests read and intone the unchangeable parts of the Mass. The tabernacle containing the Blessed Sacrament, reserved according to the Greek Rite, does not always rest upon the altar. Often these tabernacles, beautifully built, rest upon a pillar or other foundation about a foot or so behind the altar. The altar in the Greek Church, as being the place on which the glory of the Lord rests, is vested with two coverings. The first is of white linen next to the altar itself, and the second or outer covering is made of rich brocade or embroidery and is called the *endyton* (*ἐνδυτόν*). Besides this there is the *antimension* which is usually placed on every altar and which contains the relics of some saint. A church and its altar should be consecrated by a bishop, but sometimes it is found impossible or inconvenient to accomplish this, and so a priest may perform the consecration; but he must use the *antimension* which has been duly consecrated by the bishop in almost the same manner as an altar is consecrated.

The Greek consecration service, after the singing of hymns and psalms, and the consecration of the holy water used in the service, begins by the bishop sprinkling the altar with holy water. He then pours into the nail holes of the altar-board a mixture of incense and wax, and the priests then nail down the top board to the solid part of the altar. The bishop then kneels and prays that the Holy Ghost may descend and sanctify the temple and altar. Then begins the ablution of the altar. While psalms are being sung the bishop lightly rubs the top board of the altar with soap in the form of a cross and pours water on it, and the priests take cloths and rub the altar dry. Then the bishop takes red wine mixed with a drop or so of rose-water and pours the mixture on the altar in the shape of a cross and rubs it into the wood. With some drops of the same wine he sprinkles the *antimension* destined for the new altar. Then the bishop anoints the top board and the sides of the altar with holy chrism and also anoints the *antimension*. In the Greek Catholic Church the altar is washed three times while the psalms are being sung. Then begins the vesting of the altar. First a white linen covering is placed over the altar crosswise; and over this first cover a second one of brilliant and embroidered material is placed, called the *endyton*. There is then placed on the altar a fine large wrap or cloth called the *heileton* (*εἱλητόν*) which is somewhat analogous to the burse of the Latin Rite, and in it the *antimension* is enfolded. All these are put in place after having been blessed

and sprinkled with holy water while the appropriate Psalms are being chanted. After this the church is then consecrated, or it is ready for consecration. Among the Greeks the altar is always consecrated on Holy Thursday or on a Thursday between Easter and the Feast of the Ascension.

RENAUDOT, *Coll. Liturg. Orientalium* (Frankfort, 1847), I, 164 and *passim*, II, 52–56; GOAR, *Euchologion* (Paris, 1647), 832.

ANDREW J. SHIPMAN.

Altar (IN SCRIPTURE).—The English word altar, if the commonly accepted etymology be adopted—*alta ara*—does not describe as well as its Hebrew and Greek equivalents, מִזְבֵּחַ *mízbēăḥ* (from *zābháh*, to sacrifice) and θυσιαστήριον (from θύω, to immolate), the purpose of the thing it stands for.

I IN THE OLD TESTAMENT.—As soon as men conceived the idea of offering sacrifices to the Deity, they felt the need of places specially designed for this end. These primeval specimens of altars were necessarily most simple, very likely consisting of a heap of stones or earth, suitable for the fire and the victims. Some of the megalithic monuments left by prehistoric man seem to have been erected for this purpose. Probably of this simple description were the altars which Cain and Abel used to offer up their sacrifices, though Scripture does not mention in connection with their names any such monuments; such also were the altars built up by Noe after the flood (Gen., viii, 20); by Abraham in Sichem (Gen., xii, 7), Bethel (Gen., xii, 8; xiii, 4), Mambre (Gen., xiii, 18), and at the place where he had been about to sacrifice his son (Gen., xxii, 9); by Isaac and Jacob at Bersabee (Gen., xxvi, 25; xlvi, 1), and by the latter in Galaad (Gen., xxxi, 54). The same may be said of the altar erected in the desert of Sinai before the golden calf (Ex., xxxii, 5). During the period of the Judges and of the Kings, the Israelites, owing to their propensity to idolatrous worship, raised up altars to Baal and Astaroth, even to Moloch and Chamos. No temple enclosed these altars or those erected to the one true God by the patriarchs; they were raised up in the open air, and preferably on the tops of the hills, whence their name, "high places". The Chanaanites' high places were commonly located near large and shady trees, or in the woods, in the midst of which a consecrated precinct was marked out, affording good opportunities for the sacred debaucheries accompanying the Astaroth-worship which were so often alluded to by the Prophets.

1 ALTAR OF HOLOCAUST.—Modern critics affirm that there existed in Israel different legitimate places of worship before the time of Josias, an assertion, however, which is not to be examined here as only regulations concerning the altar come under consideration at present. The earliest ordinance on the subject is found in Ex., xx, 24–26 as follows: "You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee. And if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled. Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered." These regulations fairly correspond to the practice hitherto commonly followed, as may be concluded from the scanty indications furnished by the histories of the patriarchs. The Deuteronomic Law, while enforcing the injunction of local unity of worship, repeats, on the occasion of the altar erected on Mount Hebal, these primitive rules: "Thou shalt build . . . an altar . . of stones . . . not fashioned nor polished" (Deut., xxvii, 5, 6; cf. Jos., viii, 30, 31). The description given in the places cited, as well as that of the altar erected near the Jordan by the Rubenites, Gadites, and the half-tribe of Manasses (Jos., xxii), which was "the pattern of the altar of Yahweh", suggests that the altars there referred to were large constructions (Jos., xxii, 10). It may well be supposed that they were built upon a mound and reached by a slope or even by steps. The motive, indeed, for the rule of Ex., xx, 26, had disappeared since the priests had been provided with breeches (Ex., xxviii, 42). There are reasons to suppose that the altars erected at Silo and the other places of worship before the translation of the Ark to Jerusalem, though probably of smaller dimensions, were of the same general description. These were fixed altars, the splendour of which was to be surpassed in the memory of Israel by that of the altar erected by Solomon in front of the Temple. Before describing it, and sketching its history, it is proper to gather the different references found in the Bible to the portable altar used during the wanderings of the Hebrews through the wilderness.

(a) *Altar of Holocaust of the Tabernacle.*—According to the prescriptions of Ex., xxvii, 1–8, xxxviii, 1–7, this altar of holocaust, constructed of setim wood (a kind of acacia), foursquare in form, measured five cubits square and three in height; it was covered with plates of brass. At its four upper corners were four "horns", likewise overlaid with brass, which probably served to hold the flesh of the victims heaped upon the altar. In the case of sin-offerings, the priest put some of the blood of the victim upon these horns; they were also a place of refuge, as is to be inferred from Ex., xxi, 14. A grate of brass, after the manner of a net, extended to the middle of the altar, and under it a hearth. At the four corners of the net rings had been cast; and through these rings ran two bars of setim wood covered with brass, to carry the altar. This indeed was not solid, but empty and hollow on the inside. Such expressions as "to come down from the altar" (Lev., ix, 22) lead us to suppose that this altar which was placed at the door of the tabernacle (Lev., iv, 18) was usually set upon a hillock and reached by a slope. Some believe also that the above-described altar, which was merely a framework, had to be filled with earth or stones, in compliance with the regulations of Ex., xx, 24, and in order to prevent it from being injured by the flames of the sacrifices. The altar served not only for the holocausts, but also for all the other sacrifices in which a part of the victim was burnt. Fire was unceasingly kept in the hearth for the sacrifices. When this altar was built up, before serving for Divine worship, it was solemnly consecrated by an unction with holy oil and by daily anointings and aspersions with the blood of the sin-offerings for seven days. For twelve days this was followed by daily sacrifices offered by the princes of each tribe; thenceforth all bloody sacrifices were offered on this altar. Some independent critics, remarking that this altar is mentioned in the sacerdotal code only (cf. Pentateuch), and arguing from the anomalies presented by the idea of the construction in wood of a fireplace upon which a strong fire continually burned, regard this former altar of holocaust, not as the pattern, but as a projection back to early times and on a smaller scale, of the altar of Jerusalem.

(b) *Altar of Holocaust of the Temple of Solomon.*—This is commonly known under the name of "brazen altar". It was located in the Temple court, to the east of the Temple proper. In form it resembled the altar of the tabernacle, but its dimensions were much larger: twenty cubits in length, twenty cubits in breadth, and ten cubits in height (II Par., iv, 1). Ez., xliii, 17 suggests that it was erected upon a base enclosing, according to certain traditions, the rock Sakkara which still can be seen in the Haram esh-

Sherif. The whole structure, base and altar proper, was entirely filled up with rocks and earth. A slope, which Talmudic traditions suppose to have been broken three times by several steps, led to the top of the base, which was a few feet wider than the altar proper, in order that the priest might easily go around the latter. This altar, built up by Solomon (III K., viii, 64), was the object of a new consecration during Asa's reign (II Par., xv, 8), which makes us think that some restoration had taken place. Achaz removed it towards the north, and in its place erected another, similar to that which he had seen in Damascus (IV K., xvi, 10–15). A restoration of the former order of things very likely occurred under Ezechias, although the sacred text does not mention it explicitly. Again polluted by Ezechias' son Manasses, it was later on repaired and dedicated again to Yahweh by the same prince (IV K., xxi, 4, 5; II Par., xxxiii, 4, 5, 16). The destruction of Jerusalem by the Babylonian army (587) was of course fatal to both the Temple and the altar, and to both may be applied the sigh of the author of the Lamentations: "The stones of the sanctuary are scattered in the tops of every street".

(c) *Altar of Holocaust of the Second and Third Temples.*—The Exile cured the Jews' propensity to idolatry; those who came back from Babylon with Zorobabel took it to heart to rebuild the altar as soon as possible, in order that they might start over again the public worship of Yahweh. We read the account of the reconstruction in I Esd., iii, 2–6. This new altar was of the same form and dimensions as the former, and was probably likewise built with unhewn stones. Some twenty years later, the new Temple, completed amidst difficulties and opposition, stood behind the altar. But the Divine service was poor, as we can infer from the scanty documents of that epoch. Those indeed were hard times for Israel. Nehemias—if, to unravel the intricate chronology of the Books of Esdras, we admit that Nehemias preceded Esdras to Jerusalem—spared no efforts to re-establish the Temple worship; but the resources of the sanctuary were scarce, and after his return to Persia, the priests fled, every man to his own country to find a living; the sacrifices, not provided for, were abandoned, and the altar alone remained, a solitary witness to the misery of the times (II Esd., xiii, 10). Better days shone again with the coming of Esdras (I Esd., viii, 35), but the Persians were costly protectors. The Jews had a sorrowful experience of this, especially when the Persian general Bagoses imposed for seven years a heavy tax upon every sacrifice (Josephus, Ant., XI, vii, 1). The reign of Antiochus IV (Epiphanes) signalized itself by new profanations: "On the fifteenth day of the month Casleu, in the hundred and forty-fifth year [of the Grecian era], king Antiochus set up the abominable idol of desolation upon the altar of God" (I Mach., i, 57; iv, 38). How the tyranny of this prince roused the zeal and courage of the Machabees and their followers, and how, through a long and hard struggle, they succeeded in shaking the yoke of the Seleucides cannot be narrated here. Suffice it to say that Judas Machabeus, after having routed Antiochus' army, "considered about the altar of holocausts that had been profaned, what he should do with it. And a good counsel came into their minds to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. And they laid up the stones in the mountain of the temple in a convenient place. . . Then they took whole stones according to the law, and built a new altar according to the former . . . and on the five and twentieth day of the ninth month . . . in the hundred and forty-eighth year, . . . they offered sacrifice according to the law upon the new altar of holocausts which they had made" (I Mach., iv, 44–53). The anniversary of this new dedication was thenceforward celebrated by a feast, added to the liturgical calendar. The altar in question remained until the destruction of Jerusalem and of the Temple by the Romans. Josephus and the Talmud disagree as to the dimensions of the base. Instead of being overlaid with plates of brass, like the brazen altar of Solomon's Temple, it was covered on the outside with a solid plastering which might be easily replaced. By the horn of the southwest corner there was an outlet for the blood of the victims, and a hollow to receive libations. Such was the altar at the time of Jesus Christ (Matt., v, 23, 24; xxiii, 18); involved in the curse that hung over the Temple since the Saviour's last days, it was wrecked with the Temple (A. D. 70) by Titus's army, never to be built up again.

(*d*) *Altar of Incense.*—In the above description not a word has been said of the incense offerings that were part of the Yahweh worship. There is indeed, on the subject of these offerings and the Temple furniture connected with them, a noteworthy divergence between the hitherto common opinion and that of the modern biblical critics. The latter consider the introduction of incense into the Yahweh worship as an innovation of relatively recent date (Jer., vi, 20); they remark that, with the exception of a few passages, the origin of which it is easy to determine, the biblical writers speak only of one altar, and that incense in the Law is supposed to be offered in censers, of which each priest possesses one (Lev., xvi, 12, 18–20; x; Num., xvi, 17; iii, 4–10). They argue, besides, from the adventitious character, the late date, and the priestly origin, of the so-called Mosaic texts referring to the altar of incense, as well as from the vacillating statements concerning it in the latest sources of Jewish history; and they conclude that neither in the tabernacle nor in the first Temple did there exist an altar of incense. We shall presently give the indications which the opinion heretofore considered as common makes use of in the description of this piece of tabernacle and Temple furniture. The first altar of incense constructed in the wilderness was foursquare, measuring a cubit in length, as much in breadth, and two cubits in height. Made of setim wood, overlaid with the purest gold (hence the name "golden altar"), it was encircled by a crown of the same material; it had likewise a golden brim, and, like unto the altar of holocaust, four horns and four rings of gold; through the latter two bars of setim wood, overlaid with gold, served to carry the altar (Ex., xxx, 4). When it had to be moved, it was covered with a purple veil and a ramskin. Consecrated, like the altar of holocaust, by an unction of holy oil, this altar served every morning and evening for the incense offering (Ex., xxx, 7–8) and in certain ceremonies for the sin-offerings. Every year during the great Feast of Atonement it was solemnly purified (Lev., xvi, 14–19). In the Temple of Solomon, the altar of incense was made, in shape and dimensions, similar to that of the tabernacle. The material alone differed; instead of setim wood, cedar wood was used in its construction. According to a document attributed to Jeremias, and quoted in II Mach., ii, 5, the prophet, forewarned from on high of the wreck of the Temple, would have hidden this altar in a hollow cave on Mount Nebo. Possibly, too, it was taken away in the spoils gathered by the Babylonian army that ransacked Jerusalem (IV K., xxv, 13–17). The fact is, the second Temple was furnished, like the former, with an altar of incense, destroyed about 168 B. C., by Antiochus IV (Epiphanes), who broke it to take off the gold plating that covered it. Judas Machabeus had a new one made and dedicated at the same time as the altar of holocaust. It is by this altar that the scene described in Luke, i, 8–21, took place.

Josephus considered it as one of the three masterpieces contained in the Temple; it was probably carried off by the Romans, though no mention of it is made by the Jewish historian among the pieces of the Temple furniture carried off by Titus.

II. ALTAR IN THE NEW TESTAMENT.—The word altar is in the New Testament frequently applied either to the altar of holocaust or to the altar of incense. St. Paul, from the part of the sacrifice which the ministers of the altar received, draws an argument to prove that in like manner the ministers of the Gospel should live by the Gospel (I Cor., ix, 13–14). In another place, from the participation in the victim offered at the altar, he argues that in the same way as those who eat of the sacrifice are partakers of the altar, so also they that share in the flesh of the pagan victims are partakers of the devils to whom they are offered; hence he concludes that to partake of the table of the Lord and of the table of devils would be blasphemy (I Cor., x, 21). In conclusion, a few words about the altar mentioned in the Apocalypse. Its form resembled that of the altar of incense; like the latter, it was a "golden altar" set up before the throne of God (viii, 3), and adorned with four horns at the angles (ix, 13). By the fire burning upon it stood an angel holding a golden censer, "and there was given to him much incense", a figure of the prayers of the Saints (viii, 3). Under the altar were the "souls of them that were slain for the word of God" (Apoc., vi, 9); they had evidently taken the place of the blood of the victims, which, in the Old Law, was poured at the foot of the altar, and fulfilled the same office of praise and atonement.

KITTO, *The Tabernacle and its Furniture* (London, 1849); LAMY, *De tabernaculo, de sanctâ civitate et templo* (Paris, 1720); LIGHTFOOT, *Descriptio templi hierosol*, in *Op. comp.*, I, 549; CRAMER, *De arâ exteriore templi secundi* (Lyons, 1697); WELLHAUSEN, *Prolegomena zur Geschichte Israels* (Berlin, 1883), tr. BLACK and MENZIES, *Proleg. to the History of Israel* (Edinburg, 1885); VIGOUROUX, *La Bible et les découvertes modernes* (Paris, 1889), II, III; KENNEDY in HAST., *Dict. of the Bible;* RENARD in VIG., *Dict. de la Bible.*

CHARLES L. SOUVAY.

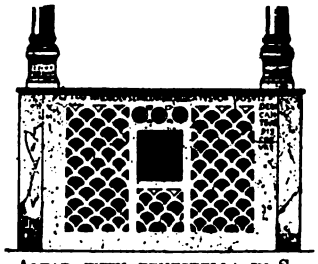
Altar, HISTORY OF THE CHRISTIAN.—The Christian altar consists of an elevated surface, tabular in form, on which the sacrifice of the Mass is offered. The earliest Scripture reference to the altar is in St. Paul (I Cor. x, 21); the Apostle contrasts the "table of the Lord" (*τράπεζα Κυρίου*) on which the Eucharist is offered, with the "table of devils", or pagan altars. *Τράπεζα* continued to be the favourite term for altar among the Greek Fathers and in Greek liturgies, either used alone or with the addition of such reverential qualifying terms as *ἱερά, μυστική*. The Epistle to the Hebrews (xiii, 10) refers to the Christian altar as *θυσιαστήριον*, the word by which the Septuagint alludes to Noah's altar. This term occurs in several of the Epistles of St. Ignatius (Ad Eph. v; Magnes. iv, 7; Philad. 4), as well as in the writings of a number of fourth and fifth century Fathers and historians; Eusebius employs it to describe the altar of the great church at Tyre (Hist. Eccl., X, iv, 44). *Τράπεζα*, however, was the term most frequently in use. The word *βωμός*, to designate an altar, was carefully avoided by the Christians of the first age, because of its pagan associations; it is first used by Synesius, Bishop of Cyrene, a writer of the early fifth century. The terms *altare, mensa, ara, altarium*, with or without a genitive addition (as *mensa Domini*), are employed by the Latin Fathers to designate an altar. *Ara*, however, is more commonly applied to pagan altars, though Tertullian speaks of the Christian altar as *ara Dei*. But St. Cyprian makes a sharp distinction between *ara* and *altare*, pagan altars being *aras diaboli*, while the Christian altar is *altare Dei* [*quasi post aras diaboli accedere ad altare Dei fas sit* (Ep. lxv, ed. Hartel, II, 722; P. L., Ep. lxiv, IV, 389)]. *Altare* was the word most commonly used for altar, and was equivalent to the Greek *τράπεζα*.

I. MATERIAL AND FORM.—The earliest Christian altars were of wood, and identical in form with the ordinary house tables. The tables represented in the Eucharistic frescoes of the catacombs enable us to obtain an idea of their appearance. The most ancient, as well as the most remarkable, of these frescoes, that of the *Fractio Panis* found in the *Capella Greca*, which dates from the first decades of

FRESCO OF ALTAR IN ST. CLEMENT'S, ROME, XI CENTURY

the second century, shows seven persons seated on a semi-circular divan before a table of the same form. Tabular-shaped altars of wood continued in use till well on in the Middle Ages. St. Athanasius speaks of a wooden altar which was burned by the Count Heraclius (Athan. ad Mon., lvi), and St. Augustine relates that the Donatists tore apart a wooden altar under which the orthodox Bishop Maximianus had taken refuge (Ep. clxxxv, ch. vii, P. L., XXXIII, 805). The first legislation against such altars dates from the year 517, when the Council of Epaon, in Gaul, forbade the consecration of any but stone Altars (Mansi, Coll. Conc., VIII, 562). But this prohibition concerned only a small part of the Christian world, and for several centuries afterwards altars of wood were used, until the growing preference for altars of more durable material finally supplanted them. The two table altars preserved in the churches of St. John Lateran and St. Pudentiana are the only ancient altars of wood that have been preserved. According to a local tradition, St. Peter offered the Holy Sacrifice on each, but the evidence for this is not convincing. The earliest stone altars were the tombs of the martyrs interred in the Roman Catacombs. The practice of celebrating Mass on the tombs of martyrs can be traced with a large degree of probability to the first quarter of the second century. The *Fractio Panis* fresco of the *Capella Greca*, which belongs to this period is located in the apse directly above a small cavity which Wilpert supposes (Fractio Panis, 18) to have contained the relics of a martyr, and it is highly probable that the stone covering this tomb served as an altar. But the celebration of the Eucharist on the tombs of martyrs in the Catacombs was, even in the first age, the exception rather than the rule. (See ARCOSOLIUM.) The regular Sunday services were held in the private houses which were the churches of the period. Nevertheless, the idea of the stone altar, the use of which afterwards became universal in the West, is evidently derived from the custom of celebrating the anniversaries and other feasts in honour of those who died for the Faith. Probably, the custom itself was suggested by the passage in the Apocalypse (vi, 9) "I saw under the altar the souls of them that were slain for the word of God." With the age of peace,

and especially under the pontificate of Pope Damasus (366–384), basilicas and chapels were erected in Rome and elsewhere in honour of the most famous martyrs, and the altars, when at all possible, were located directly above their tombs. The "Liber Pontificalis" attributes to Pope Felix I (269–274) a decree to the effect that Mass should be celebrated on the tombs of the martyrs (*constituit supra memorias martyrum missas celebrare*, "Lib. Pont.", ed. Duchesne, I, 158). However this may be, it is clear from the testimony of this authority that the custom alluded to was regarded at the beginning of the sixth century as very ancient (op. cit., loc. cit., note 2). For the fourth century we have abundant testimony, literary and monumental. The altars of the basilicas of St. Peter and St. Paul, erected by Constantine, were directly above the Apostles' tombs. Speaking of St. Hippolytus, the poet Prudentius refers to the altar above his tomb as follows:—



ALTAR WITH FENESTELLA IN S. ALESSANDRO, ROME V, CENTURY

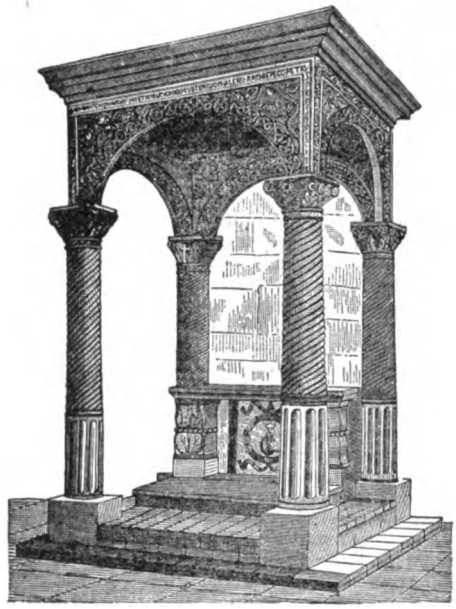
Talibus Hippolyti corpus mandatur opertis
Propter ubi apposita est ara dicata Deo.

Finally, the translation of the bodies of the martyrs Sts. Gervasius and Protasius by St. Ambrose to the Ambrosian basilica in Milan is an evidence that the practice of offering the Holy Sacrifice on the tombs of martyrs was long established. The great veneration in which the martyrs were held from the fourth century had considerable influence in effecting two changes of importance with regard to altars. The stone slab enclosing the martyr's grave suggested the stone altar, and the presence of the martyr's relics beneath the altar was responsible for the tomb-like under-structure known as the *confessio*. The use of stone altars in the East in the fourth century is attested by St. Gregory of Nyssa (P. G., XLVI, 581) and St. John Chrysostom (Hom. in I Cor., xx); and in the West, from the sixth century, the sentiment in favour of their exclusive use is indicated by the Decree of the Council of Epaon alluded to above. Yet even in the West wooden altars existed as late as the reign of Charlemagne, as we infer from a capitulary of this emperor forbidding the celebration of Mass except on stone tables consecrated by the bishop [*in mensis lapideis ab episcopis consecratis* (P. L., XCVII, 124)]. From the ninth century, however, few traces of the use of wooden altars are found in the domain of Latin Christianity, but the Greek Church, up to the present time, permits the employment of wood, stone, or metal.

II. THE CONFESSIO.—Martyrs were Confessors of the Faith—Christians who "confessed" Christ before men at the cost of their lives—hence the name *confessio* was applied to their last resting-place, when, as happened frequently from the fourth century, an altar was erected over it. Up to the seventh century in Rome, as we learn from a letter of St. Gregory the Great to the Empress Constantia, a strong sentiment against disturbing the bodies of the martyrs prevailed. This fact accounts for the erection of the early Roman basilicas, no matter what the obstacles encountered, over the tombs of martyrs; the church was brought to the martyr, not the martyr to the church. The altar in such cases was placed above the tomb with which it was brought into the closest relation possible. In St. Peter's, for instance, where the body of the Apostle was interred at a considerable depth below the level of the floor of the basilica, a vertical shaft, similar to the *luminaria* in some of the catacombs, was constructed between the Altar and the sepulchre. Across this shaft, at some distance from each other, were two perforated plates, called *cataractæ*, on which cloths (*brandea*) were placed for a time, and afterwards highly treasured as relics. But the remains of St. Peter, and those of St. Paul, were never disturbed. The tombs of both Apostles were enclosed by Constantine in cubical cases, each adorned with a gold cross (Lib. Pont., ed. Duchesne, I, 176). From that date to the present time, except in 1594, when Pope Clement VIII with Bellarmine and some other cardinals saw the cross of Constantine on the tomb of St. Peter, the interior of their tombs has been hidden from view. Another form of *confessio* was that in which the slab enclosing the martyr's tomb was on a level with the floor of the sanctuary (*presbyterium*). As the sanctuary was elevated above the floor of the basilica the altar could thus be placed immediately above the tomb, while the people in the body of the church could approach the *confessio* and through a grating (*fenestella confessionis*) obtain a view of the relics. One of the best examples of this form of *confessio* is seen at Rome in the Church of San Giorgio in Velabro, where the ancient model is followed closely. A modified form of the latter (fifth-century) style of *confessio* is that in the basilica of San Alessandro on the Via Nomentana, about seven miles from Rome. In this case the sanctuary floor was not elevated above the floor of the Basilica, and therefore the *fenestella* occupied the space between the floor and the table of the altar, thus forming a combination tomb and table altar. In the *fenestella* of this altar there is a square opening through which *brandea* could be placed on the tomb.

III. THE CIBORIUM.—From the fourth century altars were, in many instances, covered by a canopy supported on four columns, which not only formed a protection against possible accidents, but in a greater degree served as an architectural feature of importance. This canopy was known as the *ciborium* or *tegurium*. The idea of it may have been suggested by *memoriæ* such as those which from the earliest times protected the graves of St. Peter and St. Paul; when the basilicas of these Apostles were erected, and their tombs became altars, the appropriateness of protecting-structures over the tomb-altars, bearing a certain resemblance to those which already existed, would naturally suggest itself. However this may be, the dignified and beautifully ornamented ciborium as the central point of the basilica, where all religious functions were performed, was an artistic necessity. The altar of the basilica was simple in the extreme, and, consequently, in itself too small and insignificant to form a centre which would be in keeping with the remainder of the sacred edifice. The ciborium admirably met this requirement. The altars of the basilicas erected by Constantine at Rome were surmounted by ciboria, one of which, in the Lateran, was known as a *fastigium*, and is described with some detail in the "Liber Pontificalis" (I, p. 172, and the note of Duchesne on p. 191). The roof was of silver and weighed 2,025 pounds; the columns were probably of marble or of porphyry, like those of St. Peter's. On the front of the ciborium was a scene which about this time became a favourite subject with Christian artists: Christ enthroned in the midst of the Apostles. All the figures were five feet in height; the statue of Our Lord weighed 120 pounds, and those of the Apostles ninety pounds each. On the opposite side, facing the apse, Our Lord was again represented enthroned, but surrounded by four Angels with spears; a good idea of the appearance of the Angels may be had from a mosaic of the same subject in

the church of Sant' Apollinare Nuovo, at Ravenna. The interior of the Lateran Ciborium was covered with gold, and from the centre hung a chandelier (*farus*) "of purest gold, with fifty dolphins of purest gold weighing fifty pounds, with chains weighing twenty-five pounds". Suspended from the arches



ALTAR CANOPY

of the ciborium, or in close proximity to the altar, were "four crowns of purest gold, with twenty dolphins, each fifteen pounds; and before the altar was a chandelier of gold, with eighty dolphins, in which pure nard was burned". Seven other altars were erected in the basilica, probably to receive the oblations; Duchesne notes the coincidence of the number of subsidiary altars with the number of deacons in the Roman Church (Liber Pont., I, 172, and note 33, 191). This splendid canopy was carried away by Alaric in 410, but a new ciborium was erected by the Emperor Valentinian III at the request of Pope Sixtus III (432–440). Only fragments of a few of the more ancient ciboria have been preserved to our time, but the ciborium of Sant' Apollinare in Classe, Ravenna (ninth century), reproduces their principal features.

IV. CHANCEL.—In his description of the Basilica of Tyre the historian Eusebius says (Hist. Eccl., X, iv) that the altar was enclosed "with wooden lattice-work, accurately wrought with artistic carving", so that it might be rendered "inaccessible to the multitude". The partition thus described, which separated the *presbyterium* and choir from the nave, was the *cancellus* or chancel. In a later age the name "chancel" came to be applied to the *presbyterium* itself. Portions of a number of ancient chancels have been found in Roman churches, and from reconstructions made with their help by archæologists a good idea of the early chancel may be obtained. Two of these restored chancels, made from fragments found in the oratory of Equizio and in the Church of San Lorenzo, show the style of workmanship, which consisted of geometrical designs. Chancels were made of wood, stone, or metal.

V. THE ICONOSTASIS.—Constantine the Great, according to the "Liber Pontificalis", erected in St. Peter's, in front of the *presbyterium*, six marble columns adorned with vine-traceries. Whether these columns were originally connected by an architrave is uncertain, but in the time of Pope Sergius III (687–701) this feature existed. They seem to have served for no special object, and therefore were probably intended to add dignity to the *presbyterium*. In the Church of the Resurrection at Jerusalem, also erected by Constantine, there were twelve similar columns, corresponding with the number of the Apostles. The *iconostasis* of the Greek Church and the rood-screen of Gothic churches are evidently traceable to this ornamental feature of the two fourth-century basilicas. The *iconostasis*, like the chancel in the Latin Church, separated the *presbyterium* from the nave. Its original form was that of an open screen, but from the eighth century, owing to the reaction against iconoclasm, it began to assume its present form of a closed screen decorated with paintings. A colonnade of six columns (seventh century) in the Cathedral of Torcello gives an idea of the colonnades in the Constantinian basilicas referred to.

VI. THE DOVE; TABERNACLE.—During the first age of Christianity the faithful were allowed, when persecution was imminent, to reserve the Eucharist in their homes. (See ARCA.) This custom gradually disappeared in the West about the fourth century. The Sacred Hosts for the sick were then kept in churches where special receptacles were prepared for them. These receptacles were either in the form of a dove which hung from the roof of the ciborium or, where a ciborium did not exist, of a tower (the *turris Eucharistica*) which was placed in an *armarium*. In a drawing of the XIII-cent. altar of the Cathedral of Arras an arrangement is seen which is evidently a reminiscence of the suspended dove in those countries where the ciborium had disappeared: the Eucharistic tower is suspended above the altar from a staff in the form of a crosier. The more ordinary receptacle for this purpose, up to the seventeenth century, was the *armarium* near, or an octagon-shaped tower placed on the Gospel side of, the altar. Tabernacles of the latter kind were generally of stone or wood; those of the dove class of some precious metal. Our present form of tabernacle dates from the end of the sixteenth century.

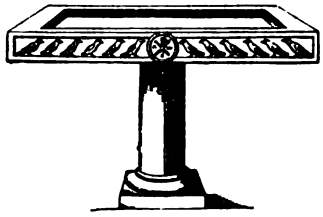
VII. CONSECRATION.—No special formula for the consecration of altars was in use in the Roman Church before the eighth century (Duchesne, Christian Worship, tr. London, 1903, 403 sqq.). In substance, however, what we understand by consecration was practised in the fourth century. This original form of consecration consisted in the solemn transfer of the relics of a martyr to the altar of a newly erected church. The translation of the bodies of Sts. Gervasius and Protasius, made by St. Ambrose, is the first recorded example of the kind. (See AMBROSIAN BASILICA.) But such translations of the mortal remains of martyrs were at this time, and long afterwards, of rare occurrence. Relics, however, by which we must understand objects from a martyr's tomb (the *brandea* mentioned above), were regarded with only a less degree of respect than the bodies of the martyrs themselves, and served as it were to multiply the body of the saint (Duchesne, op. cit., 402, 405). This reverence for objects associated with a martyr gave rise to the custom of entombing such relics beneath the altars of newly erected churches, until it ultimately became the rule not to dedicate a church without them. An early example of this practice was the dedication of the *basilica Romana* by St. Ambrose with *pignora* of St. Peter and St. Paul brought from Rome (Vita Ambros., by Paulinus, c. xxxiii). St. Gregory of Tours (Lib. II, de Mirac., I, P. L., LXXI, 828) mentions the dedication of the Church of St. Julian in his episcopal city with relics of that saint and of another. When relics of the saints could not be procured, consecrated Hosts and fragments of the Gospels were sometimes used;

concerning the use of the former for this purpose the English Synod of Calchut (Celicyth, Chelsea, 816) made a regulation (can. 22, in Wilkins, Concilia Angliæ, London, 1737, I, 169; Mansi, Coll. Conc., XIV, 355). Up to the middle of the sixth century in the Roman Church the solemn celebration of Mass was the only form of dedication. If, however, it had been decided to place in the altar the relics of a martyr, this ceremony preceded the first solemn function in the new edifice. Duchesne points out (op. cit., 406) that the liturgical prayers of the Gelasian Sacramentary recited for the consecration of altars bear the unmistakable stamp of the funeral liturgy; this fact is evidently attributable to the custom of entombing relics, regarded as representing the bodies of the saints, at the time of dedication. The translation of relics was a second solemn interment of the saint's body, and hence the liturgical prayers composed for such occasions appropriately bore the characteristics of the burial service. The principal features of the earliest form of consecration in the Roman Church, as given in the Gelasian Sacramentary, are as follows: The bishop with his clergy, chanting the litany, first proceeded in solemn procession to the place where the relics were kept. A prayer was then chanted and the relics were borne by the bishop to the door of the church, and there placed in the custody of a priest. The bishop then entered the church, accompanied by his immediate attendants, and after exorcising the water and mixing with it a few drops of chrism, he prepared the mortar for enclosing the sepulchre. With a sponge he then washed the table of the altar, and returning to the door he sprinkled the people with what remained of the holy water. After this he took the relics and re-entered the church, followed by the clergy and people chanting another litany. The sepulchre was then anointed with chrism, the relics were placed therein, and the tomb sealed. The ceremony concluded with the solemn celebration of Mass (Duchesne, op cit., 405–407). The Gallican liturgy of consecration, unlike that of Rome, partook of the character of the liturgy for the administration of baptism and confirmation rather than that of the funeral liturgy. "Just as the Christian is dedicated by water and oil, by baptism and confirmation, so the altar first, then the church, is consecrated by ablution and unction" (Duchesne, op. cit., 407–409). In the eighth and ninth centuries attempts were made by Frankish liturgists to combine the two liturgies of Rome and Gaul; from the result then achieved has developed the actual consecration ritual of the Western Church. In the Greek Church the dedication of the altar was a ceremony distinct from that of the deposition of relics; the two functions were ordinarily performed on different days. On the first day the table of the altar was placed on its support of columns by the bishop in person. After this he proceeded to the consecration which consisted of washing the table, first with baptismal water, then with wine. The altar was next anointed with chrism and incensed. The following day the relics were placed in the sepulchre with the greatest solemnity. Duchesne calls attention to the close resemblance between the Gallican and the Byzantine liturgy for the consecration of altars (op. cit., 416).

VIII. Orientation.—The custom of praying with faces turned towards the East is probably as old as Christianity. The earliest allusion to it in Christian literature is in the second book of the Apostolic Constitutions (200–250, probably) which prescribes that a church should be oblong "with its head to the East". Tertullian also speaks of churches as erected in "high and open places, and facing the light (Adv. Valent., iii). The reason for this practice, which did not originate with Christianity, as given by St. Gregory of Nyssa (De Orat. Dominic., P. G., XLIV, 1183), is that the Orient is the first home of the human race, the seat of the earthly paradise. In the Middle Ages additional reasons for orientation were given, namely, that Our Lord from the Cross looked towards the West, and from the East He shall come for the Last Judgment (Durand, Rationale, V, 2; St. Thomas, Summa Theol., II–II, Q. lxxxiv, a. 3). The existence of the custom among pagans is referred to by Clement of Alexandria, who states that their "most ancient temples looked towards the West, that people might be taught to turn to the East when facing the images" (Stromata, vii, 17, 43). The form of orientation which in the Middle Ages was generally adopted consisted in placing the apse and altar in the Eastern end of the basilica. A system of orientation exactly the opposite of this was adopted in the basilicas of the age of Constantine. The Lateran, St. Peter's, St. Paul's, and San Lorenzo in Rome, as well as the Basilicas of Tyre and Antioch and the Church of the Resurrection at Jerusalem, had their apses facing the West. Thus, in these cases the bishop from his throne in the apse looked towards the East. At Rome the second Basilica of St. Paul, erected in 389, and the Basilica of San Pietro in Vincoli, erected probably in the latter half of the fourth century, reversed this order and complied with the rule. The Eastern apse is the rule also in the churches of Ravenna, and generally throughout the East. Whether this form of orientation exercised any influence on the change of the celebrant from the back to the front of the altar cannot well be determined; but at all events this custom gradually supplanted the older one, and it became the rule for both priest and people to look in the same direction, namely, towards the East (Mabillon, Musæum Italicum, ii, 9). Strict adherence to either form of orientation was, necessarily, in many instances impossible; the direction of streets in cities naturally governed the position of churches. Some of the most ancient churches of Rome are directed towards various points of the compass.

IX. Ancient and Medieval Altars.—Few ancient altars have survived the ravages of time. Probably the oldest of these is the fifth-century altar discovered at Auriol, near Marseilles. The stone table, on the front of which the monogram of Christ, with twelve doves, is engraved, rests on a single column. Similar in construction to this are three altars in the *confessio* of the Church of St. Cæcilia in Rome, which are attributed to the ninth century. In two sixth-century mosaics, of San Vitale and Sant' Apollinare in Classe, Ravenna, two table altars of wood, resting on four feet, are represented. They are covered by a long cloth which completely hides the tables. Enlart regards it as probable that the tables enclosed in the altars of the Lateran and Santa Pudenziana are similar in appearance (Manuel d'archéol. Française, I, Archit. Relig., note 1). Altars of the tomb type, like the sarcophagi of the Constantinian epoch, offered a surface the front of which was well adapted to sculptured decoration. The earliest existing example of an altar with a carved antependium, however, in the Church of Cividale, dates from the beginning of the eighth century. Our Lord is here represented in the centre of the antependium, accompanied by angels, while the hand of the Father appears above His head. Of greater interest is the antependium, as well as the side panels, of the altar of the Ambrosian basilica in Milan. The front, over seven feet in length, is of gold, the back and sides of silver. Both front and back are panelled into three compartments, in which reliefs from the life of Christ and St. Ambrose are represented. The subjects of the central panel of the front are a Greek cross, in the centre of which Our Lord is represented; in the arms of the cross are

the symbols of the four Evangelists, while the remaining spaces contain representations of the Apostles. Crosses are represented on the ends also, with angels in various attitudes. The famous reredos of St. Mark's, Venice, known as the *Pala d'oro*, which dates from the tenth century, was originally an antependium. To the following (eleventh) century belongs the splendid golden antependium presented to the Cathedral of Basle by the Emperor Henry II, now in the Musée de Cluny at Paris.



ALTAR OF FIFTH CENTURY FOUND AT AURIOL NEAR MARSEILLES, FRANCE

In five column arcades the figures of Our Lord, the Archangels Gabriel, Raphael, and Michael, and St. Benedict are represented. Such costly antependia as these were of course rare; the material more commonly used was wood, with representations of Christ or saints. A painted wooden panel, arcaded in a manner very similar to the antependium of Basle, is preserved in the episcopal museum of Münster in Westphalia. It dates from the twelfth century. Down to the tenth century the ciborium was in general use as a protection and ornamental feature of altars. The ciborium of Sant' Apollinare in Classe, Ravenna, which belongs to the early ninth century, is, as noted above, essentially the same as those of the earlier period. After the tenth century, however, except in Italy and the Orient, where ciboria were always in favour, (Enlart, Manuel d'archéologie française, i, 742), they were rarely employed. The best example of a ciborium of the early Gothic period is in the Church of Our Lady of Halberstadt, Germany; two other Gothic ciboria are in the cathedrals of Ratisbon and Vienna. In Italy numerous medieval ciboria still exist. The early types of Christian altar, unlike those most in vogue during the Middle Ages, had no superstructure. So long, indeed, as the bishop's throne occupied the centre of the apse a reredos (*retabulum*), which would conceal the bishop from the congregation, would have been impracticable. By degrees, as we have seen, the custom was introduced, with the general adoption of the Eastern apse, of the celebrant facing in the same direction as the congregation, and it became possible to introduce an ornamental panel at the back of the altar similar to the antependium. Probably the custom of exposing relics on the altar, approved by Pope Leo IV (P. L., CXV, 677), exercised some influence on the development of the reredos, and the antependium naturally suggested its form. The reredos was introduced about the beginning of the twelfth century. The oldest existing example of it is the *Pala d'oro* of St. Mark's, Venice, which, after reconstruction, was detached from the front and placed at the back of the altar by the Doge Ordefalo Faliero, in 1105. The Church of Kloster-Neuburg, near Vienna, also contains a beautiful example of a twelfth-century reredos, with representations from the Old and the New Testament. The reredos of the thirteenth and fourteenth centuries was only moderately elevated when compared with the style which found favour in the late Gothic and Renaissance periods. The practice of exhibiting relics was, as we have seen, authorized in the ninth century, but not before the thirteenth century were reliquaries permanently kept on, or more frequently behind, the altar. In the latter case a platform was specially constructed for the purpose. In some instances the reliquaries formed part of the reredos, but the more common arrangement was to place them on a platform. This practice of permanently exposing relics behind the altar influenced certain other changes of importance with regard to the ciborium and the *confessio*. The latter feature now disappeared; there was no longer a reason for its existence, since the relics were provided with a new location; and the ciborium was modified into a *baldacchino* elevated above the reliquary back of the altar. An example of this arrangement, of the thirteenth century, may be seen in the chapel of the Blessed Virgin, in the Church of St. Denis, Paris. At first only the altar of relics, usually placed at the end of the apse, was provided with a reredos, but in the course of the fourteenth century the main altar also was similarly provided. The comparative simplicity of the early reredos gradually yielded, in the course of the fourteenth, fifteenth, and sixteenth centuries, to the prevalent taste for richness of adornment, and reliquaries became of secondary consideration. The reredos now became a great structure, reaching in many instances to the vault of the church, containing life-sized statues of Our Lord,

ALTAR FORMERLY PLACED IN ABBEY CHURCH OF ST. DENIS, PARIS, XI CENTURY

the Blessed Virgin, and the saints, besides a number of representations in relief of sacred subjects. This structure was usually of wood, carved or painted. It was connected with the altar by means of a predella, or altar-step, similar to the predella of modern altars, for candelabra, on which the Apostles or other saints were depicted. Towards the end of the sixteenth century the influence of the Renaissance effected another change in the form of the altar. Porticoes, modelled after the triumphal arches of antiquity, with statues in high and low relief, took the place of the reredos, and more costly materials, such as rare marbles, were employed in their construction. In the seventeenth and eighteenth centuries especially, altars of the Renaissance style became surcharged with ornamentation, often in bad taste and of inferior materials.

LOWRIE, *Monuments of the Early Church* (New York, 1901); NESBITT in *Dictionary of Christian Antiquities* (London, 1875–80) s. v.; ROCK, *Hierurgia* (London, 1892); ENLART, *Archéologie française* (Paris, 1902), I; REUSENS, *Archéologie chrétienne* (Paris, 1890); KRAUS, *Real-Encyklopädie der christlichen Alterthümer* (Freiburg, 1882), I, 34–42; *Realencyklopädie für Prot. Theologie u. Kirche* (Leipzig, 1896), I, 391–404; PROBST in *Kirchenlex.* (Freiburg, 1882), I, 584–594; SCHMID, *Der christliche Altar u. sein Schmuck* (Ratisbon, 1871); MÜNZENBERGER, *Zur Kenntniss u. Würdigung der mittelalterlichen*

Altäre Deutschlands (Frankfurt, 1885); FLEURY, *La Messe* (Paris); THIERS, *Les principaux autels* (Paris, 1888); CORBLET, *Histoire de l'Eucharistie* (Paris, 1885).

MAURICE M. HASSETT.

Altar, PORTABLE; PRIVILEGED. See ALTAR.

Altar, STRIPPING OF THE. See HOLY WEEK.

Altar of the Rood. See HOLY ROOD.

Altar-Cover. See ALTAR; ALTAR-PROTECTOR.

Altar-Herse. See ALTAR-CANOPY.

Altar-Thane. See ALTAR.

Alteserra, ANTONIO. See HAUTESERRE.

Altmann, BLESSED, the friend of Gregory VII and Anselm, conspicuous in the contest of the Guelphs and Ghibellines, as Bishop of Passau and Papal Legate. He was born at Paderborn about the beginning of the eleventh century, presided over the school there, was chaplain at the court of Henry III, and then became Bishop of Passau. The Bollandists find that, because of these successive occupations, it is impossible to make him out a Benedictine monk. As a bishop he was famous for his care of the poor, his vigour in the reformation of relaxed monasteries, the building of new ones, and the splendour with which he invested divine worship—Henry IV himself contributing lavishly to enrich the church of Passau, chiefly through the intervention of the Empresses Agnes and Bertha, his wife and mother—and finally for the opposition which he aroused in enforcing Gregory's decree of celibacy of the clergy. With the help of Henry the recalcitrants succeeded in driving him from his see. He was recalled, however, shortly after the death of Hermann the intruder, at whose death-bed he is said to have appeared. Hermann begged for absolution, and asked not to be buried as a bishop. Altmann's second possession of his see lasted only a short time. He was again expelled, and died in exile ten years after. He was one of the four South German bishops who sided with Gregory, and defied Henry, in refusing to take part in the Diet of Worms to depose the Pope.

Acta SS., II, August; BARING-GOULD, *Lives of the Saints*, 8 August (London, 1872).

T. J. CAMPBELL.

Alto, SAINT, recluse and missionary in Bavaria, c. 750. Alto has been variously described as an Anglo-Saxon and an Irishman (*Scotus*), but the name *Alt* is undoubtedly Irish. We know little of his life except the broad facts that he lived for some time as a hermit, reclaiming the wild forest-land around him, and that he afterwards founded a Benedictine monastery in this spot, now called Altomünster, in the Diocese of Freising, having previously obtained a grant of land from King Pepin. St. Boniface is said to have come to dedicate the church about the year 750. A charter still exists bearing the subscription *Alto reclausus* [Hauck, Kirchengeschichte Deutschlands (1904), I, 541], which probably dates back to Alto's hermit days. We do not know the year of his death, but he is commemorated on 9 February. The monastery of Altomünster suffered much from the Huns and the depredations of the tyrannical nobles, but about the year 1000 it was restored again as a Benedictine monastery. Later it was tenanted by Benedictine nuns and these at the end of the fifteenth century gave place to a community of Brigittines, in whose hands it still remains despite many vicissitudes.

The only sketch of Alto's life preserved to us is a document of the eleventh century, printed in the *Acta SS.*, II, Feb., and in *Mon. Germ. Script.*, XV, 843; MACLEAR in *Dict. Christ. Biog.*; SACHS in *Kirchenlex.*; BINDER, *Geschichte der bayerischen Brigitten-Klöster* (Ratisbon, 1896), 249–345.

HERBERT THURSTON.

Alton, THE DIOCESE OF, includes that part of Illinois lying south of the northern limits of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas, and Edgar, and north of the southern limits of the counties of Madison, Bond, Fayette, Effingham, Jasper, and Crawford. It was created 29 July, 1853, by the division of the Diocese of Chicago, then embracing the whole state of Illinois. The new see was first located at Quincy, but was transferred, 9 January, 1857, to Alton. Its German Catholic population came largely from Cincinnati and settled at Quincy, Teutopolis, and Germantown. Swiss Catholics founded Highland, and Alsatians Sainte Marie. The building of railroads brought Irish Catholics in growing numbers. Cahokia, Kaskaskia, and Prairie du Rocher, which now belong to the Diocese of Belleville, had been settled by French Catholics at an earlier period. Prominent among the lay Catholics of the early period were Peter and Sebastian Wise of Alton, Mr. Shepherd of Jerseyville, Mr. Picquet of Sainte Marie, Charles Routt and his nephew of Jacksonville. Fathers Ostrop, Hinsen, and Hickey were energetic missionaries.

BISHOPS.—Henry Damian Juncker (1857–68), b. 22 August, 1809, at Fenestrange, in German Lorraine; d. at Alton, 2 October, 1868, attended the Pont-à-Mousson Seminary, but emigrated to Cincinnati, where he found an opportunity of continuing his studies in view of the priesthood to which he was raised, 16 March, 1836, by Bishop Purcell. He filled several charges in Ohio previous to his consecration, at Cincinnati Cathedral, 26 April, 1857, by Archbishop Purcell. At Alton the bishop found before him 58 churches, five in course of erection; 30 stations visited by 28 priests; six young men studying for the ministry; two female academies, and a population of about 50,000. This population was made up of old French settlers, some Kentuckians, but especially of Irish immigrants driven away from their country by famine, and Germans, by political disturbances. In Illinois they were finding fertile prairies to till, and railroads to build. Thus they enhanced the prosperity of the State, hitherto only partly cultivated, and depending on the rivers and county roads for its means of communication. The non-Catholic population was not particularly hostile. Priests were very scarce, and vocations to the ministry very limited. In such an emergency the Bishop could only look up to Europe for help. In the fall of the same year he crossed the ocean and secured followers in France, Rome, Germany, and Ireland. After his return, he enlarged his cathedral, erected the present Bishop's House, encouraged the building of churches, schools, convents, and academies. He attended the Second Plenary Council and went to Rome (1867) for the Centenary of the Holy Apostles. His subsequent missionary labours brought on a severe sickness, which proved fatal. He was buried in a vault under his cathedral. He was succeeded by one of his vicars-general, the Very Rev. Peter Joseph Baltes (1869–86), elected 24 September, 1869, and consecrated 23 January, 1870, in the present Belleville Cathedral (built by him), by Bishop Luers, of Fort Wayne, while the Vatican Council was in session. He was born 7 April, 1820, in Ensheim, Rhenish Bavaria. At the age of six years he emigrated with his parents to Oswego, N. Y. He attended school at Holy Cross College, Worcester, Mass.; St. Mary's of the Lake, Chicago; and the Grand Seminary of Montreal, where he received ordination, 21 May, 1853. His missionary charges were Waterloo and Belleville. At the time of the Second Plenary Council of Baltimore (1866) he was made vicar-general, and theologian to Bishop Juncker. Bishop Baltes soon made himself felt by the indomitable energy with which he introduced order and uniformity in matters of liturgy and discipline. Under his administration was enacted the special law under which most of the church property

is held in Southern Illinois. The burning, in the early part of 1884, of the convent built by him while in Belleville, in which twenty-seven lives were lost, proved a severe shock to his constitution. Sickness prevented him from attending the Third Plenary Council. He lingered for several months, going to his reward 15 February, 1886. He was buried side by side with his predecessor. After a vacancy of more than two years, the Rev. James Ryan, then rector of St. Columba's church, Ottawa, in the diocese of Peoria, was appointed, 27 February, 1888. At the same time the diocese was divided, the southern half being made into the new diocese of Belleville. Bishop Ryan was born near Thurles, Ireland, 17 June, 1848. When seven years old, he emigrated with his parents to Louisville, Ky., studied at St. Thomas's and St. Joseph's Colleges, Bardstown, in that State, finished his studies at Preston Park Seminary, Louisville, and was ordained, 24 December, 1871. After a few years of mission labours and teaching, he followed Bishop Spalding to Peoria, laboured on several missions and built a number of churches. He was consecrated, 1 May, 1888, at the Alton Cathedral, by Bishop Spalding. He held the first synod of the Alton Diocese, 27 February, 1889.

STATISTICS.—At present (1906) the diocese numbers 119 diocesan priests, 35 religious, 428 sisters, 143 parishes, 65 parochial schools, with 9,000 pupils, 2 asylums, with 110 children, 9 hospitals, 2 preparatory seminaries, with 330 students, 23 theological students, 2 colleges, 3 academies, with 380 students. Of late years many immigrants, Italians, Poles, Slavonians, and Lithuanians have come to the diocese, working in the coal mines that are everywhere opening, and taxing the energy of several of the clergy to their utmost capacity. The population of the diocese is 751,107, of which number 75,000 are Catholics.

SHEA, *Hist. Cath. Ch. in U. S.*, IV; *Golden Jubilee of St. Boniface's Church* (Quincy); *Silver Jubilee of Highland; New World, Christmas ed.* (Chicago, 1900).

F. H. ZABEL.

Altoona, DIOCESE OF, a suffragan see of the province of Philadelphia. The city of Altoona is situated on the eastern slope of the Alleghany mountains, almost midway between Harrisburg and Pittsburgh, and at an elevation of 1,175 feet above sea-level. The name is undoubtedly of Indian origin, being formed from the Cherokee word Allatoona, which signifies high land of great worth. It is a little over fifty years old, and is mainly the creation of the Pennsylvania railroad, whose vast workshops, employing about fourteen thousand men, are located there. The population of the city of Altoona is (1906) sixty thousand, about one-fourth of which is Catholic. There are in the city four large Catholic churches with flourishing parish schools. St. John's Church is used as the pro-cathedral.

The Diocese of Altoona was established May, 1901. It comprises the counties of Cambria, Blair, Bedford, Huntingdon, and Somerset, taken from the Diocese of Pittsburgh, and the counties of Centre, Clinton, and Fulton taken from the Diocese of Harrisburg. The area of the diocese is 6,710 square miles. Its Catholic population (1906), of which a considerable portion is made up of various foreign nationalities employed in the mining districts and the manufacturing town of Johnstown, is about 60,000. Within its narrow limits is the very cradle of the Catholic Church in middle and western Pennsylvania. At the beginning of the last century the whole territory was part of the extensive parish of the famous Russian convert, the prince-priest, Demetrius Gallitzin (q. v.). This devoted missionary founded the mission of Loretto in Cambria County, Pa., and made his home there. He expended his vast fortune in the interests of religion. He reached Loretto as early as July, 1799, and died there 6 May, 1840. A beautiful memorial church erected by Charles M. Schwab marks the lasting esteem in which this distinguished man and noted missionary is held. It was Father Gallitzin's wish and prayer that Loretto should become a bishop's see. As early as 1820 he wrote to Archbishop Marechal: "Several years ago I formed a plan for the good of religion, for the success of which I desire to employ all the means at my disposal when the remainder of my debts are paid. It is to form a diocese for the western part of Pennsylvania. What a consolation for me if I might, before I die, see this plan carried out, and Loretto made an episcopal see, where the bishop, by means of the lands attached to the bishopric, which are very fertile, would be independent, and where, with very little expense, could be erected college, seminary, and all that is required for an episcopal establishment." He adds that "no bishop has ever penetrated to the distant missions of Western Pennsylvania. There are many missions which have never seen a bishop and never will, at least until a bishop is established on the mountains, and one willing to fulfil the duties of this charge, even at his own expense, without waiting for other recompense than that which comes from above." The prince-priest's hopes were never realized, though an effort was made when the present diocese was talked of, to have the see at Loretto rather than at Altoona.

Among the many pioneer priests who have laboured within the limits of the present diocese may be mentioned Father James Bradley, of Newry, who lived to celebrate his golden jubilee in the priesthood; Father Thomas Hayden, of Bedford; Father Lemke, who was a Prussian soldier and a convert from Lutheranism; Father John Walshe, of Hollidaysburg. Father Lemke founded the mission and village of Carrolltown, where at present there is a Benedictine priory. Among the Catholic laymen of early days is a family of the Luthers who are said to be direct descendants of Martin Luther and who have given more than one member to the priesthood. The Collins family has also been prominent in advancing the interests of religion.

Next to Loretto in historical importance is Carrolltown, founded in 1839, and named after Archbishop Carroll, the first American bishop. It is said that a colony of French Trappist monks sought to establish a house of their order there about the beginning of the last century. Driven from France during the revolution of 1791, a number of the monks found a temporary home in Switzerland, where they remained until the influence of the French government began to be felt in that country in 1798, when they were again forced to flee. They passed into Russia, and soon after into Prussia, and finally turned their faces towards the New World under the guidance of Father Urban Guillet. The little party landed in Baltimore, 4 September, 1803, and went to the vicinity of the future Carrolltown, but failing to make a foundation there, they next proceeded to Adams County, Pa., and, leaving that place also, they went further west, finally settling down at Florissant, Mo. The first settler near Carrolltown was John Weakland, one of the most powerful and daring of men, and the most famous Catholic pioneer of Western Pennsylvania. About the year 1830 he donated four acres of ground for the site of a church, and under the direction of Father Gallitzin a log church was built, and dedicated to St. Joseph. Bishop Francis Patrick Kenrick visited this church and administered confirmation there 16 October, 1832. The first bishop of Altoona, the Rt. Rev. Eugene A. Garvey, was consecrated in St. Peter's Cathedral, Scranton, Pa., 8 September, 1901, and was installed

in St. John's Pro-Cathedral, Altoona, 24 September. There has been a steady growth of the Catholic population, especially from immigration. Almost every nationality is represented; Slavs and Italians predominate in the mining districts. There are some scattered Greek and Syrian Catholics within the limits of the diocese, who are visited occasionally by priests of their own nationality. The diocese is amply supplied with priests, and almost every parish has its school. The relations of the Catholic with the non-Catholic body are all that could be desired, the good influence of the early Catholic settlers having done much to disarm prejudice. Catholics are well represented in the social, business, and professional life of the community.

In the diocese there are seventy-four secular priests and sixteen regulars; with forty lay brothers, members of religious communities; about three hundred members of the various sisterhoods, chiefly engaged in teaching; and thirty parish schools educating seven thousand children. The Franciscan Brothers conduct a college at Loretto, with an average attendance of about one hundred students; the Sisters of Mercy have a flourishing academy at Cresson, with about the same number of young ladies. There is a children's home at Ebensburg, in charge of the Sisters of St. Joseph, with about seventy-five inmates.

SHEEDY, *The Quarterly* (Altoona), October, 1901, VII, 263; IDEM, *The Observer*, Pittsburgh, 25 February, 1904; LAMBING, *History of the Diocese of Pittsburgh* (New York, 1880).

MORGAN M. SHEEDY.

Altruism, a term formed by Auguste Comte in 1851, on the Italian adjective *altrui*, and employed by him to denote the benevolent, as contrasted with the selfish propensities. It was introduced into English by George H. Lewes in 1853 (Comte's Philosophy of the Sciences, 1, xxi), and popularized thereafter by expounders and advocates of Comte's philosophy. Though used primarily, in a psychological sense, to designate emotions of a reflective kind, the immediate consequences of which are beneficial to others, its important significance is ethical. As such it defines a theory of conduct by which only actions having for their object the happiness of others possess a moral value. Anticipations of this doctrine are found in Cumberland's "De Legibus Naturæ" (1672), and in Shaftesbury's "Inquiry concerning Virtue and Merit" (1711). Comte, however, is the founder of the Social Eudæmonism, based on Positivism, to which the name of Altruism is given. Comte's system is both ethical and religious. Not only is the happiness to be found in living for others the supreme end of conduct, but a disinterested devotion to Humanity as a whole is the highest form of religious service. His ethical theory may be epitomized in the following propositions. (1) The dominion of feeling over thought is the normative principle of human conduct, for it is the affective impulses that govern the individual and the race. (2) Man is under the influence of two affective impulses, the personal or egoistic, and the social or altruistic. (3) A just balance between these two is not possible, one or other must preponderate. (4) The first condition of individual and social well-being is the subordination of self-love to the benevolent impulses. (5) The first principle of morality, therefore, is the regulative supremacy of social sympathy over the self-regarding instincts. To bring about the reign of altruism Comte invented a religion which substituted for God an abstraction called Humanity. To this new supreme being, worship was to be paid, especially in its manifestations and representatives, woman, namely, and the benefactors of the race.

The religious part of Comte's system was never acceptable to more than a few of his adherents. It was too extravagant. and as he himself confesses, it transcended positive science. Even Littré, one of the earliest, ablest, and most ardent of his followers, disavowed it. In England, it is true, it has one advocate of prominence, Frederic Harrison. Practically, however, it has ceased to attract any attention. The main defects of Comte's ethical system are those that are common to all forms of Eudæmonism: its norm of morality is relative and contingent; it possesses no principles by which the quality of its subject-matter, social happiness, may be defined; its imperative imposes no moral obligation. Its special defects are mainly those of Positivism, which denies or ignores any reality beyond external facts, and recognizes no law except the successions, coexistences, and resemblances of these phenomena. Hence it can set before us no *summum bonum* outside the region of sense. It confounds physical law with moral law, the fact that the affective faculty moves to action sufficing to make it also the norm of action. It, moreover, contracts the field of morality, and immorality as well, by making purely personal virtue or vice non-ethical. The English school of Altruists differs from the French in appealing to psychology for their facts, and in interpreting them by the principles of evolution. Comte based his system on a theory of cerebral physiology borrowed with modifications from Gall. Littré found the origin of morality in two primary physiological needs, nutrition, and reproduction, and in their transformation into the conflicting impulses of egoism and altruism. Both rejected the evolutionary hypothesis, and looked with disfavour on psychology. The representative exponent of English altruism is Herbert Spencer. The leading features of his system are these: (1) Conduct becomes ethical in the latest stages of evolution, when it assumes social aspects, when namely its tendency is to raise the aggregate happiness of the community. (2) The sense of duty originates in egoistic feelings of utility. But these in the process of evolution are modified by experience which associates personal happiness with social, political, and religious well-being and their sanctions. These associated experiences are recorded in the brain, and by hereditary transmission, and accumulation in successive generations they finally become certain faculties or moral intuitions, which we mistake for the voice of a superhuman authority. (3) The conflict between egoism and altruism is not to be removed by giving preponderance to either, since pure egoism and pure altruism are both fatal to society; but by compromise of their respective claims such that the final result will be general altruism, as distinguished from the altruism that ministers to the egoistic satisfaction of others only, whether these others be individuals, or the community impersonally conceived. (4) This reconciliation can only be reached when society is perfectly evolved; when namely we are so constituted that our spontaneous activities are congruous with conditions imposed by our social environments and social relations are so complete in their adjustments that altruism will not be associated with self-sacrifice, nor egoism with disregard for others. (5) Hence the distinction between Absolute Ethics which formulates the behaviour of the completely adapted man in completely evolved society, and Relative Ethics which enjoins only what is relatively right, or least wrong. The former serves as a standard by which we estimate divergences from right; the latter by which we guide ourselves, as well as we can, in solving the problems of real conduct. By absolutely right conduct is understood, of course, that which produces pleasure unalloyed with pain; by relatively right conduct, that which has any painful concomitants or consequences.

Spencer's system is eudæmonistic and, therefore, subject to the defects already noted. Moreover, he reduces the moral imperative to a psychological con-

straint not differing in kind from other natural impulses. At best, even granting his evolutionary premises, he has only presented us with the genesis of conscience. He has not revealed the nature or source of its peculiar imperative. The fact that I know how conscience was evolved from lower instincts may be a reason, but is not a motive for obeying it. Lastly, the solution of the difficulty arising from the conflict between egoism and altruism is deferred to a future ideal state in which egoism, though transfigured, will be supreme. For the present we must be content to compromise, as best we may, on a relative morality. Spencer's own judgment on his system may be accepted. "The doctrine of evolution", he says "has not furnished guidance to the extent I had hoped . . . some such result might have been foreseen."

The Catholic teaching on love of others is summed up in the precept of Christ: Love thy neighbour as thyself. The love due to oneself is the exemplar of the love due to others, though not the measure of it. Disinterested love of others, or the love of benevolence, the outward expression of which is beneficence, implies a union proximately based on likeness. All men are alike in this that they partake of the same rational nature made to the image and likeness of their Creator; have by nature the same social aptitudes, inclinations, and needs; and are destined for the same final union with God by which the likeness received through creation is perfected. By supernatural grace the natural likeness of man to man is exalted, changing fellowship into brotherhood. All likeness of whatever grade is founded ultimately in likeness with God. Love, therefore, whether of oneself or of others is in its last analysis love of God, by partaking of Whose perfections we become lovable.

The conflict between self-love and benevolence, which is inevitable in all systems that determine the morality of an act by its relation to an agreeable psychological state, need not arise in systems that make the ethical norm of action objective; the ethically desirable and the psychologically desirable are not identified. Catholic ethics does not deny that happiness of some kind is the necessary consequence of good conduct, or that the desire to attain or confer it is lawful; but it does deny that the pursuit of it for its own sake is the ultimate aim of conduct. Apparent conflict, however, may arise between duties to self and to others, when only mediately known. But these arise from defective limitations of the range of one or other duty, or of both. They do not inhere in the duties themselves. The general rules for determining the prevailing duty given by Catholic moralists are these: (1) Absolutely speaking there is no obligation to love others more than self. (2) There is an obligation, which admits of no exceptions, to love self more than others, whenever beneficence to others entails moral guilt. (3) In certain circumstances it may be obligatory, or at least a counsel of perfection, to love others more than self. Apart from cases in which one's profession or state of life, or justice imposes duties, these circumstances are determined by comparing the relative needs of self and others. (4) These needs may be spiritual or temporal; the need of the community or of the individual; the need of one in extreme, serious or ordinary want; the need of those who are near to us by natural or social ties, and of those whose claims are only union in a common humanity. The first class in each group has precedence over the second.

Catholic ethics reconciles self-love and benevolence by subordinating both to the supreme purpose of creation and the providential ends of the Creator. It teaches that acts of self-love may have a moral quality; that sacrifice of self for the good of others may sometimes be a duty, and when not a duty, may oftentimes be an act of virtue. It distinguishes between precept and counsel. The Positivist can only give counsel, and in his effort by emphasis and appeal to sentiment to make it imperative, he destroys all ethical proportion. Because the Catholic doctrine does not confound moral obligations with the perfection of moral goodness it is often charged with laxity by those whose teaching undermines all moral obligation.

COMTE, *Positive Polity*, I, tr. Bridges (London, 1875–79); SPENCER, *Principles of Ethics* (London, 1892–93); STEPHEN, *Science of Ethics* (London, 1882); SIDGWICK, *Methods of Ethics*, IV, iii, and *passim* (6 ed., London, 1893); MARTINEAU, *Types of Ethical Theories*, I (3 ed., Oxford, 1898); CAIRD, *The Social Philosophy of Comte* (Glasgow, 1885); AQUINAS, *Summa Theologica*, II^{a}-II^{ae}, QQ. 25 and 26 (Basle, 1485; Paris, 1861); RICKABY, *Aquinas Ethicus*, loc. cit.; COSTA-ROSETTI, *Philosophia Moralis*, Thesis 99; MING, *Data of Modern Ethics Examined*, 15 (New York, 1897); MAHER, *Psychology*, 5 ed. (London, 1903).

TIMOTHY BROSNAHAN.

Alumnus (from Lat. *alo*, "to nurse", or "feed") signifies in ecclesiastical usage, a student preparing for the sacred ministry in a seminary. Originally the word meant a child adopted with certain restricted privileges, or a foster-child. Since the Council of Trent, however, the word has become equivalent to a seminarian, and as such is often applied to the students of the ecclesiastical colleges in Rome. The Council of Trent (sess. xxiii, ch. 18, de Ref.) required bishops to establish institutions for the education of students for the priesthood. Formerly, church candidates had been educated in the houses of priests, in monasteries, or in the public universities. According to the Council, such alumni, among other qualifications, should be at least twelve years of age and able to read and write, and their disposition should be such as to give hope that they would adorn perpetually the sacred ministry. Children of the poor were to be especially favoured. Besides philosophy, theology, scripture, and canon law, they were to study rites and ceremonies, sacred eloquence and plain chant. The bishop was to see that the students heard Mass daily, confessed monthly, and communicated as often as advisable. On festival days they were to take part in the cathedral services. The bishop was also exhorted to visit these students frequently, to watch over their progress in learning and piety, and to remove hindrances to their advancement. In 1896, the Congregation of Bishops and Regulars laid down rules for the guidance of bishops in regard to "alumni" who attend public universities, requiring especially that they do not associate too familiarly with the other students, and that they be gathered frequently for spiritual conferences and for philosophical, theological, and historical discussions. (See SEMINARY, ECCLESIASTICAL.)

LUCIDI, *De Visit. Sac. Lim.*, I, III (Rome, 1889); LAURENTIUS, *Inst. Jur. Eccl.* (Freiburg, 1903), 471; BOUIX, *De Episcopo*, II (Paris, 1889).

WILLIAM H. W. FANNING.

Alunno, NICCOLÒ (real name Niccolò di Liberatore), a notable Umbrian painter in distemper, b. c. 1430, at Foligno; d. 1502. He was the son of a painter, and a pupil of Bartolommeo di Tommaso. His master's assistant was Bennozo Gozzoli, the pupil of **Fra** Angelico. The simple Umbrian feeling in his work was somewhat modified by this Florentine influence. His earliest known example (dated 1458) is in the Franciscan Church of La Diruta, near Perugia. He painted banners for religious processions, as well as altarpieces and other pictures, died a rich man, and is supposed by Mariotti to have been the master of Perugino, Pinturicchio, and Andrea di Luigi. Some works ascribed to him are thought to be by another, and contemporary, Alunno, called Desiderato. A "Madonna Enthroned" is in the Brera Gallery in Milan, and there are altarpieces at Perugia, in the Castle at San Severino, at Gualdo,

La Bastia, and Foligno. The predella of the last, which was taken to France by Napoleon, still remains in the Louvre. One of his banners is in a church at Perugia.

ADAMO ROSSI of Perugia, and S. FRENFANELLI CIBO of Rome, *Memoirs*, (1872).

AUGUSTUS VAN CLEEF.

Alva, FERNANDO ALVAREZ DE TOLEDO, DUKE OF, b. 1508, of one of the most distinguished Castilian families, which boasted descent from the Byzantine emperors; d. at Thomar, 12 January, 1582. From his earliest childhood the boy was trained by a severe discipline for his future career as warrior and statesman. In his sixteenth year he took part in the war against France; a year later he was in the siege of Pavia, and in 1527 fought against the Turks in Hungary. He enjoyed the esteem of the Emperor Charles V, and played a great rôle in the numerous wars in which Spain was involved for half a century. His chief fame rests upon his mission in 1557 to the riotous Netherlands, where the Gueux had created systematic opposition to the Spanish regent, Margaret of Parma. In the Netherlands, traditionally accustomed to free government, King Philip, though born a Dutchman, essayed to establish an absolutism such as prevailed in Spain. He rejected the mild measures proposed by moderate counsellors, and held that a swift punishment should be meted out to this rebellious and heretical country. At first, Philip resolved to go himself to the Netherlands, but towards the end of November 1567, he suddenly informed Margaret of Parma that he would send the Duke of Alva to punish the guilty with unbending severity. The "iron duke" was to be the ideal instrument for the execution of this purpose.

The very announcement of Alva's coming spread terror and consternation. Prince William of Orange and other leaders of the Gueux fled to foreign countries. But the popular Counts of Egmond and Hoorne, through blind confidence or reckless courage, resolved to face Alva. On 22 August, Alva, accompanied by a body of select Spanish troops, made his entry into Brussels. He immediately appointed a council to condemn without trial those suspected of heresy and rebellion. On 1 June, 1568, Brussels witnessed the simultaneous decapitation of twenty-two noblemen; on 6 June followed the execution of the Counts of Egmond and Hoorne. The "Council of Blood" was the popular designation of Alva's tribunal. The Flemings fled in thousands to Holland and Zeeland, where the elements of the rebellion were concentrated under the leadership of the Prince of Orange. In the meantime Alva began a regular campaign in the northern provinces. His victorious troops, whose banner was inscribed with the legend: "*Pro lege, rege, grege*", plundered the cities of Mons, Mechlen, Zutphen, and Naarden, and left them drenched in blood. In triumph, Alva returned to Brussels. Pope Pius V bestowed on him a consecrated hat and sword, a present heretofore only given to sovereigns. In Antwerp, the governor erected a bronze statue in his own honour; it represented Alva trampling under his feet two allegorical figures, the nobility and the people. The dictator had proclaimed that the expenses of the war must be borne by the Netherlands. In consequence, the resources of the people were drained by taxation. Notwithstanding the protestations of the States-General he introduced the so-called "tax of the one hundredth, twentieth, and tenth penny". This exaction surpassed all bounds. When on 31 July in Brussels the twentieth and tenth penny were extorted, traffic and commerce came to a standstill. The Dutch people, still for the greater part Catholic, felt themselves outraged in their rights by the "Council of Blood", and in their inborn love of freedom by the Spanish Inquisition. When they saw their commerce and industries trammelled by the odious tenth penny tax, the hatred against the Spanish régime grew so manifest and widespread, that Alva, although victorious on the field of battle, suffered an irremediable moral defeat. The surprising conquest of the little seaport of Brielle by the "Beggars of the Sea" was the inspiration that fanned anew the smouldering embers of the rebellion. Haarlem, after a long siege, capitulated to Don Frederic, son of Alva, 12 July 1573; but this victory was speedily followed by the defeat of Alkmaar, which defended itself so heroically that the popular cry became: "From Alkmaar, victory begins!"

Alva at last realized that his violent measures were fruitless. "God and mankind are against me", he exclaimed in despair. In vain he begged the King to let him retire. His soft-hearted successor, the Duke of Medina Celi, who passed through the country in June 1572, never really assumed the reins of government but shortly returned to Spain. The 19 October, 1573, Alva was definitively relieved of his office and was succeeded by Don Luis of Requesens. He hastened from the Netherlands, followed by the curse of its people. The Catholic councillor Viglius testified: "*Tristis venit, tristior abiit*". Once again in Spain he still retained the royal favour, till a love affair of Don Frederic dragged father and son into disgrace. Alva remained in exile at his castle up to 1580, when the acknowledged power of his iron hand was sought in the war against Portugal. In the short space of three weeks he completely subdued the Portuguese. Dissension broke out once more between Philip and Alva; but the Duke had made himself so powerful that Philip, though suspecting that Alva had enriched himself extraordinarily with the spoils of war, and knowing that he refused to account to his King, did not dare raise a hand against the first grandee of Spain. A short time after he died at Thomar, 12 January 1582. Alva was, as even Motley in "The Rise of the Dutch Republic" (London, 1868, 9, 336), admits, "the most successful and experienced general of Spain, or of Europe, in his day. No man had studied military science more deeply, or practised it more constantly." In sixty years of military service he was never surprised, never defeated. He excelled in slow and prudent tactics, deeming that nothing was so uncertain as victory. He stands amongst the greatest generals of history. Yet his greatness was confined to the battlefield. He lacked the wisdom of governing.

His tyranny, however blameable, was exaggerated by the hatred of opposing parties. Alva boasted, it is said, that he put to death on the scaffold 18,000 Dutchmen; but his successor, Requesens, estimated his executions at 6,000 (Gachard, Etudes, II, 366). Motley paints him in the blackest colours, allowing in his favour only the excuse "that he was but the blind and fanatically loyal slave of his sovereign" (541). In reality, Alva came to the Netherlands to carry out the royal orders, and save the King's popularity by taking upon himself the odium of the rigorous suppression of the rebellion. He erected his own statue in Antwerp, not to glorify himself, but to pose as the tyrannous suppressor of the rebellion. In order that Philip might play the rôle of a bold sovereign, he asked the King to order the demolition of the statue (E. Gossart, Bulletin de l'académie de Belgique, 1899, 234-244). While we deplore his tyrannous method we must give credit to the duke's loyalty. When his personal dignity and views were touched, he dared defy even his King. He was an ardent Catholic, who fiercely served his religion when he combated heresy with fire and sword, but who, as a child of such troublous times, unwisely chose his measures. Notwithstanding his

fanaticism he boldly entered the campaign against Paul IV, and when the King offered an advantageous peace to the Pope, the Duke exclaimed angrily that submission and timidity did not agree with politics and war. Alva, like his King, has been blackened savagely by prejudiced historians. As Maurenbrecher says, the caricatures of both have their origin in the passionate apology for William of Orange. As to Motley's historical work quoted above, Guizot remarks that "M. Motley exhibits in his work both science and passion" (Mélanges biograph. et littéraires, Paris, 1868). His judgment of Alva is neither objectively justified nor of definitive value.

MEURSIUS, *Ferd. Albanus, seu de Rebus ejus in Belgio Gestis, libri IV* (Leyden, 1614; Amsterdam, 1638); STRADA, *De Bello Belgico* (Rome, 1640), I–II; DE VERA Y FIFUERVA, *Resultas de la vita de Ferd. Alvares de Toledo* (1643), I–V; *Vita Ferd. Toletani, ducis Albani* (Salamanca, 1669); *Vie du duc d'Albe* (Paris, 1698); DE RUSTANT, *Historia de D. Ferd. Alvarez de Toledo, clamado el Grande, duque de Alva* (Madrid, 1750), I–II; PRESCOTT, *History of the Reign of Philip II* (Boston, 1855), I–III; NUYENS, *Geschiedenis der Nederlandsche beroerten* (Amsterdam, 1865), I–IV; BAUMSTARK, *Philip II, König von Spanien* (Freiburg, 1875); VON RANKE, *Die Osmanen und die Spanische Monarchie im 16. und 17. Jahrh.* (Collective ed., XXXV, XXXVI, Leipzig, 1877); FORNERON, *Histoire de Philippe II* (Paris, 1881), I–IV; DE LETTENHOVE, *Les Huguenots et les Gueux* (Bruges, 1883–85), I–VI; BLOK, *Geschiedenis van het Nederlandsche volk* (Groningen, 1896), tr. by RUTH PUTNAM, III; BLOK, *History of the People of the Netherlands* Part III, *The War with Spain* (New York and London, 1900).

GISBERT BROM.

Alva y Astorga, PEDRO D', a Friar Minor of the Strict Observance, and a voluminous writer on theological subjects, generally in defence of the Immaculate Conception; b. at Carbajales, Spain, toward the end of the sixteenth century; d. in Belgium, 1667. He took the Franciscan habit in Peru. He lectured on theology, was Procurator-General of the Franciscans, in Rome, and Qualificator of the Holy Office. He was an indefatigable traveller. His principal opponents were the Dominicans. His polemic had such a personal tone and was so violent that he was sent to the Low-Countries. Two editions of his work, "Nodus indissolubilis de conceptu mentis et conceptu ventris" (Madrid, 1661, 1663), are on the Index of prohibited books. His writings fill forty folio volumes. The most important is his "Armentarium Seraphicum pro tuendo Immaculatæ Conceptionis titulo" (Madrid, 1648). In this he collaborated with the best theologians of the Friars Minor.

TOUSSAINT in *Dict. de théol. cath.*, I, 926; GRAMMER in *Kirchenlex.* s. v.

JOHN J. A' BECKET.

Alvarado, ALONZO DE, a Knight of Santiago, b. at Secadura de Trasmura, near Burgos, date unknown; d. 1559. He came to America, and went to Peru with Pedro de Alvarado in 1534. He was no relative of the latter, however. While charged by some contemporaries with avarice and cruelty, it is undeniable that during the trying period of civil wars in Peru (about 1537 to 1555) Alvarado was an unflinching and determined adherent to the interests of Spain. He always sided with those whom he thought to be sincere representatives of the crown, and it was not always profitable and safe to be on that side. Thus, in 1537, he commanded the troops of Pizarro's followers, when Almagro claimed Cuzco. Defeated and captured by the latter at Abancay, after effecting his escape under great difficulties as well as dangers, and rejoining Pizarro, whom he looked upon as the legitimate governor of Peru, he took part in all the bloody troubles that followed, always as a prominent military leader and always unsuccessful when in immediate command. Still, he was counted upon as a mainstay of the Spanish cause, and occupied a high military position. When Francisco Hernandez Giron raised the standard of rebellion in 1553, Alvarado was put in command of the forces to oppose him. At Chuquinga, in 1554. Alvarado suffered a signal defeat at the hands of the insurgents. Overcome by melancholy in consequence of that last disaster, he pined away and died five years later. His principal achievement, however, was the pacification of Chachapoyas in northeastern Peru, in the years 1535 and 1536, this being the first step taken from Peru towards the Amazonian basin. Alvarado married in Spain, while on a short visit, in 1544.

Documentos inéditos de Indias, Documentos para la historia de España.—The former especially contains a number of papers embodying valuable data on the military career of Alvarado. In the *Relaciones geográficas de Indias* (IV) there are data of a biographical nature, and relating to the occupation of Chachapoyas, mostly taken from the (as yet unpublished) third part of the *Crónica del Perú*, by PEDRO DE CIEZA.—CIEZA, *Crónica del Perú*, first part, in *Historiadores primitivos de Indias*, by VEDIA (Madrid, 1854), II; ZARATE, *Historia del descubrimiento y conquista del Perú*, also in VEDIA'S *Historiadores*, II; GUTIERREZ DE SANTA CLARA, *Historia de las guerras civiles del Perú* (Madrid, 1904–5—only three volumes published as yet); DIEGO FERNANDEZ, *Historia del Perú* (1571); the works of GOMARA, OVIEDO, HERRERA, etc., and modern sources.

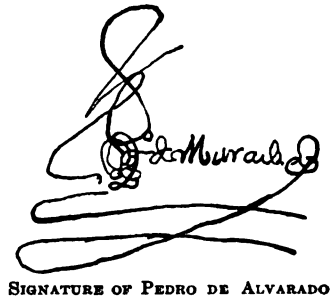
AD. F. BANDELIER.

Alvarado, FRAY FRANCISCO DE, a native of Mexico, where he entered the Dominican order 25 July, 1574. He was vicar of Tamazulapa in 1593. Nothing more is known of him as yet, except that he wrote and published at Mexico, in 1593, a "Vocabulario en Lengua Misteca", one of the languages of the present state of Oaxaca. In the same year Fray Antonio de los Reyes, another Dominican, also published a grammar of that language, and at the same place. It is therefore impossible to determine to which of these works is due the honour of having been the first in and on the Mistecan idiom.

DAVILA PADILLA, *Historia de la Fundación y Discurso*, etc. (Madrid, 1596); LEON Y PINELO, *Epítome* (1628); ANTONIO, *Bibliot. Hispana Nova* (Madrid, 1783); BÉRISTAIN, *Biblioteca hispano-americana* (Mexico, 1816); YCAZBALCETA, *Bibliografía mexicana del Siglo XVI* (Mexico, 1886); LUDEWIG, *Literature of American Aboriginal Languages* (London, 1858).

AD. F. BANDELIER.

Alvarado, PEDRO DE.—Of the companions of Cortez, and among the superior officers of his army, Pedro de Alvarado became the most famous in history. A native of Badajóz, son of the commander of Lobon, he was made a Knight of the Order of Santiago in reward for his exploits in Mexico and Central America. He accompanied Grijalva on his exploration of Yucatan and the Mexican coast in 1518, and was the chief officer of Cortez during the conquest of Mexico. As such, he was left in command of the forces at Tenochtitlan, when the conqueror had to move against Pámfilo de Narvaez in 1520. During the absence of Cortez it became clear that the Mexican Indians, to avail themselves of the weakness in numbers of the Spaniards, were preparing to fall upon them before Cortez could return. To forestall this, Alvarado, warned of the character of a ceremonial that was going on, as preliminary to an attack upon him, took the offensive, and dispersed the Indians with some bloodshed (the numbers have been considerably exaggerated), but this only caused the Mexicans to begin hostilities at once. Alvarado distinguished himself by his military ability and



SIGNATURE OF PEDRO DE ALVARADO

personal bravery during the disastrous sally of Cortez from Mexico in July, 1520 (*Noche Triste*) and subsequently in the campaign and capture of the Indian stronghold (1521). In 1524 he conquered Guatemala, and became Governor of the Spanish province into which the territory was transformed. He soon undertook to fit out expeditions to the South Sea (with little result), and determined upon following Pizarro in the conquests of western South America. Sailing to the coast of Ecuador in 1534, with a well-equipped flotilla, and landing on the Ecuadorian coast, he pushed on to the plateau of Quito, to find it held by Belalcazar for Pizarro. Bloodshed appeared imminent between the rival parties. But the arrival of Almagro with instructions from Pizarro led to negotiations, as a result of which Alvarado returned to Guatemala, having bartered to Pizarro most of his ships, horses, and ammunition, as well as most of his men, against a comparatively modest sum of money. After his return to Guatemala, Alvarado turned his attention to northern Mexico. Constantly quarrelling with Cortez, he easily became the tool of the Viceroy Mendoza. He was in almost unceasing trouble with his neighbour Montejo about the boundaries of their respective territories. While pursuing the pacification of Guadalajara, as lieutenant of Mendoza, he was killed in an assault on the Indian camp, on the rocky height of Nochiztlan, 24 June, 1541. His wife, Doña Beatriz de la Cueva, lost her life in September of the same year, in the destruction of the city of Guatemala by the volcano called "de Agua". Alvarado was not a gifted administrator; in fact, he was more distinguished for chivalrous bravery than for intellectual gifts. Physically very prepossessing, brave to excess, he was mentally greatly inferior to Cortez and to Nuño de Guzman, while morally their superior. What is told of the outbursts of cruelty with which he is charged cannot surprise, when the methods of warfare prevailing in his time are taken into consideration. He acted under the pressure of military necessity, and it is always well to test such charges by inquiring into their possibility and into the spirit of their authors. In estimating his conduct in South America we must remember that Alvarado was utterly helpless in presence of the superiority of Pizarro.

Alvarado is so intimately connected with the Conquest of Mexico that older works on that important event must be referred to, beginning with the reports on GRIJALVA, OVIEDO, the letters of CORTEZ, BERNAL DIAZ DEL CASTILLO, ANDRÉS DE TAPIA AGUILAR, SUÁREZ PERALTA, and others. A large number of valuable documents (perhaps more important than the "histories") are published in the *Documentos inéditos de Indias* and some in the *Colección de documentos para la historia de España*. Much important material has also been accumulated in the *Documentos para la historia de México*, JOAQUÍN GARCIA YCAZBALCETA (first series, II); GOMARA and HERRERA; *Historia de México*, by ANTONIO de SOLIS and others, like the Indian writers, TEZOZOMOC and IXTLILXOCHITL, DIEGO DURAN, and JUAN de TOBAR, also TORQUEMADA, *Monarchia Indiana;* VEYTIA, *Historia antigua de México*. Modern writers on the conquest of Mexico are so numerous that it is not possible to enumerate them.

AD. F. BANDELIER.

Alvarez, BALTHAZAR, a Spanish mystic, who was the spiritual director of St. Teresa, b. at Cervera, in Spain, in 1533, of a noble family; d. at Belmonte, 25 July, 1580. He studied philosophy and theology in the University of Alcalá. When only eighteen years of age, he was remarkable for his extraordinary habit of prayer and piety. His inclination was first towards the Carthusians, because of their life of contemplation, but, finally, he entered the Society of Jesus, at Alcalá, in 1555, fifteen years after its foundation. The famous Father Bustamente was his master of novices and subjected him to the rudest trials. In the novitiate of Simancas he met St. Francis Borgia, and the strongest affection was established between them. He resumed his philosophical and theological studies at Alcalá and Avila, under the guidance of the Dominicans; for as yet the Society had no theologians of its own. The continual interruptions of his studies impeded his progress in scholastic theology, but he compensated for it by the eminence he achieved, through prayer, in mystical theology, which fitted him in a remarkable degree for the office he subsequently held as confessor, master of novices, rector, provincial, visitor, and as director of persons far advanced in the ways of holiness. He was made a priest in 1558, and, although only twenty-five years of age, was entrusted with the spiritual direction of St. Teresa, then belonging to the mitigated Order of Carmel, but who was on the point of founding the Discalced Carmelites. Alvarez not only guided her in matters of the spirit, but defended her from her critics, encouraged her in her work of reform, and had much to do with framing the rules of the new Order. His direction continued for seven years. The Saint declared that it had been revealed to her that Father Balthazar had reached a very high degree of perfection. He followed the usual method of prayer for sixteen years. After that he received a special gift of contemplation. In 1574 he was made rector of Salamanca and visitor of the Province of Aragon, and, in 1579, was about to be sent as provincial to Peru, but that project was never carried out. He was well on in life when his method of prayer was questioned. By some it was looked upon as a delusion of the devil. Alvarez was compelled to write an account of it to the General of the Society of Jesus, Everard Mercurian, who approved of it, but discountenanced it as a general practice. At the same time, he expressed his esteem for Father Alvarez and employed him in the most responsible offices. At his death, St. Teresa had a revelation of his glory in heaven.

DEL PUENTE, *Vida del P. Balthazar Alvarez* (tr. Bouix); NIEREMBERG, *Ideas de virtud*, 348–97; ALCAZAR, *Chrono. hist. de la c. de J. en la prov. de Toledo*, II, 623–34; DE BACKER, *Bibliothèque de la c. de J.*, I, 107.

T. J. CAMPBELL.

Alvarez, DIEGO, Spanish theologian, b. at Medina de Rio-Seco, Old Castile, about 1550; d. at Trani, Kingdom of Naples, 1635. He entered the Dominican Order in his native city, and taught theology for twenty years in the Spanish cities of Burgos, Trianos, Plasencia, and Valladolid, and for ten years (1596–1606) at the Minerva, in Rome. Shortly after his arrival in Rome (7 November, 1596) he presented to Clement VIII a memorial requesting him to examine the work "Concordia liberi Arbitrii", by Ludovicus Molina, S.J., which, upon its publication in 1588, had given rise to bitter controversy. Before the Congregation (Congregatio de Auxiliis), appointed by the Pope to settle the dispute, he defended the Thomistic doctrines of grace, predestination, etc., alone for three years, and, thereafter, conjointly with Thomas de Lemos, O.P., to whom he gave the first place, until the suspension of the Congregation (1606). He was appointed. 19 March, 1606, by Paul V, to the Archbishopric of Trani, where he passed the remainder of his life. Besides (1) a commentary on Isaias, and (2) a manual for preachers, he published: (3) "De auxiliis divinæ gratiæ et humani arbitrii viribus et libertate, ac legitimâ ejus cum efficaciâ eorumdem auxiliorum concordiâ libri XII" (Rome, 1610; Lyons, 1620; Douai, 1635); (4) "Responsionum ad objectiones adversus concordiam liberi arbitrii cum divinâ præscientiâ, providentiâ, et prædestinatione, atque cum efficaciâ prævenientis gratiæ, prout a S. Thomâ et Thomistis defenditur et explicatur, Libri IV (Trani, 1622; Lyons, 1622); (5) "De origine Pelagianæ hæresis et ejus progressu et damnatione per plures summos pontifices et concilia factâ Historia ex annalibus Card. Baronii et aliis probatis auctoribus collecta" (Trani, 1629);

(6) "Responsionum liber ultimus hoc titulo: Opus præclarum nunquam hâctenus editum, in quo argumentis validissimis concordia liberi arbitrii cum divinâ præscientiâ, prædestinatione, et efficaciâ gratiæ prævenientis ad mentem S. Thomæ et omnium Thomistarum contra eos qui eam impugnare volunt defenditur et explicatur" (Douai, 1635); (7) "Operis de auxiliis divinæ gratiæ et humani arbitrii viribus et libertate, ac legitimâ ejus cum efficaciâ eorumdem auxiliorum concordiâ summa, in IV libros distincta" (Lyons, 1620; Cologne, 1621; Trani, 1625); (8) "De incarnatione divini verbi disputationes LXXX, in quibus explicantur et defenduntur, quæ in tertiâ parte summæ theologicæ docet S. Thomas a Q. 1 ad 24" (Lyons, 1614; Rome, 1615; Cologne, 1622); (9) "Disputationes theologicæ in primam secundæ S. Thomæ, in quibus præcipua omnia quæ adversus doctrinam ejusdem et communem Thomistarum a diversis auctoribus impugnantur, juxta legitimum sensum præceptoris angelici explicantur et defenduntur" (Trani, 1617; Cologne, 1621).

ECHARD, *Scriptores Ordinis Prædicatorum* (Paris, 1721), II, 481; UGHELLI, *Italia Sacra* (Venice, 1720), VII, 1240; HURTER, *Nomenclator* (Innsbruck, 1892), I, 263; H. SERRY, *Historia Congregationum de Auxiliis* (Antwerp, 1709).

A. L. MCMAHON.

Alvarez, MANOEL, educator, b. on the island of Madeira, 1526; d. at Evora, 30 December, 1582. In 1546 he entered the Society of Jesus, taught the classical languages with great success, and was rector of the colleges of Coimbra and Evora. Among the more than three hundred Jesuits who have written text-books on different languages, he takes the foremost place. His Latin grammar was adopted as a standard work by the *Ratio Studiorum*, or Plan of Studies, of the Jesuits. Perhaps no other grammar has been printed in so many editions; Sommervogel, in his "Bibliothèque de la compagnie de Jésus," devotes twenty-five columns to a list of about four hundred editions of the whole work, or parts of it, published in Europe, Asia, and America. There exist also numerous translations into various languages: Bohemian, Croatian, Flemish, French, German, Hungarian, Illyrian, Italian, Polish, Spanish. An edition with Chinese translation appeared in Shanghai in 1869. A very interesting edition is one published in Japan in 1594, with partial translation into Japanese. An English edition, "An Introduction to the Latin Tongue, or First Book of Grammar", appeared in 1686. In many editions the text of Alvarez is changed considerably, others are abridgments. The original work contains many valuable suggestions for the teacher. On this account it is more than a mere grammar; it is also a work on the method of teaching Latin, and gives an insight into the system of the old Jesuit colleges. The book was the subject of several controversies. Even Jesuits, in the "Trial Ratio" of 1586, raised six objections, and desired, particularly, a better arrangement of some parts and greater clearness. After the publication of Latin grammars by De Condren, the Oratorian, and by Lancelot, of Port-Royal, both in French, the work of Alvarez was frequently censured, because it was written in Latin, and "presupposed what was to be learnt". Still, there were advantages in the course followed by Alvarez. To be sure, to beginners everything was explained in the vernacular; but the early use of a grammar written in Latin accustomed the pupils to speaking and writing that language. Without some practice of this kind a thorough knowledge of a language can hardly be obtained, and in former centuries a facility in speaking and writing Latin, which was the universal language of the educated world, was of the greatest importance. At the present day Jesuit colleges use modern grammars, thereby accommodating themselves to new conditions and changed educational ideas.

EMMANUELIS ALVARI, *De Institutione Grammaticâ Libri Tres* (A good edition of the complete work is that published in Paris, 1859); SCHWICKERATH, *Jesuit Education* (St. Louis, 1904); SOMMERVOGEL, *Bibliothèque de la compagnie de Jésus* (Brussels and Paris, 1890); PACHTER, *Monumenta Germaniæ Pædagogica* (Berlin, 1887); SCHMID, *Geschichte der Erziehung* (Stuttgart, 1892), III, part I.

ROBERT SCHWICKERATH.

Alvarez de Paz, a famous mystic of the Society of Jesus, b. at Toledo in 1560; d. at Potosi, 17 January, 1620. He entered the Society in 1578, taught theology and philosophy at Lima, and was Provincial of Peru. He acknowledged to his confessor that, during all the distracting occupations of twenty-five years, his union with God had never been interrupted. Sometimes, during his sermons, he fell into ecstasy and had to be carried from the pulpit. The fame of his sanctity was so great in South America, that, when he arrived, in a dying condition, at Potosi, the whole city came out to receive his blessing. On the day of his death 100,000 men in the silver mines stopped work to assist at his obsequies. He is said to have had the gift of prophecy, and it is reported that after his death his body remained incorrupt. Hurter says of the three folio volumes of his works: "Summi æstimantur; rara et cara sunt". His first treatise is "De vitâ spirituali ejusque perfectione" (1608); his second, "De exterminatione mali et promotione boni" (1613); his third, "De inquisitione pacis, sive de studio orationis" (1611). The work has been widely used in compendiums, extracts, and translations. In the opinion of a recognized authority on mysticism, Father Poulain, S.J., writing in Vacant, "his bent is not so much to observe patiently, as to philosophize and display much erudition. He is the first to use the expression *oratio affectiva*, implying a species of contemplation or meditation in which the affections dominate. He does not appear to have read St. Teresa, whose works were just published, and he may be regarded as one of the last representatives of the ancient schools of mysticism."

HURTER, *Nomenclator;* SOMMERVOGEL, *Bibliothèque de la c. de J.* I, 252; POULAIN in *Dict. de théol. cath.; Varones ilustres*, IV.

T. J. CAMPBELL.

Alypius, SAINT, the bosom friend of St. Augustine, though younger than he, was, after studying under Augustine at Milan, conspicuous at first as a magistrate in Rome. He abandoned that honour to follow his master into the Church. It is noteworthy that there is no mention of him as a saint in the ancient catalogues. His name was placed in the Roman Martyrology by Gregory XIII, in 1584, the evidence of his sanctity being sufficiently clear from the account of his life by St. Augustine. His conversion began when Augustine was still a Manichæan, and occurred in consequence of a discussion about the folly of those who give way to sensual indulgence. A relapse occurred subsequently, when he was dragged by some friends to witness the savage games of the arena; but the final step was taken when, in company with Augustine, in obedience to the voice, *Tolle, lege*, he read the text of St. Paul, *Non in commessationibus*, etc. They were both baptized by St. Ambrose, at Milan. After living for some time with Augustine, in the monastery of Hippo, he was made Bishop of Tagaste. This was in the year 394, and took place after his return from the Holy Land, where he had seen St. Jerome. Under his guidance Tagaste reproduced the sanctity, learning, monastic exactness, and orthodoxy of Hippo. The exact date of his death is not known, but his festival is kept on 15 August.

Acta Sanctorum, 15 August; BUTLER, *15 August.*

T. J. CAMPBELL.

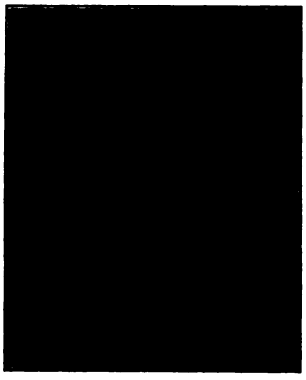
Alzate, JOSÉ ANTONIO, b. at Ozumba, Mexico, in 1738; d. in 1799. Alzate, who was a priest, was one

of the most zealous students of liberal sciences in New Spain in the seventeenth century. More than thirty treatises on various subjects are due to his pen. Astronomy, physics, meteorology, antiquities, metallurgy, were among the topics on which he wrote, but he also devoted serious attention to certain branches of industry. Thus the growing of silk in Mexico was the subject of several of his papers. He wrote a dissertation on the use of ammonia in combating mephitic gases in abandoned mines, and also prepared maps of New Spain (Mexico). He was frequently opposed, even reviled, at home, but the French Academy of Sciences made him a corresponding member, and the viceroys of Mexico and the archbishops entrusted him with sundry scientific missions. In 1768 he began the publication, at Mexico, of a newspaper, the "Diario literario de México". His description of the ruins of Xochicalco is the first notice published of these interesting ruins. He also wrote a commentary upon the work of Clavigero on aboriginal Mexico and the natural history of that country.

Anales del museo nacional de México; BÉRISTAIN DE SOUZA, *Biblioteca hispano-americana setentrional* (Mexico, 1816); HUMBOLDT, *Vues des Cordillères et monuments indigènes.*

AD. F. BANDELIER.

Alzog, JOHANN BAPTIST, a Catholic church historian, b. 29 June, 1808, at Ohlau in Silesia; d. 1 March, 1878, at Freiburg (Breisgau). He was educated at Breslau and Bonn, ordained a priest in 1834, made doctor of theology by the University of Munich in 1835, and appointed professor at Posen in 1836. He defended with ardour the Archbishop of that city, Martin von Dunin (q. v.), during his persecution by the Prussian government, became vicar-capitular, professor and *regens* at Hildesheim in 1845, and in 1853 was appointed to the chair of Church History in the University of Freiburg (Breisgau); at the same time he was appointed an ecclesiastical councillor (*geistlicher Rat*). He was also appointed, at a later date, member of the Vatican preparatory commission for dogmatic questions. In character he was amiable and virtuous. His "Manual of Church History" went through nine editions (1840–72) before his death, and was translated into several foreign languages (Eng. tr. by Pabisch and Byrne, Cincinnati, 1874, et sæp.). His "Patrology" went through four editions (1866–84), and his edition of the "Oratio Apologetica" of St. Gregory of Nazianzus reached a second edition. He was also a frequent contributor to various periodicals. He wrote in the first edition of Wetzer and Welte's "Kirchenlexikon" (Freiburg, 1854) the article on the office of the church historian. He also wrote (1857) a Latin treatise on the relation of Greek and Latin studies to Christian theology, and the valuable work: "Die deutschen Plenarien im 15 und zu Anfang des 16 Jahrhunderts" (Freiburg, 1874).



JOHANN ALZOG

HERGENRÖTHER, in *Kirchenlex.*, I, 668; LAUCHERT, *Allg. deutsche Biogr.*, XLV, 759–761; KRAUS, *Gedächtnissrede* (Freiburg, 1879).

THOMAS J. SHAHAN.

Alzon, EMMANUEL JOSEPH MARIE D.' See AUGUSTINIANS OF THE ASSUMPTION.

Ama or AMMA, a Semitic term meaning mother, adopted by the Copts and the Greeks as a title of honour applied to religious and to ladies of high rank. In Coptic inscriptions, according to Leclercq, it is given to both of these categories of personages. The Greeks seem to have used it generally in the same sense as the Latin *abbatissa* or abbess. (2) Ama (amula). A vessel in which the wine offered by the people for the Holy Sacrifice was received (Ordo Rom., I, 13). Pope Adrian I (772–795) presented to the Church of St. Adrian *ama una* (Liber Pont. I, 510).

LECLERCQ in *Dict. d'arch. chrét. et de lit.*, I, 1306–23; KRÜLL in *Real. Encykl. der. chr. Alterthümer*, I, 48, 49.

MAURICE M. HASSETT.

Amadeans, Amadeus. See FRIARS MINOR.

Amadeo (or OMODEO), GIOVANNI ANTONIO, an Italian architect and sculptor, b. near Pavia in 1447; d. 27 August, 1522, at Milan. In 1466 he was engaged as a sculptor, with his brother Protasio, at the famous Certosa, near Pavia. He was a follower of the style of Bramantino of Milan, and he represents, like him, the Lombard direction of the Renaissance. He practised cutting deeply into marble, arranging draperies in cartaceous folds, and treating surfaces flatly even when he sculptured figures in high relief. Excepting in these technical points he differed from his associates completely, and so far surpassed them that he may be ranked with the great Tuscan artists of his time, which can be said of hardly any other North-Italian sculptor.

While engaged at the Certosa, he executed the beautiful door leading from the church into the cloister, still known as "the door of Amadeo". It is exquisitely decorated in Bramantesque style, reliefs of angels and foliage surround the door, and in the tympanum is a fine relief of the Virgin and Child. He also produced many marble reliefs for the façades of the tombs in the Certosa. After completing his work in Pavia, Amadeo went to Bergamo to design the tomb of Medea, daughter of the famous *condottiere* Bartholomeo Colleoni, in the Colleoni chapel. He returned to Pavia in October, 1478. On the death of Guiniforte Solari (1481), Amadeo had been temporarily appointed to succeed him as head architect of the Certosa, and was commissioned to make a fresh design for the façade, with the assistance of Benedetto Briosco, Antonio della Porta, and Stefano di Sesto. But it was not till 1490, when he was confirmed in his office, that he made the design which was accepted, and which was subsequently carried out by him and his successors. It is not known when Amadeo made the Borromeo monuments, formerly in the church of St. Pietro *in Gessate*, at Milan, and now in the Borromeo chapel at Isola Bella, on Lago Maggiore.

About 1490, after an absence of eight or nine years, Amadeo returned to his post at the Certosa and received the contract for the interior, and also for the duomo of Milan, and, after constructing a clay model of the façade, built it without interruption up to the first corridor. He was joint architect of the Certosa and of the cathedrals of Pavia and Milan, until he undertook to crown the latter with a cupola in Gothic form, which aroused much opposition and criticism. He then resigned his other offices and took up his residence at Milan, where, assisted by his colleague Dolcebuono, he commenced his work, in 1497, according to the accepted model, and carried it up to the octagon. As its solidity was then questioned by Cristoforo Solari and Andrea Fusina, the directors stopped the work (1503). After this defeat he left Milan, with his brother Andrea, and resided at Venice for several years, during which he produced a St. George for a chapel in the church of La Carità, also a statue of Eve. Many vexations weighed heavily

upon the old artist, who died *ex decrepitate*, says the record, worn out not less by adverse fortune than by a life of unremitting labour. A leader among North-Italian sculptors in technic, in facility, and refinement, he would hardly have any rival even among his Tuscan contemporaries, were his style free from mannerisms, and his standard of beauty more elevated.

PERKINS, *Historical Handbook of Italian Sculpture*, 184–193; SCOTT, *Cathedral Builders*, 373, 378, 379, MEYERS, *Lexicon*, I, 461; LÜBKE, *Geschichte der Architektur*, I, 217; MEYER, *Die Baukunst*, II, 11–13.

THOMAS H. POOLE.

Amadeus of Portugal. See MENDEZ, JOAS DE; FRANCISCANS.

Amadeus of Savoy. See FELIX V, ANTIPOPE.

Amadia and Akra.—This double title designates two Catholic dioceses of the Chaldean Rite in Kurdistan, Turkey in Asia. The Diocese of Amadia existed originally under another title; it received its actual name after the foundation of the city of Amadia. In the beginning of the nineteenth century it was subdivided into three dioceses: Amadia, Zakho, and Akra. On 10 June, 1895, the Dioceses of Amadia and Akra were provisionally united; the bishop resides sometimes in one, sometimes in the other of these two small towns, or even in Araden. Amadia is the principal garrison town of the vilayet of Mossoul, about fifty miles north of this city. It has 5,000 inhabitants, of whom 2,500 are Mussulmans, Kurds for the most part, 1,900 Jews, 1,600 Chaldeans. The Dominicans of Mossoul have a summer residence there. Within the limits of the diocese the great majority of inhabitants are Kurdish Mussulmans, mingled with a certain number of Jews. The Christians, all Chaldeans, number 6,000, of whom 3,000 are Catholics and 3,000 Nestorians. The Catholics have 14 parishes, 16 churches, 13 priests, 6 schools for boys. In Amadia the Protestant missionaries have many missions with schools. Akra is another principal garrison town of the same vilayet (province). It is beautifully situated on the flank of Chindar, with 4,700 inhabitants, of whom 4,050 are Mussulman Kurds, 300 Jews, 250 Christians, Chaldeans or Jacobites. The Chaldeans have a church and school; the Jacobites have a chapel, hollowed out of the rock. Zebhar, or Zibar, which name is sometimes joined to the episcopal title of Akra, is another garrison post. In the Diocese of Akra the greater part of the population is composed of Kurdish Mussulmans. There are also a small number of Jews, some Jacobites, some Chaldean Nestorians grouped in the 11 villages, and, finally, 1,000 Chaldean Catholics. The last have 13 parishes, 12 churches, 8 priests, 2 schools for boys. The above figures are those given by J. B. Chabot, in his "Etat religieux des diocèses formant le patriarcat chaldéen de Babylone", in the "Revue de l'Orient Chrétien" (Paris, 1896), I, 449–450. The "Missiones Catholicæ" (Rome, 1895), 612, gives the following figures: Amadia, 2,000 Chaldeans, 15 parishes, 5 secular priests, 5 regulars, 1 school (at Araden); Akra, 2,000 Chaldean families, 8 churches, 6 priests. A. Battandier, "Annuaire pontif. cathol." (Paris, 1904), 269, indicates 5,000 Chaldeans for both dioceses, of whom 1,000 are for Akra; 17 parishes, 22 secular priests, 4 regulars. S. PÉTRIDÈS.

Amalarius of Metz, a liturgical writer, b. at Metz, in the last quarter of the eighth century; d. about 850. He was formerly considered a different personage from Amalarius of Trèves (Trier), but of late, owing to the researches of Dom Morin, the opinion seems to prevail that about 811, Amalarius of Metz became Bishop of Trèves, which diocese he relinquished after two years to act as envoy to Constantinople. Hence he is regarded as author of the works once attributed to Amalarius of Trèves. He was for some time a disciple of Alcuin. After returning to France from Constantinople, he would appear to have assisted at important synods held at Aix-la-Chapelle and Paris. Later, he was sent by Louis le Débonnaire as ambassador to Gregory IV at Rome, this being probably his second visit to the Eternal City. Later, he governed the Diocese of Lyons during the exile of Agobard, and there tried to introduce his new antiphonary, but met with strong opposition from the deacon Florus. When Agobard was restored to his see, both he and Florus attacked the writings of Amalarius and succeeded in having him censured at a synod held at Kiersy in 838 for his opinion concerning the signification of the parts of the divided Host at Mass. Finally Amalarius was involved in the theological controversies on predestination raised by Gottschalk. The date of his death has not been determined with certainty, but it must have been shortly after the year 850. The works of Amalarius treat chiefly of liturgical subjects. His most important and also his longest treatises are entitled "De ecclesiasticis officiis" and "De ordine antiphonarii". The former is divided into four books, in which without observing a strict, logical order he treats of the Mass, the Office, different benedictions, ordinations, vestments, etc., giving an explanation of the various formularies and ceremonies rather than a scientific exposition of the liturgy. The first book explains the liturgical seasons and feasts from Septuagesima to Pentecost and especially the ceremonies of Holy Week. The second book treats of the times for conferring Holy Orders, of the different orders in the Church and of the liturgical vestments. The third book contains a few preliminary chapters on bells, the choir, etc., a treatise on the different parts of the Mass celebrated pontifically according to the Roman Rite, and some chapters on special subjects, e. g. Advent, the Mass for the Dead, etc. The fourth book deals principally with the Divine Office, explaining its integral parts and the offices peculiar to certain liturgical seasons or feast days, but it contains a few supplementary chapters on obsequies for the dead and on subjects already treated. In the "De ordine antiphonarii" he explains the arrangement of the Divine Office and the variations for the different feasts, and considers in particular the origin and meaning of the antiphons and responses; indeed in this work he would seem a commentator on his own antiphonary compiled from the antiphonaries of Rome and Metz, and a defender of his method of composition. His "Eclogæ de officio missæ" contains a description of pontifical Mass according to the Roman Rite and a mystical explanation of the different parts of the Mass. Several letters of Amalarius dealing with liturgical subjects have also been preserved. Dom Morin denies the authenticity of the letter of Amalarius in response to certain questions of Charlemagne concerning baptism, as well as the "Forma institutionis canonicorum et sanctimonialium", which is a collection of rules taken from the decrees of councils and works of the Fathers, for clerics and nuns living in community. Unfortunately his antiphonary and also his "Embolis" have not been preserved.

Amalarius seems to have had a strong liking for liturgical studies, a liking which was stimulated and fostered by his master Alcuin. His travels to the East gave him considerable information concerning the Oriental rites, but his stay in Rome appears to have imbued him with a deep love for the Roman liturgy and to have greatly influenced his liturgical work. There he made a special study of rubrics and Roman customs; he inquired diligently of Theodore, the archpriest of the basilica of St. Peter, concerning the formularies and ceremonies there in use, and even sought to obtain copies of the liturgical

books to bring to France. Living just at this time when the liturgy was changing, when the fusion of the Roman and Gallican uses was taking place, he exercised a remarkable influence in introducing the present composite liturgy, which has finally supplanted the ancient Roman Rite. He sought to carry out the desire of the Emperor to introduce the Roman liturgy in order to obtain uniformity, but at the same time, like Alcuin and other liturgists of his age, he combined with the Roman whatever he deemed worth preserving in the Gallican Rite, as may be easily seen in his commentary on his own antiphonary. The chief merit of his works consists in the fact that they have preserved much accurate and valuable information on the state of the liturgy at the beginning of the ninth century, so that a comparison may easily be made between it and the present liturgy to determine what changes have occurred and to trace the development that has taken place. The most serious defect in his writings is an excessive mysticism which led him to seek far-fetched and even absurd symbolical origins and meanings for liturgical formulas and ceremonies, but the fault may be in a measure excused since it was common to all liturgical writers of that time. He may also have used more liberty in composing, changing, and transposing liturgical texts than ecclesiastical authority in later ages would permit, when the necessity of unity in the liturgy was more imperatively felt. In spite of these faults he exercised great influence on the development of the present Roman liturgy and his works are very useful for the study of the history of the Latin liturgies.

P. L., CV, 815; XCIX, 887; articles by MORIN, in the *Revue Bénédictine* (1891–92–94); DEBROISE in *Dict. d'arch. chrét.* (Paris, 1904), I, 1323; BATIFFOL, *History of the Roman Breviary*, tr. by BAYLEY (New York, 1898), 90; STREBER in *Kirchenlex.*, I, 672; SIRMOND, *Opera varia* (Paris, 1696), IV; SAHRE, *Der Liturgiker Amalarius* (Dresden, 1893).

J. F. GOGGIN.

Amalberga, SAINT, otherwise Amelia, was related in some way to Pepin of Landen. Whether she was sister or niece, the Bollandists are not sure. She was married to Witger and became the mother of three saints, Gudila, Reinelda, and Emembertus. The Norman chroniclers speak of her as twice married, which seems to be erroneous. Nor are Pharailda and Ermelende admitted by the Bollandists to have been her children. She and her husband ultimately withdrew from the world, he becoming a monk, and she a nun. There is very great confusion in the records of this saint, and of a virgin who came a century after. To add to the difficulty a third St. Amalberga, also a virgin, appears in the twelfth century. The first two are celebrated simultaneously on 10 July.

Acta SS., III, July.

T. J. CAMPBELL.

Amalberga, SAINT, a virgin, very much revered in Belgium, who is said to have been sought in marriage by Charles, afterwards Charlemagne. Continually repulsed, Charles finally attempted to carry her off by force, but though he broke her arm in the struggle he was unable to move her from the altar before which she had prostrated herself. The royal lover was forced to abandon his suit, and left her in peace. Many miracles are attributed to her, among others the cure of Charles, who was stricken with illness because of the rudeness with which he had treated the saint. She died 10 July, in her thirty-first year, five years after Charles had ascended the throne.

Acta SS., III, July.

T. J. CAMPBELL.

Amalec (AMALECITES in Douay Vers.; or AMALEK, AMALEKITES) a people remembered chiefly as the most hated of all the enemies of Israel, and traditionally reputed among the fiercest of Bedouin tribes.

I. ORIGIN.—According to a widely accepted interpretation of Gen., xxxvi, 10–12, their descent is to be traced from Amalec, son of Eliphaz and grandson of Esau, and ultimately therefore from Abraham; which account is credited by most modern scholars in so far as it indicates the Arabian origin of the Amalecites and a racial affinity with the Hebrews. The Amalec of Gen., xxxvi, 12, however, is not stated to be the ancestor of the Amalecites, though the main purpose of the context, which gives the origin of various Arabian tribes, favours that view; but against it is the earlier account of Gen., xiv, which can only be fairly interpreted to mean that the Amalecites, instead of being descended from Abraham, were already a distinct tribe in his day, when they were defeated at Cades (Kadesh) by Chodorlahomor (Chedorlaomer), King of the Elamites. This evidence of their antiquity would be confirmed by the more probable interpretation of those who regard the obscure prophecy of Balaam, concerning "Amalec, the first of the nations" as indicating, not their greatness, but their age, relative to the other nations mentioned in the oracle. No light on the origin of the Amalecites can be gathered from other than biblical sources; the Arabian traditions are late and add nothing trustworthy to the biblical data; and though it happens that nearly every passage of Scripture concerning their origin is subjected by competent scholars to different, and at times, even contradictory, interpretations, little doubt is entertained that the Amalecites were of Arabian stock and of greater antiquity than the Israelites. The belief in their Arabic descent is confirmed by their mode of life and place of dwelling.

II. SEAT.—The Amalecites were nomadic and warlike and their name is consequently connected in the Bible with various regions. Their original home, however, as appears from I K., xxvii, 8, was in the desert to the south and southwest of Judea, which stretches to the border of Egypt and to the foot of Mt. Sinai, and is now called Et Tih; a region too arid for cultivation, but fertile enough to afford excellent pasture. This indication of I K., xxvii, 8, is confirmed by other passages. It was in this desert, at Cades, that they suffered defeat from Chodorlahomor (Gen., xiv); here, farther to the south, at Raphidim, near the foot of Mt. Sinai, they offered opposition to Moses (Ex., xvii); here Saul attacked them (I K., xv), and here the last remnant of them perished under Ezechias (I Par., iv, 43). But they were not always confined to the desert; they pushed farther north and in Moses's time some of them, at least, are found within the borders of Palestine, and frustrated the attempt of the Israelites to enter the country from the south (Num., xiii). Twice our present Hebrew text shows them even as far north as the territory of Ephraim (Judges, v, 14; xii, 15); but in both cases there seems to be a faulty reading in the Hebrew, which allows us, therefore, to dispense with the habitual speculations, based on these texts, regarding the great expansion and varying fortunes of the Amalecites and their puzzling possession of Mount Ephraim. (See commentaries of Moore and Lagrange on Judges, and Moore's Hebrew text of Judges in Paul Haupt's polychrome Bible.) Nomads and possessors of the Sinaitic peninsula, the Amalecites necessarily came into contact, and almost inevitably into conflict, with the Israelites.

III. AMALEC AND ISRAEL UNDER MOSES.—Their first meeting took place in the first year of the wandering, after Israel came out of Egypt, and was of such a nature that Israel then conceived a hatred of the Amalecites that outlasted their extermination under King Ezechias, many centuries later. The first encounter was at Raphidim, where the Israelites under Moses had encamped on their way to Mount Sinai; in the desert home, therefore, of the Amale-

cites. Moses, putting Josue in command, went up to the top of a hill, with Aaron and Hur, and it was on this occasion that the fortune of battle was decided by "the rod of God" held in the hands of Moses, Israel prevailing while his hands upheld the rod, Amalec when they dropped, the victory finally going to the Israelites (Ex., xvii). There is little in this account of Exodus to show why the Amalecites should be singled out to incur the special animosity of the Israelites, yet it concludes with the decree of Jehovah that He will destroy the memory of Amalec from under heaven, and that His hand will be against Amalec from generation to generation. Amalec, however, was the aggressor (ibid., 8); though it must be borne in mind that the Israelites had invaded their country. The reason for Israel's hatred, which is wanting in this historical account, may be supplied from the later (and hortatory) account given in Deut., xxv, where it is incidentally stated that the head of Amalec's offending lay in his cruel and treacherous attack, by which he disregarded the laws of Bedouin hospitality, which was an affront to God as well as to man. Instead of showing ordinary humanity to the feeble stragglers of the Israelite army, "spent with hunger and labour", they ruthlessly slew them. Now, "according to the rules of ancient Arabian hospitality, and with some sense of God, the Amalecites ought to have spared, and indeed, rather assisted, those who lagged behind, unfit for battle. That they did the contrary was inhuman and barbarous" (Dillman). Cruelty such as this was considered to render a tribe unfit for existence; so hatred of the Amalecites, even unto extermination, was enjoined upon the Israelites as a religious duty. Even apart, however, from this cruelty, rivalry between the two tribes was almost inevitable, as Amalec could not be expected to regard with complacency Israel's invasion of his rich pasture-lands.

No further molestation from the Amalecites is related during the journey of the Israelites to Mt. Sinai, or their stay there, or their march to Cades, near the southern boundary of Palestine. It was from this side that the Israelites first attempted the entry into the Promised Land; and here they again encountered the Amalecites, at the place where the ancestors of the latter had been defeated by Chodorlahomor. Israel had got as far as the wilderness of Pharan (Paran) and from there they sent spies into Palestine to spy out the peoples there, with their lands and cities. The Amalecites were found in the south of the country and apparently at the head of a confederacy of different tribes, or nations, since they soon led a concerted attack on the Israelites; but the spies also brought back reports of giants living in the land, in comparison with whom, they said, "we were in our own sight as grasshoppers; and so we were in their sight" (*sic* Heb. text, Num., xiii, 34). These stories of the giants frightened the people and "the whole multitude crying wept that night", and they began to murmur and to wish they had died in Egypt or in the wilderness, rather than be doomed by the Lord to undertake the conquest of the land of giants. Moses, Aaron, and Josue contended against their foolish rebellious spirit, but only gained their hatred; and the Lord then passed on them the punishment of the forty years' wandering, decreeing that none of them should enter the Promised Land. This grieving the people exceedingly, they determined to go up into the land and attack the Amalecites and the Chanaanites. But Moses forbade it, prophesying evil because the Lord was not with them. They presumed, nevertheless, to go up, though Moses would not accompany them, and they met the fate foretold; the Amalecites, with their allies, attacking them with considerable slaughter and driving them as far as Horma (Num., xiv, 45). The subsequent history of the Amalecites during the time of Moses is obscure. Their destruction is foretold by Balaam in his famous oracle uttered on the top of Phogor, while he viewed the nations around. "And when he saw Amalec he took up his parable and said: 'Amalec, the first of nations, thy latter end shall be destruction,' " a prophecy (whatever be its date) which shows at least that Amalec once held an important place among the Semitic tribes or nations surrounding Israel (Num., xxiv). The fulfilment of this prophecy is enjoined upon the Israelites by Moses in a farewell discourse as a sacred duty. "When they shall have established peace with all other peoples, then shall they blot out the remembrance of Amalec from under heaven: see thou forget it not" (Deut., xxv, 19). And if this seem an inhuman command, let us remember the prevailing sentiment that the Amalecites were "inhuman and barbarous; a people with such evil customs deserves no mercy"; for it is a question of national life or death. It is plain, however, that we are far from the Sermon on the Mount.

IV. Period of the Judges.—Under Josue, Israel, entering Palestine from the east, did not come in contact with the Amalecites, but was kept busy with other enemies, whose territories they were endeavouring to capture. As soon, however, as the Israelites were well established in Palestine, the old enmity became active again. When Eglon, King of Moab, went up against Israel, he was joined by the Amalecites and Ammonites as allies, and together they subdued the Israelites; and the Israelites remained in subjection for fourteen years till, through the cunning and treachery of Aod (Ehud) the Benjamite, King Eglon met his tragic death (Judges, iii). Petty warfare between the Amalecites and the Israelites was incessant during a good part of the period of the Judges. The Israelites had by this time become an agricultural people, while the Amalecites remained Bedouin, and made frequent incursions into the land of their enemy and destroyed their crops and cattle (Judges, vi). On one occasion, they accompanied the Madianites on an invasion of Palestine, forming an almost innumerable host; they were unexpectedly attacked at night by Gedeon and 300 picked men, and through panic (and perhaps distrust) turned the sword on one another and fled, with Gedeon in pursuit (Judges, vii).

V. Saul.—This defeat of the Amalecites, it seems, had the effect of quieting them for many years, for they are not heard of again till the early days of Saul. Saul began his reign by vigorous military operations, waging war, with great success, against "enemies on every side"; among them, the Amalecites, who had been harassing the Israelites (I K., xiv, 48). Then came the prophet Samuel and reminded Saul of Amalec's old offence and God's decree of extermination. The prophet's words made it clear (xv, 1–3) that no enemy was hated like Amalec and that his extermination was regarded as a religious duty, imposed by God. All, man, woman, child, and beast, were to be destroyed and Israel was to covet none of Amalec's possessions for spoils. Saul proceeded to carry out this injunction, and its character as special punishment upon the Amalecites is emphasized by his mercy to the Cinite (Kenites). Saul invaded the territory of the Amalecites to the south of Palestine and smote them from Hevila in the extreme east, to Sur near the border of Egypt—a campaign of unusual magnitude—and put all to the sword,—men, women, and children—except the King, Agag, whom he took alive, and the best of the animals, which he reserved for sacrifice. For this disobedience in sparing Agag and the best of the flocks and herds, Saul was rejected in the name of God by Samuel who hewed down Agag in his presence; from that day his fortune changed, and

when, after Samuel's death, Saul consulted his spirit in the cave at Endor, he was told that he was rejected because he had not executed the fierce wrath of God upon Amalec (Newman's sermon, "Wilfulness the Sin of Saul"). It was an Amalecite who claimed, untruthfully, it seems (II K., i, with I K., xxxi), to have given King Saul his death-blow. While still a fugitive from Saul, David was bringing nearer to its climax the extermination of the doomed race. He was in the service of Achis, King of Geth, in the land of the Philistines, near therefore to Amalecite territory. With his own men, and soldiers borrowed from Achis, he raided the Amalecites and inflicted great slaughter, sparing not a soul (I K., xxvii). The Amalecites retaliated, during the absence of David and Achis, by burning Siceleg (Ziklag), a city which Achis had given to David, and carrying off all its inhabitants, including two wives of David. David pursued and overtook the enemy in the midst of feast and revel, recovered all the spoil and captives, and slew all the Amalecites except 400 young men who escaped on camels (xxx). This slaughter broke the power of the Amalecites and drove them back to their desert home; there a miserable remnant of them lingered on till the days of Ezechias, tenth successor of David, when a band of 500 Simeonites sufficed to exterminate, to the last man, Israel's fiercest foe (I Par., iv, 42, 43). Thus on Mount Seir was fulfilled the doom passed on them by Moses and Balaam about six hundred years earlier. Their name occurs no more except in Ps. lxxxii (reputed by many to be of the Machabean period) where the use cannot be taken as an historical datum, but is rather poetical, applied to Israel's traditional enemies. The Egyptian and Assyrian discoveries have as yet disclosed no mention of Amalec. The Bible is our only witness, and its testimony, though sifted and questioned in regard to many details, particularly in the accounts of the battles at Raphidim and Cades, and the marvellous victory of Gedeon, has been accepted in the main as a reliable account.

THOMAS in VIG., *Dict. de la Bible;* MACPHERSON in Hast., *Dict. of the Bible; Jewish Encyclopedia*, s. v. *Amalek;* Commentaries, DILLMAN AND DELITZSCH on *Genesis;* DILLMAN on *Numbers*.

JOHN F. FENLON.

Amalfi, THE ARCHDIOCESE OF, directly dependent on the Holy See, has its seat at Amalfi, not far from Naples. This was a populous city between the thirteenth and fourteenth centuries. An independent republic from the seventh century until 1075, it rivalled Pisa and Genoa in its domestic prosperity and maritime importance. A prey to the Normans who encamped in the south of Italy, it became one of their principal posts. The Emperor Lothair, fighting in favour of Pope Innocent II against King Roger of Sicily, who sided with the Antipope Anacletus, took him prisoner in 1133, assisted by forty-six Pisan ships. The city was sacked, and Lothair claimed as part of the booty a copy of the Pandects of Justinian which was found there. But the early beginnings of Amalfi are very obscure; it is not known when it was founded, or when Christianity reached it. That it was early is a reasonable conjecture, considering the facilities for communication with the East which the South of Italy possessed. The first positive indication that Amalfi was a Christian community, however, is supplied by Gregory the Great, who, writing in January, 596, to the Subdeacon Antemius, his legate and administrator in Campania, ordered him to constrain within a monastery Primenus, Bishop of Amalfi, because he did not remain in his diocese, but roamed about (Reg., V, xiv; cf. Jaffé, RR.PP., 1403). Amalfi was founded by Primenus in A. D. 596; the regular list of bishops began in 829; it was raised to an archbishopric by John XV in 987. In 1206, after the completion of the cathedral of St. Andrew, the body of the Apostle of that name, patron of Amalfi, was brought there from Constantinople by Pietro, cardinal of Capua, an Amalfian. There are about 36,000 inhabitants, 54 parishes, and 279 secular priests. Amalfi occupied a high position in medieval architecture; its cathedral of Sant' Andrea, of the eleventh century, the campanile, the convent of the Capuccini, founded by Cardinal Capuanor, richly represent the artistic movement prevailing in Southern Italy at the time of the Normans, with its tendency to blend the Byzantine style with the forms and sharp lines of the northern architecture.

In medieval culture Amalfi vindicated a worthy place for herself, especially by flourishing schools of law and mathematics. Flavio Gioia, who made the first mariner's compasses known to Europe, is said to be a native of Amalfi. But Gioia was not the inventor of the compass, which was invented in the East and brought to Europe by the Arabs. In honour of Charles II, a Capetian king then ruling Naples, Gioia put a fleur-de-lis instead of an N, to indicate the north.

CAPELLETTI, *Le chiese d'Italia* (Venice, 1866), XX, 601; GAMS, *Series episcop. Eccles. cathol.* (Ratisbon, 1873); PANSA, *Istoria dell' antica republica di Amalfi* (Naples, 1724); SCHIPA, *La cronaca Amalfitana*.

ERNESTO BUONAIUTI.

Amalric, ABBOT OF CITEAUX. See ALBIGENSES.

Amalric I-IV, KINGS OF JERUSALEM. See JERUSALEM.

Amalric of Bena. See AMALRICIANS.

Amalricians (Lat., *Almarici, Amauriani*), an heretical sect founded towards the end of the twelfth century, by Amaury de Bène or de Chartres (Lat., *Almaricus, Amalricus, Amauricus*), a cleric and professor in the University of Paris, who died between 1204 and 1207. The Amalricians, like their founder, professed a species of pantheism, maintaining, as the fundamental principle of their system, that God and the universe are one; that God is everything and everything is God. This led them, naturally, to the denial of Transubstantiation, the confounding of good and evil—since good and sinful acts, so called, are equally of God—and to the consequent rejection of the laws of morality. They held, besides, peculiar views on the Trinity, distinguishing three periods in the Divine economy with regard to man; the reign of the Father, become incarnate in Abraham, which lasted until the coming of Christ; the reign of the Son, become incarnate in Mary, which had endured until their own time; and the reign of the Holy Ghost, which, taking its beginning from the dawn of the twelfth century, was to last until the end of time. Unlike the Father and the Son, the Holy Ghost was to become incarnate, not merely in one individual of mankind, but in every member of the human race. Moreover, as the Old Law had lost its efficacy at the coming of Christ, so, in their day, the law of the Gospel was to be supplanted by the interior guidance of the Holy Ghost, indwelling in each human soul. In consequence of this they rejected the sacraments as obsolete and useless. Those in whom the Holy Spirit had already taken up His abode were called "the spiritualized", and were supposed to be already enjoying the life of the Resurrection. The signs of this interior illumination were the rejection of faith and hope, as tending to keep the soul in darkness, and the acceptance, in their place, of the light of positive knowledge. It followed from this, that in knowledge and the acquisition of new truths consisted their paradise; while ignorance, which meant adherence to the old order of things, was their substitute for hell.

The Amalricians, though including within their ranks many priests and clerics, succeeded for some

time in propagating their errors without being detected by the ecclesiastical authorities. At length, through the efforts of Peter, Bishop of Paris, and the Chevalier Guérin, an adviser of the king, to both of whom secret information of the affair had been given, the inner workings of the sect were laid bare, and the principals and proselytes were arrested. In the year 1210 a council of bishops and doctors of the University of Paris assembled to take measures for the punishment of the offenders. The ignorant converts, including many women, were pardoned. Of the principals, four were condemned to imprisonment for life. Ten others, priests and clerics, who had obstinately refused to retract their errors, after being publicly degraded, were delivered to the secular authority and suffered the penalty of death by fire. Five years later (1215) the writings of Aristotle, which had been distorted by the sectaries in support of their heresy, were forbidden to be read either in public or in private. Regarding the scope of this prohibition see PARIS, UNIVERSITY OF.

Amaury himself, though dead some years, did not escape the penalty of his heresy. Besides being included in the condemnation of his disciples, in the council of 1210 special sentence of excommunication was pronounced against him, and his bones were exhumed from their resting-place and cast into unconsecrated ground. His doctrine was again condemned by Pope Innocent III in the Fourth Lateran Council (1215) "as insanity rather than heresy", and Pope Honorius III condemned (1225) the work of Scotus Erigena, "De Divisione Naturæ", from which Amaury was supposed to have derived the beginnings of his heresy.

CHOLLET in *Dict de théol. cath.*, s. v.; DENIFLE, *Chartularium*, I, 70, 107; BÆUMKER, *Ein Traktat gegen die A.* in *Jahrb. f. Phil. u. spek. Theol.* (1893); UEBERWEG, *Gesch. d. Phil.* (9th ed.), II, 222; DE WULF, *Hist. de la philosophie médiévale* (Louvain, 1905).

JOHN J. A' BECKET.

Amalricus Augerii, a church-historian of the fourteenth century, and member of the Augustinian Order. He was a doctor of the University of Montpellier, prior of a monastery of his Order, and chaplain to Urban V, 1362. He was a man of great learning, especially in church history. His chief work is the "Actus Rom. Pontificum", extending in alphabetical order from St. Peter to the year 1321, and edited, chronologically, in Eccard, "Script. medii ævi", II, 1641–1824.

KELLER in *Kirchenlex.*, s. v. FRANCIS W. GREY.

Amandus, SAINT, one of the great apostles of Flanders; b. near Nantes, in France, about the end of the sixth century. He was, apparently, of noble extraction. When a youth of twenty, he fled from his home and became a monk near Tours, resisting all the efforts of his family to withdraw him from his mode of life. Following what he regarded as divine inspiration, he betook himself to Bourges, where under the direction of St. Austregisile, the bishop of the city, he remained in solitude for fifteen years, living in a cell and subsisting on bread and water. After a pilgrimage to Rome, he was consecrated in France as a missionary bishop at the age of thirty-three. At the request of Clotaire II, he began first to evangelize the inhabitants of Ghent, who were then degraded idolaters, and afterwards extended his work throughout all Flanders, suffering persecution, and undergoing great hardship but achieving nothing, until the miracle of restoring to life a criminal who had been hanged, changed the feelings of the people to reverence and affection and brought many converts to the faith. Monasteries at Ghent and Mt. Blandin were erected. They were the first monuments to the Faith in Belgium. Returning to France, in 630, he incurred the enmity of King Dagobert, whom he had endeavoured to recall from a sinful life, and was expelled from the kingdom. Dagobert afterwards entreated him to return, asked pardon for the wrong done, and requested him to be tutor of the heir to the throne. The danger of living at court prompted the Saint to refuse the honour. His next apostolate was among the Slavs of the Danube, but it met with no success, and we find him then in Rome, reporting to the pope what results had been achieved.

While returning to France he is said to have calmed a storm at sea. He was made Bishop of Maastricht about the year 649, but unable to repress the disorders of the place, he appealed to the Pope, Martin I, for instructions. The reply traced his plan of action with regard to fractious clerics, and also contained information about the Monothelite heresy, which was then desolating the East. Amandus was also commissioned to convoke councils in Neustria and Austrasia in order to have the decrees which had been passed at Rome read to the bishops of Gaul, who in turn commissioned him to bear the acts of their councils to the Sovereign Pontiff. He availed himself of this occasion to obtain his release from the bishopric of Maastricht, and to resume his work as a missionary. It was at this time that he entered into relations with the family of Pepin of Landen, and helped St. Gertrude and St. Itta to establish their famous monastery of Nivelles. Thirty years before he had gone into the Basque country to preach, but had met with little success. He was now requested by the inhabitants to return, and although seventy years old, he undertook the work of evangelizing them and appears to have banished idolatry from the land. Returning again to his country, he founded several monasteries, on one occasion at the risk of his life. Belgium especially boasts many of his foundations. Dagobert made great concessions to him for his various establishments. He died in his monastery of Elnon, at the age of ninety. His feast is kept 6 February.

Acta SS., Feb., II; BUTLER, *Lives of the Saints*, 6 Feb.; MACLEAR in *Dict. of Christ. Biog.*

T. J. CAMPBELL.

Amasia (AMASEA), a titular see and metropolis of Pontus in Asia Minor on the river Iris, now Amasiah. Its episcopal list dates from the third century (Gams, I, 442). It was the birthplace of the geographer Strabo, who has left us a striking description of his native city, in a deep and extensive gorge over which rose abruptly a lofty rock, "steep on all sides and descending abruptly to the river". It was famous in antiquity for its rock-cisterns, reached by galleries, of which some traces remain; also for the tombs of the ancient kings of Pontus hewn in the solid rock.

LEQUIEN, *Oriens Christianus* (1740), I, 521–532; VAN LENNEP, *Travels in Asia Minor* (London, 1870), I, 86–106.

Amastris (now AMASSERAH or SAMASTRO), a titular see of Paphlagonia in Asia Minor, on a peninsula jutting into the Black Sea. Its episcopal list dates from the third century (Gams, I, 454). It is mentioned by Homer (Iliad, II, 853), was a flourishing town in the time of Trajan (98–117), and was of some importance until the seventh century of our era.

LEQUIEN, *Oriens Christ.* (1740), I, 561–566; SMITH, *Dict. of Greek and Roman Geogr.*, I, 118.

Amat, THADDEUS, second Bishop of Monterey and Los Angeles, California, U. S., b. 31 December, 1810, at Barcelona, Spain; d. at Los Angeles, California, 12 May, 1878. He joined the Lazarists in early manhood and was ordained a priest at the house of that Congregation in Paris, in 1838. He came to the United States in 1838 and worked in the missions in Louisiana. He was master of novices in the houses of the Lazarists in Missouri and Philadelphia in 1841–47, and on the promotion of Bishop Alemany of Monterey to be Archbishop of San Francisco, Father Amat was named to succeed him. He was consecrated Bishop of the diocese in Rome, 12 March,

1854. There were seventeen priests in the diocese then to care for the spiritual needs of a very mixed population largely of Spanish origin. The opening of the mining era of the early fifties brought a large accession of other settlers, and Bishop Amat, visiting Europe to obtain additional aid for his diocese, brought back Lazarist priests and Sisters of Charity with him. He was given permission by the Holy See, in 1859, to call himself Bishop of Los Angeles, and changed his residence to that city. There, under his inspiration, the Lazarists opened St. Vincent's College and the Franciscan Brothers took charge of the parochial schools. The Sisters of the Immaculate Heart of Mary were also introduced. A serious spinal affection forced Bishop Amat to ask for a coadjutor and his vicar-general, the Rev. Francis Mora, was so consecrated 3 Aug., 1873. He had begun a new cathedral and lived to see it dedicated 9 April, 1876. When he died, at the age of sixty-seven, the progress of the diocese under his jurisdiction was indicated in the increase to 51 priests, 32 churches, 15 chapels, and 32 stations, 6 academies and substantial parochial schools, asylums, and other charitable institutions.

SHEA, *Hist. of Cath. Church in U. S.* (New York, 1904); REUSS, *Biog. Cyclo. of the Cath. Hierarchy of the U. S.* (Milwaukee, Wis., 1898).

THOMAS F. MEEHAN.

Amathus, name of two titular sees, one in Syria, suffragan of Apameia, with an episcopal list known from 449 to 536; the other on the southern coast of Cyprus, whose episcopal list reaches from the fourth century to 787. The latter place was one of the most ancient Phœnician settlements on the island, and long maintained the customs and character of an Oriental town. It was famous for the worship of Aphrodite and Adonis, also of the Tyrian god Melkart. The great wheat-fields and rich mines of the Cypriot city were celebrated in antiquity (Ovid, Met., X, 220).

SMITH, *Dict. of Greek and Roman Geogr.*, I, 118; MAS LATRIE, *Trésor de chronol.* (Paris, 1895), 1894.

Amaury I-IV, KINGS OF JERUSALEM. See JERUSALEM.

Amazones, (or MANÃOS) DIOCESE OF, a South American diocese, dependent on San Salvador of Bahia. Amazonas, the largest of the states of Brazil, lies south of British Guiana, Venezuela, and Columbia, and between Peru on the west and Pará on the east. It has an area of 732,250 square miles, and in 1900, had a population of only 207,600. Manãos, the capital, is its chief port. Amazonas was once a part of Pará but became a state in 1850.

Erected a see by Leo XIII, 27 April, 1892, it has 350,000 Catholics, 800 Protestants, 24 parishes, 19 secular priests, 13 regular priests, 41 churches or chapels, and 105 Catholic schools.

BATTANDIER, *Ann. pont. cath.* (1906).

Ambarach, PETER (also called BENEDICTUS and BENEDETTI, these names being the equivalents of the Arabic *ambarak* "blessed"), a Maronite Orientalist, b. at Gusta, Syria, June, 1663; d. in Rome, 25 August, 1742. He was educated by the Jesuits in the Maronite college in Rome, 1672–85, and on his return to Syria in the latter year was ordained priest. Having been sent to Rome on business concerning the Maronite Church, he was requested by Cosmo III de Medici to organize an Oriental printing establishment at Florence, and then was given the chair of Hebrew at Pisa. In 1708 he entered the Society of Jesus. Shortly after this Clement XI appointed him a member of the commission charged to bring out a corrected edition of the Septuagint. His chief work is an edition of the Syriac works of St. Ephrem with Latin translation of which, however, he had only published two volumes when death overtook him; the third was completed by Stephen Assemani.

SOMMERVOGEL, *Bib. de la c. de Jésus* (Paris, 1890), I, 1295.

F. BECHTEL.

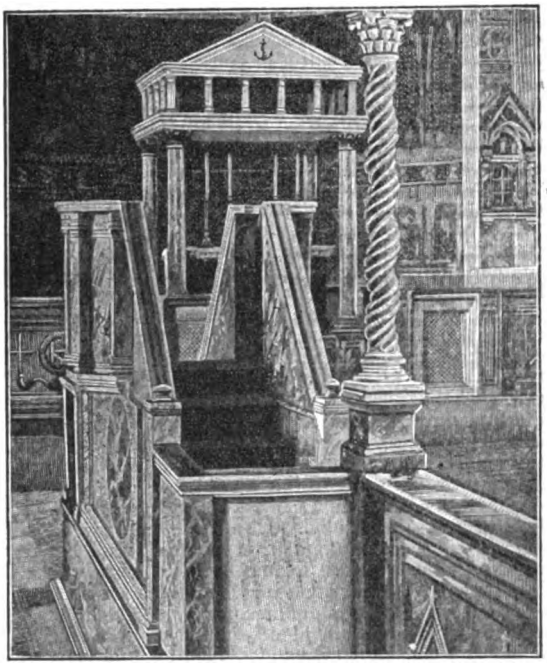
Ambition, the undue craving for honour. Anciently in Rome the candidates for office were accustomed to go about (*ambire*) soliciting votes. This striving for popular favour was spoken of as *ambitio*. Honour is the manifestation of a certain reverence for a person because of the worth or assemblage of good qualities which that person is deemed to have. The excessive desire of distinction is of course a sin, not because it is wrong in itself to wish to have the respect or consideration of others, but because it is assumed that this quest is conducted without proper regard to the mandates of sound reason. This deordination in the desire of, or search for, honour may come about chiefly in three ways. (1) One may want this exhibition of homage for some merit which he really does not possess. (2) A man may permit himself to forget that the thing or things, whatever they may be, which are thought to deserve the testimony of others, are not his in fee simple, but God's, and that the credit therefore belongs primarily to God. (3) A person may be so absorbed in the display of esteem for, or deference towards, himself as to fail to employ the particular degree of excellence which has evoked it for the welfare of others (St. Thomas, Summa Theol., II–II, Q. cxxxi, Art. 1). Ambition as such is not accounted a mortal sin; it may become such either because of the means it uses to compass its object, as for instance, the simoniacal endeavour to obtain an ecclesiastical dignity, or because of the harm done to another. Ambition operates as a canonical impediment in the following circumstances. Those who take their elevation to a church dignity for granted, and, before receiving the requisite formal enabling notice of it, by some overt act demean themselves as if their election were an accomplished fact, are held to be ineligible. The bestowal of the office in this case is likewise considered invalid. Those who accept an election brought about by an abuse of the secular power are also declared ineligible (Corp. Jur. Can. in VI Decret., Bk. I, tit. vi, ch. v).

JOSEPH F. DELANY.

Ambo (pl. Ambos, or Ambones), a word of Greek origin, supposed to signify a mountain or elevation; at least Innocent III so understood it, for in his work on the Mass (III, xxxiii), after speaking of the deacon ascending the ambo to read the Gospel, he quotes the following from Isaias (xl, 9): "Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength". And in the same connection he also alludes to Our Blessed Lord preaching from a mountain: "He went up into a mountain—and opening his mouth he taught them" (Matt., v, 1, 2). An ambo is an elevated desk or pulpit from which in the early churches and basilicas the Gospel and Epistle were chanted or read, and all kinds of communications were made to the congregation; and sometimes the bishop preached from it, as in the case of St. John Chrysostom, who, Socrates says, was accustomed to mount the ambo to address the people, in order to be more distinctly heard (Eccl. Hist., VI, v). Originally there was only one ambo in a church, placed in the nave, and provided with two flights of steps; one from the east, the side towards the altar; and the other from the west. From the eastern steps the subdeacon, with his face to the altar, read the Epistles; and from the western steps the deacon, facing the people, read the Gospels. The inconvenience of having one ambo soon became manifest, and in consequence in many churches two ambones were erected. When there were two,

they were usually placed one on each side of the choir, which was separated from the nave and aisles by a low wall. An excellent example of this arrangement can still be seen in the church of St. Clement at Rome. Very often the gospel ambo was provided with a permanent candlestick; the one attached to the ambo in St. Clement's is a marble spiral column, richly decorated with mosaic, and terminated by a capital twelve feet from the floor.

Ambones are believed to have taken their origin



AMBO AT ST. CLEMENT'S, ROME

from the raised platform from which the Jewish rabbis read the Scriptures to the people, and they were first introduced into churches during the fourth century, were in univeral use by the ninth, reaching their full development and artistic beauty in the twelfth, and then gradually fell out of use, until in the fourteenth century, when they were largely superseded by pulpits. In the Ambrosian Rite (Milan) the Gospel is still read from the ambo. They were usually built of white marble, enriched with carvings, inlays of coloured marbles, Cosmati and glass mosaics. The most celebrated ambo was the one erected by the Emperor Justinian in the church of Sancta Sophia at Constantinople, which is fully described by the contemporary poet, Paulus Silentiarius in his work *περὶ κτισμάτων*. The body of the ambo was made of various precious metals, inlaid with ivory, overlaid with plates of repoussé silver, and further enriched with gildings and bronze. The disappearance of this magnificent example of Christian art is involved in great obscurity. It was probably intact down to the time of the taking of Constantinople by the Crusaders in 1203, when it was largely shorn of its beauty and wealth. In St. Mark's, at Venice, there is a very peculiar ambo, of two stories; from the lower one was read the Epistle, and from the upper one the Gospel. This form was copied at a later date in what are known as "double-decker" pulpits. Very interesting examples may be seen in many of the Italian basilicas; in Ravenna there are a number of the sixth century; one of the seventh at Torcello; but the most beautiful are in the Roman churches of St. Clement, St. Mary in Cosmedin, St. Lawrence, and the Ara Coeli.

DE FLEURY, *La Messe* (Paris, 1883), III; *Revue de l'art chrétien* (Lille, 1887, 1894); REUSENS, *L'archéologie chrétienne* (Louvain, 1885); *Architectural Record* (New York); THIERS, *Dissertation sur les jubés* (Paris, 1688); KRAUS, *Geschichte der christlichen Kunst* (Freiburg, 1894), I, 233; LECLERCQ in *Dict. d'archéologie chrétienne* (Paris, 1904), I, 1330–47.

CARYL COLEMAN.

Ambo, IN THE RUSSIAN AND GREEK CHURCH.—Its use has now practically disappeared in the Roman Rite and the only reminder of it in modern churches is the pulpit or reading desk. Sometimes two ambos were used, from one of which the Epistle was read and from the other the Gospel. Examples of these may be seen in the church of St. Clement at Rome and the cathedral of St. Mark at Venice. In the Russian Orthodox Church the word *ambo* is now applied to two or three semi-circular steps leading from the middle of the *soleas* (or platform immediately in front of the iconostasis) to the floor of the church. These semi-circular steps are directly in front of the royal doors of the iconostasis. In cathedral churches in Russia there is also another ambo situated in the middle of the nave, upon which the bishop stands during certain parts of the pontifical service. In the Greek (Hellenic) Orthodox Church the ambo is more often in the ancient style, but has been removed from the middle to the sides of the church. The Greek Liturgy, however, plainly shows that the ambo was originally raised and that it was in the middle of the church. One of the concluding prayers of the Greek Mass is the "prayer behind the ambo" (*εὐχὴ ὀπισθάμβωνος*), which is directed by the rubric to be said in front of the royal doors outside of the iconostasis. In the Greek Catholic (United) Church, both in Slavic countries and the United States, the ambo is a table standing in front of the royal doors of the iconostasis, upon which there are a crucifix and two candles. It is used as the ambo and replaces the *analogion*. Services such as baptisms, confirmations, and marriages are performed at the ambo. The Greek Catholic churches of Italy and Sicily do not use the ambo, having apparently followed the Roman Rite in its disuse.

ANDREW J. SHIPMAN.

Amboise, GEORGE D', French cardinal, archbishop, and statesman, b. at Chaumont-sur-Loire in 1460; d. at Lyons, 25 May, 1510. He was one of the prominent figures of the French Renaissance. Nominated Bishop of Montauban at the age of fourteen, he did not assume office till he was twenty-four. In 1493, he became Archbishop of Rouen. He belonged to the party of the Duke of Orléans, who, when he became Louis XII (1498) at once made d'Amboise his prime minister. He was created a cardinal by Alexander VI, the same year. As a prime minister he pursued an ambitious foreign policy, and urged Louis XII to the conquest of Milan; at home, he inaugurated a firm and wise policy of retrenchment and reform, reducing the imposts one-tenth, setting the finances in order, and introducing needed improvements into legislation and the judicial system. As a churchman, he was much less admirable. Ambitious to become pope he strove by every means in his power to compass this end at the death of Alexander VI. Louis XII lent him the prestige of France, and Cæsar Borgia intrigued at Rome with the Spanish cardinals in his interest. In the balloting he stood third with thirteen votes, Giuliano della Rovere receiving fifteen, and Cardinal Caraffa fourteen. When Cæsar Borgia retired from Rome, d'Amboise suffered from the reaction, and was content to promote the election of Pius III. On the death of Pius he renewed his efforts and, having again failed, went so far as to encourage schism between France and Julius II. His plans, however, came to naught through the failure of the French

army in Italy. To conciliate the King, Julius made d'Amboise "Legate *a latere*" for the whole of France, a most exceptional honour. Cardinal d'Amboise held his high office in Church and State till his death, which took place at the convent of the Celestins in Lyons, 25 May, 1510. He has a splendid tomb in the Cathedral of Rouen.

LEGENDRE, *Vie du cardinal d'Amboise* (Rouen, 1726); MONTBARD, *Le cardinal G. d'Amboise, ministre de Louis XII* (Limoges, 1879); D'AMBOISE, *Lettres au roi Louis XII* (Brussels, 1712).

F. P. HAVEY.

Ambronay, OUR LADY OF, a sanctuary of the Blessed Virgin at Ambronay, France, regarded as one of the two cradles of devotion to Our Lady in the Diocese of Belley. The original church was founded by recluses in the seventh century, and having been destroyed by the Saracens, was rebuilt (c. 803) by St. Barnard (778–842), together with the famous monastery of the same name. About the middle of the thirteenth century the church was reconstructed on a grander scale, and still remains, in spite of the ravages of 1793, one of the most imposing monuments of the diocese, remarkable for its windows, sacristy, altar, and spiral staircase. The façade of one of the naves dates from the ninth century.

Acta SS., 23 Jan.; LEROY, *Histoire des pèlerinages de la Sainte Vierge en France* (Paris, 1875), II, 185.

F. M. RUDGE.

Ambros, AUGUST WILHELM, historian of music and art critic, one of the greatest in modern times, b. at Mauth, near Prague, in Bohemia, 17 November, 1816; d. in Vienna, 28 June, 1876. Although destined for the profession of law, in which he obtained the doctor's degree, and advanced to the point of becoming Councillor of State, he studied music seriously and under the best auspices. He was soon appointed a member of the board of governors of the Royal Conservatory at Prague, and became active as a musical critic. At this period of his career Ambros wrote several overtures for orchestra and a "Stabat Mater". As a composer he reflected very strongly the influence of Robert Schumann. Lacking the vital spark of originality, his compositions have not survived him. He became generally known as an art critic through his book "Die Grenzen der Musik und Poesie", written in reply to Edward Hanslick's treatise "Vom Musikalisch-Schönen". The latter assumed a materialistic basis for the art of music, defining musical forms as being nothing more than "sounding arabesques". Ambros's work defines what can be expressed by means of music, and what needs one of the other arts for its manifestation. In this remarkable book the author not only lays down those principles of Catholic philosophy in the light of which he judges the art works of the past and present, but he also displays that extensive knowledge of the architecture, the sculpture, the painting, and the literature of all schools and nations, their inter-relation and common origin which at once attracted the attention of the scientific world. With every new work of Ambros, such as "Kulturhistorische Bilder aus dem Musikleben der Gegenwart", "Bunte Blätter" and numerous magazine articles, his reputation increased, until the Breslau publisher Leuckart (now in Leipzig) induced him to write a complete history of music. Ambros embraced with alacrity this great opportunity for, as he put it, "rendering a service to science and art." The result was the greatest historical work on the art of music in existence. Beginning with the music of antiquity in the first volume, the second is devoted to the Middle Ages, the third to the Netherland school, and the fourth deals with Palestrina and the transition to the moderns. This history, revealing the great artistic past of the Church, appeared at the time of the revival brought about by the publication of Proske's "Musica Divina", and gave tremendous impetus to the movement. Proske made the treasures of polyphonic art accessible, and Ambros told of their origin. Aside from the permanent historical value of his life work, Ambros has rendered the Catholic cause untold service by vindicating the past, and by proclaiming with a powerful pen and with vast erudition sound philosophic principles in the midst of a well-nigh all-pervading pantheism. Ambros died before completing the fourth volume of his history. Otto Kade published, in 1882, a fifth volume consisting of musical illustrations collected from the historian's literary remains, and W. Langhans has brought the history up to date, without, however, showing Ambros's acumen or soundness. It should be mentioned that Ambros, while holding his official positions in Prague and, after 1872, in Vienna, as an officer of the Department of Justice, professor at the Conservatory, and private tutor to Prince Rudolf, was given leave of absence six months in the year, and provided with the means to enable him to visit the principal libraries of Europe in search of material for his great work.

RIEMANN, *Musiklexikon;* KORNMÜLLER, *Lexikon der kirchlichen Tonkunst.*

JOSEPH OTTEN.

Ambrose, SAINT, Bishop of Milan from 374 to 397; b. probably 340, at Trier, Arles, or Lyons; d. 4 April, 397. He was one of the most illustrious Fathers and Doctors of the Church, and fitly chosen,

ST. AMBROSE FROM A MURAL PAINTING, CASTLE OF KARLSTEIN, BOHEMIA

together with St. Augustine, St. John Chrysostom, and St. Athanasius, to uphold the venerable Chair of the Prince of the Apostles in the tribune of St. Peter's at Rome. The materials for a biography of the Saint are chiefly to be found scattered through his writings, since the "Life" written after his death by his secretary, Paulinus, at the suggestion of St. Augustine, is extremely disappointing. Ambrose was descended from an ancient Roman family, which, at an early period, had embraced Christianity, and numbered among its scions both Christian martyrs and high officials of State. At the time of his birth his father, likewise named Ambrosius, was Prefect of Gallia, and as such ruled the present territories of France, Britain, and Spain, together with Tingitana

in Africa. It was one of the four great prefectures of the Empire, and the highest office that could be held by a subject. Trier, Arles, and Lyons, the three principal cities of the province, contend for the honour of having given birth to the Saint. He was the youngest of three children, being preceded by a sister, Marcellina, who became a nun, and a brother Satyrus, who, upon the unexpected appointment of Ambrose to the episcopate, resigned a prefecture in order to live with him and relieve him from temporal cares. About the year 354 Ambrosius, the father, died, whereupon the family removed to Rome. The saintly and accomplished widow was greatly assisted in the religious training of her two sons by the example and admonitions of her daughter, Marcellina, who was about ten years older than Ambrose. Marcellina had already received the virginal veil from the hands of Liberius, the Roman Pontiff, and with another consecrated virgin lived in her mother's house. From her the Saint imbibed that enthusiastic love of virginity which became his distinguishing trait. His progress in secular knowledge kept equal pace with his growth in piety. It was of extreme advantage to himself and to the Church that he acquired a thorough mastery of the Greek language and literature, the lack of which is so painfully apparent in the intellectual equipment of St. Augustine and, in the succeeding age, of the great St. Leo. In all probability the Greek Schism would not have taken place had East and West continued to converse as intimately as did St. Ambrose and St. Basil. Upon the completion of his liberal education, the Saint devoted his attention to the study and practice of the law, and soon so distinguished himself by the eloquence and ability of his pleadings at the court of the prætorian prefect, Anicius Probus, that the latter took him into his council, and later obtained for him from the Emperor Valentinian the office of consular governor of Liguria and Æmilia, with residence in Milan. "Go", said the prefect, with unconscious prophecy, "conduct thyself not as a judge, but as bishop". We have no means of ascertaining how long he retained the civic government of his province; we know only that his upright and gentle administration gained for him the universal love and esteem of his subjects, paving the way for that sudden revolution in his life which was soon to take place. This was the more remarkable, because the province, and especially the city of Milan, was in a state of religious chaos, owing to the persistent machinations of the Arian faction.

Bishop of Milan.—Ever since the heroic Bishop Dionysius, in the year 355, had been dragged in chains to his place of exile in the distant East, the ancient chair of St. Barnabas had been occupied by the intruded Cappadocian, Auxentius, an Arian filled with bitter hatred of the Catholic Faith, ignorant of the Latin language, a wily and violent persecutor of his orthodox subjects. To the great relief of the Catholics, the death of the petty tyrant in 374 ended a bondage which had lasted nearly twenty years. The bishops of the province, dreading the inevitable tumults of a popular election, begged the Emperor Valentinian to appoint a successor by imperial edict; he, however, decided that the election must take place in the usual way. It devolved upon Ambrose, therefore, to maintain order in the city at this perilous juncture. Proceeding to the basilica in which the disunited clergy and people were assembled, he began a conciliatory discourse in the interest of peace and moderation, but was interruptcd by a voice (according to Paulinus, the voice of an infant) crying, "Ambrose, Bishop". The cry was instantly repeated by the entire assembly, and Ambrose, to his surprise and dismay, was unanimously pronounced elected. Quite apart from any supernatural intervention, he was the only logical candidate, known to the Catholics as a firm believer in the Nicene Creed, unobnoxious to the Arians, as one who had kept aloof from all theological controversies. The only difficulty was that of forcing the bewildered consular to accept an office for which his previous training nowise fitted him. Strange to say, like so many other believers of that age, from a misguided reverence for the sanctity of baptism, he was still only a catechumen, and by a wise provision of the canons ineligible to the episcopate. That he was sincere in his repugnance to accepting the responsibilities of the sacred office, those only have doubted who have judged a great man by the standard of their own pettiness. Were Ambrose the worldly-minded, ambitious, and scheming individual they choose to paint him, he would have surely sought advancement in the career that lay wide open before him as a man of acknowledged ability and noble blood. It is difficult to believe that he resorted to the questionable expedients mentioned by his biographer as practised by him with a view to undermining his reputation with the populace. At any rate his efforts were unsuccessful. Valentinian, who was proud that his favourable opinion of Ambrose had been so fully ratified by the voice of clergy and people, confirmed the election and pronounced severe penalties against all who should abet him in his attempt to conceal himself. The Saint finally acquiesced, received baptism at the hands of a Catholic bishop, and eight days later, 7 December, 374, the day on which East and West annually honour his memory, after the necessary preliminary degrees was consecrated bishop.

He was now in his thirty-fifth year, and was destined to edify the Church for the comparatively long space of twenty-three active years. From the very beginning he proved himself to be that which he has ever since remained in the estimation of the Christian world, the perfect model of a Christian bishop. There is some truth underlying the exaggerated eulogy of the chastened Theodosius, as reported by Theodoret (v, 18), "I know no bishop worthy of the name, except Ambrose". In him the magnanimity of the Roman patrician was tempered by the meekness and charity of the Christian saint. His first act in the episcopate, imitated by many a saintly successor, was to divest himself of his worldly goods. His personal property he gave to the poor; he made over his landed possessions to the Church, making provision for the support of his beloved sister. The self-devotion of his brother, Satyrus, relieved him from the care of the temporalities, and enabled him to attend exclusively to his spiritual duties. In order to supply the lack of an early theological training, he devoted himself assiduously to the study of Scripture and the Fathers, with a marked preference for Origen and St. Basil, traces of whose influence are repeatedly met with in his works. With a genius truly Roman, he, like Cicero, Virgil, and other classical authors, contented himself with thoroughly digesting and casting into a Latin mould the best fruits of Greek thought. His studies were of an eminently practical nature; he learned that he might teach. In the exordium of his treatise, "De Officiis", he complains that, owing to the suddenness of his transfer from the tribunal to the pulpit, he was compelled to learn and teach simultaneously. His piety, sound judgment, and genuine Catholic instinct preserved him from error, and his fame as an eloquent expounder of Catholic doctrine soon reached the ends of the earth. His power as an orator is attested not only by the repeated eulogies, but yet more by the conversion of the skilled rhetorician Augustine. His style is that of a man who is concerned with thoughts rather than words. We cannot imagine him wasting time in turning an elegant phrase. "He was one of those",

says St. Augustine, "who speak the truth, and speak it well, judiciously, pointedly, and with beauty and power of expression" (De doct. christ., iv, 21).

HIS DAILY LIFE.—Through the door of his chamber, wide open the livelong day, and crossed unannounced by all, of whatever estate, who had any sort of business with him, we catch a clear glimpse of his daily life. In the promiscuous throng of his visitors, the high official who seeks his advice upon some weighty affair of state is elbowed by some anxious questioner who wishes to have his doubts removed, or some repentant sinner who comes to make a secret confession of his offences, certain that the Saint "would reveal his sins to none but God alone" (Paulinus, Vita, xxxix). He ate but sparingly, dining only on Saturdays and Sundays, and festivals of the more celebrated martyrs. His long nocturnal vigils were spent in prayer, in attending to his vast correspondence, and in penning down the thoughts that had occurred to him during the day in his oft-interrupted readings. His indefatigable industry and methodical habits explain how so busy a man found time to compose so many valuable books. Every day, he tells us, he offered up the Holy Sacrifice for his people (*pro quibus ego quotidie instauro sacrificium*). Every Sunday his eloquent discourses drew immense crowds to the Basilica. One favourite topic of his was the excellence of virginity, and so successful was he in persuading maidens to adopt the religious profession that many a mother refused to permit her daughters to listen to his words. The saint was forced to refute the charge that he was depopulating the empire, by quaintly appealing to the young men as to whether any of them experienced any difficulty in finding wives. He contends, and the experience of ages sustains his contention (De Virg., vii) that the population increases in direct proportion to the esteem in which virginity is held. His sermons, as was to be expected, were intensely practical, replete with pithy rules of conduct which have remained as household words among Christians. In his method of biblical interpretation all the personages of Holy Writ, from Adam down, stand out before the people as living beings, bearing each his distinct message from God for the instruction of the present generation. He did not write his sermons, but spoke them from the abundance of his heart; and from notes taken during their delivery he compiled almost all the treatises of his that are extant.

AMBROSE AND THE ARIANS.—It was but natural that a prelate so high-minded, so affable, so kind to the poor, so completely devoting his great gifts to the service of Christ and of humanity, should soon win the enthusiastic love of his people. Rarely, if ever, has a Christian bishop been so universally popular, in the best sense of that much abused term, as Ambrose of Milan. This popularity, conjoined with his intrepidity, was the secret of his success in routing enthroned iniquity. The heretical Empress Justina and her barbarian advisers would many a time fain have silenced him by exile or assassination, but, like Herod in the case of the Baptist, they "feared the multitude". His heroic struggles against the aggressions of the secular power have immortalized him as the model and forerunner of future Hildebrands, Beckets, and other champions of religious liberty. The elder Valentinian died suddenly in 375, the year following the consecration of Ambrose, leaving his Arian brother Valens to scourge the East, and his oldest son, Gratian, to rule the provinces formerly presided over by Ambrosius, with no provision for the government of Italy. The army seized the reins and proclaimed emperor the son of Valentinian by his second wife, Justina, a boy four years old. Gratian good-naturedly acquiesced, and assigned to his half-brother the sovereignty of Italy, Illyricum, and Africa. Justina had prudently concealed her Arian views during the lifetime of her orthodox husband, but now, abetted by a powerful and mainly Gothic faction at court, proclaimed her determination to rear her child in that heresy, and once more attempt to Arianize the West. This of necessity brought her into direct collision with the Bishop of Milan, who had quenched the last embers of Arianism in his diocese. That heresy had never been popular among the common people; it owed its artificial vitality to the intrigues of courtiers and sovereigns. As a preliminary to the impending contest, Ambrose, at the request of Gratian, who was about to lead an army to the relief of Valens, and wished to have at hand an antidote against Oriental sophistry, wrote his noble work, "De Fide ad Gratianum Augustum", afterwards expanded, and extant in five books. The first passage at arms between Ambrose and the Empress was on the occasion of an episcopal election at Sirmium, the capital of Illyricum, and at the time the residence of Justina. Notwithstanding her efforts, Ambrose was successful in securing the election of a Catholic bishop. He followed up this victory by procuring, at the Council of Aquileia (381), over which he presided, the deposition of the only remaining Arianizing prelates of the West. Palladius and Secundianus, both Illyrians. The battle royal between Ambrose and the Empress, in the years 385, 386, has been graphically described by Cardinal Newman in his "Historical Sketches". The question at issue was the surrender of one of the basilicas to the Arians for public worship. Throughout the long struggle Ambrose displayed in an eminent degree all the qualities of a great leader. His intrepidity in the moments of personal danger was equalled only by his admirable moderation; for, at certain critical stages of the drama one word from him would have hurled the Empress and her son from their throne. That word was never spoken. An enduring result of this great struggle with despotism was the rapid development during its course of the ecclesiastical chant, of which Ambrose laid the foundation. Unable to overcome the fortitude of the Bishop and the spirit of the people, the court finally desisted from its efforts. Ere long it was forced to call upon Ambrose to exert himself to save the imperilled throne.

Already he had been sent on an embassy to the court of the usurper, Maximus, who in the year 383 had defeated and slain Gratian, and now ruled in his place. Largely through his efforts an understanding had been reached between Maximus and Theodosius, whom Gratian had appointed to rule the East. It provided that Maximus should content himself with his present possessions and respect the territory of Valentinian II. Three years later Maximus determined to cross the Alps. The tyrant received Ambrose unfavourably and, on the plea, very honourable to the Saint, that he refused to hold communion with the bishops who had compassed the death of Priscillian (the first instance of capital punishment inflicted for heresy by a Christian prince) dismissed him summarily from his court. Shortly after, Maximus invaded Italy. Valentinian and his mother fled to Theodosius, who took up their cause, defeated the usurper, and put him to death. At this time Justina died, and Valentinian, by the advice of Theodosius, abjured Arianism and placed himself under the guidance of Ambrose, to whom he became sincerely attached. It was during the prolonged stay of Theodosius in the West that one of the most remarkable episodes in the history of the Church took place: the public penance inflicted by the Bishop and submitted to by the Emperor. The long-received story, set afoot by the distant Theodoret, which extols the Saint's firmness at the expense

of his equally pronounced virtues of prudence and meekness—that Ambrose stopped the Emperor at the porch of the church and publicly upbraided and humiliated him—is shown by modern criticism to have been greatly exaggerated. The emergency called into action every episcopal virtue. When the news reached Milan that the seditious Thessalonians had killed the Emperor's officials, Ambrose and the council of bishops, over which he happened to be presiding at the time, made an apparently successful appeal to the clemency of Theodosius. Great was their horror, when, shortly after, Theodosius, yielding to the suggestions of Rufinus and other courtiers, ordered an indiscriminate massacre of the citizens, in which seven thousand perished. In order to avoid meeting the blood-stained monarch or offering up the Holy Sacrifice in his presence, and, moreover, to give him time to ponder the enormity of a deed so foreign to his character, the Saint, pleading ill-health, and sensible that he exposed himself to the charge of cowardice, retired to the country, whence he sent a noble letter "written with my own hand, that thou alone mayst read it", exhorting the Emperor to repair his crime by an exemplary penance. With "religious humility", says St. Augustine (De Civ. Dei., V, xxvi), Theodosius submitted; "and, being laid hold of by the discipline of the Church, did penance in such a way that the sight of his imperial loftiness prostrated made the people who were interceding for him weep more than the consciousness of offence had made them fear it when enraged". "Stripping himself of every emblem of royalty", says Ambrose in his funeral oration (c. 34), "he publicly in church bewailed his sin. That public penance, which private individuals shrink from, an Emperor was not ashamed to perform; nor was there afterwards a day on which he did not grieve for his mistake." This plain narrative, without theatrical setting, is much more honourable both to the Bishop and his sovereign.

LAST DAYS OF AMBROSE.—The murder of his youthful ward, Valentinian II, which happened in Gaul, May, 393, just as Ambrose was crossing the Alps to baptize him, plunged the Saint into deep affliction. His eulogy delivered at Milan is singularly tender; he courageously described him as a martyr baptized in his own blood. The usurper Eugenius was, in fact, a heathen at heart, and openly proclaimed his resolution to restore paganism. He reopened the heathen temples, and ordered the famous altar of Victory, concerning which Ambrose and the prefect Symmachus had maintained a long and determined literary contest, to be again set up in the Roman senate chamber. This triumph of paganism was of short duration. Theodosius in the spring of 394 again led his legions into the West, and in a brief campaign defeated and slew the tyrant. Roman heathenism perished with him. The Emperor recognized the merits of the great Bishop of Milan by announcing his victory on the evening of the battle and asking him to celebrate a solemn sacrifice of thanksgiving. Theodosius did not long survive his triumph; he died at Milan a few months later (January, 395) with Ambrose at his bedside and the name of Ambrose on his lips. "Even while death was dissolving his body", says the Saint, "he was more concerned about the welfare of the churches than about his personal danger". "I loved him, and am confident that the Lord will hearken to the prayer I send up for his pious soul" (In obitu Theodosii, c. 35). Only two years elapsed before a kindly death reunited these two magnanimous souls. No human frame could long endure the incessant activity of an Ambrose. One instance, recorded by his secretary, of his extraordinary capacity for work is significant. He died on Good Friday. The following day five bishops found difficulty in baptizing the crowd to which he had been accustomed to administer the sacrament unaided. When the news spread that he was seriously ill, Count Stilicho, "fearing that his death would involve the destruction of Italy", despatched an embassy, composed of the chief citizens, to implore him to pray God to prolong his days. The response of the Saint made a deep impression on St. Augustine: "I have not so lived amongst you, that I need be ashamed to live; nor do I fear to die, for we have a good Lord". For several hours before his death he lay with extended arms in imitation of his expiring Master, who also appeared to him in person. The Body of Christ was given him by the Bishop of Vercelli, and, "after swallowing It, he peacefully breathed his last". It was the fourth of April, 397. He was interred as he had desired, in his beloved basilica, by the side of the holy martyrs, Gervasius and Protasius, the discovery of whose relics, during his great struggle with Justina, had so consoled him and his faithful adherents. In the year 835 one of his successors, Angilbert II, placed the relics of the three saints in a porphyry sarcophagus under the altar, where they were found in 1864. The works of St. Ambrose were issued first from the press of Froben at Basle, 1527, under the supervision of Erasmus. A more elaborate edition was printed in Rome in the year 1580 and following. Cardinal Montalto was the chief editor until his elevation to the papacy as Sixtus V. It is in five volumes and still retains a value owing to the prefixed "Life" of the Saint, composed by Baronius. Then came the excellent Maurist edition published in two volumes at Paris, in 1686 and 1690; reprinted by Migne in four volumes. The career of St. Ambrose occupies a prominent place in all histories, ecclesiastical and secular, of the fourth century. Tillemont's narrative, in the tenth volume of his "Memoirs", is particularly valuable. The question of the genuineness of the so-called eighteen Ambrosian Hymns is of secondary importance. The great merit of the Saint in the field of hymnology is that of laying the foundations and showing posterity what ample scope there existed for future development.

WRITINGS OF SAINT AMBROSE.—The special character and value of the writings of St. Ambrose are at once tangible in the title of Doctor of the Church, which from time immemorial he has shared in the West with St. Jerome, St. Augustine, and St. Gregory. He is an official witness to the teaching of the Catholic Church in his own time and in the preceding centuries. As such his writings have been constantly invoked by popes, councils, and theologians; even in his own day it was felt that few could voice so clearly the true sense of the Scriptures and the teaching of the Church (St. Augustine, De doctrinâ christ., IV, 46, 48, 50). Ambrose is pre-eminently the ecclesiastical teacher, setting forth in a sound and edifying way, and with conscientious regularity, the deposit of faith as made known to him. He is not the philosophic scholar meditating in silence and retirement on the truths of the Christian Faith, but the strenuous administrator, bishop, and statesman, whose writings are only the mature expression of his official life and labours. Most of his writings are really homilies, spoken commentaries on the Old and New Testaments, taken down by his hearers, and afterwards reduced to their present form, though very few of these discourses have reached us exactly as they fell from the lips of the great bishop. In Ambrose the native Roman genius shines out with surpassing distinctness; he is clear, sober, practical, and aims always at persuading his hearers to act at once on the principles and arguments he has laid down, which affect nearly every phase of their religious or moral life. "He is a genuine Roman in whom the ethico-practical note is always dominant. He had neither time

nor liking for philosophico-dogmatic speculations. In all his writings he follows some practical purpose. Hence he is often content to reproduce what has been already treated, to turn over for another harvest a field already worked. He often draws abundantly from the ideas of some earlier writer, Christian or pagan, but adapts these thoughts with tact and intelligence to the larger public of his time and his people. In formal perfection his writings leave something to be desired; a fact that need not surprise us when we recall the demands on the time of such a busy man. His diction abounds in unconscious reminiscences of classical writers, Greek and Roman. He is especially conversant with the writings of Vergil. His style is in every way peculiar and personal. It is never wanting in a certain dignified reserve; when it appears more carefully studied than is usual with him, its characteristics are energetic brevity and bold originality. Those of his writings that are homiletic in origin and form betray naturally the great oratorical gifts of Ambrose; in them he rises occasionally to a noble height of poetical inspiration. His hymns are a sufficient evidence of the sure mastery that he possessed over the Latin language." (Bardenhewer, Les pères de l'église, Paris, 1898, 736–737; cf. Pruner, Die Theologie des heil. Ambrosius, Eichstadt, 1864.) For convenience sake his extant writings may be divided into four classes: exegetical, dogmatic, ascetico-moral, and occasional. The exegetical writings, or scripture-commentaries deal with the story of Creation, the Old Testament figures of Cain and Abel, Noe, Abraham and the patriarchs, Elias, Tobias, David and the Psalms, and other subjects. Of his discourses on the New Testament only the lengthy commentary on St. Luke has reached us (Expositio in Lucam). He is not the author of the admirable commentary on the thirteen Epistles of St. Paul known as "Ambrosiaster". Altogether these Scripture commentaries make up more than one half of the writings of Ambrose. He delights in the allegorico-mystical interpretation of Scripture, i. e. while admitting the natural or literal sense he seeks everywhere a deeper mystic meaning that he converts into practical instruction for Christian life. In this, says St. Jerome (Ep. xli) "he was a disciple of Origen, but after the modifications in that master's manner due to St. Hippolytus of Rome and St. Basil the Great". He was also influenced in this direction by the Jewish writer Philo to such an extent that the much corrupted text of the latter can often be successfully corrected from the echoes and reminiscences met with in the works of Ambrose. It is to be noted, however, that in his use of non-Christian writers the great Doctor never abandons a strictly Christian attitude (cf. Kellner, Der heilige Ambrosius als Erklärer des Alten Testamentes, Ratisbon, 1893).

The most influential of his ascetico-moral writings is the work on the duties of Christian ecclesiastics (De officiis ministrorum). It is a manual of Christian morality, and in its order and disposition follows closely the homonymous work of Cicero. "Nevertheless", says Dr. Bardenhewer, "the antithesis between the philosophical morality of the pagan and the morality of the Christian ecclesiastic is acute and striking. In his exhortations, particularly, Ambrose betrays an irresistible spiritual power" (cf. R. Thamin, Saint Ambroise et la morale chrétienne au quatrième siècle, Paris, 1895). He wrote several works on virginity, or rather published a number of his discourses on that virtue, the most important of which is the treatise "On Virgins" addressed to his sister Marcellina, herself a virgin consecrated to the divine service. St. Jerome says (Ep. xxii) that he was the most eloquent and exhaustive of all the exponents of virginity, and this judgment expresses yet the opinion of the Church. The genuineness of the touching little work "On the Fall of a Consecrated Virgin" (De lapsu virginis consecratæ) has been called in question, but without sufficient reason. Dom Germain Morin maintains that it is a real homily of Ambrose, but like so many more of his so-called "books", owes its actual form to some one of his auditors. His dogmatic writings deal mostly with the divinity of Jesus Christ and of the Holy Ghost, also with the Christian sacraments. At the request of the young Emperor Gratian (375–383) he composed a defence of the true divinity of Jesus Christ against the Arians, and another on the true divinity of the Holy Ghost against the Macedonians; also a work on the Incarnation of Our Lord. His work "On Penance" was written in refutation of the rigoristic tenets of the Novatians and abounds in useful evidences of the power of the Church to forgive sins, the necessity of confession and the meritorious character of good works. A special work on Baptism (De sacramento regenerationis), often quoted by St. Augustine, has perished. We possess yet, however, his excellent treatise (De Mysteriis) on Baptism, Confirmation, and the Blessed Eucharist (P. L., XVI, 417–462), addressed to the newly-baptized. Its genuineness has been called in doubt by opponents of Catholic teaching concerning the Eucharist, but without any good reason. It is highly probable that the work on the sacraments (De Sacramentis, ibid.) is identical with the preceding work; only, says Bardenhewer, "indiscreetly published by some hearer of Ambrose". Its evidences to the sacrificial character of the Mass, and to the antiquity of the Roman Canon of the Mass are too well known to need more than a mention; some of them may easily be seen in any edition of the Roman Breviary (cf. Probst, Die Liturgie des vierten Jahrhunderts und deren Reform, Münster, 1893, 232–239). The correspondence of Ambrose includes but a few confidential or personal letters; most of his letters are official notes, memorials on public affairs, reports of councils held, and the like. Their historical value is, however, of the first order, and they exhibit him as a Roman administrator and statesman second to none in Church or State. If his personal letters are unimportant, his remaining discourses are of a very high order. His work on the death (378) of his brother Satyrus (De excessu fratris sui Satyri) contains his funeral sermon on this brother, one of the earliest of Christian panegyrics and a model of the consolatory discourses that were henceforth to take the place of the cold and inept declamations of the Stoics. His funeral discourses on Valentinian II (392), and Theodosius the Great (395) are considered models of rhetorical composition; (cf. Villemain, De l'éloquence chrétienne, Paris, ed. 1891); they are also historical documents of much importance. Such, also, are his discourse against the Arian intruder, Auxentius (Contra Auxentium de basilicis tradendis) and his two discourses on the finding of the bodies of the Milanese martyrs Gervasius and Protasius.

Not a few works have been falsely attributed to St. Ambrose; most of them are found in the Benedictine edition of his writings (reprinted in Migne) and are discussed in the manuals of patrology (e. g. Bardenhewer). Some of his genuine works appear to have been lost, e. g. the already mentioned work on baptism. St. Augustine (Ep. 31, 8) is loud in his praise of a (now lost) work of Ambrose written against those who asserted an intellectual dependency of Jesus Christ on Plato. It is not improbable that he is really the author of the Latin translation and paraphrase of Josephus (De Bello Judaico), known in the Middle Ages as Hegesippus or Egesippus, a distortion of the Greek name of the original author (Ἰώσηπος). Mommsen denies (1890) his authorship of the famous Roman law text known as the "Lex

Dei, sive Mosaicarum et Romanarum Legum Collatio", an attempt to exhibit the law of Moses as the historical source whence Roman criminal jurisprudence drew its principal dispositions.

Editions of his Writings.—The literary history of the editions of his writings is a long one and may be seen in the best lives of Ambrose. Erasmus edited them in four tomes at Basle (1527). A valuable Roman edition was brought out in 1580, in five volumes, the result of many years' labour; it was begun by Sixtus V, while yet the monk Felice Peretti. Prefixed to it is the life of St. Ambrose composed by Baronius for his Ecclesiastical Annals. The excellent Benedictine edition appeared at Paris (1686–90) in two folio volumes; it was twice reprinted at Venice (1748–51, and 1781–82). The latest edition of the writings of St. Ambrose is that of P. A. Ballerini (Milan, 1878) in six folio volumes; it has not rendered superfluous the Benedictine edition of du Frische and Le Nourry. Some writings of Ambrose have appeared in the Vienna series known as the "Corpus Scriptorum Classicorum Latinorum" (Vienna, 1897—1907). There is an English version of selected works of St. Ambrose by H. de Romestin in the tenth volume of the second series of the "Select Library of Nicene and Post-Nicene Fathers" (New York, 1896). A German version of selected writings in two volumes, executed by Fr. X. Schulte, is found in the "Bibliothek der Kirchenväter" (Kempten, 1871–77).

For exhaustive bibliographies see CHEVALIER, *Répertoire, etc., Bio-Bibliographie* (2d ed., Paris, 1905), 186–89; BARDENHEWER, *Patrologie* (2d ed., Freiburg, 1901), 387–89.

DE BROGLIE, *Les Saints; St. Ambroise* (Paris, 1899); DAVIES in *Dict. of Christ. Biogr.*, s. v., I, 91–99; BUTLER, *Lives of the Saints*, 7 Dec.; FÖRSTER, *Ambrosius, Bischof von Mailand* (Halle, 1884); IHM, *Studia Ambrosiana* (Leipsig, 1890); FERRARI, Introduction to *Ambrosiana*, a collection of learned studies published (Milan 1899) on occasion of the fifteenth centenary of his death. The introduction mentioned is by CARDINAL FERRARI, Archbishop of Milan.

JAMES F. LOUGHLIN.

Ambrose of Camaldoli, SAINT, an Italian theologian and writer, b. at Portico, near Florence, 16 September, 1386; d. 21 October, 1439. His name was Ambrose Traversari. He entered the Order of the Camaldoli when fourteen and became its General in 1431. He was a great theologian and writer, and knew Greek as well as he did Latin. These gifts and his familiarity with the affairs of the Church led Eugenius IV to send him to the Council of Basle, where Ambrose strongly defended the primacy of the Roman pontiff and adjured the council not to rend asunder Christ's seamless robe. He was next sent by the Pope to the Emperor Sigismond to ask his aid for the pontiff in his efforts to end this council, which for five years had been trenching on the papal prerogatives. The Pope transferred the council from Basle to Ferrara, 18 September, 1437. In this council, and later, in that of Florence, Ambrose by his efforts, and charity toward some poor Greek bishops, greatly helped to bring about a union of the two Churches, the decree for which, 6 July, 1439, he was called on to draw up. He died soon after. His works are a treatise on the Holy Eucharist, one on the Procession of the Holy Ghost, many lives of saints, a history of his generalship of the Camaldolites. He also translated from Greek into Latin a Life of Chrysostom (Venice, 1533); the Spiritual Wisdom of John Moschus; the Ladder of Paradise of St. John Climacus (Venice, 1531), P. G., LXXXVIII. He also translated four books against the errors of the Greeks, by Manuel Kalekas, Patriarch of Constantinople, a Dominican monk (Ingolstadt, 1608), P. G., CLII, col. 13–661, a work known only through Ambrose's translation. He also translated many homilies of St. John Chrysostom; the treatise of the pseudo-Denis the Areopagite on the celestial hierarchy; St. Basil's treatise on virginity; thirty-nine discourses of St. Ephrem the Syrian, and many other works of the Fathers and writers of the Greek Church. Dom Mabillon's "Letters and Orations of S. Ambrose of Camaldoli" was published at Florence, 1759. St. Ambrose is honoured by the Church on 20 November.

HEFELE, *Hist. of Councils* (Edinburgh, 1871–96), XI 313 sqq., 420, 463; MANSI, *Coll. sacr. concil.* (Venice, 1788, 1792, 1798), XXIX, XXX, XXXI; EHRHARD in KRUMBACHER *Geschichte der byzantinischen Literatur*, 2d ed. (Munich, 1897), 111–144.

JOHN J. A' BECKET.

Ambrose of Sienna, BLESSED, b. at Sienna, 16 April, 1220, of the noble family of Sansedoni; d. at Sienna, in 1286. When about one year old, Ambrose was cured of a congenital deformity, in the Dominican church of St. Mary Magdalene. As a child and youth he was noted for his love of charity, exercised especially towards pilgrims, the sick in hospitals, and prisoners. He entered the novitiate of the Dominican convent in his native city at the age of seventeen, was sent to Paris to continue his philosophical and theological studies under Albert the Great, and had for a fellow-student there St. Thomas Aquinas. In 1248 he was sent with St. Thomas to Cologne where he taught in the Dominican schools. In 1260 he was one of the band of missionaries who evangelized Hungary. In 1266 Sienna was put under an interdict for having espoused the cause of the Emperor Frederick II, then at enmity with the Holy See. The Siennese petitioned Ambrose to plead their cause before the Sovereign Pontiff, and so successfully did he do this that he obtained for his native city full pardon and a renewal of all her privileges. The Siennese soon cast off their allegiance; a second time Ambrose obtained pardon for them. He brought about a reconciliation between Emperor Conrad of Germany and Pope Clement IV. About this time he was chosen bishop of his native city, but he declined the office. For a time, he devoted himself to preaching the Crusade; and later, at the request of Pope Gregory X, caused the studies which the late wars had practically suspended to be resumed in the Dominican convent at Rome. After the death of Pope Gregory X he retired to one of the convents of his order, whence he was summoned by Innocent V and sent as papal legate to Tuscany. He restored peace between Venice and Genoa and also between Florence and Pisa. His name was inserted in the Roman Martyrology in 1577. His biographers exhibit his life as one of perfect humility. He loved poverty, and many legends are told of victories over carnal temptations. He was renowned as an apostolic preacher. His oratory, simple rather than elegant, was most convincing and effective. His sermons, although once collected, are not now extant.

Acta SS., March, III, 180–251; CROISSANT, *Synopsis vitæ et miraculorum B. Ambrosii Senensis* (Brussels, 1623); QUÉTIF ET ECHARD, *SS. Ord. Præd.* (Paris, 1719); RAYNALDUS, *Annales* (1648), *ad ann.* 1286; TOURON, *Histoire des hommes illustres de l'ordre de S. Dominique* (Paris, 1743).

E. G. FITZGERALD.

Ambrosian Basilica.—This basilica was erected at Milan by its great fourth-century bishop, St. Ambrose, and was consecrated in the year 386. The basilica in its present form was constructed at four different periods, three of which fall within the ninth, the fourth in the twelfth, century. Yet, although the original church has disappeared, a fairly good idea of its appearance in the time of its founder may be obtained from references in the writings of St. Ambrose, supplemented by modern researches. The original edifice, like the great churches of Rome of the same epoch, belonged to the basilica type; it consisted of a central nave lighted from the clerestory, two side aisles, an apse, and an atrium. Investigations made in 1864 have established the fact

THE PALA D'ORO

IN THE AMBROSIAN BASILICA, MILAN

that the nave and the aisles of the existing basilica correspond with those of the primitive church; the atrium, however, which dates from the ninth century, is much more extensive than that which it replaced. The sanctuary of the basilica also was enlarged in the ninth century, and two smaller apses, flanking a new central apse of greater depth than the original, were erected. The altar occupies about the same place as in the time of St. Ambrose, and the columns of the ciborium appear never to have been disturbed; they still rest on the original pavement. The Ambrosian basilica, so called even during the life of its founder, was consecrated under circumstances which recall one of the most momentous episodes in the relations of Church and State in the fourth century. On the death of the Emperor Gratian (383), the Empress Justina, in the name of her son, the young Valentinian II, succeeded to the government of the Western half of the Empire. Justina was a zealous Arian, and Milan, where she took up her residence, was militantly orthodox. As the Arians at the time had no place of worship in Milan, the Empress demanded one from Ambrose; but the Bishop without a moment's hesitation refused to comply with her wish. For more than a year Justina and her advisers endeavoured to attain their object; but the firmness of Ambrose, who was supported by the Catholics of Milan, brought all their exertions to naught. The crisis in the unprecedented contest came during the Holy Week of 386. Ambrose received an order to depart from the city; he replied that he would not desert his flock unless forced to do so. He then proceeded to officiate as usual at the Holy Week services in the new basilica. While these functions progressed, the basilica was surrounded by troops, with the design of seizing the Bishop and the church at one stroke, but the people refused to yield. The doors were closed, and for several days St. Ambrose and the congregation endured a siege. The soldiers, however, were by no means hostile, and many of them joined in the singing of the hymns composed by the Bishop for the occasion. Under these circumstances, practically abandoned by the soldiers as well as by the people, the Empress was forced to yield, and peace was restored. For the story of the exclusion of Theodosius from taking part in the celebration of the liturgy, as well as the submission of the great Emperor, see AMBROSE, SAINT.

After the final victory of Ambrose over the Arian faction at court, the people requested him to consecrate the basilica, which at its opening had only been dedicated. The Bishop replied that he would do so, could he obtain relics of martyrs. This obstacle was removed, St. Augustine informs us (Confess., IX, vii), by the discovery in the Naborian basilica of the relics of Sts. Gervasius and Protasius, the location of whose tombs was revealed to St. Ambrose in a vision. The translation of these martyrs' relics to the new basilica was made with the greatest solemnity, and served as the crowning triumph of the orthodox over the Arians. In the explorations of 1864 the sarcophagi which in the fourth century contained these relics, as well as the sarcophagus of St. Ambrose, were discovered in the confession of the basilica. The remains of all three saints were found in a porphyry sarcophagus to which they had been transferred, probably in the ninth century, by Archbishop Angilbert II (824–859). Like his contemporary and friend, St. Paulinus of Nola, St. Ambrose adorned the walls of his basilica with frescoes representing various scenes from the Old and the New Testament. From the distich inscriptions, composed by St. Ambrose, accompanying each group, we learn what subjects were depicted. Noe, the ark, and the dove recalled a favourite subject of the catacombs, though the symbolic meaning was somewhat different. Abraham was represented contemplating the stars, less numerous than his posterity were destined to be; the same patriarch with Sara, in another scene, was acting as host to Angels. Isaac and Rebecca, two scenes from the life of Jacob, and two from that of Joseph formed part of the cycle from the Old Testament. The New Testament was represented by five scenes: the Annunciation, the conversion of Zaccheus, the Hæmorrhoissa, the Transfiguration, and St. John, reclining on the breast of Our Saviour. The altar of the basilica, erected in the first half of the ninth century, is a work of rare merit. The famous brazen serpent stands on a column in the nave, on the left, and is balanced by a cross on the right. This was brought from Constantinople about the year 1001, by Archbishop Arnolf, and placed in the Ambrosian basilica under the supposition that it was the brazen serpent erected in the desert by Moses. Archæologists regard it as very probably a pagan emblem of Esculapius.

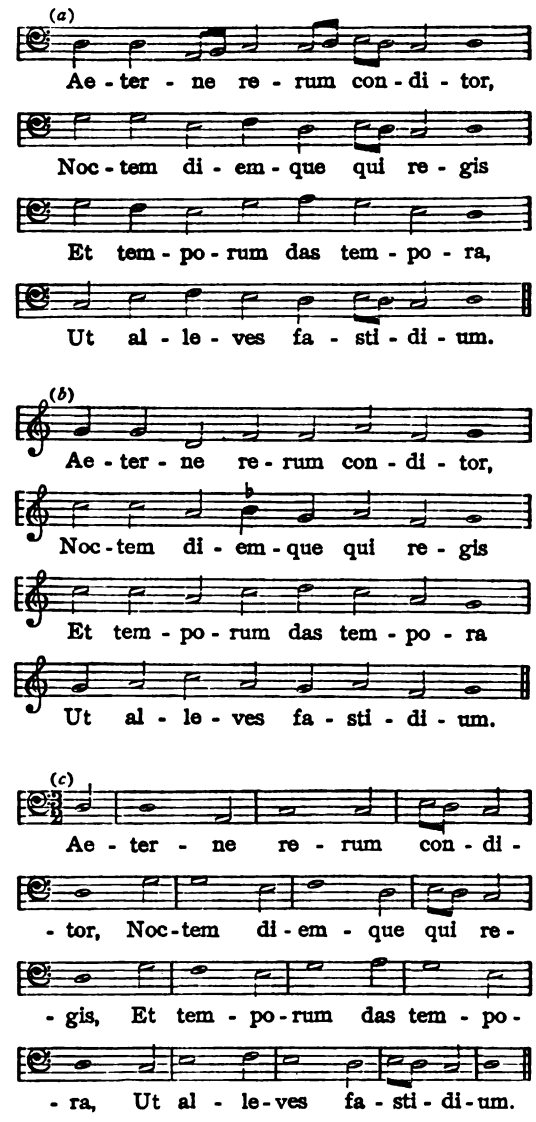
MAURICE M. HASSETT.

Ambrosian Chant.—The question as to what constitutes Ambrosian chant in the sense of chant composed by St. Ambrose has been for a long time, and still is, a subject for research and discussion among historians and archæologists. When the saint became Bishop of Milan, in 374, he found a liturgy in use which tradition associates with St. Barnabas. It is presumed that this liturgy, which was brought from Greece and Syria, included singing by the celebrant as well as the spoken word and liturgical action. On the other hand, it is certain that the greater part of the chants now used in connection with the Ambrosian, or Milanese, rite, which are frequently designated in the wider sense as Ambrosian chant, originated in subsequent centuries as the liturgy was developed and completed. So far no documents have been brought to light which would prove that the saint composed anything except the melodies to most of his hymns. Of a large number of hymns attributed to him, only fourteen are pronounced with certainty to be his, while four more may be assigned to him with more or less probability. Like any other great man who dominates his time, St. Ambrose had many imitators, and it so happened that hymns written by his contemporaries or those who came after him, in the form which he used, that is, the Iambic dimeter, were called "Hymni Ambrosiani". The confusion brought about in the course of time by the indiscriminate use of this designation has necessitated endless study and research before it was decided with any degree of certainty which hymns were by St. Ambrose and which by his imitators. As regards the melodies, it has been equally difficult for archæologists to distinguish them and restore them to what was probably their original form.

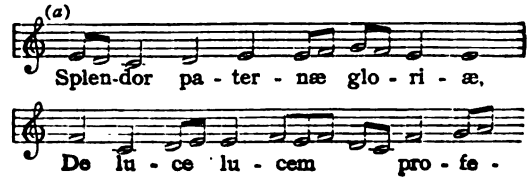
Although the opinion that the early Western Church received into her liturgy, together with the psalms of the Old Testament, the melodies to which they had been sung in the Temple and the synagogues, and that melismatic chants, (those in which many notes may be sung to one syllable of the text, in contradistinction to syllabic chants, in which there is only one note for each syllable) were in use from the beginning, has been defended with plausibility by men like Hermesdorf, Delitzsch, and, lately, by Houdard (Cantilène Romaine, 1905), no direct contemporary testimony that such was the case has yet been discovered. It is likely that the florid, or melismatic, style in which most of our Gregorian *propria* are written, and which many authorities hold to be of Hebrew origin, found its way into the Church at a much later period. The literature at the time of St. Ambrose shows that the Greek music was the only kind known to the saint and his contemporaries. St. Augustine, who wrote his unfinished work

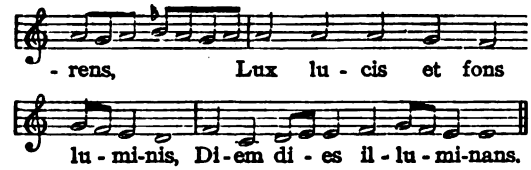
"De Musicâ" at about the time that St. Ambrose wrote his hymns, gives us an idea as to the form which the melodies must have had originally. He defines music as "the science of moving well" (*scientia bene movendi*) and the Iambic foot as consisting "of a short and a long, of three beats". As in the case of St. Ambrose we have poet and composer in one person, it is but natural to suppose that his melodies took the form and rhythm of his verses. The fact that these hymns were intended to be sung by the whole congregation, over which, according to the Arians, the saint cast a magic spell by means of his music, also speaks in favour of their having been syllabic in character and simple in rhythm. For several centuries it has been held that St. Ambrose composed what are now termed antiphons and responsories. There is no satisfactory proof that such is the case. The fact that he introduced the antiphonal (alternate) mode of singing the psalms and his own hymns (each of the latter had eight stanzas), by dividing the congregation into two choirs, probably gave rise to this opinion. The responsory as practised by direction of St. Ambrose consisted in intoning the verse of a psalm by one or more chanters and the repetition of the same by the congregation.

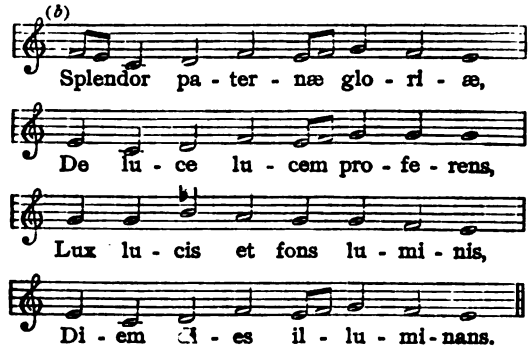
Guido Maria Dreves, S.J., F. A. Gevaert, Hugo Riemann, and others have endeavoured to show how the melodies belonging to the authentic Ambrosian texts have been transmitted to posterity and what rhythmical and melodic changes they have suffered in the course of time in different countries. Dreves first consulted the "Psalterium, cantica et hymni aliaque divinis officiis ritu Ambrosiano psallendis communia modulationibus opportunis notata Frederici [Borromeo] Cardinalis Archiepiscopi jussu edita. Mediolani apud hæredes Pacifici Pontii et Joannem Baptistam Piccaleum impressorem archiepiscopalem, MDCXIX" and the complete Ambrosian manuscript Hymnary in the Bibliotheca Trivulziana in Milan, which two works are most likely to contain the best traditions. The melodies as they appeared in these works were then compared with manuscripts of the twelfth, thirteenth, fourteenth, and fifteenth centuries at Naples, Monza, Prague, Heiligen Kreuz, St. Florian (Austria), Nevers (France), and Coldingham (Scotland), preserved by the Cistercian monks, who from the foundation of their order had used the Ambrosian hymnary and not the Roman. This comparison made it possible to eliminate the many melismatic accretions and modifications received, evidently, at the hands of singers who were influenced by the taste of their times and found the original melodic simplicity unsatisfactory. As to the rhythm, it must be remembered that the Ambrosian, like all plain-chant melodies, lost their rhythm in the course of the Middle Ages. They were transcribed from the ancient neumatic notation into square notes of equal length, the time given to them being determined by the text syllables to which they were sung. Bearing in mind St. Augustine's definition, and the nature of Greek music, and also the fact that in St. Ambrose's time accent had not overshadowed quantity in poetry, we see that Dreves is justified in his mode of restoring the melodies, at least as far as their rhythm is concerned. Inasmuch as all the hymns are written in the same metre, the melodies may be, and undoubtedly have been, used interchangeably. The following illustrations will give us an idea of the different forms of the same melody in the various codices. The melody to the hymn "Æterne rerum Conditor", according to the above-mentioned Psalterium and the hymnary of the Bibliotheca Trivulziana, we reproduce under (a). Under (b) we will give the same tune as it is contained in a codex of St. Florian dating from the fourteenth century. Under (c) is the same melody as restored by Dreves, stripped of its added notes, and in the rhythmical form which it probably had originally.

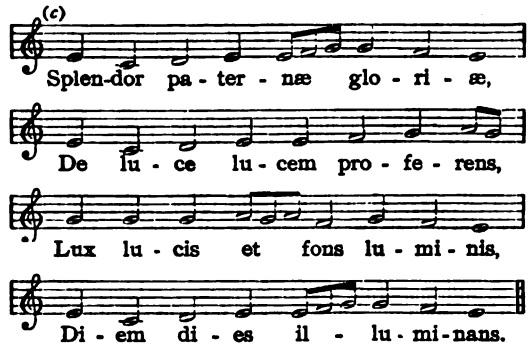

(a)
Ae - ter - ne re - rum con - di - tor,
Noc - tem di - em - que qui re - gis
Et tem - po - rum das tem - po - ra,
Ut al - le - ves fa - sti - di - um.
(b)
Ae - ter - ne re - rum con - di - tor,
Noc - tem di - em - que qui re - gis
Et tem - po - rum das tem - po - ra
Ut al - le - ves fa - sti - di - um.
(c)
Ae - ter - ne re - rum con - di -
- tor, Noc - tem di - em - que qui re -
- gis, Et tem - po - rum das tem - po -
- ra, Ut al - le - ves fa - sti - di - um.

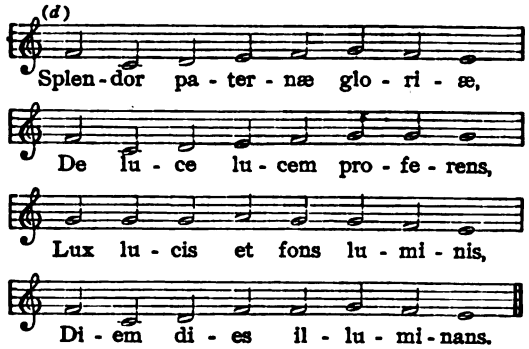
The hymn "Splendor paternæ gloriæ" exists in more different forms than the one which we have considered above. Version (a) gives the form of the melody as it reads in the Psalterium; (b), as it is in the antiphonary of Nevers of the twelfth century; (c), the version contained in a codex of the thirteenth century in the National Library at Naples; under (d), as it is found in an antiphonary of the fourteenth century in St. Florian, Austria, and, finally, (e) gives us the restored and, probably, the original form.

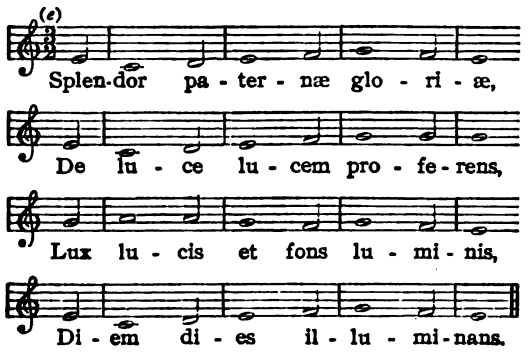




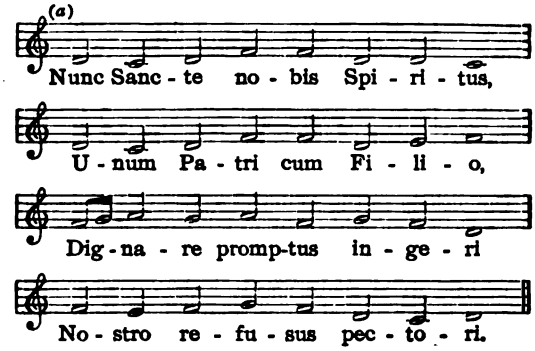


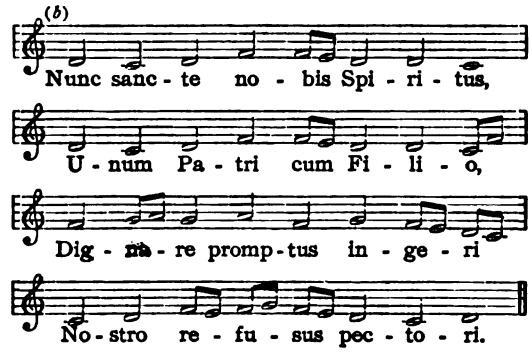


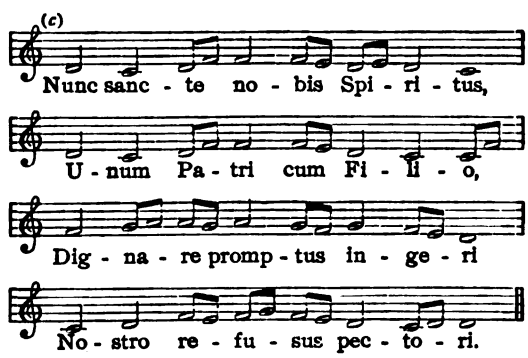


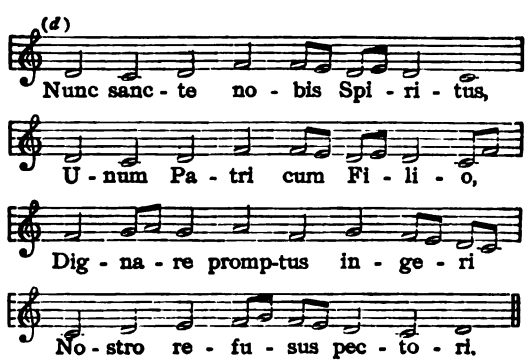


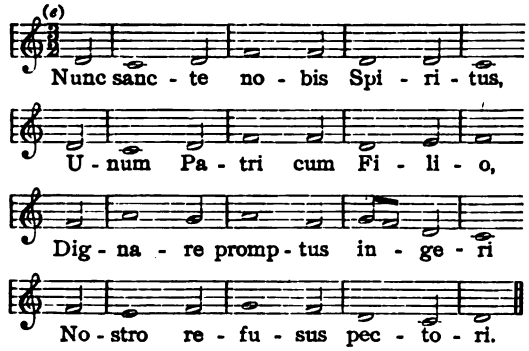
We next give the five variants of the hymn "Nunc Sancte nobis Spiritus", of which (a) reproduces the melody as it is in the Bibliotheca Trivulziana; (b), from the codex of Nevers; (c), the Coldingham (thirteenth century) version; (d), that of the Cistercian manuscript of Prague (thirteenth century); and (e) is the Dreves restoration.



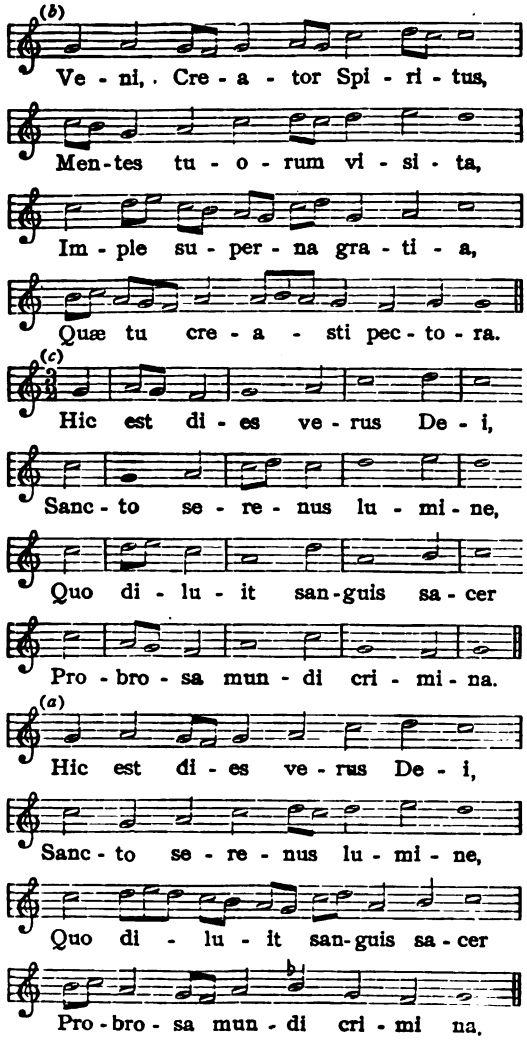








The melody to the Ambrosian hymn "Hic est dies verus Dei" is of added interest because it is the one to which the Pentecostal hymn "Veni Creator Spiritus" has always been sung. As the Easter hymn is older by several centuries than the "Veni Creator Spiritus", the melody was adapted to the latter; (a) is the form it has in the Psalterium and the hymnary of the Bibliotheca Trivulziana; (b) gives us the Nevers adaptation of the melody to the "Veni Creator Spiritus"; (c) is Dreves's restoration of the original form.


(b)
Ve - ni, . Cre - a - tor Spi - ri - tus,
Men-tes tu - o - rum vi - si - ta,
Im - ple su - per - na gra - ti - a,
Quæ tu cre - a - sti pec - to - ra.
(c)
Hic est di - es ve - rus De - i,
Sanc - to se - re - nus lu - mi - ne,
Quo di - lu - it san-guis sa - cer
Pro - bro - sa mun - di cri - mi - na.
(a)
Hic est di - es ve - rus De - i,
Sanc - to se - re - nus lu - mi - ne,
Quo di - lu - it san-guis sa - cer
Pro - bro - sa mun - di cri - mi na.

DREVES, *Aurelius Ambrosianus, Der Vater des Kirchengesanges;* GEVAERT, *La mélopée antique dans le chant de l'église latine;* JULIAN, *Dict. of Hymnology;* RIEMANN, *Handbuch der Musikgeschichte;* HOUDARD, *La Cantilène Romaine. La Paleographie Musicale* of the Benedictines of Solesmes, V and VI also offers instructive material.

JOSEPH OTTEN.

Ambrosian Hymn, THE. See TE DEUM.

Ambrosian Hymnography.—The names of St. Hilary of Poitiers (d. 367), who is mentioned by St. Isidore of Seville as the first to compose Latin hymns, and St. Ambrose, styled by Dreves "the Father of Church-song", are linked together as those of pioneers of Western hymnody. The first actually to compose hymns was St. Hilary, who had spent in Asia Minor some years of exile from his see, and had thus become acquainted with the Syrian and Greek hymns of the Eastern Church. His "Liber Hymnorum" has unfortunately perished. Daniel, in his "Thesaurus Hymnologicus", mistakenly attributed seven hymns to Hilary, two of which ("Lucis largitor splendide" and "Beata nobis gaudia") were, down to the present day, considered by hymnologists generally to have had good reason for the ascription, until Blume (Analecta Hymnica, Leipzig, 1897, XXVII, 48–52; cf. also the review of Merrill's "Latin Hymns" in the "Berliner Philologische Wochenschrift", 24th March, 1906) showed the error underlying the ascription of Daniel and of those who followed his mistake. The two hymns are mentioned here, since they have the metric and strophic cast peculiar to the authenticated hymns of St. Ambrose and to the wellnigh innumerable hymns which were afterwards composed on the model, and often with the inspiration, of those of the Saint. It may be truly said, then, that St. Ambrose, writing hymns in a style severely elegant, chaste, perspicuous, clothing Christian ideas in classical phraseology, and yet appealing to popular tastes, and succeeding in the appeal, had indeed found a new form and created a new school of hymnody. Like St. Hilary, St. Ambrose was also a "Hammer of the Arians", for the combatting of whose errors it was his special distinction to have composed hymns. Answering their complaints on this head, he says: "Assuredly I do not deny it. . . . All strive to confess their faith and know how to declare in verse the Father and the Son and the Holy Ghost." And St. Augustine (Confessions, IX, vii, 15) speaks of the occasion when the hymns were introduced by Ambrose to be sung "according to the fashion of the East". St. Isidore of Seville (d. 636) testifies to the spread of the custom from Milan throughout the whole of the West, and refers to the hymns as "Ambrosian" (P. L., LXXXIII, col. 743). In uncritical ages, hymns, whether metrical or merely accentual, following the material form of those of St. Ambrose, were generally ascribed to him and were called "Ambrosiani". As now used, the term implies no attribution of authorship, but rather a poetical form or a liturgical use. On the other hand, the term will still doubtless be used without implying necessarily a negation of authorship, in the belief that some may be really the compositions of the Saint, despite the calculations of the most recent scholarship, which gives fourteen hymns certainly, three very probably, and one probably, to him.

The rule of St. Benedict employed the term; and Walafridus Strabo (P. L., CXIV, coll. 954, 955) notes that, while St. Benedict styled the hymns to be used in the canonical hours *Ambrosianos*, the term is to be understood as referring to hymns composed either by St. Ambrose or by others who followed his form; and, remarking further that many hymns were wrongly supposed to be his, thinks it incredible that he should have composed "some of them, which have no logical coherence and exhibit an awkwardness alien to the style of Ambrose". Daniel gives no less than ninety-two *Ambrosiani*, under the heading,

however, of "S. Ambrosius et Ambrosiani", implying a distinction which for the present he cared not to specify more minutely. The Maurists limited the number they would ascribe to St. Ambrose to twelve. Biraghi and Dreves raise the figure to eighteen. Kayser gives the four universally conceded to be authentic and two of the *Ambrosiani* which have claims to authenticity. Chevalier is criticised minutely and elaborately by Blume for his Ambrosian indications: twenty without reservation, seven "(S. Ambrosius)", two unbracketed but with a "?", seven with bracket and question-mark, and eight with a varied lot of brackets, question-marks, and simultaneous possible ascriptions to other hymnodists. We shall give here first of all the four hymns acknowledged universally as authentic: (1) "Æterne rerum Conditor"; (2) "Deus Creator omnium"; (3) "Jam surgit hora tertia"; (4) "Veni Redemptor gentium". With respect to the first three, St. Augustine quotes from them and directly credits their authorship to St. Ambrose. He appears also to refer to No. 4 (the third verse in whose fourth strophe is: *Geminæ Gigas substantiæ*) when he says: "This going forth of our Giant [*Gigantis*] is briefly and beautifully hymned by Blessed Ambrose. . . ." And Faustus, Bishop of Riez (A. D. 455), quotes from it and names the Saint as author, as does also Cassiodorus (d. 575) in quoting the fourth strophe entire. Pope St. Celestine, in the council held at Rome in 430, also cites it as by St. Ambrose. Internal evidence for No. 1 is found in many verbal and phrasal correspondences between strophes 4–7 and the "Hexaëmeron" of the Saint (P. L., XIV, col. 255). Of these four hymns, only No. 1 is now found in the Roman Breviary. It is sung at Lauds on Sunday from the Octave of the Epiphany to the first Sunday in Lent, and from the Sunday nearest to the first day of October until Advent. There are sixteen translations into English, of which that by Cardinal Newman is given in the Marquess of Bute's Breviary (I, 90). No. 2 has eight English renderings; No. 3, two; No. 4, twenty-four.

The additional eight hymns credited to the Saint by the Benedictine editors are: (5) "Illuminans altissimus"; (6) "Æterna Christi munera"; (7) "Splendor paternæ gloriæ"; (8) "Orabo mente Dominum"; (9) "Somno refectis artubus"; (10) "Consors paterni luminis"; (11) "O lux beata Trinitas"; (12) "Fit porta Christi pervia". The Roman Breviary parcels No. 6 out into two hymns: for Martyrs (beginning with a strophe not belonging to the hymn (*Christo profusum sanguinem*); and for Apostles (*Æterna Christi munera*). The translations of the original text and of the two hymns formed from it amount to twenty-one in number. No. 7 is assigned in the Roman Breviary to Monday at Lauds, from the Octave of the Epiphany to the first Sunday in Lent and from the Octave of Pentecost to Advent. It has twenty-five translations in English. Nos. 9, 10, 11 are also in the Roman Breviary. (No. 11, however, being altered into "Jam sol recedit igneus". It has thirty-three translations, in all, into English, comprising those of the original text and of the adaptation.) Nos. 9, 10, 11, 12 have verbal or phrasal correspondences with acknowledged hymns by the Saint. Their translations into English are: No. 9, fifteen; No. 10, nine; No. 11, thirty-three; No. 12, two. No. 5 has three English translations; No. 6, one; No. 7, twenty-five. No. 8 remains to be considered. The Maurists give it to the Saint with some hesitation, because of its prosodial ruggedness, and because they knew it not to be a fragment (six verses) of a longer poem, and the (apparently) six-lined form of strophe puzzled them. Daniel pointed out (Thes., I, 23, 24; IV, 13) that it is a fragment of the longer hymn (in strophes of four lines), "Bis ternas horas explicans", and credits it without hesitation to the Saint. In addition to the four authentic ones already noted, Biraghi gives Nos. 5, 6, 7, and the following: (8) "Nunc sancte nobis spiritus"; (9) "Rector potens, verax Deus"; (10) "Rerum Deus, tenax vigor"; (11) "Amore Christi nobilis"; (12) "Agnes beatæ virginis"; (13) "Hic est dies verus Dei"; (14) "Victor Nabor, Felix pii"; (15) "Grates tibi Jesu novas"; (16) "Apostolorum passio"; (17) "Apostolorum supparem"; (18) "Jesu corona virginum". This list receives the support of Dreves (1893) and of Blume (1901). The beautiful hymns Nos. 8, 9, 10 are those for Terce, Sext, None, respectively, in the Roman Breviary, which also assigns No. 18 to the office of Virgins. The Ambrosian strophe has four verses of iambic dimeters (eight syllables), e. g.—

Æterne rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora
Ut alleves fastidium.

The metre differs but slightly from the rhythm of prose, is easy to construct and to memorize, adapts itself very well to all kinds of subjects, offers sufficient metric variety in the odd feet (which may be either iambic or spondaic), while the form of the strophe lends itself well to musical settings (as the English accentual counterpart of the metric and strophic form illustrates). This poetic form has always been the favourite for liturgical hymns, as the Roman Breviary will show at a glance. But in earlier times the form was almost exclusively used, down to and beyond the eleventh century. Out of 150 hymns in the eleventh-century Benedictine hymnals, for example, not a dozen are in other metres; and the Ambrosian Breviary re-edited by St. Charles Borromeo in 1582 has its hymns in that metre almost exclusively. It should be said, however, that even in the days of St. Ambrose the classical metres were slowly giving place to accentual ones, as the work of the Saint occasionally shows; while in subsequent ages, down to the reform of the Breviary under Urban VIII, hymns were composed most largely by accented measure.

ERMONI, in *Dict. d'arch. chrét.*, gives a good list of references. We may add to his list BLUME, *Hymnologische Beiträge*, II, *Repertorium Repertorii* (Leipzig, 1901), and especially s. v. *St. Ambrose*, 123–126; *Amer. Ecclesiastical Review*, Oct., 1896, 349–373, for text of No. 1, with translation and extensive commentary; *Stimmen aus Maria-Laach*, LI (1896), 86–97, for *Æterne rerum Conditor;* also same, LII (1897), 241–253, for *Splendor paternæ gloriæ;* also same, LIV, 1898, 273–282; JULIAN, *Dict. of Hymnol.* for condensed accounts of hymns, with first lines of translations into English; SCHLOSSER, *Die Kirche in ihren Liedern etc.* (Freiburg), for transl. into German, with notes, of many *Ambrosiani;* KAYSER, *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen* (Paderborn, 1881), for life and labours of the Saint, with text, translation, extended commentary on the hymns Nos. 1–4 and 6, 7, in this article; DUFFIELD, *Latin Hymns and Hymn Writers* (New York, 1889), 47–62; BATIFFOL, *Hist. du Bréviaire Romain* (Paris, 1893), 165–175; WAGNER (BOUR'S transl.), *Origine et développement du chant liturgique* (Tournai, 1904), 53, 54; DANIEL AND MONE are still of much service for texts and notes; MARCH, *Latin Hymns* (New York, 1875), for texts, grammatical notes, and hymnological references.

H. T. HENRY.

Ambrosian Library, THE, one of the famous libraries of the world, founded between 1603 and 1609 by Cardinal Federigo Borromeo at Milan. This library is unique from the fact that it was not intended by the Cardinal to be merely a collection of books and masterpieces of art, but was meant by him to include a college of writers, a seminary of savants, and a school of fine arts. It is situated in what at that time was nearly the centre of the city of Milan, near the Church of the Holy Sepulchre. The plans were drawn by the architect, Fabio Mangone, and the sculptor, Dionigio Bussola. The buildings were ready in 1609, and became at once, on account of their ample dimensions and elegant decoration, an object of universal admiration. The following

description, although of the present-day building, is an accurate one of the original, as no alterations have ever been permitted; even the floor of plain tiles, with four tables (one in each corner) and a central brazier, is left as the Cardinal arranged it.

A plain Ionic portico, on the cornice of which are the words BIBLIOTHECA AMBROSIANA, gives access to a single hall, on the ground floor, seventy-four feet long by twenty-nine feet broad. The walls are lined with bookcases about thirteen feet high, separated, not by columns, but by flat pilasters, and protected by wire work of an unusually large mesh, said to be original. At each corner of the hall is a staircase, leading to a gallery, two feet and six inches wide. The cases in this gallery are about eight feet and six inches high. Above them again is a frieze consisting of a series of portraits of saints in oblong frames. The roof is a barrel-vault, ornamented with plaster-work. Light is admitted through two enormous semicircular windows at each end of the room. A splendid view of the interior, together with a ground-plan, may be seen in Clark's "The Care of Books" (p. 271). The arrangement of books was considered remarkable at that time, for a contemporary writer says of it, "the room is not blocked with desks to which the books are tied with iron chains after the fashion of the libraries which are common in monasteries, but it is surrounded with lofty shelves on which the books are sorted according to size" [Gli Instituti Scientifici etc. di Milano (Milan, 1880) p. 123, note].

The library was open not merely to members of the college, which was part of the endowment, but also to citizens of Milan and to all strangers who came to study there; the severest penalties awaited those who stole a volume, or even touched it with soiled hands, and only the Pope himself could absolve them from such crimes (Boscha, "De origine et statu bibl. Ambros.", 19; ap. Grævius, "Thes. ant. et hist. Italiæ", IX, Part VI; see also the Bull of Paul V, dated 7 July, 1608, approving the foundation and rehearsing the statutes, in "Magnum Bullarium Romanum", Turin, 1867, XI, 511). The story of the gathering of the equipment of this splendid library is most interestingly set forth by the writers cited. A digest will be found in the "Catholic University Bulletin", I, 567.

Cardinal Borromeo first applied to his friends, popes, cardinals, princes, priests, and religious, who responded generously. The Benedictines sent a great number of ancient manuscripts. The Cistercians gave a codex on Egyptian papyrus, containing the "Jewish Antiquities" of Josephus. Count Galeazzo Arconati offered the autograph works of Leonardo da Vinci, which King James I of England could not purchase for 3,000 golden crowns. The Cardinal sent agents abroad throughout Europe and the East. In 1607 his secretary, Grazio Maria Grazi, was exploring the cities of Italy, a most notable purchase being that of the Pinelli Library bought at Naples for 3,400 pieces of gold and filling seventy cases. Other agents gathered treasures in Germany, Belgium, and France, bringing back an ample store of books and manuscripts. They were again dispatched by the Cardinal to Germany and to Venice, while another agent was sent to Spain where he was fortunate in making splendid purchases. Three different agents were sent by Cardinal Borromeo to the East, one of them a converted rabbi. By means of these agents the treasures of the library were vastly increased, Chaldean books, Bibles, treatises of astronomy and mathematics, manuscripts in Turkish, Persian, Armenian, and Abyssinian being acquired; these were collected by a great expenditure of money, one of the agents having spent in the service of the Cardinal more money than any monarch had ever given for such an enterprise. This particular agent underwent many grave dangers in his quest, and finally died of the pest in Aleppo.

Though the Ambrosian Library could not rival the Vatican, nor the Laurentiana at Florence, nor the Marciana at Venice, it enjoyed a greater popularity than those ever possessed, because it was thrown open to all students without distinction, a rare and unheard of thing at that date. It was practically the first library to offer facilities for reading or notetaking. The Cardinal's liberality earned the applause of the learned men of his day, and his example was soon followed in the Bodleian at Oxford, the Angelica at Rome, and later on in the Mazarine and the Bibliothèque Royale at Paris. In 1865 a monument was erected to Cardinal Federigo Borromeo, who died 30 Sept., 1631. The monument stands before the gates of the Ambrosian Library as a lasting evidence of the city's gratitude to this great patron of arts and letters. It bears the following simple but heartfelt inscription: "AL CARDINAL FEDERICO BORROMEO I SUOI CONCITTADINI MDCCCLXV". On one side of the pedestal is the phrase from Manzoni's "I Promessi Sposi": "He was one of those men rare in every age, who employed extraordinary intelligence, the resources of an opulent condition, the advantages of privileged stations, and an unflinching will in the search and practice of higher and better things". On the other side are the words: "He conceived the plan of the Ambrosian Library, which he built at great expense, and organized in 1609 with an equal activity and prudence".

OPICELLI, *Monumenta bibliothecæ Ambrosianæ* (Milan, 1618); BOSCHÆ, *De origine et statu bibliothecæ Ambrosianæ libri V, in quibus de bibliothecæ conditore, conservatoribus et collegii Ambrosiani doctoribus, ut de illustribus pictoribus, aliisque artificibus, et denique de reditibus ejusdem bibliothecæ agitur* (v. in *Thesauro antiquit. et histor. Italiæ*, IX, 6); MABILLON, *Museum Italicum*, I, 11–14; TIRABOSCHI, *Storia della litteratura Italiana*, Tom. VIII, lib. i; CLARK, *The Care of Books* (Cambridge University Press, 1901).

JOSEPH H. MCMAHON.

Ambrosian Liturgy and Rite, the liturgy and Rite of the Church of Milan, which derives its name from St. Ambrose, Bishop of Milan (374–397).

I. HISTORY.—There is no direct evidence that the Rite was in any way the composition of St. Ambrose, but his name has been associated with it since the eighth century at least, and it is not improbable that in his day it took not indeed a final form, for it has been subject to various revisions from time to time, but a form which included the principal characteristics which distinguish it from other rites. It is to be remembered that St. Ambrose succeeded the Arian Auxentius, during whose long episcopate, 355 to 374, it would seem probable that Arian modifications may have been introduced, though on that point we have no information, into a rite the period of whose original composition is unknown. If, as would necessarily happen, St. Ambrose expunged these hypothetical unorthodoxies and issued corrected service books, this alone would suffice to attach his name to it. We know from St. Augustine (Confess., IX, vii) and Paulinus the Deacon (Vita S. Ambros., § 13) that St. Ambrose introduced innovations, not indeed into the Mass, but into what would seem to be the Divine Office, at the time of his contest with the Empress Justina for the Portian Basilica (on the site of San Vittore al Corpo), which she claimed for the Arians. St. Ambrose filled the church with Catholics and kept them there night and day until the peril was past. And he arranged Psalms and hymns for them to sing, as St. Augustine says, "secundum morem orientalium partium ne populus mæroris tædio contabesceret" (after the manner of the Orientals, lest the people should languish in cheerless monotony); and of this Paulinus the Deacon says: "Hoc in tempore primum antiphonæ, hymni. et vigiliæ in ecclesiâ Mediolanensi celebrari cœperunt.

Cujus celebritatis devotio usque in hodiernum diem non solum in eadem ecclesia verum per omnes pæne Occidentis provincias manet" (Now for the first time antiphons, hymns, and vigils began to be part of the observance of the Church in Milan, which devout observance lasts to our day not only in that church but in nearly every province of the West). From the time of St. Ambrose, whose hymns are well-known and whose liturgical allusions may certainly be explained as referring to a rite which possessed the characteristics of that which is called by his name, until the period of Charlemagne, there is something of a gap in the history of the Milanese Rite, though it is said (Cantù, Milano e il suo territorio, I, 116) that St. Simplician, the successor of St. Ambrose, added much to the Rite and that St. Lazarus (438–451) introduced the three days of the Litanies. The Church of Milan underwent various vicissitudes, and for a period of some eighty years (570–649), during the Lombard conquests, the see was actually removed to Genoa. Mgr. Duchesne and M. Lejay suggest that it was during that time that the greatest Roman influence was felt, and they would trace to it the adoption of the Roman Canon of the Mass. In the eighth-century manuscript evidence begins. In a short treatise on the various *cursus* or forms of the Divine Office used in the Church, entitled "Ratio de Cursus qui fuerunt ex auctores" (*sic* in Cott. MSS., Nero A. II, in the British Museum), written about the middle of the eighth century, probably by an Irish monk in France, is found what is perhaps the earliest attribution of the Milan use to St. Ambrose, though it quotes the authority of St. Augustine, probably alluding to the passage already mentioned: "Est et alius cursus quem refert beatus augustinus episcopus quod beatus ambrosius propter hereticorum ordinem dissimilem composuit quem in italia antea de cantabatur" (There is yet another Cursus which the blessed Bishop Augustine says that the blessed Ambrose composed because of the existence of a different use of the heretics, which previously used to be sung in Italy). The passage is quite ungrammatical, but so is the whole treatise, though its meaning is not obscure. According to a not very convincing narrative of Landulphus Senior, the eleventh-century chronicler of Milan, Charlemagne attempted to abolish the Ambrosian Rite, as he or his father, Pepin the Short, had abolished the Gallican Rite in France, in favour of a Gallicanized Roman Rite. He sent to Milan and caused to be destroyed or sent beyond the mountain, *quasi in exilium* (as if into exile), all the Ambrosian books which could be found. Eugenius the Bishop, *transmontanus episcopus* (transmontane bishop), as Landulf calls him, begged him to reconsider his decision. After the manner of the time, an ordeal, which reminds one of the celebrated trials by fire and by battle in the case of Alfonso VI and the Mozarabic Rite, was determined on. Two books, Ambrosian and Roman, were laid closed upon the altar of St. Peter's Church in Rome and left for three days, and the one which was found open was to win. They were both found open, and it was resolved that as God had shown that one was as acceptable as the other, the Ambrosian Rite should continue. But the destruction had been so far effective that no Ambrosian books could be found, save one missal which a faithful priest had hidden for six weeks in a cave in the mountains. Therefore the *Manuale* was written out from memory by certain priests and clerks (Landulph, Chron., 10–13). Walafridus Strabo, who died Abbot of Reichenau in 849, and must therefore have been nearly, if not quite, contemporary with this incident, says nothing about it, but (De Rebus Ecclesiasticis, xxii), speaking of various forms of the Mass, says: "Ambrosius quoque Mediolanensis episcopus tam missæ quam cæterorum dispositionem officiorum suæ ecclesiæ et aliis Liguribus ordinavit, quæ et usque hodie in Mediolanensi tenentur ecclesia" (Ambrose, Bishop of Milan, also arranged a ceremonial for the Mass and other offices for his own church and for other parts of Liguria, which is still observed in the Milanese Church).

In the eleventh century Pope Nicholas II, who in 1060 had tried to abolish the Mozarabic Rite, wished also to attack the Ambrosian, and was aided by St. Peter Damian, but he was unsuccessful, and Alexander II, his successor, himself a Milanese, reversed his policy in this respect. St. Gregory VII made another attempt, and Le Brun (Explication de la Messe, III, art. I, § 8) conjectures that Landulf's miraculous narrative was written with a purpose about that time. Having weathered these storms, the Ambrosian Rite had peace for some three centuries and a half. In the first half of the fifteenth century Cardinal Branda da Castiglione, who died in 1443, was legate in Milan. As part of his plan for reconciling Philip Mary Visconti, Duke of Milan, and the Holy See, he endeavoured to substitute the Roman Rite for the Ambrosian. The result was a serious riot, and the Cardinal's legateship came to an abrupt end. After that the Ambrosian Rite was safe until the Council of Trent. The Rule of that Council, that local uses which could show a prescription of two centuries might be retained, saved Milan, not without a struggle, from the loss of its Rite, and St. Charles Borromeo, though he made some alterations in a Roman direction, was most careful not to destroy its characteristics. A small attempt made against it by a Governor of Milan, who had obtained a permission from the Pope to have the Roman Mass said in any church which he might happen to attend, was defeated by St. Charles, and his own revisions were intended to do little more than was inevitable in a living rite. Since his time the temper of the Milan Church has been most conservative, and the only alterations in subsequent editions seem to have been slight improvements in the wording of rubrics and in the arrangement of the books. The district in which the Ambrosian Rite is used is nominally the old archiepiscopal province of Milan before the changes of 1515 and 1819, but in actual fact it is not exclusively used even in the city of Milan itself. In parts of the Swiss Canton of Ticino it is used; in other parts the Roman Rite is so much preferred that it is said that when Cardinal Gaisruck tried to force the Ambrosian upon them the inhabitants declared that they would be either Roman or Lutheran. There are traces also of the use of the Ambrosian Rite beyond the limits of the Province of Milan. In 1132–34, two Augustinian canons of Ratisbon, Paul, said by Bäumer to be Paul of Bernried, and Gebehard, held a correspondence (printed by Mabillon in his "Musæum Italicum" from the originals in the Cathedral Library at Milan) with Anselm, Archbishop of Milan, and Martin, treasurer of St. Ambrose, with a view of obtaining copies of the books of the Ambrosian Rite, so that they might introduce it into their church. In the fourteenth century the Emperor Charles IV introduced the Rite into the Church of St. Ambrose at Prague. Traces of it, mixed with the Roman, are said by Hoeyinck (Geschichte der kirchl. Liturgie des Bisthums Augsburg) to have remained in the diocese of Augsburg down to its last breviary of 1584, and according to Catena (Cantù, Milano e il suo territorio, 118) the use of Capua in the time of St. Charles Borromeo had some resemblance to that of Milan.

II. ORIGIN.—The origin of the Ambrosian Rite is still under discussion, and at least two conflicting theories are held by leading liturgiologists. The decision is not made any the easier by the absence of any direct evidence as to the nature of the Rite before about the ninth century. There are, it is

true, allusions to various services of the Milanese Church in the writings of St. Augustine and St. Ambrose, and in the anonymous treatise "De Sacramentis", which used to be attributed to the latter, but is now definitely decided not to be his; but these allusions are naturally enough insufficient for more than vague conjecture, and have been used with perhaps equal justification in support of either side of the controversy. Even if the rather improbable story of Landulf is not to be believed, the existing manuscripts, which only take us back at the earliest to the period of Charlemagne, leave the question of his influence open. This much we may confidently affirm, that though both the Missal and the Breviary have been subjected from time to time to various modifications, often, as might be expected, in a Roman direction, the changes are singularly few and unimportant, and the Ambrosian Rite of to-day is substantially the same as that represented in the early MSS. Indeed, since some of these documents come from places in the Alpine valleys, such as Biasca, Lodrino, Venegono, and elsewhere, while the modern rite is that of the metropolitan cathedral and the churches of the city of Milan, some proportion of the differences may well turn out to be local rather than chronological developments. The arguments of the two principal theories are necessarily derived in a great measure from the internal evidence of the books themselves, and at present the end of the controversy is not in sight. The question resolves itself into this: Is the Ambrosian Rite archaic Roman? Or is it a much Romanized form of the Gallican Rite? And this question is mixed with that of the *provenance* of the Gallican Rite itself. Some liturgiologists of a past generation, notably Dr. J. M. Neale and others of the Anglican School, referred the Hispano-Gallican and Celtic family of liturgies to an original imported into Provence from Ephesus by St. Irenæus, who had received it through St. Polycarp from St. John the Divine. The name *Ephesine* was applied to this liturgy, and it was sometimes called the Liturgy of St. John. The idea was not modern. Colman, at the Synod of Whitby in 664, attributed the Celtic rule of Easter to St. John, and in the curious little eighth-century treatise already mentioned (in Cott. MS. Nero A. II) one finds: "Johannes Evangelista primum cursus gallorum decantavit. Inde postea beatus policarpus discipulus sci iohannis. Inde postea hiereneus qui fuit eps Lugdunensis Gallei. Tertius ipse ipsum cursum decantauerunt [*sic*] in galleis." The author is not speaking of the Liturgy, but of the Divine Office, but that does not affect the question, and the theory, which had its obvious controversial value, was at one time very popular with Anglicans. Neale considered that the Ambrosian Rite was a Romanized form of this Hispano-Gallican, or Ephesine, Rite. He never brought much evidence for this view, being generally contented with stating it and giving a certain number of not very convincing comparisons with the Mozarabic Rite (Essays on Liturgiology, ed. 1867, 171–197). But Neale greatly exaggerated the Romanizing effected by St. Charles Borromeo, and his essay on the Ambrosian Liturgy is now somewhat out of date, though much of it is of great value as an analysis of the existing Rite. W. C. Bishop, in his article on the Ambrosian Breviary (Church Q., Oct., 1886), takes up the same line as Neale in claiming a Gallican origin for the Ambrosian Divine Office. But Duchesne in his "Origines du culte chrétien" has put forward a theory of origin which works out very clearly, though at present it is almost all founded on conjecture and *a priori* reasoning. He rejects entirely the Ephesine supposition, and considers that the Orientalisms which he recognizes in the Hispano-Gallican Rite are of much later origin than the period of St. Irenæus, and that it was from Milan as a centre that a rite, imported or modified from the East, perhaps by the Cappadocian Arian Bishop Auxentius (355-374), the predecessor of St. Ambrose, gradually spread to Gaul, Spain, and Britain. He lays great stress on the important position of Milan as a northern metropolis, and on the intercourse with the East by way of Aquileia and Illyria, as well as on the eastern nationality of many of the Bishops of Milan. In his analysis of the Gallican Mass, Duchesne assumes that the seventh-century Bobbio Sacramentary (Bibl. Nat., 13,246), though not actually Milanese, is to be counted as a guide to early Ambrosian usages, and makes use of it in the reconstruction of the primitive Rite before, according to his theory, it was so extensively Romanized as it appears in the earliest undeniably Ambrosian documents. He also appears to assume that the usages mentioned in the Letter of St. Innocent I to Decentius of Eugubium as differing from those of Rome were necessarily common to Milan and Gubbio. Paul Lejay has adopted this theory in his article in the "Revue d'histoire et littérature religeuses" (II. 173) and in Dom Cabrol's Dictionnaire d'archéologie chrétienne et de liturgie" [s. v. Ambrosien (Rit)].

The other theory, of which Ceriani and Magistretti are the most distinguished exponents, maintains that the Ambrosian Rite has preserved the pre-Gelasian and pre-Gregorian form of the Roman Rite. Dr. Ceriani (Notitia Liturgiæ Ambrosianæ) supports his contention by many references to early writers and by comparisons of early forms of the Roman Ordinary with the Ambrosian. Both sides admit, of course, the self-evident fact that the Canon in the present Ambrosian Mass is a variety of the Roman Canon. Neither has explained satisfactorily how and when it got there. The borrowings from the Greek service books have been ably discussed by Cagin (Paléographie musicale, V), but there are Greek loans in the Roman books also, though, if Duchesne's theory of origin is correct, some of them may have travelled by way of the Milanese-Gallican Rite at the time of the Charlemagne revision. There are evident Gallicanisms in the Ambrosian Rite, but so there are in the present Roman, and the main outlines of the process by which they arrived in the latter are sufficiently certain, though the dates are not. The presence of a very definite *Post-Sanctus* of undoubted Hispano-Gallican form in the Ambrosian Mass of Easter Eve requires more explanation than it has received, and the whole question of *provenance* is further complicated by a theory, into which Ceriani does not enter, of a Roman origin of all the Latin liturgies, Gallican, Celtic, Mozarabic, and Ambrosian alike. There are indications in his liturgical note to the "Book of Cerne" and in "The Genius of the Roman Rite" that Mr. Edmund Bishop, who, as far as he has spoken at all, prefers the conclusions, though not so much the arguments, of Ceriani to either the arguments or conclusions of Duchesne, may eventually have something to say which will put the subject on a more solid basis.

III. Early MSS.—The early MSS. of the Ambrosian Rite are generally found in the following forms: (1) The "Sacramentary" contains the *Orationes super Populum*, Prophecies, Epistles, Gospels, *Orationes super Sindonem*, and *super Oblata*, the Prefaces and Post-Communions throughout the year, with the variable forms of the *Communicantes* and *Hanc igitur*, when they occur, and the solitary *Post Sanctus* of Easter Eve, besides the ceremonies of Holy Week, etc., and the Ordinary and Canon of the Mass. There are often also occasional offices usually found in a modern ritual, such as Baptism, the Visitation and Unction of the Sick, the Burial of the Dead, and various benedictions. It is essentially a priest's book, like the *Euchologion* of the Greeks.

(2) The "Psalter" contains the Psalms and Canticles. It is sometimes included with the "Manual". (3) The "Manual" is nearly the complement of the "Sacramentary" and the "Psalter" as regards both the Mass and the Divine Office. It contains: For the Divine Office; the *Lucernaria*, Antiphons, *Responsoria, Psallenda, Completoria, Capitula*, Hymns, and other changeable parts, except the Lessons, which are found separately. For the Mass: the *Ingressæ, Psalmellæ, Versus, Cantus, Antiphonæ ante* and *post Evangelium, Offertoria, Confractoria*, and *Transitoria*. The "Manual" often also contains occasional services such as are now usually found in a Ritual. (4) The "Antiphoner" is a *Manual* noted. (5) The "Ritual" and (6) "Pontifical" have contents similar to those of Roman books of the same name, though of course the early MSS. are less ample. The following are some of the most noted MSS. of the rite. (1) Sacramentaries and Missals: (a) The "Biasca Sacramentary"; Bibl. Ambros., A. 24, bis inf., late ninth or early tenth century. Described by Delisle, "Anc. Sacr.", LXXI, edited by Ceriani in his "Monumenta Sacra et Profana", VIII, the Ordinary is analyzed and the Canon given in full in Ceriani's "Notitia Lit. Ambr". (b) The "Lodrino Sacramentary"; Bibl. Ambr., A. 24, inf., eleventh century. Delisle, "Anc. Sacr.", LXXII. (c) The "Sacramentary of San Satiro", Milan; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXIII. (d) Sacramentary; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXIV. (e) The "Sacramentary of Armio", near the Lago Maggiore; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXV. (f) Sacramentary belonging to the Marchese Trotti; eleventh century. Delisle, "Anc. Sacr.", LXXVI. (g) Sacramentary; Bibl. Ambros., CXX, sup., eleventh century. Delisle, "Anc. Sacr.", LXXVII. (h) The "Bergamo Sacramentary"; library of Sant' Alessandro in Colonna, Bergamo; tenth or eleventh century. Published by the Benedictines of Solesmes, "Auctarium Solesmense" (to Migne's Patrologia), "Series Liturgica", I. (i) Sacramentary; treasury of Monza Cathedral; tenth century. Delisle, "Anc. Sacr.", LXV. (j) "Sacramentary of San Michele di Venegono inferiore" (near Varese); treasury of Monza Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXVIII. These two of Monza Cathedral are more fully described in Frisi's "Memorie storiche di Monza", III, 75–77, 82–84. (k) "Missale Ambrosianum", of Bedero (near Luino); Bibl. Ambr., D., 87 inf.; twelfth century. Noted by Magistretti in "Della nuova edizione tipica del messale Ambrosiano". (2) Antiphoner: "Antiphonarium Ambrosianum"; British Museum, Add. MSS., 34,209; twelfth century; published by the Benedictines of Solesmes, with a complete facsimile and 200 pages of introduction by Dom Paul Cagin, in "Paléographie musicale", V, VI. (3) Manuals: (a) "Manual of Lodrino;" Bibl. Ambr., SH. IV, 44; tenth or eleventh century. Imperfect. Described by Magistretti, "Mon. Vet. Lit. Amb.", II, 18. (b) "Manuale Ambrosianum" belonging to the Marchese Trotti; tenth or eleventh century. Imperfect. Magistretti, "Mon. Vet. Lit. Amb.", II, 19. (c) "Manuale Ambrosianum"; Bibl. Ambr., CIII, sup.; tenth or eleventh century. Imperfect. Magistretti, "Mon. Vet. Lit. Amb.", II, 20. (d) "Manuale Ambrosianum"; from the Church of Cernusco (between Monza and Lecco); Bibl. Ambr., I, 55, sup.; eleventh century. Magistretti, "Mon. Vet. Lit. Amb.", II, 28. (e) "Manuale Ambrosianum"; from the Church of San Vittore al Teatro, Milan; Bibl. Ambr., A, 1, inf.; twelfth century. Magistretti, "Mon. Vet. Lit. Amb.", II, 22. (f) "Manuale Ambrosianum"; from the Church of Brivio (near the Lecco end of the Lake of Como); Bibl. Ambr., I, 27, sup.; twelfth century. Magistretti, "Mon. Vet. Lit. Amb.", II, 30. (4) Rituals: (a) "Liber Monachorum S. Ambrosii"; Bibl. Ambr., XCVI, sup.; eleventh century. Magistretti, "Mon. Vet. Lit. Amb.", II, 33, 79–93. (b) "Rituale Ambrosianum", from the Church of S. Laurentiolus in Porta Vercellina, Milan; Sacrar. Metrop., H. 62; thirteenth century. Magistretti, "Mon. Vet. Lit. Amb.", II, 37, 143–171. (c) Beroldus Novus"; Chapter Library, Milan; thirteenth century. Magistretti, "Mon. Vet. Lit. Amb.", 17, 94–142. (d) "Asti Ritual"; Bibl. Mazarine, 525; tenth century. Described by Gastoué in "Rassegna Gregoriana", 1903. This, though from the old province of Milan, is not Ambrosian, but has bearings on the subject. (5) Ceremonial: "Calendarium et Ordines Ecclesiæ Ambrosianæ"; Beroldus; Bibl. Ambr., I, 158, inf. twelfth century. Published by Magistretti, 1894. (6) Pontificals: (a) "Pontificale Mediolanensis Ecclesiæ"; Chapter Library, Milan; ninth century. Printed by Magistretti, "Mon. Vet. Lit. Amb.", I. (b) "Pontificale Mediolanensis Ecclesiæ"; Chapter Library, Milan; eleventh century. Magistretti, "Mon. Vet. Lit. Amb.", I, 27. (c) "Ordo Ambrosianus ad Consecrandam Ecclesiam et Altare;" Chapter Library, Lucca; eleventh century. Printed by Mercati, "Studi e testi" (of the Vatican Library), 7. Some editions of the printed Ambrosian service-books: Missals: (Pre-Borromean) 1475, 1482, 1486, 1488, 1494, 1499, 1505, 1515, 1522, 1548, 1560; (St. Charles Borromeo) 1594; (F. Borromeo) 1609–18; (Monti) 1640; (Litta) 1669; (Fed. Visconti) 1692; (Archinti) 1712; (Pozzobonelli) 1751, 1768; (Fil. Visconti) 1795; (Gaisruck) 1831; (Ferrari) 1902. Breviaries: (Pre-Borromean) 1475, 1487, 1490, 1492, 1507, 1513, 1522, and many others; (St. Charles Borromeo), 1582, 1588; (Pozzobonelli) 1760; (Gaisruck) 1841; (Romilli) 1857; (Ferrari) 1896, 1902. Rituals: n. d. circ., 1475 (a copy in Bodleian), 1645, 1736, 1885. Psalters: 1486, 1555. Ceremonials: 1619, 1831. Lectionary: 1660? Litanies: 1494, 1546, 1667. The editions of the Missals, 1475, 1751, and 1902; of the Breviaries, 1582 and 1902; of the Ritual, 1645; both the Psalters, both the Ceremonials, the Lectionary, and Litanies are in the British Museum.

IV. The Liturgical Year.—The Liturgical Year of the Ambrosian Rite begins, as elsewhere in the West, with the First Sunday of Advent, but that Sunday, as in the Mozarabic Rite, is a fortnight earlier than in the Roman, so that there are six Sundays in Advent, and the key-day of the beginning of Advent is not St. Andrew's (30 November) but St. Martin's Day (11 November), which begins the *Sanctorale*. The rule of this key also differs. The Roman is: "Adventus Domini celebratur semper die Dominico, qui propinquior est festo S. Andreæ Apostoli", which gives a range from 27 November to 3 December. The Ambrosian is: "Adventus Domini inchoatur Dominica proxima post Festum S. Martini", that is to say, from 12 November to 18 November. If, as in 1906, St. Martin's Day falls on a Sunday, the Octave is the first Sunday of Advent; whereas in the Roman Rite if St. Andrew's Day falls on a Sunday, that day itself is Advent Sunday. The *Feriæ* of Advent continue until the *Feriæ de Exceptato* begin. These days, which some say must have been originally *de Expectato*, a quite unnecessary supposition, and on which the ordinary sequence of the Psalter is interrupted and certain proper psalms and antiphons are said, occur according to the following rule: "Officium in Adventu proprium quod de Exceptato dicitur semper celebratur in hac hebd. VI Adv. nisi dies Nativitatis Domini inciderit in fer. III, vel IV; tunc de Exceptato fit in hebd. V Adv." So that there must be two and there may be seven of these days. Christmas Eve is not exactly counted as one of them, though, if it falls on a weekday, it has the proper psalms and antiphons of that *Feria de Exceptato*. If

it falls on a Sunday, as in 1905, that is not one of the six Sundays of Advent, the last of which is the Sunday before, but the antiphons of the sixth Sunday are used. On the sixth Sunday of Advent the Annunciation (*de Incarnatione D. N. J. C.*) is celebrated, for, since no fixed festivals are kept during Lent or Easter Week, it cannot be properly celebrated on 25 March, though it is found there in the Calendar and has an Office in the Breviary. On this Sunday there are two Masses, *una de Adventu et altera de Incarnatione.* This day may be compared with the Mozarabic feast of the Annunciation on 18 December, which is the Roman *Expectatio Partus B. M. V.* Christmas Day has three Masses, *in Nocte Sanctâ, in Aurorâ,* and *in Die,* as in the Roman Rite, and the festivals which follow Christmas are included in the *De Tempore,* though there is a slight discrepancy between the Missal and Breviary, the former putting the lesser feasts of January which come before the Epiphany in the *Sanctorale,* and the latter including all days up to the Octave of the Epiphany in the *Temporale,* except 9 January (The Forty Martyrs). The day after the Epiphany is the *Christophoria,* the Return from Egypt. The Sundays after the Epiphany vary, of course, in number, six being, as in the Roman Rite, the maximum. The second is the Feast of the Holy Name of Jesus. Then follow Septuagesima, Sexagesima, and Quinquagesima Sundays, on which, though *Gloria in Excelsis* and *Hallelujah* are used, the vestments are violet. There is no Ash Wednesday, and Lent begins liturgically on the first Sunday, the fast beginning on the Monday. Until the time of St. Charles Borromeo the liturgical Lent, with its use of litanies on Sundays instead of *Gloria in Excelsis* and the disuse of *Hallelujah,* began on the Monday. The title of the Sunday, both then and now, was and is *Dominica in capite Quadragesimæ.* The other Sundays of Lent are styled *De Samaritanâ, De Abraham, De Cæco, De Lazaro,* and of course, *in Ramis Palmarum* (or *Dominica Olivarum*). The names of the second to the fifth Sundays are in allusion to the subject of the Gospel of the day, not, as in the Roman Rite, to the Introit. (Cf. nomenclature of Greek Rite.) Passiontide does not begin until Holy Week. The day before Palm Sunday is *Sabbatum in Traditione Symboli.* This, the Blessing of the Font, the extra Masses *pro Baptizatis in Ecclesiâ Hyemali* on Easter Eve and every day of Easter Week, and the name of the first Sunday after Easter *in albis depositis* show even more of a lingering memory of the old Easter Baptisms than the similar survivals in the Roman Rite. Holy Week is *Hebdomada Authentica.* Maundy Thursday, Good Friday, Easter Eve, and Easter Day are named as in the Roman Rite. The five Sundays after Easter, Ascension, Pentecost, Trinity Sunday, and Corpus Christi follow, as in the Roman Rite, but the *Triduum Litaniarum* (Rogations) comes on the Monday, Tuesday, and Wednesday after, instead of before, Ascension Day. The Sundays after Pentecost continue *eo nomine* until the Decollation of St. John (29 August). There may be as many as fifteen of them. Then follow either four or five Sundays *post Decollationem S. Joannis Baptistæ,* then three Sundays of October, the third of which is *Dedicatio Ecclesiæ Majoris.* The rest of the Sundays until Advent are *post Dedicationem.*

The Calendar of the Saints calls for little notice. There are many local saints, and several feasts which are given in the Roman Calendar in late February, March, and early April are given on other days, because of the rule against feasts in Lent. Only St. Joseph and the Annunciation come in the Lenten part of the Calendar, but the Masses of these are given on 12 December and the sixth Sunday of Advent respectively. The days are classified as follows: (1) *Solemnitates Domini.* First Class: the Annunciation, Christmas Day, Epiphany, Easter Day with its Monday and Tuesday, Ascension Day, Pentecost, with its Monday and Tuesday, Corpus Domini, the Dedication of the Cathedral or of the local church, *Solemnitas Domini titularis propriæ Ecclesiæ.* First class, secondary: the Feast of the Sacred Heart. Second class: the Visitation, Circumcision, Purification, Transfiguration, Invention of the Cross, Trinity Sunday. Second class, secondary: the Name of Jesus, the Holy Family, the Exaltation of the Cross. The Octaves of Christmas, Epiphany, Easter Day, Pentecost and Corpus Domini also count as *Solemnitates Domini.* (2) Sundays. (3) *Solemnia B. M. V. et Sanctorum.* First class: the Immaculate Conception, Assumption, Nativity of St. John Baptist, St. Joseph, Sts. Peter and Paul, All Saints, the Ordination of St. Ambrose, and the Patron of the local church. Second class: other feasts of Our Lady, St. Michael and the Archangels, and the Guardian Angels, Decollation of St. John, Feasts of Apostles and Evangelists, St. Anne, St. Charles Borromeo, the Holy Innocents, St. Joachim, St. Laurence, St. Martin, Sts. Nazarius and Celsus, Sts. Protasius and Gervasius, St. Stephen, St. Thomas of Canterbury. Second class, secondary: the two Chairs of St. Peter, the Conversion of St. Paul. (4) *Solemnia Majora:* St. Agatha, St. Agnes, St. Anthony, St. Apollinaris, St. Benedict, St. Dominic, the Translations of Sts. Ambrose, Protasius, and Gervasius, St. Francis, St. Mary Magdalene, Sts. Nabor and Felix, St. Sebastian, St. Victor, St. Vincent. (5) *Alia Solemnia* are days noted as such in the Calendar, and the days of saints whose bodies or important relics are preserved in any particular church become *Solemnia* for that church. (6) *Non-Solemnia Privilegiata.* (7) *Non-Solemnia Simplicia.* Feasts are also grouped into four classes: First class of *Solemnitates Domini* and *Solemnia;* second class of the same; greater and ordinary *Solemnia; non-Solemnia,* divided into *privilegiata* and *simplicia. Solemnia* have two vespers, *non-Solemnia* only one, the first. The *privilegiata* have certain *propria* and the *simplicia* only the *communia.* The general principle of occurrences is that common to the whole Western Church. If two festivals fall on the same day, the lesser is either transferred, merely commemorated, or omitted. But the Ambrosian Rite differs materially from the Roman in the rank given to Sunday, which is only superseded by a *Solemnitas Domini,* and not always then, for if the Name of Jesus or the Purification falls on Septuagesima, Sexagesima, or Quinquagesima Sunday, it is transferred, though the distribution and procession of candles takes place on the Sunday on which the Purification actually falls. If a *Solemne Sanctorum* or a privileged *non-Solemne* falls on a Sunday, a *Solemnitas Domini,* the Friday or Saturday of the fourth or fifth week of Advent, a *Feria de Exceptato,* within an Octave of a great Feast, a *Feria Litaniarum,* or a *Feria* of Lent, the whole office is of the Sunday, *Solemnitas Domini,* etc., and the *Solemne* or *non-Solemne privilegiatum* is transferred, in most cases to the next clear day, but in the case of *Solemnia* of the first or second class to the next *Feria, quocumque festo etiam solemni impedita.* A simple *non-Solemne* is never transferred, but it is omitted altogether if a *Solemne* of the first class falls on the same day, and in other cases of occurrences it is commemorated, though of course it supersedes an ordinary *Feria.* The concurrences of the first Vespers of one feast with the second of another are arranged on much the same principle, the chief peculiarity being that if a *Solemne Sanctorum* falls on a Monday its first Vespers is kept not on the Sunday, but on the preceding Saturday, except in Advent, when this rule applies only to *Solemnia* of the first and second class, and other *Solemnia* are only commemorated at Sunday Vespers. The liturgical colours of the Ambro-

sian Rite are very similar to those of the Roman, the most important differences being that (except when some greater day occurs) red is used on the Sundays and *Feriæ* after Pentecost and the Decollation of St. John until the Eve of the Dedication (third Sunday in October), on Corpus Christi and its Octave, and during Holy Week, except on Good Friday, as well as on the days on which it is used in the Roman Rite, and that (with similar exceptions) green is only used from the Octave of the Epiphany to the eve of Septuagesima, from Low Sunday to the Friday before Pentecost, after the Dedication to Advent, and on feasts of abbots.

V. The Divine Office. (1) *The Distribution of the Psalter.*—The Ambrosian distribution of the Psalter is partly fortnightly and partly weekly. Psalms i to cviii are divided into ten *decuriæ*, one of which, in its numerical order, divided into three Nocturns, is recited at Matins on the Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays of each fortnight, each Nocturn being said under one antiphon. At the Matins of Sunday and *Solemnitates Domini* and on *Feriæ* in Easter and Whitsun weeks and the octave of Corpus Christi, there are no psalms, but three Old Testament canticles, Isaias xxvi, *De nocte vigilatâ;* the Canticle of Anna (I K. ii), *Confirmatum est;* and the Canticle of Jonas (ii), *Clamavi ad Dominum*, or of Habacuc (iii), *Domine audivi.* And on Saturdays the Canticle of Moses (Exod xv), *Cantemus Domino*, and half of Psalm cxviii take the place of *Decuriæ* at the three Nocturns. At Vespers, Psalms cix to cxlvii, except cxvii, cxviii, and cxxxiii, which are used elsewhere, and cxlii, which is only used in the Office of the Dead and as *Psalmus Directus* at Lauds on Fridays, are divided between the whole seven days of each week in their numerical sequence, and in the same manner as in the Roman Rite. Psalm cxviii, besides being used on Saturdays, is distributed among the four lesser Hours exactly as in the Roman Rite; Psalm l is said at Lauds every day except Sunday, when the *Benedicite*, and Saturday, when Psalm cxvii, takes its place, and with the *Preces* (when these are used) at Prime and Terce throughout the year and at None during Lent, while at the *Preces* of Sext Psalm liii is said, and at those of None Psalm lxxxv, except during Lent. Psalm liii precedes *Beati immaculati* at Prime, and Psalms iv, xxx, 1–6, xc and cxxxiii are said daily, as in the Roman Rite, at Compline. At Lauds a single Psalm, known as *Psalmus Directus*, differing with the day of the week, is also said.

Table of Decuriæ.

	Noct. I	Noct. II	Noct. III		
Dec. 1	Pss. i-viii	ix-xii	xiii-xvi	1st wk.,	Mon.
" 2	Pss. xvii-xx	xxi-xxv	xxvi-xxx	" "	Tues.
" 3	Pss. xxxi-xxxiii	xxxiv-xxxvi	xxxvii-xl	" "	Wed.
" 4	Pss. xli-xliii	xliv-xlvi	xlvii-l	" "	Thurs.
" 5	Pss. li-liv	lv-lvii	lviii-lx	" "	Fri.
" 6	Pss. lxi-lxiv	lxv-lxvii	lxviii-lxx	2d wk.,	Mon.
" 7	Pss. lxxi-lxxv	lxxvi-lxxvii	xviii-lxxx	" "	Tues.
" 8	Pss. lxxxi-lxxxiv	lxxxv-lxxxvii	lxxxviii-xc	" "	Wed.
" 9	Pss. xci-xciii	xciv-xcvi	xcvii-c	" "	Thurs.
" 10	Pss. ci-ciii	civ-cv	cvi-cviii	" "	Fri.

Table of Vesper Psalms, Psalmi Directi, and Psalmi IV Versus.

	Vesper Psalms	Ps. Di. Lauds	Ps. IV, Vers. Lauds	Ps. IV, Vers. Vespers
Sunday	cix-cxiii	cxii		
Monday	cxiv-cvii, cxix, cxx	liii	1st wk. v 2d wk. lxxxiii	viii
Tuesday	cxxi-cxxv	lxvi	lxxxvii	xiv
Wednesday	cxxvi-cxxx cxxxi, cxxxii,	lxix	lxvi	xxx
Thursday	cxxxiv, cxxxvi	cxiii	lxii	xxxvi
Friday	cxxxvii-cxli	cxlii	cvii	lxxvi
Saturday	cxliii-cxlvii	lxxxix	lxxxviii	xci

During Lent Ps. xc is said as *Psalmus Directus* at Vespers, except on Sundays, Fridays, and Saturdays, and the "Four Verses of a Psalm" at Lauds on Saturdays are alternately from the twelfth and first parts of Ps. cxviii, and on the six Sundays the "Four Verses" are from lxix, lxii, ci, lxii, lxii, lviii. During Lent also the Vesper "Four Verses" are different for every day, except that there are none on Friday, and those on the first four Saturdays are from Ps. xci. In Holy Week the Psalms at the Nocturns and at Vespers are all proper, and there are also proper Psalms during the period from the first *Feria de Exceptato* until the Circumcision; and on the Annunciation (sixth Sunday of Advent), Epiphany, Christophoria, Name of Jesus, Ascension, Corpus Christi, the Dedication and many *Solemnia Sanctorum*, and on many other saints' days the *Decuriæ* are superseded by Psalms of the Common of Saints.

(2) *Other Details of the Divine Office.—Antiphonæ*, similar in construction to those in the Roman Rite are: *in Psalmis et canticis*, used as in the Roman Rite; *in Choro*, said after the *Lucernarium* on Sundays, at the second Vespers of *Solemnia*, or on other saints' days, at first Vespers, but not on *Feriæ*, except Saturdays in Advent; *ad Crucem*, said on *Solemnitates Domini*, on Sundays, except in Lent, and on *Solemnia*. *Responsoria* are constructed as in the Roman Rite, and are: *Post hymnum*, said after the hymn at Matins; *Inter lectiones* at Matins; *cum Infantibus* or *cum Pueris* after the hymn at the first Vespers of *Solemnia; in Choro*, said at Vespers on Sundays, at the second Vespers of *Solemnia*, and at the first of *Non-Solemnia*, after the hymn; *in Baptisterio*, at Lauds and Vespers of some *Solemnitates* after the first *Psallenda*, on *Feriæ* after the twelve *Kyries*, at Vespers after the prayer which follows *Magnificat; Diaconalia* or *Quadragesimalia*, on Wednesdays in Lent and on Good Friday; *ad Cornu Altaris*, at Lauds before the *Psalmus Directus* on Christmas Day, the Epiphany, and Easter Eve; *Gradualia*, said after the hymn at Lauds on *Feriæ* in Lent. *Lucernaria* are *Responsoria* which begin Vespers. *Psallendæ* are single verses, often from the Psalms, said after the twelve Kyries and the second prayer at Lauds, and after the prayers at Vespers. They are variable according to the day, and are followed by either one or two fixed *Complenda* or *Completoria*, which are also single verses. *Psalmi Directi* are said at Lauds and sometimes at Vespers. They are sung together by both choirs, not antiphonally. *Psalmi Quatuor Versus* is the name given to four verses of a psalm said at Vespers and Lauds on weekdays, after one of the Collects. Among the *Hymns*, besides those by St. Ambrose, or commonly attributed to him, many are included by other authors, such as Prudentius, Venantius Fortunatus, St. Gregory, St. Thomas Aquinas, and many whose authorship is unknown. A considerable number of well-known hymns (e. g. "Ave Maris Stella", "A Solis Ortus Cardine", "Jesu Redemptor Omnium," "Iste Confessor") are not in the Ambrosian Hymnal, but there are many there which are not in the Roman, and those that are common to both generally appear as they were before the revisions of Urban VIII, though some have variants of their own. *Capitula* are short lessons of Scripture used as in the Roman Rite. At the Lesser Hours and Compline *Capitula* taken from the Epistles are called *Epistolellæ*.

(3) *Construction of the Divine Office.*—(The constantly occurring *Dominus vobiscum*, etc., has been omitted in this analysis.) Matins: *Pater noster; Ave Maria; Deus in adjutorium; Gloria Patri; Hallelujah* or *Laus tibi.* (The Ambrosians transliterate *Hallelujah* from Hebrew, not from Greek. They also write *caelum* not *coelum* and *seculum* not *saeculum.*) Hymn; *Responsorium;* canticle, *Benedictus es* (Dan. iii); *Kyrie eleison* thrice Psalms or Canticles of the

three Nocturns; Lessons, with *Responsoria* and Benedictions—usually three Lessons, Sundays, homilies; weekdays from the Bible; saints' days, Bible and life of saint. On Christmas Day and Epiphany nine lessons; on Good Friday, six; on Easter Eve, none. On Sundays and festivals, except in Lent and Advent, *Te Deum* follows.—LAUDS: Introduction as at Matins; canticle, *Benedictus, Attende cœlum* or *Clamavi; Kyrie*, thrice; *Antiphona ad Crucem*, repeated five or seven times, not said on *Feriæ; Oratio secreta i;* canticle, *Cantemus Domino* (Ex. xv); *Kyrie*, thrice; *Oratio secreta ii;* canticle, *Benedicite, Confitemini Domino* (Ps. cxvii), or *Miserere* (Ps. l); *Kyrie*, thrice; *Oratio i;* psalms, *Laudate* (Pss. cxlviii–cl, cxvi); *Capitulum; Kyrie*, thrice. *Psalmus Directus;* hymn (on weekdays in Lent, *Graduale*); *Kyrie*, twelve times. On Sundays and festivals, *Psallenda* and *Completorium;* on *Feriæ, Responsorium in Baptisterio; Kyrie*, thrice; *Oratio ii.* On Sundays and *Solemnitates Domini, Psallenda ii* and *Completorium ii;* on weekdays *Psalmi iv, versus* and *Completorium; Kyrie*, thrice; *Oratio iii;* commemorations, if any; concluding versicles and responses.—THE LESSER HOURS (Prime, Terce, Sext, None): Introduction as at Matins. Hymn; psalms; *Epistolella; Responsorium Breve* (at Prime, *Quicunque vult*); *Capitulum; Preces* (when said); at Prime, three *Orationes*, at other Hours, one; *Kyrie*, thrice; *Benedicamus Domino*, etc. (at Prime in choir the *Martyrology*, followed by *Exultabunt Sancti* etc., and a prayer); *Fidelium animæ* etc. VESPERS: Introduction as at Matins. On Sundays and *Feriæ: Lucernarium;* (on Sundays, *Antiphona in choro*); hymn; *Responsorium in choro;* five psalms; *Kyrie*, thrice; *Oratio i; Magnificat; Oratio ii;* on Sundays, *Psallenda i*, and two *Completoria;* on *Feriæ, Responsorium in Baptisterio; Kyrie*, thrice; *Oratio iii;* on Sundays, *Psallenda ii*, and two *Completoria;* on *Feriæ, Psalmi iv versus; Kyrie*, thrice; *Oratio iv;* commemorations, if any. On saints' days; *Lucernarium;* at second vespers *Antiphona in choro;* hymn; *Responsorium in choro* or *cum infantibus;* psalm; *Kyrie*, thrice; *Oratio i;* Psalm; *Oratio ii; Magnificat; Kyrie*, thrice; *Oratio iii; Psallenda* and two *Completoria; Kyrie*, thrice; *Oratio* iv; commemorations. Concluding versicles and responses.—COMPLINE: Introduction, with addition of *Converte nos*, etc.; hymn (*Te lucis*); *Psalms* iv, xxx, 1–7, xc, cxxxii, cxxxiii, cxvi; *Epistolella; Responsorium; Nunc Dimittis; Capitulum; Kyrie*, thrice; *Preces* (when said); *Oratio* i, *Oratio* ii; concluding versicles and responses; Antiphon of Our Lady; *Confiteor.* There are antiphons to all psalms, except those of Compline, and to all canticles. During Lent, except on Saturdays and Sundays, there are two lessons (from Genesis and Proverbs) after Terce; and on Wednesdays and Fridays of Lent and on *Feriæ de Exceptato* litanies are said then.

VI. THE MASS.—The Ambrosian Mass in its present form is best shown by an analysis pointing out the differences from the Roman. As a great part of it agrees word for word with the Roman, it will only be necessary to indicate the agreements, without giving the passages in full. There are a certain number of ceremonial differences, the most noticeable of which are: (1) When the deacon and sub-deacon are not occupied, they take up positions at the north and south ends of the altar facing each other. (2) The Prophecy, Epistle, and Gospel are said, in Milan Cathedral, from the great ambon on the north side of the choir, and the procession thereto is accompanied with some state. (3) The offering of bread and wine by the men and women of the *Scuola di S. Ambrogio.* (4) The filing past and kissing the north corner of the altar at the Offertory. (5) The silent *Lavabo* just before the Consecration. (6) The absence of bell-ringing at the Elevation. In the rubrics of the Missal there are certain survivals of ancient usage which could only have applied to the city of Milan itself, and may be compared with the "stations" affixed to certain Masses in the Roman Missal of to-day. The Ambrosian Rite supposes the existence of two cathedrals, the *Basilica Major* or *Ecclesia Æstiva*, and the *Basilica Minor* or *Ecclesia Hiemalis.* Lejay, following Giulini, calls the *Ecclesia Major* (St. Mary's) the winter church, and St. Thecla the summer church (Cabrol, Dictionnaire d'archéologie chrétienne, col. 1382 sqq.), but *Ecclesia Hiemalis* and *Ecclesia Major* in the "Bergamo Missal", and *Ecclesia Hiemalis* and *Ad Sanctam Mariam*, in all missals, are evidently contrasted with one another. Also the will of Berengarius I, founding St. Rafaele (quoted by Giulini, I, 416) speaks of the latter being near the summer church, which it is, if the summer church is St. Mary's. There is also assumed to be a detached baptistery and a Chapel of the Cross, though mentions of these are found chiefly in the Breviary, and in earlier times the church of St. Laurence was the starting point of the Palm Sunday ceremonies. The greater, or summer, church, under the patronage of Our Lady, is now the Cathedral; the lesser, or winter, church, which stood at the opposite end of the Piazza del Duomo, and was destroyed in 1543, was under the patronage of St. Thecla. As late as the time of Beroldus (twelfth century) the changes from one to the other were made at Easter and at the Dedication of the Great Church (third Sunday in October), and even now the rubric continues to order two Masses on certain great days, one in each church, and on Easter Eve and through Easter week one Mass is ordered daily *pro baptizatis in Ecclesia Hiemali*, and another, according to the Bergamo book, in *Ecclesia Majori.* The modern books say, *in omni ecclesiâ.* There were two baptisteries, both near the greater church.

ANALYSIS OF THE AMBROSIAN MASS.

The Confiteor.

V. In nomine Patris, etc. R. Amen.

V. Introibo ad Altare Dei. R. Ad Deum qui etc.

V. Confitemini Domino quoniam bonus.

R. Quoniam in sæculum misericordia ejus. Confiteor, etc., Misereatur, etc., Indulgentiam etc., as in the Roman Rite, differing only in adding the name of St. Ambrose to the Confiteor.

V. Adjutorium nostrum etc. R. Qui fecit etc.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in seculum. (Secreto) Rogo te, altissime Deus Sabaoth, Pater sancte, ut pro peccatis meis possim intercedere et astantibus veniam peccatorum promereri ac pacificas singulorum hostias immolare.

Oramus te, Domine etc., as in the Roman Rite. The "INGRESSA", which answers to the Roman Introit. Except in the Mass for the Departed, when even in the 1475 Missal, it is exactly the Roman Introit, it consists of a single passage, generally of Scripture, without Psalm, "Gloria Patri", or repetition.

V. Dominus vobiscum etc.

Gloria in Excelsis.—On the Sundays in Lent two litanies are said alternately instead. These litanies strongly resemble the Great Synapte of the Greek Rite and, like that, are said by the deacon. One has the response "Domine Miserere", and the other "Kyrie eleison". A very similar litany in the Stowe Missal (f 16, b) is called "Deprecatio Sancti Martini pro populo".

Kyrie eleison (thrice).

V. Dominus vobiscum etc.

Oratio super Populum, "vel plures Orationes". The Collect or Collects for the day.

V. Dominus vobiscum etc.

The Prophetical Lesson, when there is one, which is generally on Sundays, "Solemnitates Domini" and

"Solemnia", preceded by a benediction; "Prophetica (or Apostolica) Lectio sit nobis salutis eruditio". According to the letters of Paul and Gebehard of Ratisbon, "Gesta Sanctorum" sometimes took the place of the Old Testament Lesson. Passages from the Acts and the Apocalypse are still used.

Psalmellus and Versus.

The Epistle, preceded by the Benediction, "Apostolica doctrina repleat nos gratiâ divinâ".

Hallelujah. Versus. Hallelujah. On "solemnitates Domini" the first Hallelujah is doubled. In Lent, on the Litany days, the "Feriæ de Exceptato" and Vigils, the Cantus, answering to the Roman Tractus, takes the place of the Hallelujahs and Versus. On some "Solemnitates Domini" there is an "Antiphona ante Evangelium" also. There are no Sequences in the Ambrosian Rite. The Psalmellus and Versus of the Epistle and the Versus between Hallelujahs of the Gospel together make up exactly the form of a Roman Gradual, and they often agree with those of the Roman Missal.

The Gospel, preceded by "Munda cor meum", etc., as in the Roman Rite, with the addition of "In nomine Patris, etc." at the end of "Dominus sit in corde meo", before, instead of after which the Gospel is given out. The Gospel is followed by "Laus tibi Christe", and "Per evangelica dicta deleantur nostra delicta".

V. Dominus vobiscum, etc.

Kyrie eleison (thrice).

Antiphona post Evangelium.

Deacon: "Pacem habete". R. "Ad te Domine" (cf. the response Σοὶ Κύριε in the Little Synapte and elsewhere in the Constantinopolitan Rite. In early MSS. the form here is: "Pacem habete. V. Corrigite vos ad orationem". R. "Ad te Domine". Lejay considers that the kiss of peace once came at this point.

V. Dominus vobiscum, etc.

Oratio super sindonem. (This prayer may have dropped out of the Roman Rite and may account for the "Oremus" with no prayer to follow at this point.)

The Offertory.

After the Prayer, the Priest receives the paten with the Host and offers it, saying, "Suscipe, clementissime Pater hunc Panem sanctum ut fiat Unigeniti tui Corpus, in nomine Patris, etc." Laying the Host on the corporal he pours into the chalice wine, saying: "De latere Christi exivit sanguis", and water, saying: "Et aqua pariter, in nomine, &c." Then he offers the chalice, saying: "Suscipe clementissime Pater, hunc Calicem, vinum aqua mistum ut fiat Unigeniti tui Sanguis, in nomine, etc." At this point, in Milan Cathedral, the Chapter clergy all file past the north corner of the altar, each kissing the corner as he passes. Then follow two prayers of offering, addressed respectively to the Father and to the Trinity, agreeing in meaning with the "Suscipe Sancte Pater" and "Suscipe Sancta Trinitas" of the Roman Rite, but differing altogether in language. On Sundays and feasts of Our Lord and their vigils, there is a third prayer, nearly agreeing in wording with "Suscipe, Sancta Trinitas". Then extending his hands over the oblation, he says: "Et suscipe Sancta Trinitas hanc oblationem pro emundatione mea; ut mundes et purges me ab universis peccatorum maculis, quatenus tibi digne ministrare merear, Deus et clementissime Domine".

He blesses the Oblata, continuing: "Benedictio Dei Omnipotentis Pa+tris et Fi+lii et Spiritus+ Sancti copiosa de cælis descendat super hanc nostram oblationem et accepta tibi sit haec oblatio, Domine sancte, Pater omnipotens, æterne Deus, misericordissime rerum Conditor".

[In the eleventh-century MS. in the Chapter Library at Milan (No. 1. d in the list of Sacramentaries given above), the "Dominus vobiscum" after the Creed is followed by a prayer: "Adesto Domine supplicationibus nostris et his muneribus præsentiam tuæ majestatis intersere ut quod nostro servitio geritur te potius operante firmetur per omnia, etc.", and there are no other Offertory prayers.] At a solemn Mass the blessing of the Incense, and censing of the altar follow. The words are exactly those of the Roman Rite until the delivery of the thurible to the deacon, when instead of "Ascendat in nobis" the priest says: "Ecce odor Sanctorum Dei: tanquam odor agri pleni, quem Deus benedixit".

Then follows the "Offertorium". In the cathedral of Milan there is an interesting ceremony at the Offertory, probably a survival of the early practice of offerings "in kind" by the congregation. Ten old men (known as the *Vecchioni*) and ten old women, who are supported by the Chapter, wear a special costume and belong to what is called the "Scuola di S. Ambrogio", bring offerings of bread and wine to the choir steps and deliver them to the clergy. There is a detailed account of this ceremony in Beroldus (Ed. Magistretti, 1894, 52). The institution is mentioned in a charter of Bishop Anspert in the ninth century. Wickham Legg (Ecclesiological Essays, 53) says that these offerings are not now used at the Mass then being said, but at some later one. He gives photographs of the old men and women and a full description of the ceremony.

The Creed, preceded by "Dominus vobiscum", etc. It is here entitled "Symbolum Constantinopolitanum", and differs not at all from that in the Roman Mass.

V. Dominus vobiscum, etc.

Oratio super oblata.

The Preface. The "Sursum corda" etc. is exactly as in the Roman Rite, though the plain chant is altogether different. The Preface itself has the word "quia" after "vere", but otherwise begins as in the Roman Rite, as far as "Æterne Deus". After that comes a marked difference, for instead of only ten variations, there are proper Prefaces for all days that have proper offices, as well as commons of all classes, and in the final clauses, which vary, as in the Roman, according to the ending of the inserted Proper, there are verbal differences.

The Sanctus, exactly as in the Roman Rite.

The Canon.

"Te igitur" exactly as in the Roman Canon. In the printed Missals, even before the Borromean revision, there is a variation which comes after "hæc sancta sacrificia illibata", in the Mass of Easter Eve. In the Bergamo Missal it follows immediately after the "Sanctus", without the "Te igitur" clause. It is: "Vere Sanctus, vere benedictus D. N. J. C. Filius tuus qui cum Dominus esset Majestatis, descendens de cælo formam servi, qui prius perierat, suscepit, et sponte pati dignatus est; ut eum quem ipse fecerat de morte liberaret. Unde et hoc paschale sacrificium tibi offerimus pro his quos ex aqua et Spiritu Sancto regenerare dignatus es dans eis remissionem omnium peccatorum, ut invenires eos in Christo Jesu Domino nostro. Pro quibus tibi, Domine supplices fundimus preces ut nomina eorum pariterque famuli tui Papæ nostri N. et Pontificis nostri N. scripta habeas in Libro Viventium. Per eundem, etc." This is in the form of a Post Sanctus of the Mozarabic Rite, though it does not agree exactly with any particular Post Sanctus.

"Memento Domine" is the same as in the Roman.

"Communicantes" and "Hanc igitur" are variable on certain days, as in the Roman Rite, but the list of saints differs, Linus and Cletus being omitted and Hippolytus, Vincent, Apollinaris, Vitalis, Nazarius and Celsus, Protasius and Gervasius, Victor, Nabor, Felix, and Calimerius being added. In the earlier editions there were the following additional names:

Maternus, Eustorgius, Dionysius, Ambrose, Simplitian, Martin, Eusebius, Hilary, Julius, and Benedict.

"Quam oblationem quam pietati tuæ offerimus tu Deus in omnibus quæsumus, etc.", the rest as in the Roman Canon. At this point the Priest washes his hand, "nihil dicens".

The next clauses, reciting the Institution, differ verbally.

"Qui pridie quam pro nostra omniumque salute pateretur (cf. the Maundy Thursday Mass of the Roman Rite) accipiens Panem, elevavit oculis ad cælos ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque Discipulis suis, dicens ad eos: Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum. Simili modo, postquam cœnatum est, accipiens Calicem, elevavit oculos ad cælos, ad te Deum Patrem suum omnipotentem: item tibi gratias agens, benedixit, tradiditque Discipulis suis, dicens ad eos: Accipite et bibite ex eo omnes: Hic est enim Calix, &c. (as in the Roman Canon). Mandans quoque et dicens ad eos: Hæc quotiescunque feceritis in meam commemorationem facietis: Mortem meam prædicabitis, Resurrectionem meam annuntiabitis, Adventum meum sperabitis donec iterum de cælis veniam ad vos." It may be noted that this long ending, commemorating the Death, Resurrection and Second Coming, is nearly identical with that in the "Canon Dominicus Sancti Gilasi" in the Stowe Missal and has resemblances to the forms in several of the West Syrian (Jacobite) anaphoræ. "Unde et memores" differs only in reading "gloriosissimæ" instead of "gloriosæ Ascensionis".

"Supra quæ propitio" inserts "tuo" after "vultu" and reads "justi pueri tui Abel".

"Supplices te rogamus" reads "tremendæ" instead of "divinæ Majestatis."

"Memento etiam Domine" exactly agrees with the Roman Rite.

"Nobis quoque, minimis, et peccatoribus famulis tuis de multitudine misericordiæ tuæ," continuing as in the Roman Rite, except for the list of saints, which adds a second Joannes, substitutes Andreas for Matthias, omits Ignatius and Alexander, and adds Euphemia, Justina, Sabina, Thecla, Pelagia, and Catharine (the MSS. and 1475 lists omit Catharine), varying the order a little. The ending also differs, "benedicis et nobis famulis tuis largiter præstas ad augmentum fidei et remissionem peccatorum nostrorum: Et est tibi Deo Patri omnipotenti ex+ipso et per+ipsum et in+ipso omnis honor virtus laus et gloria, impe+rium, perpe+tuitas et po+testas in unitate spiritus sancti per infinita secula seculorum. Amen." The Fraction and Commixture occur at this point, instead of after the "Pater Noster" as in the Roman Rite since St. Gregory the Great. The priest breaks the Host over the chalice, saying: "Corpus tuum frangitur, Christe, Calix benedicitur"; then laying one part on the paten, he breaks a particle from the other, saying: "Sanguis tuus sit nobis semper ad vitam et ad salvandas animas, Deus noster". Then he puts the particle into the chalice, saying: "Commixtio consecrati Corporis et Sanguinis D. N. J. C. nobis edentibus et sumentibus proficiat ad vitam et gaudium sempiternum". Then follows the "Confractorium", an anthem varying according to the day.

The Pater Noster, introduced by the same clause as in the Roman Rite, except on Maundy Thursday and Easter Day, when different forms are used. The Embolism differs somewhat: "Libera nos . . . et intercedente pro nobis Beata Maria Genitrice Dei ac Domini nostri Jesu Christi et Sanctis Apostolis tuis Petro et Paulo atque Andrea et Beato Ambrosio Confessore tuo atque Pontifice una cum omnibus Sanctis tuis . . . ab omni perturbatione securi. Præsta per eum, cum quo beatus vivis et regnas Deus in unitate Spiritus Sancti per omnia secula seculorum. Amen".

The "Pax". The priest says: "Pax et communicatio D. N. J. C. sit semper vobiscum. R. Et cum spiritu tuo". The deacon: "Offerte vobis pacem. R. Deo gratias". The Prayer, "Domine Jesu Christe qui dixisti, etc.", which differs from the Roman in reading "pacificare, custodire et regere digneris propitius". Then the "Pax" is given: "V. Pax tecum. R. Et cum spiritu tuo," as in the Roman Rite. In Masses for the Dead the "Offerte vobis pacem", the prayer, and the giving of the "Pax" are omitted, and the "Agnus Dei", differing from the Roman form "pro defunctis" only in adding "et locum indulgentiæ cum Sanctis tuis in gloria" at the end, is said. The "Agnus Dei" does not occur in other Masses.

The Communion. The preliminary prayers are: "Domine Sancte Pater omnipotens, æterne Deus da mihi hoc Corpus Jesu Christi Filii tui Domini mei ita sumere: ut non sit mihi ad judicium sed ad remissionem omnium peccatorum meorum. Qui tecum vivit, etc.," and "Domine Jesu Christe Fili Dei vivi", which only differs from the Roman in reading "obedire" for "inhærere". Then follows "Domine non sum dignus", as in the Roman Rite, after which comes "Quid retribuam Domino pro omnibus quæ retribuit mihi? Panem cælestem accipiam et nomen Domini invocabo. Corpus D. N. J. C. custodiat animam meam ad vitam æternam. Amen. Quid retribuam, etc.," exactly as in the Roman Rite. Then, at receiving the Chalice, "Præsta, quæso, Domine, ut perceptio Corporis et Sanguinis D. N. J. C. ad vitam nos perducat æternam", after which "Quod ore sumpsimus, Domine, pura mente capiamus ut de Corpore et Sanguine D. N. J. C. fiat nobis remedium sempiternum". At the Ablution: "Confirma hoc, Deus, quod operatus es in nobis et dona Ecclesiæ tuæ perpetuam tranquillitatem et pacem".

The "Transitorium" (the Ambrosian equivalent of the Roman "Communio") and the "Oratio Post Communionem" follow.

V. Dominus vobiscum, etc.

Kyrie eleison (thrice).

V. Benedicat et exaudiat nos Deus. R. Amen.

V. Procedamus cum pace. R. In nomine Christi.

V. Benedicamus Domino. R. Deo Gratias.

Then follow "Placeat tibi" (slightly varied), the Blessing and the Last Gospel as in the Roman Rite.

The present form from the "Pax" onward dated from the revision of St. Charles Borromeo, and appears for the first time in print in 1594. In 1475, 1560, etc., the form was as follows:

V. Pax et communicatio D. N. J. C. sit semper vobiscum.

R. Et cum spiritu tuo.

V. Offerte nobis pacem. R. Deo gratias. Pax in cælo, pax in terra, pax in omni populo pax sacerdotibus ecclesiarum Dei. Pax Christi et Ecclesiæ maneat semper vobiscum.

Then the Priest gives the "Pax" to the server, saying "Habete vinculum pacis et caritatis ut apti sitis sacrosanctis mysteriis Dei. R. Amen. Domine Sancte Pater etc.", as at present. The second prayer, "Domine Jesu Christe, etc.", was not used. (In the early MSS. the giving of the "Pax" ends with "Offerte nobis pacem, etc.")

Quid retribuam, etc. Panem cælestem, etc.

Domine, non sum dignus, etc.

Corpus D. N. J. C. profitiat mihi sumenti et omnibus pro quibus illud obtuli ad vitam et gaudium sempiternum. Amen. (This form is found also in the Chur Missal of 1589.)

Præsta, quæso, Domine, ut perceptio corporis et sanguinis D. N. J. C. quem pro nobis dignatus est fundere ab omni nos peccati maculâ purget et ad vitam perducat æternam. Per eundem, etc.

Quid retribuam, etc. Calicem salutaris, etc.
Domine non sum dignus, etc.
Corpus et Sanguis D. N. J. C. propitius sit mihi sumenti et omnibus pro quibus illud obtuli ad vitam et gaudiam sempiternam. Per eundem, etc.
Deo gratias. Deo Gratias.
Accepta Christi munera sumamus Dei gratia, non ad judicium sed ad salvandas animas, Deus noster. Agnus Dei, qui tollis peccata mundi, miserere nobis. Gloria Patri, etc. Sicut erat, etc. Agnus Dei, qui tollis peccata mundi, suscipe deprecationem nostram. Agnus Dei qui tollis peccata mundi, dona nobis pacem.
Quod ore sumpsimus, etc., as at present.
Confirma hoc, Deus, etc., as at present.
Placeat tibi, etc.

The eleventh-century MS. (No. 1–d in list above), quoted in the Solesmes edition of the Bergamo book, does not contain any more at the "Pax" and "Communion" than "Pax et Communicatio, etc." "Offerte vobis pacem." "Oratio post communionem." "Dominus vobiscum, etc." "Quod ore sumpsimus, etc."

VII. The Occasional Services.—Of the services in the Ritual and Pontifical there is not much to say. The ceremonies of Baptism differ in their order from those of the Roman Rite. The Ambrosian order is: renunciation; *ephphatha;* sufflation; unction; exorcism and second sufflation; signing with the Cross; delivery of the salt; introduction into the church; Creed and Lord's Prayer; declaration of faith; Baptism, for which the rubric is: *Ter occiput mergit in aqua in crucis formam* (and, as Legg points out, the Ambrosians boast that their baptism is always by immersion); litany; anointing with chrism; delivery of white robe and candle; dismissal. A great part of the wording is exactly the same as the Roman. The order of the Unction of the Sick shows the progress of Roman influence in modern times. The service at present used differs very little except at one point from that given by Magistretti (Mon. Vet., II, 79, 94, 147) from early MSS., and from the form in the undated printed Ritual of the late fifteenth century, but the difference at that point is no less than the introduction of the Roman manner and words of anointing. The old Ambrosian Rite was to anoint the sick person on the breast, the hands, and the feet, with the words: "Ungo te oleo sanctificato, more militis unctus et preparatus ad luctam aerias possis catervas. Operare creatura olei, in nomine+Dei Patris omnipotentis+et Filii+et Spiritus Sancti, ut non lateat spiritus immundus nec in membris nec in medullis nec in ulla compagine membrorum hujus hominis [*vel* mulieris] sed operetur in eo virtus Christi Filii Altissimi qui cum æterno Patri. . . . Amen." Then, "Quidquid peccasti per cogitationem cordis [per operationem manuum *vel* per ingressum pedum] parcat tibi Deus. Amen." The fifteenth-century printed Ritual varies the first anointing. Instead of "Quidquid peccasti", it reads, "Per istam unctionem et cristi sacratissimam passionem si quid peccasti, etc.", the other two being as in the older books. The *Ungo te*, etc., is repeated with each. A somewhat similar form, but shorter, with the anointing of the five senses and reading *Ungimus* for *Ungo*, is given in Harl. MS. 2990, an early fifteenth-century North Italian fragment, and in the Venetian printed pre-Tridentine Rituals, a form very like the last (but reading *Ungo*) with the same anointings as in the Roman Rite, is given as the rite of the Patriarchate of Venice. This form, or something very like it, with the seven anointings is found in the Asti Ritual described by Gastoué. In the modern Ambrosian Ritual the Roman seven anointings and the form, *Per istam unctionem*, etc., are taken over bodily and the *Ungo te* has disappeared. The differences in the Order of Matrimony are very slight, and the other contents of the Ritual call for no special remark. In the ninth-century Pontifical published by Magistretti the consecration of a church includes the solemn entry, the writing of the *ABCturium*, with the *cambutta* (that Gaelic word, *cam bata*, crooked staff, which is commonly used in Gallican books), the blessing and mixture of salt, water, ashes, and wine, the sprinkling and anointing of the church and the altar, the blessing of various utensils, and at the end the deposition of the relics. The order given by Mercati from an eleventh-century MS. at Lucca differs from the ninth-century form in that there is a circumambulation and sprinkling, with the signing of the cross on the door, the writing of an alphabet *per parietem* and the making of three crosses on each wall with chrism, before the entry, and there is no deposition of relics. There are also considerable differences of wording. The ordinations in the ninth-century MS. are of the same mixed Roman and Gallican type, but are less developed than those of the modern Roman Pontifical.

Ceriani, *Notitia Liturgiæ Ambrosianæ ante sæculum XI medium* (Milan, 1895); Preface to Magistretti's *Monumenta Veteris Liturgiæ Ambrosianæ*, (Milan, 1897); Pt. I; Edition of the *Biasca Sacramentary* in Vol. VIII of *Monumenta Sacra et Profana ex Codicibus præsertim Bibliothecæ Ambrosianæ;* Magistretti, *La liturgia della chiesa di Milano nel secolo IV* (Milan, 1899); *Monumenta Veteris Liturgiæ Ambrosianæ*, Pt. III (Milan, 1897–1905); *Della nuova Edizione tipica del Messale Ambrosiano* (Milan, 1902); *Beroldus, sive ecclesiæ Ambrosianæ kalendarium et ordines, sæc. XII* (Milan, 1894); Cagin, *Antiphonarium Ambrosianum du musée Britannique*, XIIe *siècle*, in Vol. V, VI, of *Paléographie musicale, par les Bénédictins de Solesmes* (Solesmes, 1896, 1900); Mercati, *Ordo Ambrosianus ad Consecrandum Ecclesiam et Altare*, in *Studi e Testi* (of the Vatican Library), (Rome, 1902); Pt. VII; Colombo, *Gli inni del breviario Ambrosiano* (Milan, 1897); Lejay, articles *Ambrosien* (*Rit*), Lejay in *Dictionnaire d'archéologie chrétienne* (Paris, 1904), and in *Dict. de théol. chrét.* (Paris, 1900); articles in *Revue d'histoire et de littérature religieuses* (1897), II; *Rit romain et rit gallican; origine et date du rit gallican* (1902), VII; *Rit ambrosien;* Probst, *Die abendländische Messe vom fünften bis zum achten Jahrhundert* (Münster in W., 1896); Ducheene, *Origines du culte chrétien* (Paris, 1902), tr. (S. P. C. K., London, 1904); Bäumer, *Geschichte des Breviers* (Freiburg, 1895); Neale, *The Ambrosian Liturgy*, in *Essays on Liturgiology* (London, 1867); W. C. Bishop, *The Ambrosian Breviary*, in *Church Q.*, Oct., 1886: Legg, *Ecclesiological Essays* (London, 1905); Giulini, *Memorie spettante alla storia di Milano* (Milan 1854–57); Catena, *Chiese e riti (di Milano)*, in Cantù, *Milano e il suo territorio* (Milan, 1844); Grancolas, *Les anciennes liturgies* (Paris, 1697); Le Brun, *Explication de la Messe* (Paris, 1715); Gerbert, edition of the St. Gallen triple sacramentary, Gelasian, Gregorian, and Ambrosian (now lost), in *Monumenta Veteris Liturgiæ Allemannicæ* (St. Blaise, 1777); Mazzuchelli, *Osservazione intorno al saggio storica critico sopra il rito ambrosiano* (Milan, 1828); Martène, *Ex antiquis Ecclesiæ ritibus* (Bassani, 1788); Muratori, *Antiquitates Italiæ medii ævi*, diss. lvii (Milan, 1738–42); *Liturgia Romana vetus* (Venice, 1748); Mabillon, *Museum Italicum* (Paris, 1687); Delisle, *Mémoire sur d'anciens Sacrementaires*, in *Mémoires de l'Instit. Nat. de France, Acad. des inscript.*, etc., Vol. XXXII (Paris, 1886); Frisi, *Memorie storiche di Monza* (Milan, 1794); E. Bishop, *The Genius of the Roman Rite* (London); *Liturgical Note*, in Kuypers, *Book of Cerne* (Cambridge, 1902); *On the early Texts of the Roman Canon*, in *Journal of Theological Studies*, July, 1903; Höynck, *Geschichte der kirchlichen Liturgie des Bisthums Augsburg* (Augsburg, 1889); Neale and Forbes, *The Ancient Liturgies of the Gallican Church* (Burntisland, 1855); Gastoué, *Un rituel noté de la province de Milan du Xe siècle*, in *Rassegna Gregoriana*, 1903.

Henry Jenner.

Ambrosians.—St. Ambrose cannot be counted among the founders of religious orders, although, like all great Doctors of the Church, he took a deep interest in the monastic life, and closely watched its beginnings in his diocese. He himself made provision for the wants of the monks who lived in a monastery outside the walls of the episcopal city under the guidance of one of his priests, as St. Augustine tells us in his "Confessions". Not all these monks, however, were equally a cause of pleasure to him; Sarmatian and Barbatian, indeed, who belonged to their community, gave him great anxiety by their evil conduct and their errors. Virginity, moreover, was but little in honour among the women of Milan at the time that St. Ambrose was called

to rule the Church there, but his exhortations so overcame this indifference that the Milanese virgins, now grown to be numerous and fervent, formed the favourite portion of his flock, and widows strove to equal them in piety. Many of these holy women limited themselves to the obligations imposed by a chaste life, and shared the lives of their families in all other ways; others, however, withdrew altogether from their families and from the world, to live under the guidance of a superior a life of poverty and mortification filled with the praises of God, with meditation on the Holy Scriptures and the exercise of various works of Christian charity. It was to one of such associations of virgins who took the instructions of the holy Bishop as their rule of life that St. Marcellina, the sister of St. Ambrose, belonged. These teachings have been summed up in certain treatises of his which have come down to us, namely, in his three books "De virginibus", his one book "De viduis," and those "De virginitate", "De institutione virginis", "De exhortatione virginitatis", and "De lapsu virginis consecratæ" (P. L., XVI, 187-389). St. Ambrose is, in fact, the one Father who has written most concerning virginity. His writings, and the example of what was taking place at Milan, did much to foster vocations to virginity and the formation of those communities which were later to grow into monasteries of women. The whole movement, indeed, is one of the most remarkable in the Christian life of the second half of the fourth century. These holy women, while waiting to have rules for the religious life specially written for them, contented themselves with the Bible, with certain treatises of the Fathers concerning their state, and certain traditions concerning the practical ordering of their lives. Some of these rules unquestionably dated back to the holy Doctors who had presided over the formation of the earliest communities, so that it becomes easy to understand the influence which St. Ambrose exercised over the beginnings of the religious life among women.

THE ORDER OF ST. AMBROSE was the name of two religious congregations, one of men and one of women, founded in the neighbourhood of Milan during the fourteenth and fifteenth centuries, under the patronage and invocation of St. Ambrose. (*a*) The cradle of the first was a wood near Milan, where three noble Milanese, Alexander Grivelli, Antonio Petrasancta, and Albert Besuzzi, sought a retreat from the world. Other solitaires, and even priests, joined them, and Gregory XI gave them the Rule of St. Augustine, with certain special constitutions (1375). Thenceforward they had a canonical existence, and took the name of "Fratres Sancti Ambrosii ad Nemus". Their habit consisted of a tunic, scapular, and hood, of a chestnut colour, and they elected their own prior, who was subsequently instituted by the Archbishop of Milan. The priests of the congregation devoted themselves to preaching and to the labours of the apostolic ministry; they were not, however, allowed to accept the charge of a parish. In matters of liturgy they all followed the Ambrosian Rite. Various monasteries were founded on these lines, whose sole bond of union was a community of customs, and which Eugenius IV merged into one congregation, in 1441, under the name of "Congregatio Sancti Ambrosii ad Nemus", with the original house as its centre. The general chapter met every three years, and elected the priors, whose term of office was for the same period. The rector, or superior-general, had two visitors to assist him. Their discipline had become relaxed in the time of St. Charles Borromeo, who successfully undertook their reform (1579). In 1589 Sixtus V united the monasteries of the "Brothers of the Apostles of the Poor Life", also known as "Apostolini", or "Brothers of St. Barnabas", to the Congregation of St. Ambrose. Their houses were situated in the Province of Genoa and in the March of Ancona; the order had been founded by Giovanni Scarpa at the end of the fifteenth century. After this union, which was confirmed by Paul V in 1606, the congregation added the name of St. Barnabas to its title, adopted new constitutions, and divided its houses into four provinces, two of the houses, St. Clement's and St. Pancras's, being in Rome. Ascanio Tasca, and Michele Mulozzani, each of whom was superior-general, have left several works, as have Zaccaria Visconti, and Francesco-Maria Guazzi. Another member of the order, Paolo Fabulotti, was the author of a treatise "De potestate papæ super concilium" (Venice, 1613), of which there have been several editions. Various Ambrosians, moreover, have received the title of Blessed, namely: Antonio Gonzaga of Mantua, Filippo of Fermo, and Girardo of Monza. The order was dissolved by Innocent X in 1650. (*b*) The Nuns of St. Ambrose (Ambrosian Sisters) wore a habit of the same chestnut colour as the Brothers of St. Ambrose, followed the Ambrosian Liturgy, and conformed to their constitutions without, however, being under the jurisdiction of their superiors and general chapters, Sixtus IV having, at their request, given the nuns this canonical standing in 1474. Their monastery, built on the top of Monte Varese, near Lago Maggiore, was under the invocation of Our Lady of the Mount. Their foundress was the Blessed Catarina Morigia, or of Palanza, who first led a solitary life on this spot, and is commemorated 6 April. Several of her original companions died in the odour of sanctity, namely: the Blessed Juliana of Puriselli, Benedetta Bimia, and Lucia Alciata. Our Lady of the Mount was their one monastery. The nuns long maintained their fervour, and were held in high esteem by St. Charles Borromeo. The Annunciatæ of Lombardy are also called "Nuns of St. Ambrose", or "Sisters of St. Marcellina", and were founded, in 1408, by three young women of Pavia—Dorothea Morosini, Eleonora Contarini, and Veronica Duodi—who were under the direction of the Benedictine, Beccaria. Their houses, scattered throughout Lombardy and Venetia, were united into a congregation by St. Pius V, under the Rule of St. Augustine. The mother-house is at Pavia. It is the residence of the prioress-general, who is elected every three years, by the general chapter of the congregation. Mother Joanna of Parma, who entered the Order in 1470, did more than anyone else towards giving it a definite organization. The nuns lived in cloister, under the jurisdiction of the bishops. One of their number was St. Catharine Fieschi Adorno, who died 14 September, 1510.

THE OBLATES OF ST. AMBROSE AND OF ST. CHARLES.—St. Charles Borromeo, Archbishop of Milan, early realized the assistance which the various religious orders would be to him in the reform of his diocese in compliance with the injunction of the Council of Trent. The help of the Barnabites, Somaschi, and Theatines was, therefore, enlisted by him, and he entrusted the management of his seminary to the Jesuits, who were great favourites of his, though he found himself subsequently obliged to take it from them. These various auxiliaries, however, great as was their devotion, were not sufficiently at his disposal to supply all the needs connected with the government of a vast diocese. Accordingly, the Archbishop, in order to fill this gap, decided to found a diocesan religious society whose members, all priests, or destined to become priests, should take a simple vow of obedience to their bishop. Such a society, in fact, already existed at Brescia, under the name of "Priests of Peace". St. Charles endeavoured, without success, to win

over the canons of his cathedral to his idea, but had more success with the "Priests of the Holy Crown", who served the basilica of the Holy Sepulchre and lived in community. His exhortations to his clergy during the synodal meetings led certain men of good will to fall in with his views, and he was able to install them in the church of the Holy Sepulchre and the adjoining buildings, 16 August, 1578, giving them the name of "Oblates of St. Ambrose". Their community was endowed with the revenues of certain diocesan benefices, and with a portion of the properties belonging to the Congregation of the Humiliati, which had just been dissolved by the Holy See. The rules by which the new congregation were to be governed were submitted by their author to St. Philip Neri and to St. Felix of Cantalice, the latter of whom persuaded him not to impose the vow of poverty, and, in their definite form, received the approbation of Gregory XIII. It was to be the duty of the Oblates to assist the archbishop in the government and administration of the diocese, to fill all such offices as he should entrust to them, to go on missions to the most abandoned places, to serve vacant parishes, to manage seminaries, colleges, and Christian schools, to give retreats, and, in a word, to devote themselves to the whole work of the ministry in compliance with the orders and wishes of the bishop. They were divided into two bodies, one remaining attached to the church of the Holy Sepulchre, the other labouring in the city and diocese. These latter formed six groups, or associations, under the direction of a responsible superior. The first, taking for their model the method followed at Rome by St. Philip and his priests of the Oratory, made their basilica a veritable centre of pious and charitable life, the effect of which was felt throughout the city.

Their work was directed by St. Charles himself, who was glad to stay among them, sharing their manner of life, and taking part in their exercises and in their tasks, nor is his memory so kept in honour anywhere as in this house. He was wont to say that of all the institutions which he had created that of the Oblates was the one he held most dear, and on which he set the greatest value. The Oblates of the Holy Sepulchre, moreover, established, for their own assistance, a confraternity of lay Oblates, composed of magistrates and prominent men, who bound themselves to visit the sick and the poor, to teach the ignorant, to reconcile enemies, and to defend the Faith. The "Company of the Ladies of the Oratory," also founded by them, aimed at fostering the practice of a serious Christian life among women of the world. They further undertook the management of the diocesan seminary, and of the colleges established by their holy founder; they preached the Gospel in the country districts, and even journeyed into the mountains in search of heretics. St. Charles was preparing to establish them in the famous sanctuary of Our Lady of Rho, the very year of his death (1584). The first Oblates belonged to the best of the Milanese clergy, among whom learning and virtue were always held in honour. The archbishops of Milan fostered the growth of the institution by all the means in their power, and it soon numbered two hundred members. Cardinal Frederic Borromeo caused their constitutions to be printed in 1613, nor did they cease to labour in the service of the diocese until their dispersion by Napoleon I in 1810. The Oblates of Our Lady of Rho, however, escaped attention, and were left unmolested. They were reorganized by Mgr. Romilli, under the name of "Oblates of St. Charles", in 1848, and reinstated in their house of the Holy Sepulchre. The community is now, as in the past, one of learned and virtuous priests. One of their number, Ballerini, died Patriarch of Antioch, after having governed the Church of Milan; another, Ramazotti, was Patriarch of Venice (1861). Several Oblates, moreover, have become known by their theological and historical writings. The following may be mentioned: Giovanni Stupano (d. 1580), author of a treatise concerning the powers of the Church's ministers, and of the Pope in particular; Martino Bonacina (d. 1631), one of the foremost moralists of his age, whose theological works have been several times republished, and who died suddenly on his way to fill the position of Nuncio of Urban VIII at the court of the Emperor; Giussano, one of the best biographers of St. Charles; Sormano and, especially, his contemporary, Sassi (Saxius, d. 1751), who succeeded Muratori as librarian. It is to him that we owe the edition, in five volumes, of the homilies of St. Charles, a history of the archbishops of Milan, and a treatise on the journey of St. Barnabas to that city.

THE OBLATES OUTSIDE OF ITALY.—The example of St. Charles was followed, in the nineteenth century, by Mgr. Pie, Bishop of Poitiers, and by Mgr. Martin, Bishop of Paderborn. The former founded a society of priests on the lines of the Milanese Oblates, and with a similar mission, to whom he gave the name of "Oblates of St. Hilary", the patron saint of his diocese (1850). The latter called his new society the "Congregation of the Priests of Mary." The most famous society of Oblates, however, outside of Italy, is that of the Oblates of St. Charles, in London, founded by Cardinal Wiseman. The religious orders established in his diocese did not seem to him to answer adequately to modern conditions, nor were they wholly at his disposal. The priests of the Oratory, gathered round Faber and Newman, showed him, however, what may be looked for from one of these diocesan societies when directed by a man of ability. Manning was at that time at the Cardinal's disposal, and it was to him that the duty was entrusted of founding the new society, and of drawing up its rules. Manning took the Oblates of Milan as his pattern, and gave his priests the title of "Oblates of St. Charles". The rules which he prescribed for them were practically those drawn up by St. Charles for his disciples, adapted to English conditions, and were approved by the Holy See in 1857 and in 1877. Wiseman installed his Oblates, with their superior and founder, at the church of St. Mary of the Angels, Bayswater, on Whit Monday of the latter year. Before long they had created other missions or religious centres in the diocese of Westminster, and had their full share in the movement of conversions, which was then taking place in England. Nor did the opposition of Errington, Wiseman's coadjutor, and of the Westminster chapter, hinder the advance of the society, though the Cardinal found himself, indeed, under the necessity of withdrawing them from his seminary at St. Edmund's, where he had placed them. The staff of this house had supplied Manning with some of his best subjects, among others with Herbert Vaughan, who was to succeed him at Westminster. Under Manning's direction, the Oblates devoted themselves to various apostolic labours in London, and in other missions in the two dioceses of Westminster and Southwark. They have founded in London elementary schools, a higher school for boys, and the College of St. Charles, which is now a training college. They have had a house in Rome since 1861; in 1867 Pius IX appointed the superior, Father O'Callaghan, rector of the English College, thus giving the Oblates the means of exercising a greater influence on the clergy. The Archconfraternity of the Holy Ghost, Manning's favourite devotion, with its centre at St. Mary of the Angels, has grown largely under their direction. Manning governed the Bayswater community from 1857 to

1868. He held that the mission of the Oblates was to revive the English secular clergy by taking part in its life and in its labours, and thus setting them an example. Their community life helps them to sanctify themselves by the practices of an approved rule; they devote themselves to ecclesiastical studies, but more especially to ascetical and mystical theology, which enables them to give pious souls an enlightened guidance; they undertake all the tasks entrusted to them by the archbishop, whose missionaries they are, and to whom they owe complete obedience.

(I) TILLEMONT, *Mémoires pour servir à l'hist. ecclésiast. des six premiers siècles*, X, 102–109, 229–231; BAUNARD, *Histoire de Saint Ambroise* (Paris, 1872), 149–192, 513–519; (II) HÉLYOT, *Hist. des ordres relig. et milit.* (Paris, 1792), IV, 56–68; HEIMBUCHER, *Die Orden und Kongregat. der Katholisch. Kirche* (Paderborn, 1896), 488, 489, 510, 511; CÉSAR TETTAMENTIUS, *Ecclesiæ et Parthenonis Beatæ Mariæ de Monte supra Varesium plena historia et descriptio* (Milan, 1655); (III) BARTH. ROSSI, *De origine et progressu congregationis Oblatorum Sanctorum Ambrosii et Caroli* (Milan, 1734); *Acta Ecclesiæ mediolanensis a Carolo episcopo condita* (Milan, 1549), 826 seq.; *Sancti Caroli Borromæi homiliæ*, I, 286–296; IV, 271–281; SYLVAIN, *Histoire de Saint Charles Borromée* (Lille, 1884), III, 79–106; HELYOT, *ut supr.*, VIII, 29–37; HEIMBUCHER, *ut supr.*, II, 336–338. (IV) BAUNARD, *Histoire du Cardinal Pie* (Paris, 1886), I, 432 sq.; see, also, the various biographies of Cardinals Wiseman and Manning; *The Religious Houses of the United Kingdom* (London, 1887); *Constitutiones Congregationis Anglicanæ Oblatorum Sancti Caroli* (London, 1877).

J. M. BESSE.

Ambrosiaster, the name given to the author of a commentary on all the Epistles of St. Paul, with the exception of that to the Hebrews. It is usually published among the works of St. Ambrose (P. L., XVII, 45–508). Before each Epistle and its interpretation a short prologue is found which sets forth purpose and context. In the commentaries the text is given by sections; and for each portion a natural and logical explanation is furnished. All in all the commentary is an excellent work. Some modern scholars believe it the best that was written before the sixteenth century. Its teaching is entirely orthodox, with, perhaps, the sole exception of the author's belief in the millennium. The Latin text of the Pauline Epistles differs considerably from the Vulgate. According to all appearances it was taken from the version known as the "Itala". Reference to the Greek text is rarely found; in fact the writer seems to be ignorant of the Greek language. The author hardly ever seeks a hidden or mystic sense in the text; hence it becomes evident how widely the commentary differs in character from the exegetical works of St. Ambrose. In his interpretations of Scriptural works St. Ambrose is not much given to research into the natural and literal meaning. Generally he is in quest of a higher allegoric or mystic sense. And although he distinguishes between the literal and the higher signification, still it is the latter principally that he tries to bring out. Not so with Ambrosiaster. The natural and logical sense is the only object the writer has in view. As to the time when the commentary was written, there are many indications which point to the latter part of the fourth century. Of the heresies or sects referred to, none antedates that period. The persecution of the Emperor Julian (361–363) is spoken of as a recent occurrence. Finally Pope Damasus (366–384) is mentioned as actually presiding (*hodie*) over the destinies of the Church. It is quite likely that the writer lived in Rome; his reference to the primacy of St. Peter and the power wielded by Pope Damasus would suggest the idea. The identification of the writer however is not so easy. During the Middle Ages the commentary was commonly ascribed to St. Ambrose. The first doubts as to his authorship were raised by Erasmus in the sixteenth century; since that period the author has been known as Ambrosiaster (Pseudo-Ambrosius). Scholars have suggested a great variety of names. St. Augustine, in quoting a passage from the commentary, attributes it to St. Hilary; hence some writers believed that either St. Hilary of Poitiers, or St. Hilary of Pavia, or the schismatic deacon Hilary of Rome was meant. Others sought the writer in St. Remigius, in the Pelagian Bishop Julian of Æclanum, in the African writer Tyconius, in the schismatic priest Faustinus of Rome, or in the converted Jew Isaac of Rome. Most of these views are mere conjectures, or directly opposed to the facts known about the writer. The more recent opinion is that the author of the commentaries is also the author of the pseudo-Augustinian "Quæstiones Veteris et Novi Testamenti". According to a suggestion made by Dom Germain Morin, O.S.B., and adopted by A. Souter, the author of these commentaries was a distinguished layman of consular rank, by the name of Decimus Hilarianus Hilarius.

SOUTER, *A Study of Ambrosiaster* (Cambridge University Press, 1905); BARDENHEWER, *Patrologie* (Freiburg, 1901), 382, 387; NIRSCHL, *Patrologie* (Mainz, 1883), II.

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Ambrosius-ad-nemus. See AMBROSIANS.

Ambulatory, a cloister, gallery, or alley; a sheltered place, straight or circular, for exercise in walking; the aisle that makes the circuit of the apse of a church. The central eastern apse of a church was often encircled by a semicircular aisle, called the ambulatory. Of these ambulatories there are three species: (1) the ambulatory with tangential chapels; (2) the ambulatory without chapels; (3) variants of the above. By far the most common type is that in which the chapels radiate to the north-east, east and south-east. An ambulatory without radiating chapels is so rare in Romanesque work that supposed examples should be regarded as doubtful. Sometimes there is a rectangular ambulatory, as in the Romsey eastern chapel. Ambulatories are constructed either on the inside or outside of a building, or in a public thoroughfare wholly or partially under cover, or entirely open to the sky, and are used only to walk in. The term is sometimes applied to a covered way round a building, such as the space between the columns and cella of a peripteral temple, or around an open space as the cloisters of a monastic church, as the Campo Santo at Pisa, or the atrium of an ancient basilica, e. g. that of St. Ambrose at Milan. The term can be used as an equivalent of either cloister or atrium.

LONGFELLOW, *A Cyclopedia of Works of Architecture in Italy, Greece, and the Levant* (New York, 1895); GWILT, *Encyclopedia of Architecture* (London, 1881); BOND, *Gothic Architecture in England* (London, 1905).

THOMAS H. POOLE.

Amelia, THE DIOCESE OF, comprises seven towns in the province of Perugia, Italy, and is under the immediate jurisdiction of the Holy See. The Christian origin of this Umbrian mountain town is wrapped in mystery. The Bishopric of Amelia appears on the pages of history relatively late. Ughelli mentions an Orthodolphus, Bishop, about the year 344. He mentions also Stephen, of whom there is no trace in history. Flavius, Bishop of Amelia, seems to have been present at a synod held at Rome, 14 November, 465, by Pope Hilary. Ughelli goes on to enumerate Tiburtius, Martinianus, and then a Sallustino present at a synod held in 502 under Pope Symmachus. Still further according to Ughelli, in the fifth century there was a Bishop of Amelia by name Sincerus. The Bollandists, however, show that the date of his episcopate is uncertain; there is question even of his very existence (June, III, 17). A Bishop of Amelia appears in 649 at the provincial synod held by Pope Martin at the Lateran. The city of Amelia had great political importance during the eighth century, when between the opposition of the iconoclast Byzantine emperors and the conquering Lombard

power in the centre of Italy the temporal power of the popes grew from day to day. There are 20 parishes, 31 secular priests, 43 regular priests, 78 churches and chapels. The population is 19,500.

UGHELLI, *Italia Sacra* (Venice, 1722); CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866); GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873); EROLI, *Scavi d'Amelia* (Rome, 1881).

ERNESTO BUONAIUTI.

Amelius, Gentilianus. See NEO-PLATONISM.

Amelote, DENIS, b. at Saintes, 1609; d. in Paris, 7 October, 1678. He was ordained in 1631, was a Doctor of the Sorbonne, and member of the French Oratory. His French translation of the New Testament (4 vols., 1666–70) was highly valued and often reprinted. His other Scriptural works are mostly extracts from his New Testament edition. As a strenuous opponent of the Jansenists, he wrote "Defensio Constitutionum Innocentii XI et Alexandri VII".

HURTER, *Nomenclator*, II, 146; INGOLD in VIG., *Dict. de la bible* (Paris, 1895).

A. J. MAAS.

Amen.—The word *Amen* is one of a small number of Hebrew words which have been imported unchanged into the liturgy of the Church, *propter sanctiorem auctoritatem* as St. Augustine expresses it, in virtue of an exceptionally sacred example. "So frequent was this Hebrew word in the mouth of Our Saviour", observes the Catechism of the Council of Trent, "that it pleased the Holy Ghost to have it perpetuated in the Church of God". In point of fact St. Matthew attributes it to Our Lord twenty-eight times, and St. John in its doubled form twenty-six times. As regards the etymology, Amen is a derivative from the Hebrew verb *aman* (אמן) "to strengthen" or "confirm".

SCRIPTURAL USE.—I. In the Holy Scripture it appears almost invariably as an adverb, and its primary use is to indicate that the speaker adopts for his own what has already been said by another. Thus in Jer., xxviii, 6, the prophet represents himself as answering to Hananias's prophecy of happier days; "Amen, the Lord perform the words which thou hast prophesied". And in the imprecations of Deut., xxvii, 14 sqq. we read, for example: "Cursed be he that honoureth not his father and mother, and all the people shall say Amen". From this, some liturgical use of the word appears to have developed long before the coming of Jesus Christ. Thus we may compare I Paralipomenon, xvi, 36, "Blessed be the Lord God of Israel from eternity; and let the people say Amen and a hymn to God", with Ps., cv, 48, "Blessed be the Lord, the God of Israel from everlasting: and let all the people say: so be it" (cf. also II Esdras, viii, 6), these last words in the Septuagint being represented by γένοιτο, γένοιτο, and in the Vulgate, which follows the Septuagint by *fiat, fiat;* but the Massoretic text gives "Amen, Alleluia". Talmudic tradition tells us that Amen was not said in the Temple, but only in the synagogues (cf. Edersheim, The Temple, p. 127), but by this we probably ought to understand not that the saying Amen was forbidden in the Temple, but only that the response of the congregation, being delayed until the end for fear of interrupting the exceptional solemnity of the rite, demanded a more extensive and impressive formula than a simple Amen. The familiarity of the usage of saying Amen at the end of all prayers, even before the Christian era, is evidenced by Tobias, ix, 12.—II. A second use of Amen most common in the New Testament, but not quite unknown in the Old, has no reference to the words of any other person, but is simply a form of affirmation or confirmation of the speaker's own thought, sometimes introducing it, sometimes following it. Its employment as an introductory formula seems to be peculiar to the speeches of Our Saviour recorded in the Gospels, and it is noteworthy that, while in the Synoptists one Amen is used, in St. John the word is invariably doubled. (Cf. the double Amen of conclusion in Num., v, 22, etc.) In the Catholic (i. e. the Reims) translation of the Gospels, the Hebrew word is for the most part retained, but in the Protestant "Authorized Version" it is rendered by "Verily". When Amen is thus used by Our Lord to introduce a statement He seems especially to make a demand upon the faith of His hearers in His word or in His power; e. g. John, viii, 58, "Amen, Amen, I say unto you, before Abraham was made, I am". In other parts of the New Testament, especially in the Epistles of St. Paul, Amen usually concludes a prayer or a doxology, e. g. Rom., xi, 36, "To Him be glory for ever. Amen." We also find it sometimes attached to blessings, e. g. Rom., xv, 33, "Now the God of peace be with you all. Amen"; but this usage is much rarer, and in many apparent instances, e. g. all those appealed to by Abbot Cabrol, the Amen is really a later interpolation.—III. Lastly the common practice of concluding any discourse or chapter of a subject with a doxology ending in Amen seems to have led to a third distinctive use of the word in which it appears as nothing more than a formula of conclusion—*finis*. In the best Greek codices the book of Tobias ends in this way with Amen, and the Vulgate gives it at the end of St. Luke's Gospel. This seems to be the best explanation of Apoc., iii, 14: "These things saith the Amen, the faithful and true witness who is the beginning of the creation of God". The Amen who is also the beginning would thus suggest much the same idea as "I am Alpha and Omega" of Apoc., i, 8, or "The first and the last" of Apoc., ii, 8.

LITURGICAL USE.—The employment of Amen in the synagogues as the people's answer to a prayer said aloud by a representative must no doubt have been adopted in their own worship by the Christians of the Apostolic age. This at least is the only natural sense in which to interpret the use of the word in I Cor., xiv, 16, "Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say Amen to thy blessing?" (πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ) where τὸ ἀμὴν seems clearly to mean "the customary Amen". In the beginning, however, its use seems to have been limited to the congregation, who made answer to some public prayer, and it was not spoken by him who offered the prayer (see von der Goltz, Das Gebet in der ältesten Christenheit, p. 160). It is perhaps one of the most reliable indications of the early data of the "Didache", or "Teaching of the Twelve Apostles", that, although several short liturgical formulæ are embodied in this document, the word *Amen* occurs but once, and then in company with the word *maranatha*, apparently as an ejaculation of the assembly. As regards these liturgical formulæ in the "Didache", which include the Our Father, we may, however, perhaps suppose that the Amen was not written because it was taken for granted that after the doxology those present would answer Amen as a matter of course. Again, in the apocryphal but early "Acta Johannis" (ed. Bonnet, c. xciv, p. 197) we find a series of short prayers spoken by the Saint to which the bystanders regularly answer Amen. But it cannot have been very long before the Amen was in many cases added by the utterer of the prayer. We have a noteworthy instance in the prayer of St. Polycarp at his martyrdom, A. D. 155, on which occasion we are expressly told in a contemporary document that the executioners waited until Polycarp completed his prayer, and "pronounced the word Amen", before they kindled the fire by which he perished. We may fairly infer from this that before the middle of the second century it had become a familiar prac-

tice for one who prayed alone to add Amen by way of conclusion. This usage seems to have developed even in public worship, and in the second half of the fourth century, in the earliest form of the liturgy which affords us any safe data, that of the Apostolic Constitutions, we find that in only three instances is it clearly indicated that Amen is to be said by the congregation (i. e. after the Trisagion, after the "Prayer of Intercession", and at the reception of Communion); in the eight remaining instances in which Amen occurs, it was said, so far as we can judge, by the bishop himself who offered the prayer. From the lately-discovered Prayer Book of Bishop Serapion, which can be ascribed with certainty to the middle of the fourth century, we should infer that, with certain exceptions as regards the *anaphora* of the liturgy, every prayer consistently ended in Amen. In many cases no doubt the word was nothing more than a mere formula to mark the conclusion, but the real meaning was never altogether lost sight of. Thus, though St. Augustine and Pseudo-Ambrose may not be quite exact when they interpret Amen as *verum est* (it is true), they are not very remote from the general sense; and in the Middle Ages, on the other hand, the word is often rendered with perfect accuracy. Thus, in an early "Expositio Missæ" published by Gerbert (Mon. Lit. Alem, II, 276), we read: "Amen is a ratification by the people of what has been spoken, and it may be interpreted in our language as if they all said: May it so be done as the priest has prayed".

General as was the use of the Amen as a conclusion, there were for a long time certain liturgical formulæ to which it was not added. It does not for the most part occur at the end of the early creeds, and a Decree of the Congregation of Rites (n. 3014, 9 June, 1853) has decided that it should not be spoken at the end of the form for the administration of baptism, where indeed it would be meaningless. On the other hand, in the Churches of the East Amen is still commonly said after the form of baptism, sometimes by the bystanders, sometimes by the priest himself. In the prayers of exorcism it is the person exorcised who is expected to say "Amen", and in the conferring of sacred orders, when the vestments, etc., are given to the candidate by the bishop with some prayer of benediction, it is again the candidate who responds, just as in the solemn blessing of the Mass the people answer in the person of the server. Still we cannot say that any uniform principle governs liturgical usage in this matter, for when at a High Mass the celebrant blesses the deacon before the latter goes to read the Gospel, it is the priest himself who says Amen. Similarly in the Sacrament of Penance and in the Sacrament of Extreme Unction it is the priest who adds Amen after the essential words of the sacramental form, although in the Sacrament of Confirmation this is done by the assistants. Further, it may be noticed that in past centuries certain local rites seem to have shown an extraordinary predilection for the use of the word *Amen*. In the Mozarabic ritual, for example, not only is it inserted after each clause of the long episcopal benediction, but it was repeated after each petition of the Pater Noster. A similar exaggeration may be found in various portions of the Coptic Liturgy.

Two special instances of the use of Amen seem to call for separate treatment. The first is the Amen formerly spoken by the people at the close of the great Prayer of Consecration in the liturgy. The second is that which was uttered by each of the faithful when he received the Body and Blood of Christ. (1) *Amen after the Consecration.*—With regard to what we have ventured to call the "great Prayer of Consecration" a few words of explanation are necessary. There can be no doubt that by the Christians of the earlier ages of the Church the precise moment of the conversion of the bread and wine upon the altar into the Body and Blood of Christ was not so clearly apprehended as it is now by us. They were satisfied to believe that the change was wrought in the course of a long "prayer of thanksgiving" (*εὐχαριστία*), a prayer made up of several elements—preface, recitation of the words of institution, memento for living and dead, invocation of the Holy Ghost, etc.—which prayer they nevertheless conceived of as one "action" or consecration, to which, after a doxology, they responded by a solemn Amen. For a more detailed account of this aspect of the liturgy the reader must be referred to the article EPICLESIS. It must be sufficient to say here that the essential unity of the great Prayer of Consecration is very clearly brought before us in the account of St. Justin Martyr (A. D. 151) who, describing the Christian liturgy, says: "As soon as the common prayers are ended and they (the Christians) have saluted one another with a kiss, bread and wine and water are brought to the president, who receiving them gives praise to the Father of all things by the Son and Holy Spirit and makes a long thanksgiving [*εὐχαριστίαν ἐπὶ πολύ*] for the blessings which He has vouchsafed to bestow upon them, and when he has ended the prayers and thanksgiving, all the people that are present forthwith answer with acclamation 'Amen' ". (Justin, I Apol., lxv, P. G., VI, 428). The existing liturgies both of the East and the West clearly bear witness to this primitive arrangement. In the Roman Liturgy the great consecrating prayer, or "action", of the Mass ends with the solemn doxology and Amen which immediately precede the Pater Noster. The other Amens which are found between the Preface and the Pater Noster can easily be shown to be relatively late additions. The Eastern liturgies also contain Amens similarly interpolated, and in particular the Amens which in several Oriental rites are spoken immediately after the words of Institution, are not primitive. It may be noted that at the end of the seventeenth century the question of Amens in the Canon of the Mass acquired an adventitious importance on account of the controversy between Dom Claude de Vert and Père Lebrun regarding the secrecy of the Canon. It is now commonly admitted that in the primitive liturgies the words of the Canon were spoken aloud so as to be heard by the people. For some reason, the explanation of which is not obvious, the Amen immediately before the Pater Noster is omitted in the solemn Mass celebrated by the Pope on Easter day. (2) *Amen after Communion.*—The Amen which in many liturgies is spoken by the faithful at the moment of receiving Holy Communion may also be traced back to primitive usage. The Pontificale Romanum still prescribes that at the ordination of clerics and on other similar occasions the newly-ordained in receiving Communion should kiss the bishop's hand and answer Amen when the bishop says to them: "May the Body of Our Lord Jesus Christ keep thy soul unto everlasting life" (*Corpus Domini*, etc.). It is curious that in the lately-discovered Latin life of St. Melania the Younger, of the early fifth century, we are told how the Saint in receiving Communion before death answered Amen and kissed the hand of the bishop who had brought it (see Cardinal Rampolla, Santa Melania Giuniore, 1905, p. 257). But the practice of answering Amen is older than this. It appears in the Canons of Hippolytus (No. 146) and in the Egyptian Church Order (p. 101). Further, Eusebius (Hist. Eccl., VI, xliii) tells a story of the heretic Novatian (c. 250), how, at the time of Communion, instead of Amen he made the people say "I will not go back to Pope Cornelius". Also we have evidently an echo of the same practice in the Acts of St. Perpetua, A. D. 202 (Armitage Robinson, St. Perpetua, pp. 68, 80), and probably in Tertul-

lian's phrase about the Christian profaning in the amphitheatre the lips with which he had spoken Amen to greet the All-Holy (De Spect., XXV). But nearly all the Fathers supply illustrations of the practice, notably St. Cyril of Jerusalem (Catech., v, 18, P. G., XXIII, 1125).

OTHER USES.—Finally, we may note that the word *Amen* occurs not infrequently in early Christian inscriptions, and that it was often introduced into anathemas and gnostic spells. Moreover, as the Greek letters which form Amen according to their numerical values total 99 ($\alpha=1$, $\mu=40$, $\eta=8$, $\nu=50$), this number often appears in inscriptions, especially of Egyptian origin, and a sort of magical efficacy seems to have been attributed to its symbol. It should also be mentioned that the word *Amen* is still employed in the ritual both of Jews and Mohammedans.

By far the most satisfactory account of the use of Amen in the early Christian centuries is that given by CABROL, *sub verbo* in his *Dict. d'antiq. chrét.*, I, 1554–73. The various other Biblical and theological dictionaries treat the matter somewhat imperfectly. See, however, KRAUS, *Real-encyclopädie*, s. v.; VIGOUROUX in *Dict. de la Bible*, s. v.; SCHMID in *Kirchenlex.*, s. v.; HERZOG-HAUCK, *Real-encyclopädie für prot. Theol. u. Kirche* under *Liturgische Formeln*. A useful account is that of THALHOFER, *Liturgik* (Freiburg, 1883), I, 512 sqq. See also HOGG in *Jewish Q. Rev.*, IX, 1–26, 1896, and the *Jewish Encyclopedia*, s. v. Among the older books, WERNDORF, *De Amen liturgico* (Wittenberg, 1779) deserves notice, as also LEBRUN, *La Messe* (Paris, 1777), VIII; VERT, *Explication des cérémonies* (Paris, 1720); BONA, *Rerum liturgicarum* (Rome, 1777), III, 275; GEORGIUS, *Liturg. Rom. pontif.* (Rome, 1744), III v, n. 9.

HERBERT THURSTON.

Amende Honorable, an obsolete form of honorary satisfaction, customary in the Church in France as late as the seventeenth century. It was performed at the bidding of the ecclesiastical judge, and within the precinct of his court, though at one time it could be enforced at the church door or in some other public place. It was ordinarily inflicted only on condemned criminals, who appeared stripped to the shirt, barefoot and bareheaded, with candle in hand, and begged pardon of God, the king, and of justice.

ANDRÉ-WAGNER, *Dict. de droit can.*, 3d. ed., I, 93, 94.

THOMAS J. SHAHAN.

Amerbach, VEIT, b. at Wembdingen in 1503; d. at Ingolstadt, 13 Sept., 1557, humanist, convert from Lutheranism to the Catholic Church. Educated at Eichstätt and Wittenberg, he taught philosophy, law, Oriental languages, and Lutheran theology at the latter place, where he lived in daily intercourse with Luther, Melancthon, and other leaders of the new movement. It was here that he came to recognize the novelty and falsity of the Lutheran doctrines, and the truth of the Church's teaching. After much controversial correspondence with Melancthon, he left Wittenberg in 1543, and was received, with his wife and children, into the Catholic Church. The Prince Bishop, Maurice von Hutten, made him professor of rhetoric at Eichstätt. A year later, he went to Ingolstadt, as professor of philosophy, where he remained until his death. He is counted among the great humanists of his age, and wrote a large number of learned works, such as: "Commentaria on Cicero and Horace", the former of whom appears to be his favourite author; "Antiparadoxa", whence many details of his life and studies are derived, and "Tres Epistolæ", concerning the ecclesiastical controversies of the period.

DÖLLINGER, *Die Reformation, ihre innere Entwickelung und Wirkungen* (Ratisbon, 1846), I, 155–160; RÄSS, *Die Convertiten seit der Reformation* (Freiburg, 1866), I, 233–235.

FRANCIS W. GREY.

America, also called the Western Continent or the New World, consists of three main divisions: North America, Central America, and South America. The first of these extends from (about) 70° to 15° north latitude. Central America forms an isthmus running from north-west to south-east, and narrowing to a strip of thirty miles in width at Panama; this isthmus extends from 15° to 8° north latitude, where it connects with the western coast of South America. South America begins in latitude 12° north, terminating in latitude 55° south. Hence North America approximately extends over 3,800 English miles from north to south, South America 4,500, and Central America constitutes a diagonal running between the two larger masses, from north-west to south-east and is approximately a thousand miles in length.

As the object of this article is to compile the data which will help the reader to appreciate the Christian settlement and civilization of America, we omit here the geography, geology, and other topics usually treated in general encyclopedias and confine ourselves to the ethnography and colonization of the Americas. The so-called aborigines of America are, with exception of the Esquimaux, generally regarded as belonging to one and the same branch of the human family, physically as well as ethnically. From the physical standpoint they have been classified with the type called Mongolian, but since doubts have arisen as to the existence of such a type, it is safer to state that, anthropologically, the American, and especially the North American Indians, resemble some of the most easterly Asiastic tribes more closely than any other group of the human family. The South American Indian is more nearly allied to the northern than to any extra-American stock. As to the Esquimaux, his skull is decidedly of an Arctic type, corresponding in that respect to Asiatic and even European peoples living inside of the Arctic circle. But these generalizations may have to be modified, with the rapid strides anthropology is making in the field of detailed and local investigation, and it will hereafter be advisable to consider the characteristics of every linguistic stock (and even of its subdivisions) by themselves, allowing for changes wrought in the physical condition by diversity of environment after long residence.

DISTRIBUTION OF ABORIGINAL POPULATIONS.—The distribution of the American population at the time of Columbus is, of course, not known from personal observation, but it may be approximately reconstructed from information gathered after America began to be visited by Europeans. The Esquimaux held most of the Arctic belt, whereas the so-called Indian swayed the rest of the continent to its southernmost extremity. The population was not nearly as numerous as has long been thought, even where it was most dense, but there are no materials for even an approximate estimate. The great northern and western plains were not settled, although there are traces of pre-Columbian permanent abodes, or at least of some settlements made during a slow shifting along the streams; tribes preying upon the buffalo roamed with that quadruped over the steppes. The north-west, on the Pacific, was more densely inhabited by tribes who subsisted by fishing (salmon), limited agriculture, and hunting. This was also the case along the Mississippi (on both banks) and in the timbered basin of the Alleghanies, along the Atlantic from the St. Lawrence to Florida, whereas southern Texas was sparsely inhabited, and in parts but temporarily, as the buffalo led the Indian on its southward wanderings. The aboriginal population of California was not large and lived partly on sea-food. The great northern plateau of Mexico, with the mountains along the Rio Grande, was too arid and consequently destitute of means of subsistence, to allow permanent occupation in numbers; but the New Mexican *Pueblos* formed a group of sedentary inhabitants clustering along the Rio Grande and scattered in the mountains as far as Arizona, surrounded on all sides by roving Indians.

some of whom, however, like the Navajos, had turned to land-tilling also, on a modest scale. The same conditions may be said to have obtained in Arizona. Western Mexico presented a similar aspect, modified by a different climate. While there are within the area of the United States tribes that in the fifteenth century displayed a higher degree of culture than their surroundings (the Natchez, for instance, and, in development of ideas of government and extension of sway, the Iroquois) the culture of the Indian seems to have reached its highest degree in Central Mexico and Yucatan, Guatemala and Honduras, and, we may add, Nicaragua. It is as if the tribal wanderings from north to south, which sometimes took other directions, had been arrested by the narrowing of the continent at the Isthmus of Panama. While the abundance of natural resources invited man to remain, geographic features compelled him, and thus arose Indian communities that excelled in culture the Indians in every other part of the continent. South of Panama, nature was too exuberant, and the territory too small, to favour similar progress; hence the Indians, while still quite proficient in certain arts, could not compare with their northern neighbours. In South America the exuberance of tropical life north of the Argentine plains, was as unfavourable to cultural growth as barrenness would have been. Hence the Amazonian basin, Brazil, the Guyanas, and Venezuela, as well as the eastern declivity of the Andes in general, were thinly inhabited by tribes, few of which had risen above the stage of roving savages. On the western slope of the Andes, in Colombia, the population was somewhat more dense and the houses, although still of wood and canes, were larger and more substantially reared. Sedentary tribes of a lesser degree of culture also dwelt in northern Argentine, limited in numbers and scattered in and between savage groups. The highest development attained by man in South America before its discovery was along the backbone of the Andes from latitude 15° north to near the Tropic of Capricorn, or 23° south. This was also the case on the Pacific shore to latitude 20° south, beginning at 2° south. In this zone the cultural growth of the Indian attained a level equal in many ways, superior in some, inferior in others (as for instance in plastic work in stone), to the culture of the most advanced tribes of Yucatan and Central America. The tribes of Chile were comparatively numerous and fairly advanced, mostly given to land-tillage and hunting; the Patagonians stood on a lower level, and the people of Tierra del Fuego were perhaps on the lowest round of the scale of humanity in America.

PRE-COLUMBIAN POLITICAL CONDITIONS.—Not even the most advanced among the American Indians had risen to the conception of a Nation or State; their organization was merely tribal, and their conquests or raids were made, not with the view of assimilating subjected enemies, but for booty (including females, and human victims for sacrifice), or, at best, for the purpose of exacting tribute and assistance in warfare. Hence America was an irregular checker-board of tribes, independent and always autonomous, even when overawed or overpowered by others. Those tribes whose sway was most extensive when America was discovered were: in North America, the Iroquois league in what is now the State of New York; they had organized for the purpose of plunder and devastation and were just then extending their destructive forays; in central Mexico, the confederacy of the tribes of Mexico, Tezcuco, and Tlacopan; in Yucatan the Maya, although these do not seem to have agglomerated so as to form leagues, except temporarily; in South America the Muysca or Chibcha of central Colombia, and, in Peru, the Inca. It has not yet been established, however that the Inca had confederates, or if they belonged to the class of sedentary tribes that then overran large expanses of territory, either alone or with the aid of subjugated tribes. Traces of confederacies appeared on the Peruvian coasts among the sedentary clusters that were partly wiped out by the Inca not a century previous to the advent of the Spaniards. Of the sedentary Indians that held or overawed a considerable extent of territory by their own single efforts, the various independent groups of Guatemala and the Tarascans in western central Mexico were the most conspicuous. In North America the Muskogees, the Natchez, the Choctaws, and, further north, the Dahcotahs and Pawnees displayed considerable aggressive power.

ABORIGINAL SOCIAL CONDITIONS.—The system of social organization was the same in principle throughout the entire continent, differences being, as in general culture, in degree, but not in kind. The clan, or *gens*, was the unit, and descent was sometimes in the male, sometimes in the female, line. But the clan system had not everywhere fully developed; the prairie tribes of North America, for instance, were not all composed of clans. Various causes have been assigned for this exception, but no satisfactory explanation has as yet been suggested. The general characteristics of American Indian society were: communal tenure of lands, no hereditary estates, titles, or offices, and segregation and exclusion of the different clusters from each other. Definite boundaries nowhere divided one cluster from another; uninhabited zones, or neutral belts, intervened between the settlements of the tribes; where the population was denser, the belt was narrower, though still devoid of villages. Civil and military administrations were merged into each other, and behind and above both, though partly occult, the power of religious creed and ceremonial determined every action. The shamans or sorcerers, by means of oracular utterances and magic, were the real leaders. These so-called priests also had their organization, the principles of which were the same all over primitive America, as they are the same to-day. Esoteric societies, based upon empirical knowledge and its application to spiritual and material wants, constituted the divisions and classifications of the wizards. Whosoever practiced the rites and artifices held indispensable for religious ends, without belonging to one or the other of these clusters of official magicians, exposed himself to dire chastisement. Such were and are the chief features of religious organization among the more advanced tribes; the lesser the degree of culture, the more imperfect the system and the less complicated in detail.

RELIGION OF THE ABORIGINES.—Animism is the principle underlying the creed of the Indian everywhere, and Fetishism is its tangible manifestation. Monotheism, the idea of a personal and all-creating and ruling God, nowhere existed among the Indians. The whole world was pervaded by a spiritual essence which could at will take individual shape in special localities. The Indian feels himself surrounded everywhere by numberless spiritual agencies, in presence of which he is helpless, and which he feels constrained incessantly to propitiate or appease. This fear underlies the system of his magic and gives the wizard a hold upon him which he cannot shake off. His every action is therefore preceded by prayer and offerings, the latter are sometimes quite complicated. Among his fetishes, there is little or no hierarchic gradation of idols. Phenomena that seem to exert a greater influence upon man than others are the objects of a more elaborate cult, but they are not supposed to act beyond their sphere. Thus there was and is no sun-worship as commonly believed. The sun, as well as the moon, is looked upon as a heavenly body which is the abode of powerful (but

WESTERN HEMISPHERE
SHOWING THE DIVISION OF COUNTRIES
DOMINION OF CANADA
UNITED STATES
MEXICO
CENTRAL AMERICA
WEST INDIES
BRAZIL
PERU
BOLIVIA
COLOMBIA
ECUADOR
VENEZUELA
GUINEA
PARAGUAY
URUGUAY
ARGENTINA
CHILE
PACIFIC OCEAN
ATLANTIC OCEAN
HUDSON BAY
GREENLAND
ARCTIC CIRCLE
TROPIC OF CANCER
EQUATOR
TROPIC OF CAPRICORN
Gulf of Mexico
Caribbean Sea
Longitude West from Greenwich
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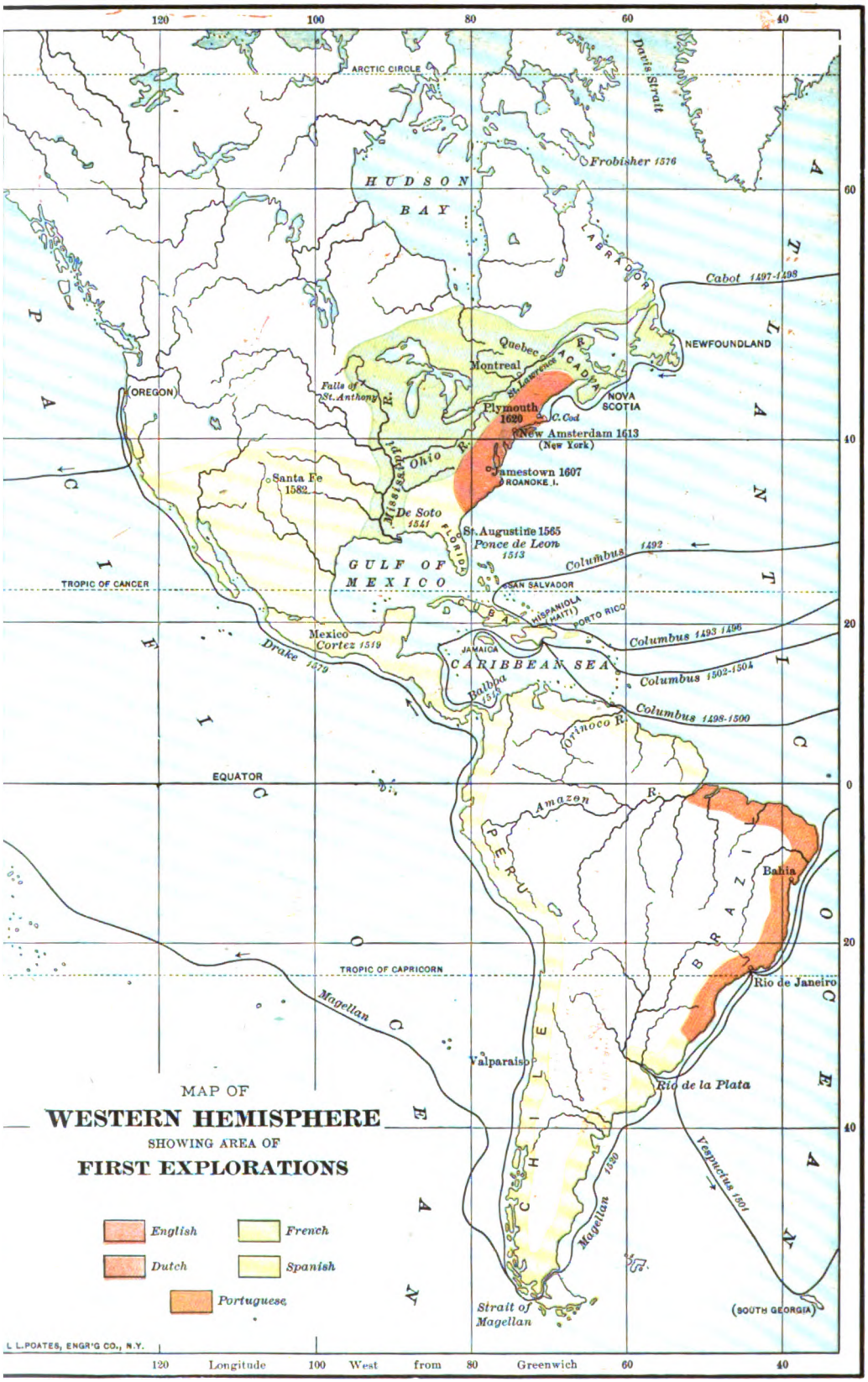


MAP OF

WESTERN HEMISPHERE

SHOWING AREA OF

FIRST EXPLORATIONS

English
French
Dutch
Spanish
Portuguese

L. L. POATES, ENGR'G CO., N.Y.

120 Longitude 100 West from 80 Greenwich 60 40

not all-powerful) spirits; in many tribes little attention is paid to them. Historic deities also arose among them as the result of belief in mighty wizards whose spirit dwelt in their fetishes. Sacrifices were made to the fetishes, and the most precious objects offered up, human victims being looked upon as the most desirable. Even the practice of scalping was based upon the belief that, by securing that part of the enemy's body nearest to the brain, the captor came into possession of the mental faculties of the deceased, and thus added so much more to his own mental and physical power. Anthropophagy, or cannibalism, so widely distributed through the tropics, rested on the same conception.

Aboriginal Laws and Languages.—The Indian had no written laws. Custom ruled; the decisions of the tribal councils and oracular utterances determined the questions at issue. The council was the chief authority in temporal matters; the chiefs executed its decrees, which were first sanctioned, or modified, by the oracles of the shamans. There was no writing, no letters, but some of the more advanced tribes used pictographs, by means of which they could, to a limited extent, record historic events, preserve the records of tribute, and represent the calendars, both astronomical (in a rude way) and ritual. The knotted strings, or *quippus*, of Peru were a more imperfect method, and their use, in a simpler form, was much more extended than is generally thought. The aboriginal languages of America are divided into stocks, and again subdivided into dialects. The number of these stocks is becoming gradually reduced as a result of philological study. There is an affinity between some of the idioms of western North America and some of eastern Asia, but further than that resemblances do not go. It is safer to follow the example set by Brinton and to subdivide the American idioms into geographical groups, each of which embraces a certain number of stocks. There is, however, an objection to this plan in that in some cases one stock is scattered and dispersed over more than one geographic section. There are, for instance, indications that the Shoshones of Oregon, the Pimas, Opatas, Yaqui of Arizona and Sonora, and the Mexicans (Aztecs, Tezcucans, etc.) and a part of the Indians of Nicaragua belong to one linguistic family, which is thus represented both among the North Pacific and Central groups.

Leaving aside the Eskimo, whose language may be classed as specifically Arctic, the most important groups are: in British America the Athapascans, or Tinné; the Navajos, or Dinné, in Arizona and New Mexico, with their relatives the Apaches or N'dé: the Algonquins, ranging from Nova Scotia in the north-east, on the Atlantic, to New York Bay in the south, and from the headwaters of the Missouri River in the west, across the basin of the Great Lakes; of these Indians the Arapahoes, Blackfeet, Cheyennes, Chippeways, Delawares, Sacs and Foxes, and Shawnees are the most generally known. Many tribes of this group (like those of New England for instance) are practically extinct; the Iroquois in northern New York, embracing the Hurons, Eries, Cherokees, etc.; the Muskogees, comprising the tribes along the southern Atlantic coast to part of Florida; the Catawbas, Natchez, and some of the Indians of Florida and Coahuila in Mexico; the Pawnees, Dakotas, and Kiowas, mostly Indians from the plains and of the watershed west of the Mississippi; in the West, on the Pacific coast, the north Pacific group extends from Alaska to southern California. The Yumas are scattered from the mouth of the Colorado through portions of Arizona, and a branch of them is said to live in the Mexican State of Oaxaca. The Pueblos of New Mexico and Arizona are looked upon as a separate linguistic cluster also. Of the great Shoshone group mention has already been made. Mexico further contains a number of clusters linguistically distinct, like the Taôascans, the Otomis, the Totonacos, Zapotecos, Mijes, Mixtecos, Mayas, Zendales, some of which have been grouped into one family. The Maya, for instance, embrace some of the more highly developed tribes of Guatemala, and the Huaxtecos of the State of Vera Cruz, far to the north of Yucatan. The farther south we go, the more indefinite become linguistic classifications for the reason that the material at hand has not been sufficiently investigated, and also that there is, especially in regard to South America, much material still to be collected. It follows, therefore, that the idioms of the Isthmus can hardly be regarded as classified. A number are recognized as apparently related, but that relationship is but imperfectly understood. In South America, we here merely mention the Chibchas, or Muyscas, of Colombia, the extensive Arawak stock, and the Caribs, the former widely scattered, the latter limited to Venezuela, the Orinoco, and Guyana. Of the idioms of Ecuador little is known except that the Quichua language of Peru (mountains) may have supplanted a number of other languages before the Spanish conquest. South of the Quichua the great Aymará stock occupies the central plateau, but in primitive times it extended much farther north. In Brazil, the Tupi (Guarani) and Tapuya were, on the coast, the most widely diffused languages. We may further mention the idioms of Chile which may form one family, the tribes of the Gran Chaco (of which the Calchaquis were the most advanced), and the unclassified idioms of Patagonia and Tierra del Fuego. This sketch of the distribution of American languages cannot here be carried into greater detail. American linguistics are constantly progressing, and much of what now appears well established is liable to be overthrown in the future.

Origin of the Aboriginal Races.—The question of the origin of the Indians is as yet a matter of conjecture. Affinities with Asiatic groups have been observed on the north-western and western coast of North America, and certain similarities between the Peruvian-coast Indians and Polynesian tribes seem striking, but decisive evidence is still wanting. The numberless hypotheses on the origin of the primitive Americans that have flooded literature since the days of Columbus have no proper place here. The existence of man in America during the glacial period is still a matter of research. Neither is there any proof of the coming of Christian missionaries in pre-Columbian times. There may be indications, but these lack, so far, the support of documentary evidence. If, however, we consider Greenland as an island belonging to the North American Continent, Christianity was introduced into America in the tenth century of our era. The tale of the voyage to "Vinland" attributed to a Bishop Jon, or John, in the fourteenth century, rests on slender foundations. In regard to the visits of Asiatics to the west coast of America, nothing is known, the Fu-Sang tale having long ago been shown to apply to the Japanese archipelago. Martin Behaim placed on his map of 1492 a note according to which seven Portuguese bishops in the ninth century fled from the Moors to a western island called Antilia and there founded seven towns. Other than this, there is no authority for the story. Finally, there is the tale of Atlantis, told by Plato in his "Timæus" and his "Critias", which is equally unsupported. Though the subject of much speculation, no trace of a submerged continent, or part of the American Continent, of which the Antilles would be the remnant, has so far been discovered. The attempts to establish traces of the Atlantis catastrophe in the folklore of Central American tribes have met with indifferent success.

ORIGIN OF THE NAME GIVEN TO THE NEW WORLD.—The name "America" is the outcome not so much of an accident as of an incident. For nearly a century after Columbus, the Spaniards who had the first right to baptize the continent, having been its first European occupants, persisted in calling their vast American possessions the "Western Indies". That name was justifiable in so far as the discovery occurred while they were in search of Asia. The belief that America was a part of that continent was dispelled only by Balboa's journey across the Isthmus in 1513. Six years previous to that feat, however, the name *America* had been applied by some German scholars to the New World. It was not done with the object of diminishing the glory of Columbus, nor of enforcing the claims of other explorers, but simply in ignorance of the facts. Amerigo Vespucci, a Florentine pilot, first in the service of Spain, then of Portugal, and again in Spanish employ, had made at least two voyages to the Western seas. It is not the purpose here to discuss the voyages Vespucci claimed to have made to the American coast, or that have been attributed to him. For these still somewhat enigmatic tales, and the documents relating thereto, see VESPUCCI, AMERIGO. It suffices to state that at least some of his letters were published as early as 1504. As in one of them his first voyage is placed in 1497–98, and he there claims to have touched the American Continent, it would give him the priority over Columbus (a claim, however, Vespucci never advanced). It is easily seen how the perusal of these reports might induce scholars living remote from the Peninsula and America, to attribute to him the real discovery of the New World and to suggest that it should be named after him. Out of a chapel founded by St. Deodatus, in the seventh century, in what is now French Lorraine, a college had sprung up at Saint Dié, Vosges, in the eleventh century. Among its professors was Martin Waldseemüller (Hylacomylus,) who occupied the chair of cosmography. Struck by the alleged date of 1497 for Vespucci's first trip to the new continent, he concluded that to the Florentine belonged the honour of the first discovery, and that the New World should hence be named after him. So when, in 1507, a printing-press was established at Saint Dié, through the efforts, chiefly, of the secretary of the Duke of Lorraine, he published, together with Mathias Ringmann, professor of Latin, a geographical work of small compass, entitled "Cosmographiæ Introductio", in which he inserted the following passage: "I do not see why it may not be permitted to call this fourth part after Americus, the discoverer, a man of sagacious mind, by the name of Amerige—that is to say, the land of Americus—or America, since both Europe and Asia have a feminine form of name, from the names of women". This suggestion might have had no further consequence, had not the name of America been placed on a map published by Hylacomylus in the same year, whether to designate only that part the discovery of which was credited to Vespucci, or the whole continent as far as known, is not certain. As the "Cosmographiæ Introductio" was a geographical treatise it was gradually accepted by cosmographers outside of Spain, although Las Casas protested against the name America, as a misnomer and a slur on the fame of Columbus. Foreign nations successively adopted the name proposed by Waldseemüller. Even Spain finally yielded, substituting "America" for "Occidental Indies" and "New World" as late as the middle of the eighteenth century. As far as known, Vespucci himself took no interest in the use of the name America. He never laid any claim to being the first discoverer of the new continent, except as far as the (doubtful) date of his first voyage seems to do so. He was a personal friend of Columbus as long as the latter lived, and died (1512) with the fame of having been a useful and honourable man. Neither can Waldseemüller be charged with rashly giving Vespucci's name to America. More blame for not investigating the matter with care, and for blindly following a suggestion thrown out by Waldseemüller, attaches to subsequent students of cosmography like Mercator and Ortelius, especially to the latter, for he had at his command the original Spanish documents, having been for a time royal cosmographer. An attempt to trace the origin of the name to some obscure Indian tribe, said to have been called *Amerrique*, has met with no favour.

COLONIZATION OF AMERICA. I. SPANISH.—The European nations which settled the American Continent after its discovery by Columbus, and exerted the greatest influence on the civilization of the New World, were principally five. They rank, in point of date, as follows: Spain, Portugal, France, England, Holland. Sweden made an attempt at colonization, but, as the Swedish colony was limited to a very small fraction of the area of eastern North America and endured not more than seventeen years, it need only be mentioned here. Russian colonization of Alaska and the Danish occupation of one of the Lesser Antilles may also be passed over as unimportant. Spain began to colonize the larger Antilles in 1493. The rapidity with which she explored and conquered the territories discovered was amazing. Not sixty years after the landing of Columbus Spanish colonies dotted the continent, from northern Mexico as far south as central and southern Chile. Not only were they along the coast, but in Mexico and Central America they were scattered from the Atlantic to the Pacific, and in South America from the Pacific shore eastward to the crest of the Andes and to the La Plata River. Vast unsettled stretches of land intervened between the colonies in many sections, but these sections could be, and were, traversed from time to time, so that intercourse could be kept up. The entire northern coast of South America was under Spanish sway, and explorations had been carried on, approximately, as far as lat. 42° north along the Pacific; in the interior as far as lat. 40°; the southern United States had been traversed beyond the Mississippi, and Florida, Alabama, and Georgia taken possession of along the Atlantic shore. The whole Pacific coast, from lat. 44° to the southern extremity of Tierra del Fuego, was already known, settled in places, and frequently visited, and while the Orinoco River had been explored both from its mouth and from the west, expeditions from Venezuela penetrated to the Amazon and explored the whole length of its course from the side of Ecuador. These extraordinary achievements were accomplished by a nation that, in the beginning of the sixteenth century, counted, so far as we can estimate, not ten millions of people.

Such extraordinary activity, energy and, it cannot be denied, in many cases sagacity also, was the outcome of the character of the Spanish people and of their formation. In the first place, the Spaniards are a much mixed race. Since the times of Roman domination, nearly every people of any consequence that overran Europe (Huns and Northern Germans excepted) occupied, for a while at least, parts of Spanish soil, and left traces of their presence in language, customs, and, in some cases (the Visigoths) in laws and organization. Southern invaders from Africa, the Moors, had still further contributed to the mixture. Defence of the Spanish soil and, particularly, salvation of the Christian faith, the people's dearest patrimony, against these Mohammedan conquerors, had made of the Spaniards above all a warrior people. But seven centuries of incessant warfare neither fashioned a very tender-hearted race nor contributed to enrich the country. Spain had

מֵרֹב בְּנֵי עֲרָכִיאָ יִכְּפוּן	ופחו הקרבו עמקו	ſ plētia mea. Filii populoꝝ cōſumētur
וְיִשְׁתַּלְּחוּ מִבְּרֵתֵיהֶם וְיָקִיצוּ	וסארוו מרגליהם	& migrabunt de pretoriis ſuis. Viuit
חַי יְיָ וּבָרוּךְ בַּקִּיפָא	חי יי ובריך בקיפא	DEVS ipſe, & benedictus fortis,
דְּמִן קֳדָמוֹהִי כְּתִיהַב לִי	דמן קדמוהי כתיהב לי	quoniam ante eum dabitur mihi
תְּקוֹף וּפוּרְקָן וְיִתְרוֹמַם	תקוף ופורקן יתרומם	fortitudo & redemptio, & exaltetur
אֱלָהָא תְּקוֹף פּוּרְקָנִי :	אלהא תקוף פורקני :	DEVS fortis redemptio mea.
אֱלָהָא דַּעֲבַד פּוּרְעָנוּתָא לִי	אלהא דעבד פורענותא לי	DEVS qui vltus eſt me,
וְחַתַּר עַמְמִין דְּקָיְמִין	וחתר עממין דקיימין	& proſtrauit populos, qui exurgunt
לְקֳבָלָא לִי תְּחוֹתִי :	לקבלא לי תחותי :	ad offenſionem meam ſub me.
מְשֵׁיזִיב יָתִי מִבַּעֲלֵי דְּבָבַי	משיזיב יתי מבעלי דבבי	Eripuit me de pſonis inimicitie mee,
וּמִן קָמַיָּא לְאַנְשָׁאתָא לִי	ומן קמיא לאנשאתא לי	iſup pluſq illos q exur. vt noceāt mihi
תְּנַדְּרִינָנִי מִן גּוֹג וּמִשְׁרְיָן	תנדרינני מן גוג ומשרי	valētioꝝ me efficies, ab gog āt & ab
עַמְמִין חַטּוֹפִין דְּעַמְמִין	עממין חטופין דעממין	ppſoꝝ rapaciū, q ſt cū illo (exercitibo
יְשֵׁזְבִנָּנִי : מָטוּל דְּנָא	ישיזבנני : מטול דנא	eripies me. Propterea
אוֹדֵיכָךְ בֵּינֵי עַמְמַיָּא	אודיכך ביני עממיא	laudabo te in populis
יְיָ וּלְשִׁמְךָ אֵימַל תּוּשְׁבְּחָן :	יי ולשמך אימל תושבחן :	DEVS & nomini tuo laudes dicam.
מַסְגֵּי לְמַעְבַּד פּוּרְקָנֵהּ	מסגי למעבד פורקנה	Magnifico vt faciat redemptionem
עִם מַלְכֵּיהּ וְעָבִיד טָבָא	עם מלכיה ועביד טבא	cum rege ſuo, & facienti bonum
לְמְשִׁיחֵי הִלֵּל :	למשיחי הלל :	MESSIE ſuo Dauidi,
וְלִבְנֵי בְנוֹהִי עַד עָלְמָא :	ולבני בנוהי עד עלמא :	& ſemini eius vſq in eternum.

XIX. In laudem.

תּוּשְׁבְּחָא לְדָוִד	תושבחא לדוד	Laudatoria Dauidis.
דְּמְסַפְּרִין בְּשְׁמַיָּא יְקָרָא	דמספרין בשמיא יקרא	Qui ſuſpiciunt celos enarrant
וְעוֹבָדֵי אִידוֹהִי	ועובדי אידוהי	gloriam DEI, & opera manuum eius
מְחַוְיָן דְּקַיְמִין בַּאֲוִירָא :	מחוין דקיימין באוירא :	annunciant qui ſuſpiciunt in aëra.
יוֹמָא לְיוֹמָא מְפַרְסַם וּמַנְעִי	יומא ליומא מפרסם ומנעי	Dies diei apponit, & manifeſtat
מִלְּתָא לְלֵילְיָא לְלֵילְיָא	מלתא לליליא לליליא	verbum & nox nocti
פְּחִית וְסָחֵי מַגְדְּעָא :	פחית וסחי מגדעא :	diminuit & nunciat ſcientiam.
לֵית מֵימַר דְּתוּרְעֲמָלַיִת	לית מימר דתורעמליית	Nō eſt verbū lamentationis, & nō ſunt
מִלַּיָּא וְשִׁנּוּשָׁא לֵית	מליא ושנושא ליית	ſermones tumultus & non
מִשְׁתְּמַע קָלֵיהוֹן : בְּכוּלָּא	משתמע קליהון : בכולא	audiuntur voces eorum. In omnem
אַרְעָא פְּתַח עֻנָּיֵהוֹן	ארעא פתח ענייהון	terram extenſi ſunt effectus eorum,
וּבְקִיצֵי תֵּבֵל מִלַּיֵּהוֹן	ובקיצי תבל מלייהון	& in fines orbis omnia verba eorum,
לְשִׁמְשָׁא שַׂוִי מַשְׁרִי	לשמשא שוי משרי	ſoli poſuit tabernaculum,
וְיָתְנָא דְּנָפֵק כְּצִפְרָא	ויתנא דנפק כצפרא	illuminatione aũ ī illos. Et ipſe ī mane
כְּחָתְנָא דְּנָפֵק מִפְּתְגוֹמֵיהּ	כחתנא דנפק מפתגומיה	tanq ſponſus procedēs de thalamo ſuo
גַּרְמֵהּ כְּגִבָּרָא וּבְלָהוֹת יְמָא	גרמה כגברא ובלהות יומא	pulcherrime, & dum diuiditur dies
יְחֵדֵי חֵד גִּבָּרָא וְקָטֵר	יחדי חד גברא וקטר	letatur vt gigas, & obſeruat
לְמֵיהַךְ בְּתַקְפָּא בְּאוֹרְחָא	למיהך בתקפא באורחא	ad currendam in fortitudine viam
מִסְּפַר דְּפָנֵהּ : סְפִיפֵי	מספר דפנה : ספיפי	occaſus veſpertini. Ab extremitatibus
שְׁמַיָּא מִפְּקָנֵהּ	שמיא מפקנה	celorum egreſſus eius,

F. Libromidraste hilim in cal.e huius pſalmū ופיהו מדרש שבעשרה מקומות מקרא שנקרא מגדל ומצודה מגדל עז שם יי גו ירוץ צדיק ותשגב ... Et quod eſt caſtrum, uel que eſt turris, que facta eſt eis? Rex MESSIAS, quēad modum dictū eſt turris ſalutis, & ſcriptū eſt turris fortitudinis nomen DEI in ipſum currit iuſtus & ſuſtolletur.

A. Secundum ex ſeptem nominibus quibus hebrei celum ſignificant, impoſitū uetus ab extendendo quam a firmando.

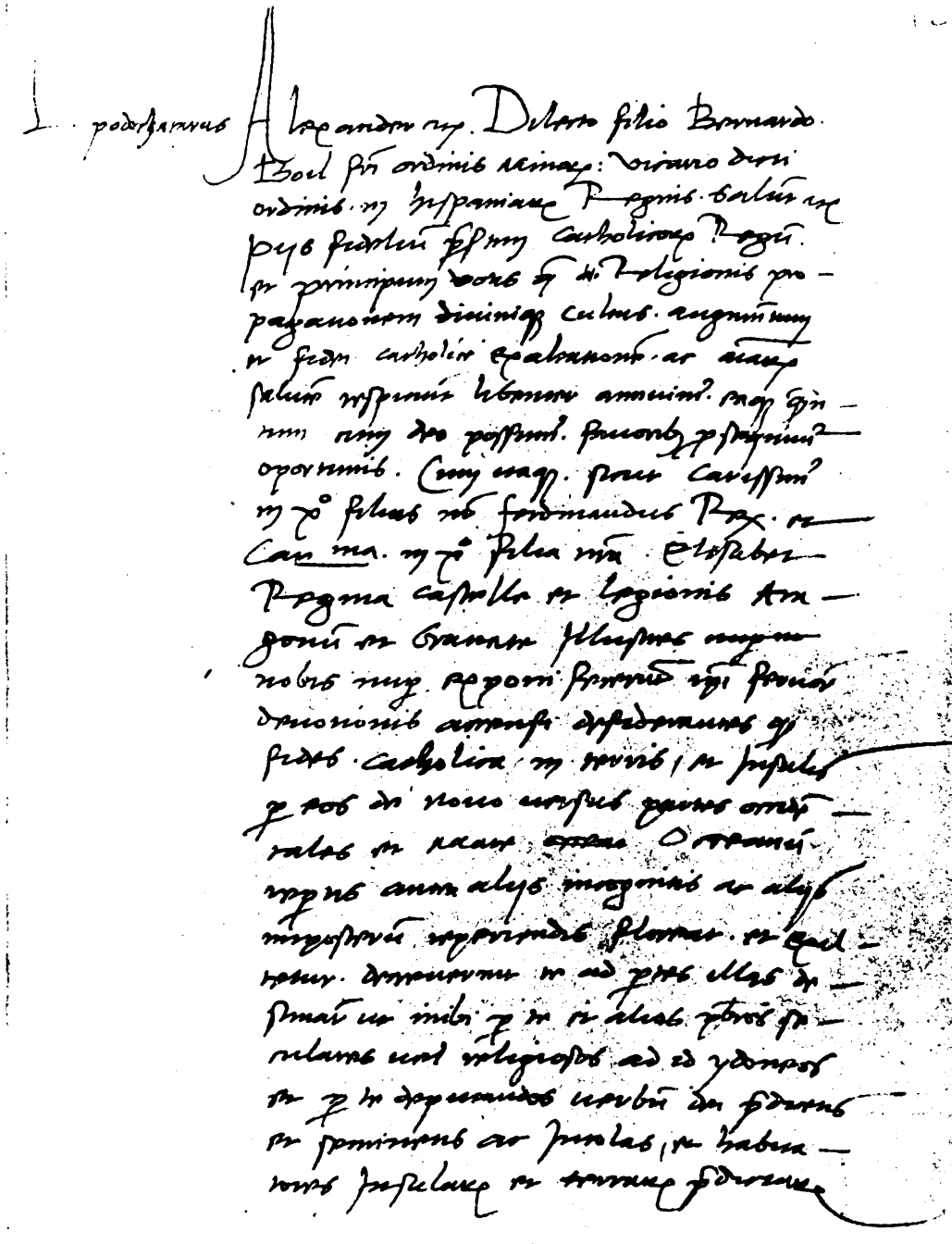
B. Non auditur nox eorū, Iuxta illud. Nō enim uos eſtis qui loquimini, ſed ſpiritus patris ueſtri qui loquitur in uobis. Et hic literaliſ ille ſenſus, qui cum ſpiritali coincidit, uti ſcripſit Faber principio cōmentationum ſuarum.

C. In omnem terram exiuit ſilum ſiue linea eorū. eo intellectu quo lineā ppriē ſignificat filum illud, quo mareariī utitur fabricad ſignandam materiam, perinde ac ſi dixiſſet propheta. exiunt ſtructura ſine edificiō eorum.

D. Et in fines mundi uerba eorum, Salrem tēporibus noſtris qbo mirabili auſu Christophori columbi genuenſis, alter pene orbis repertus eſt chriſtianorumq cetui aggregatus. At ueroquoniam Columbus frequēter pdicabat ſe a Deo electum ut per ipſum adimpleretur hec prophetia. non alienū exiſtimaui uſitam ipſius hoc loco inſerere. Igitur Chriſtophorus cognomento columbus patria genuenſis, utilibus ortus parentibus, noſtra etate fuit qui ſua induſtria, plus terrarum & pelagi explorauerit paucis mēſibus, quam pene reliqui omnes mortales umquamſis retro actis ſeculis. Miraces, ſi ta

POLYGLOT PSALTER, GENOA, 1516 (REFERENCE TO COLUMBUS'S DISCOVERY OF AMERICA)

ORIGINAL IN COLLEGE LIBRARY, WOODSTOCK, MD.



LETTER OF ALEXANDER VI, DATED 25 JUNE, 1493, TO BERNARD BOIL, O.S.B.

once been rich in precious metals, but the Romans impoverished the land by draining the mines. Still the tradition remained, and with the tradition the longing for a return of the golden age. Until the discovery of America Europe looked to the far East for the wealth that was denied to it by nature. When the discovery of the Antilles revealed the existence of gold, Spain neglected the East, and turned her eyes to the West. The fever for gold seized all who could emigrate, and the desire for gold and silver became a powerful incentive to seek and grasp the wealth of the New World. The thirst for gold was neither more nor less intense in the sixteenth century than it is now, but it was directed to much vaster regions. Furthermore, the precious metals were found among peoples to whom they were of no commercial value, much less standards of wealth. To deprive the Indian of gold and silver was, to him, a much less serious matter than to deprive him of his gathered maize or any other staple food. The earliest periods of Spanish colonization were spent in attempts to establish a *modus vivendi* with the aborigines and, like all epochs of that kind, proved disastrous to the weaker—namely, to the Indian. Doubts as to whether the natives were human beings or not were soon disposed of by a royal decree asserting their essential human nature and certain rights necessarily flowing therefrom. They were, however, (and justly, too) declared to be minors who required a stage of tutelage, before they might be made to assume the duties and rights of the white population. Before practically reaching this conclusion, one which once for all determined the condition of the Indian in most South American Republics, and partly in the United States and Canada, much experimenting had to be done.

The primitive condition of man in the New World was a problem which European culture four centuries ago was not yet capable of solving. While in Spain the old communal rights of the original components of the realm were for a long time maintained, and a sort of provincial autonomy prevailed, which acted as a check upon growing absolutism, Spanish America was from the outset a domain of the crown. Discovery, by land and sea, and colonization were under the exclusive control of the monarch; only with his permission explorations could be made, and settlements established. Personal initiative was thus placed ostensibly under a wholesome control, but it was also unfavourably hampered in many instances. Not so much, however, in the first century after Columbus as in the two following centuries. The royal patronage, at first indispensable, resulted in securing for Spanish interests an unjust ascendancy over those of the colonists. It was often, and not improperly, contended that the Creoles were in a worse position than the Indians, the latter, as special wards of the Government of Spain, enjoying more protection and privileges than the Spanish Americans. The latter complained particularly of the injustice of assigning all lucrative offices to native Spaniards, to the exclusion of Creoles. It insured the home Government a strong position in the colonies, but only too often its administration was entrusted to men unfit for the positions through want of practical acquaintance with country and people. It is true that the system of *residencia*, or final account at the expiration of the terms of office, and the *visita*, or investigation with, sometimes, discretionary faculties, were a check upon abuses, but by no means sufficient. A code of laws for the Indies, as Spain called its American possessions for a long time, had been in contemplation since the middle of the sixteenth century, but it only became a fact at the end of the seventeenth. Much of the delay was occasioned by the enormous number of royal Decrees on which legislation had to be based. These Decrees continued to be promulgated as occasion demanded, along with the Code, and they bear testimony to the solicitous attention given by the Spanish monarchs to the most minute details in their trans-oceanic possessions. It was a so-called paternal autocracy, well intended, but most unfavourable, in the end, to the free development of the individual and of the colonies in general.

In the middle of the seventeenth century Spain definitively closed its colonies to the outer world, the mother-country excepted, and even the intercourse with that was severely controlled. It was a suicidal measure, and thereafter the American colonies began to decline, to the great detriment of Spain itself. Still, it should not be overlooked that the measure had, to a great extent, been forced upon Spain by the unrelenting attacks of other nations upon her colonies and her commerce with them, in times of peace as well as in war. Instruction and education were almost completely under the control of the Catholic Church. Secular institutions of learning sprang up late, although the Jesuits had taken the initiative in that direction. Considering the means at hand, much was done to study the geography of the new continent, its natural history, and other branches of science. In the eighteenth century scientific explorations were made on a large scale. Previous to that time, such investigations were mostly due to individual efforts, especially by ecclesiastics. In the sixteenth century, however, Philip the Second sent to Mexico his own physician Hernandez to study specially the medicinal and alimentary plants of that country. Nutritive plants were imported from Europe and Asia, as well as domestic animals, and it is to the Spaniards that the planting and cultivation of fruit and shade trees in South America is due. But all these improvements did not satisfy the legitimate aspirations of Spanish-Americans, for they were made for the benefit of the native Spaniards. Add to this a vacillating and heavy system of taxation that weighed almost exclusively on the Creoles, heavy custom-house duties, stringently exacted, and the arbitrary conduct of officials, high and low, and we are not surprised that the colonies took advantage of the opportunity afforded by the weakening of Spain during the Napoleonic period to secure their independence. The exploitation of the abundant mines of precious metals, discovered everywhere in consequence of Spanish exploration, was carried on in the sixteenth and seventeenth centuries according to methods that were certainly progressive, though the mines began to give out. At the same time, in the great mining centres, the Creoles became so rich that luxury and corruption rapidly spread amongst them. The great bulk of the treasure went to Europe without any profit for Spanish America. The statement that forced labour in the mines diminished the numbers of the Indians is greatly exaggerated. Individual and local abuses are undeniable, but the system established after the sad experiences of the first colonists proved wise and salutary when properly carried out. In general, the Indian policy of the Spanish Government was based upon the idea that the Indian should in time supply the labour needed in the colonies; it was a policy of solicitous preservation and slow patient education through the agency of the Catholic Church.

II. PORTUGUESE.—As Spain was securing its foothold in the New World, Portugal was rapidly pushing forward in the path of exploration. The outcome was rivalry between the two nations and disputes about the rights and limits of discovery. Both crowns, Portuguese and Spanish, appealed to the Pope, who accepted the task of arbitrator. His verdict resulted in establishing a line of demarcation, the right of discovery on one side being allotted to

Spain, on the other side to Portugal. The papal Bulls from 1493, while issued, according to the time, in the form of grants by Divine rights, are in fact, acts of arbitration. The Pope (Alexander VI) had not sought, but merely accepted by request of the parties, the office of umpire, and his decisions were modified several times before both claimants declared themselves satisfied. The methods of colonization pursued by the Portuguese were in the main similar to those of Spain, with the difference that the Portuguese inclined more to utilitarianism and to commercial pursuits. Again, the territory discovered and occupied (Brazil) was difficult uniformly of access, being mostly covered by vast forests and furrowed by gigantic watercourses, not always favourable to the penetration of the interior. Therefore the Portuguese reached the interior much less rapidly than the Spaniards, and confined their settlements mostly to the coast. The Indian population, thinly scattered and on a much lower level of culture than the sedentary natives in parts of Spanish America, was of little service for the exploitation of the vast and almost impenetrable land. In the beginning of the seventeenth century, Brazil became Spanish, only to be conquered by the Dutch. The domination of the latter left no permanent stamp on the country, as it was brought to a close thirty years after its beginning. During the seventeenth and eighteenth centuries the Portuguese were the most dangerous neighbours of the Jesuit missions, in the Amazonian Basin as well as in Paraguay. Their policy of enslaving the Indians caused the ruin of more than one mission, and it was only with great effort that the little Jesuit state of Paraguay, so beneficial to the aborigines, for a time held its own. The separation of Brazil from Portugal was due more to political disturbances in the latter country than to other causes. An empire was created, with a scion of the royal house of Portugal at its head. It is chiefly to the last Emperor, Pedro II, that Brazil owes its interior development, and to him was due the emancipation of the slaves. The Federal Republic since created has had to contend against many difficulties.

III. FRENCH.—The French occupied three regions of the New World: (1) Eastern Canada, (2) Louisiana and the Mississippi Valley, (3) some of the Lesser Antilles and Guiana in eastern South America. The Antilles (Hayti, Martinique, Guadeloupe, etc.), became French in the course of the incessant piratical warfare carried on against Spain from the sixteenth century. Guiana as a French possession was the fruit of European wars and treaties. Neither of the last two French colonies have exerted any marked influence on American civilization. The French occupation of a part of Hayti had more serious consequences. The uprising of the negroes on that island resulted in the establishment of a negro republic, an isolated phenomenon in the annals of American history. The French occupation of Canada lasted two centuries, that of the Valley of the Mississippi a little more than one, and was of the highest importance in the exploration of the North American Continent. It is to the French we owe the earliest acquaintance with these regions. French colonization was different from Spanish, inasmuch as it was attempted on a smaller scale and with less dependence on the home Government. Like Spanish and Portuguese colonization, however, it was essentially Catholic. The attempts to found French Huguenot settlements in Brazil, Florida, and Georgia in the sixteenth century all failed; in Brazil because of mismanagement; in the latter countries because of the Spanish conquest. French colonization began on the banks and near the mouth of the Saint Lawrence. The first colonizers were venturesome mariners who afterwards applied to the crown for authority as well as for aid and military assistance. But it was personal initiative that laid the foundation Strange as it may seem, Catherine de Medicis gave more support to Protestant than to Catholic undertakings. Political reasons on her part, chiefly the desire to supplant Spain in its American possessions, dictated this anomalous policy. The French settlements remained comparatively few, and hugged the shores of the Saint Lawrence, occupying points of the Lake basin and isolated posts among the Indians and on the seaboard. The necessity of military protection and the limited immigration led to a governmental organization of the colony controlled by the crown, but for the most part indifferently supported. The French people had little confidence in the future of a domain that promised only furs and wood, showed no traces of precious metals, and where the climate was as forbidding as its Indian inhabitants. It is likely that, owing to the antipathy against the Canadian enterprise prevailing at court, Canada would have been abandoned had not two pertinent reasons prevailed: one, the secret hope of checking the growing influence of England on the new continent, and of eventually annexing the English colonies in North America; the other, the missionary labour of the Jesuits. Both went hand in hand, for while the Jesuits were true to their religious mission, they were none the less Frenchmen and patriotic. They soon discovered that the key to the political and military situation was in the hands of the Iroquois Indians, or Six Nations, and that the European power that gained their permanent friendship would eventually secure the balance of power. To induce the Iroquois to become Christians and thereby allies of France, the Jesuits spared no sacrifice, no martyrdom, no efforts. Had the rulers of France been as sagacious as those of Spain in their appreciation of the Jesuit missions, and had they adequately supported them, the outcome might have been favourable. But, while both countries were equally autocratic, the French government was as unsystematic and careless in Canada as the Spanish was careful and methodical in administering its American possessions. The few governors, like Frontenac, capable of controlling the situation were poorly assisted by the mother-country, and inefficiency too often alternated with good administration. Even military aid was sparingly granted at the most critical periods. It is true, however, that the moral and material decay of France, and her exhausting wars, may be urged in excuse of this neglect. The result was the establishment in the French possessions of a sparse population, scattered over so vast a territory that communication was frequently interrupted. That population, with the exception of the inhabitants of the official centres at Quebec and Montreal, where social conditions were partly modelled on those of the motherland, was rude and uneducated by reason of its isolation, though individually hardy and energetic, and their dispersion throughout such a vast territory prevented joint effort. The missionaries had their hands too full, in attending to the Indian missions, to serve adequately the wants of the colonists, who, moreover, from the nature of their occupations, were often compelled to lead an almost migratory life. Thanks to the efforts of a trader and of a Jesuit, the connection between the Lakes and the Mississippi was established in the latter part of the seventeenth century. After the establishment of French settlements in Louisiana and Illinois, the English colonies were encompassed by a semi-circle of French possessions. La Salle did for the mouth of the Mississippi River and part of Texas what Champlain had done for the mouth of the Saint Lawrence. Individual enterprise began to make significant approaches to the Spanish outposts in northern Mexico. The conduct of France in its North American dominions towards other European

nations was of course guided largely by European political conditions, and the Canadians more than once anticipated the outbreak of international warfare. To a certain extent the French imitated the Indian policy of Spain by utilizing the resources afforded by friendly Indian tribes, but these were always fickle and unstable. In the north, on the borders of the Arctic zone, the main element of stability—agriculture—played but a secondary rôle.

While the occupation of the Mississippi basin by French colonists should have proved an element of strength to the French in Canada, it turned to their disadvantage in the end. The incomparably more abundant resources of southern latitudes in a moist climate formed such a contrast with the cold, northern dominion that the tendency to neglect the latter grew stronger. When Voltaire pronounced himself in favour of the Louisiana colony, a marked leaning to abandon Canada made itself manifest in France. The concentrated power of the English colonies, assisted by England's naval supremacy, rendered voluntary abandonment unnecessary.

IV. ENGLISH.—The methods of English colonization in America are so widely known, and its literature is so extensive, that the matter may here be treated with comparative brevity. While in the southern Atlantic States discoveries and settlements were made with the assent of the Crown, under its patronage, and mostly by enterprising members of the nobility, the northern sections, New England especially, were colonized through personal initiative. There was no desire for independence, though political, and especially religious, autonomy were the ideals of the Puritan colonists. That religious autonomy has usually been regarded as synonymous with religious liberty. But it took long years of struggle and experimenting before the latter became established in New England. The English system of colonial expansion depended much more on individual enterprise than the Spanish; but there was much less regard for authority unless the latter was represented by law. English colonization was more akin to the Portuguese in its commercial tendency, and superior to the French in the faculty of combining and organizing for a given purpose. Independence of character was an heirloom of northern origin in general, respect for law a specifically English tradition. There is no doubt that the influence of New England has greatly contributed to the remarkable growth of the United States. The unparalleled rise and expansion of the United States was due chiefly to personal initiative in the beginning, that afterwards voluntarily submitted to the requirements of organization, and to a political and (subsequently) religious tolerance which opened the country to all outside elements thought to be beneficial. These features, however, were not so much due to the English as to the American character that developed after the North American colonies had achieved their independence, and the Northern and Southern types of the people came into closer contact. There was a marked contrast between the position assumed by the Catholic Church towards the Indians and the attitude of Protestantism. The former, as soon as the administration of the Spanish dominions in America began to assume a character of stability, instituted concerted efforts for the education and civilization of the Indians. The introduction of the printing-press in Mexico (about 1536) was brought about specially to promote Indian education. The clergy, particularly the regular orders (Franciscans, Dominicans, and others, and later on, on a still larger scale, the Jesuits), became not only teachers, but the protectors of the natives. It was the aim of the Church (in harmony with the crown) to preserve the Indian and defend him frcm the inevitable abuses of lesser officials and of settlers. Hence, in Spanish America the Indian has held his own more than anywhere else, and has come to be a moderately useful element. Attempts at creating Indian communities under the exclusive control of ecclesiastics proved very successful until the expulsion of the Jesuits, when all the beneficial results were irretrievably lost. The efforts of Protestants were mostly individual, and received little or no support from the State. From the English standpoint, the Indian was and is looked upon as an obstruction to civilization, and the expediency of his removal, forcible or otherwise, has dictated a policy sometimes completely at variance with the principles of forbearance and toleration so loudly proclaimed. But it must also be acknowledged that the Indian himself is largely at fault. His extreme conservatism in refusing to adopt a mode of life consistent with progress exasperates, and provokes aggressive measures on the part of, the whites. The cause of this conservatism lies largely in the religious ideas of the Indian, as yet imperfectly understood.

V. THE NEGRO.—The negro has assimilated himself much better than the American aborigine to post-Columbian conditions. Though his condition of life was for centuries deplorable, and though we absolutely condemn slavery in every form, it cannot be denied that it was for the negro a useful school, in which he was slowly introduced to civilized life and became acquainted with ideas to which the Indian has remained a stranger. Of the negro republic, Hayti, we have already spoken. The complete emancipation of the coloured race in the United States has presented to the people of that country a problem which still awaits its solution.

THE ERA OF AMERICAN INDEPENDENCE.—The emancipation of the American colonies from European control changed the political configuration of the continent, both north and south. Of the British possessions in North America as they existed in 1776 only the Dominion of Canada still belongs to the British crown. The other colonies have become the United States of America. Spanish America severed its connection with the mother-country and has been divided into the republic of Mexico, the Central American republics of Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica, Leon, and Panama; the Antillean republics of Hayti, Santo Domingo, and Cuba, and the South American republics of Venezuela, Colombia, Brazil, Ecuador, Peru, Bolivia, Paraguay, the Argentine, and Chile. Jamaica remains a British possession; Porto Rico is a possession of the United States. The Lesser Antilles still belong to the powers which owned them prior to 1776, namely: England, France, Holland, Denmark, and Sweden. On the continent, England possesses British Honduras and British Guiana; Holland, Dutch Guiana, or Surinam; and France, French Guiana or Cayenne. Changes like these in the political aspect of a continent might be expected to have had considerable influence on the status of the Catholic Church, which is so intimately related with the history of civilization in the New World. Nevertheless, the independence of the European colonies has not greatly affected the position of the Church in America. In the United States the Church has flourished under the republican form of government. In Spanish America the new conditions have affected the Church more markedly, and not always beneficially. The lack of stability in the political conditions of Spanish American States has so often influenced the deportment of their governments towards the Church that sometimes persecution has resulted, as in Mexico. Attempts to give to the Indian a share in the government, for which he was not prepared, have in some instances not only loosened the ties that bound him to his former protector and

teacher, the Church, but have also fostered a racial desire to return to primitive uncivilized conditions. Happily, the material development of many of these countries has counteracted these tendencies, and to a considerable extent holds them in check to-day. The break with Spain brought the Spanish American clergy into direct relations with the Holy See, and has proved greatly advantageous to religion. The regular orders, especially the Jesuits, have suffered in some Spanish American countries. In Mexico they have been officially suppressed, but such extreme measures last only as long as their authors remain in power.

We have not sufficient data to determine the Catholic population of America. Even in the United States the number usually given, "about 14,000,000", is a conjecture more or less accurate. Spanish-American peoples may be classed as at least officially Catholics. The same applies to the Indians, but the numbers of the aborigines are but very imperfectly ascertained. Still we shall probably not go far astray if we assume that nearly one-half of the population of America are Catholics at least in name. The United States of America alone contain fourteen archbishoprics, eighty-nine bishoprics, and two vicariates-Apostolic. The remainder of America divides into 150 dioceses, 54 of which are seats of metropolitans. There are to-day two American cardinals: James Gibbons, Archbishop of Baltimore (created in 1886), and Joaquim Arcoverde de Albuquerque Cavalcanti, Archbishop of Rio de Janeiro, Brazil (created in 1905).

(For the achievements of the famous Catholic missionaries and explorers in the New World, see articles under their respective names. The alleged pre-Columbian discovery is also treated in a separate article.)

Only general works on American ethnography and linguistics can find place here. The literature on these subjects embodied in monographs finds place in the articles on Indian tribes, languages, and in the biographical articles. The great collection of special monographs initiated by the late MAJOR POWELL, under the title of *Reports of the Bureau of Ethnology* (Washington) now embraces some twenty-five volumes, and their contents are not restricted to North American topics. This collection should be carefully consulted. The Dominican FRAY GREGORIO GARCÍA presented more fully than any of his predecessors, and in the form of an inquiry into the origin of the Indians, a general "aperçu" of American ethnography, with references to linguistics The first edition of the *Origen de los Indios* appeared at Madrid in 1607, and a second edition was published by Barcia in 1729, much enlarged. In the sixteenth century a number of works on cosmography contain notices of the manners and customs of the American aborigines, but the information is scanty and mostly procured at second-hand (except on Spanish America). The compilation of LÓPEZ DE VELASCO from 1571–74, *Geografía y descripción universal de las Indias* (Madrid, 1894), was made without critical judgment and is superficial. In the seventeenth century, the great work of Cobo, *Historia del Nuevo Mundo* (1653, but printed only at the end of the past century) is highly important for the ethnology of Spanish America; the book of DE HOORN, *De Originibus Americanis*, is mostly controversial. The rare work of the RABBI MANASSE BEN ISRAEL on the *Aborigines of the New Continent* is devoted to establishing the descent of the Indians from the Hebrews, and JAMES ADAIR'S *History of the American Indians* (London, 1775) even improves upon his Jewish predecessor, as does BOUDINOT, *An Enquiry into the Language of the American Indians* (Trenton, 1816). While such books are dedicated to the expounding of a favourite theory, they embrace a more extensive field of scattered data, and are not limited to specific tribes or regions. Systematic investigation of American ethnography and linguistics was begun in the past century (Paris, 1724). It was soon seen that real progress could be made only by special research and a division of the whole field. So linguistics were separated from ethnography as early as the close of the eighteenth century. In 1773–82 COURT DE GÉBELIN published the *Essai sur les Rapports des Mots*, in nine volumes, at Paris. About the same time the ABBATE HERVAS wrote the *Idea del Universo* (21 volumes, Cesena, 1778–81), the 22d volume of which (Foligno, 1792) gives a catalogue of the languages known at the time, philologic dissection, polyglot vocabulary, arithmetics (numerals), etc. VATER'S *Mithridates* (1809–17) continued the work begun by ADELUNG in 1806 under the same title. In 1815 he published also *Linguarum totius orbis Index Alphabeticus quarum Grammaticam Lexica, etc.* (Berlin, 1815), a German edition of which appeared in 1847. *Literatur der Grammatiken, Lexica und Wörtersammlungen aller Sprachen der Erde* (2d edition, Berlin, 1847). In 1826, ADRIEN BALBI published *Atlas Ethnographique du Globe* (Paris,) in which the then known American languages are classified and tabulated. Not as complete as the preceding works, but still of a general character are: WORSLEY, *A View of the American Indians* (London, 1828); MCCULLOH, JR., *Researches*, etc. (1829); PICKERING, *Remarks on the Indian Languages of North America* (Philadelphia, 1836). With the rapid increase of material in modern times, general works on American languages became more and more hazardous and monographic treatment of special subjects and groups are, very properly, taking their place. This is also true of American ethnography. Systematic study of this branch, including, of course, linguistics, was begun in the United States by limiting it to tribes or groups. By degrees it has been combined with practical observation. ALBERT GALLATIN, *A Synopsis of the Indian Tribes within the United States, East of the Rocky Mountains and in the British and Russian possessions of North America* (Cambridge, 1836) was the first to initiate this systematic study; the *Archæologia Americana* (Worcester, 1820, Cambridge, 1836) and the *Transactions of the American Ethnological Society* (New York, 1845 and 1848) contain the early results of the improved method of study. The works of SCHOOLCRAFT, especially the *Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States* (Philadelphia, 1851–55) extended the field. On Mexico, the work of OROZCO Y BERRA, *Geografía de las Lenguas y Carta etnográfica de México* (Mexico, 1864) is the most comprehensive and general work extant, and ALCIDE D'ORBIGNY, *L'homme américain* (Paris, 1839) has treated of the Indians of the vast South-American regions and of their idioms, as far as was possible in his time. American anthropology as a whole, is treated in but few works. WAITZ, *Anthropologie der Naturvölker;* PESCHEL, *Völkerkunde* (Leipsig, 1877, 4th edition; English tr. London and New York, 1876); and RATZEL, *History of Mankind* (English tr. London, 1896 and 1898); *Anthropogeographie* (Stuttgart, 1889 and 1891) show a lack of practical acquaintance with the countries and peoples they describe. The most important recent general works on the American aborigines are: MORGAN, *Systems of Consanguinity and Affinity in the Human Family* (Washington, 1871); *Ancient Society* (New York, 1878); and especially BRINTON, *The American Race* (New York, 1891). The student, as well as the general reader will do well, however, to check these comprehensive works by a perusal of the constantly growing monographic literature on the various groups and tribes of American Indians.

AD. F. BANDELIER.

America, PRE-COLUMBIAN DISCOVERY OF.—Of all the alleged discoveries of America before the time of Columbus, only the bold voyages of exploration of the fearless Vikings to Greenland and the American mainland can be considered historically certain. Although there is an inherent probability for the fact of other pre-Columbian discoveries of America, all accounts of such discoveries (Phœnician, Irish, Welsh, Chinese) rest on testimony too vague or too unreliable to justify a serious defence of them. For the oldest written evidence of the discovery of Greenland and America by the Northmen we are indebted to Adam, a canon of the Church of Bremen, who about 1067 went to Bremen where he devoted himself very earnestly to the study of Norse history. Owing to the vigorous missionary activity of Archbishop Adalbert of Bremen (1043–72), this "Rome of the North" offered "the best field for such work, being the much frequented centre of the great northern missions, which were spread over Norway and Sweden, Iceland and Greenland". Moreover, Adam found a most trustworthy source of information in the Danish King, Sven Estrithson, who "preserved in his memory, as though engraved, the entire history of the barbarians" (the northern peoples). Of the lands discovered by the Northmen in America, Adam mentions only Greenland and Vinland. The former he describes as an island in the northern ocean, about as far from Norway as Iceland (five to seven days), and he expressly states that envoys from Greenland and Iceland had come to Bremen to ask for preachers of the Gospel. The Archbishop granted their request, even giving the Greenlanders assurances of a speedy visit in person. Adam's information concerning Vinland was no less trustworthy than his knowledge of Greenland. According to him the land took its name from the excellent wild grapes that abounded there. Grain also flourished there without cultivation, as King Sven and his subjects expressly assured him. Adam's testimony is of the highest importance to us, not only as being the oldest written account of

Norse discoveries in America, but also because it is entirely independent of Icelandic writings, and rests directly on Norse traditions which were at the time still recent. The second witness is Ari Thorgilsson (d. 1148), the oldest and most trustworthy of all the historians of Iceland. Like Adam, Ari is conscientious in citing the sources of his information. His authority was his uncle, Thorkel Gelisson, who in turn was indebted for the details of the discovery and settlement of Greenland to a companion of the discoverer himself. From his uncle, Ari learned the name of the discoverer, the origin of the name of the country, the date of settlement, and other welcome details as to the degree of civilization among the people inhabiting Greenland before the advent of the Northmen. The discoverer was Eric the Red, who named the icy coasts Greenland, to induce his Icelandic countrymen to colonize the land. As to the date, Ari learned that it was the fourteenth or fifteenth winter before the formal introduction of Christianity into Iceland (1000), i. e. 985 or 986. Ari's information with respect to the civilization of the earlier population of Greenland is of peculiar importance, giving as it does a glimpse of conditions in Vinland. Besides traces of human habitation, Eric and his companions found in Greenland the remains of leather canoes and stone implements. "From this", concludes Ari, "it may be inferred that this was once the dwelling place of the same people who inhabited Vinland, and were called by the Greenlanders *Skrælings*". Ari in his "Book of Settlements" (Landnámabók), as well as in his "Book of Icelanders", goes into detail concerning the discovery and colonization of Greenland, but mentions the discovery of Vinland only incidentally in connection with the genealogy of the famous Icelandic merchant Thorfinn Karlsefni, who "found Vinland the Good". In the Kristni saga and Snorri's Kings' saga (c. 1150), the discovery of Vinland is attributed in almost identical words to Leif, son of Eric the Red. On his homeward journey from Norway, near Greenland, where he had been commissioned by King Olaf of Norway to preach the Catholic Faith, he found Vinland the Good. As Leif on the same voyage rescued some shipwrecked mariners from certain death, he was surnamed "the Lucky". It is quite significant that Vinland the Good is everywhere spoken of as of a country universally known and needing no further explanation.

These historical data were happily completed in the middle of the twelfth century by a geographer, probably Nicholas, Abbot of Thingeyre (d. 1159). According to him, south of Greenland lies Helluland, next is Markland, and from there it is not a great distance to Vinland the Good. Leif the Lucky first discovered Vinland and then coming upon merchants in peril of death, he rescued them by the grace of God. He introduced Christianity into Greenland, and it made such progress that a diocese was erected in Gardar. It may be remarked in passing that this took place about 1125. We also learn from the well-informed geographer that Thorfinn Karlsefni, setting out later to seek Vinland the Good, came to a country "where this land was supposed to be", but was unable to explore and colonize Vinland as he had wished. It should be expressly noted that the geographer speaks of only two voyages to Vinland, the accidental discovery of Leif, and Thorfinn's voyage of exploration; also that in addition to Vinland he mentions two other lands lying to the south of Greenland, which he calls respectively Helluland and Markland. The accounts just cited constitute the oldest historical records of the Norse discoveries in Greenland and America, and have been for the greater part overlooked by earlier scholars, even by Winsor. They were first given prominence, and justly so, by Storm and Reeves. Although containing but brief allusions to Vinland, they still bear evidence to a consistent unanimous tradition throughout the North reaching back to the eleventh century and giving proof positive that Eric the Red in 985 or 986 discovered and colonized Greenland, that his son Leif, returning from Norway to Greenland where he was to introduce Christianity, discovered Vinland the Good (1000), that Thorfinn Karlsefni later attempted the colonization of Vinland, but after an unsuccessful engagement with the natives was obliged to desist, that these daring voyages brought to light two other countries lying south of Greenland, Markland and Helluland. In addition to these earliest records, three sagas come up for consideration inasmuch as they give detailed accounts of the important discoveries made by the old Vikings. If we consider the age of the MSS. through which it has come down to us (or that now represent for us the original), the most important of these sagas is the Karlsefni saga in "Hauk's Book" (1305–35); next King Olaf's saga in the Flatey-book (c. 1387); the third is the saga of Eric the Red in a MS. dating from the beginning of the fifteenth century. A comparison of these three sagas shows that the Thorfinn Karlsefni saga agrees with the saga of Eric the Red in all important points, but differs substantially from the King Olaf saga as found in the Flatey-book. According to the first two sagas Vinland was discovered by Leif, a son of Eric the Red, while on his homeward voyage from Norway to fulfil the commission of King Olaf to preach Christianity in Greenland. According to the Olaf saga the glory of having discovered America belongs to Bjarni, son of Herjulf, who was believed to have discovered Vinland, Markland, and Helluland as early as 985 or 986 on a voyage from Iceland to Greenland. As already observed, the Olaf saga is directly opposed both to the account of the twelfth-century geographer, who distinctly states that Leif discovered Vinland, and to the Kristni and Snorri sagas containing the same statement, with the additional information that it was during a voyage from Norway to Greenland whither he had been sent by King Olaf to preach Christianity. Unfortunately the Olaf saga, preserved in MS. only in the Flatey-book, was first used to narrate the discovery of America by the Northmen. This saga represents the old Northmen sailing the Atlantic with a confidence to be envied by the most experienced captains of to-day, the leaders of seven different expeditions finding, apparently without difficulty, the buðir (huts) of Leif. This uncritical narrative, to which reference is constantly made, has long helped to discredit the discovery of America by the Northmen. What a contrast is offered in the sober and direct account in the sagas of Thorfinn Karlsefni and of Eric, the former of which is preserved in twenty-eight MSS. The first attempt to find Vinland after its accidental discovery by Leif failed utterly. The second and last resulted after many difficulties in the discovery of a land which from its products might be the Vinland of Leif, but no mention is made of Leif's buðir. The rules of historical criticism have, accordingly, given precedence to the Thorfinn and Eric sagas, but it must not be overlooked that the Olaf saga mentions in addition three lands discovered to the south-west of Greenland, of which the first was stony, the second wooded, and the third rich in the vine. They were therefore named respectively Helluland, Markland, and Vinland. The same saga also records a futile attempt to colonize Vinland. Taking as a basis the more detailed and historically trustworthy account given in the sagas of Thorfinn Karlsefni and of Eric the Red, the voyages to Vinland may be thus briefly summarized. In the year 999, Leif, son of Eric the Red, set out from Greenland to Norway. His course, though too far to the south, at last brought Leif to his destination and he entered the service of Olaf Tryggvason, King of Norway. Having been con-

verted to Catholicism while at court, the daring mariner was sent back to Greenland by Olaf in the year 1000 in order to co-operate with the priests of the expedition in propagating the Faith. On his return journey Leif was cast on the shores of a hitherto unknown land where he found the vine and wheat in a natural state, besides masur wood suitable for building purposes. The sailors took with them samples of all these products. Steering north-east they at last reached Greenland. In the winter of 1000–1 Christianity was introduced into Greenland. At the same time measures were taken to find the newly-discovered Vinland. Thorstein, Leif's elder brother, took charge of the undertaking, and was joined by twenty companions. They did not reach their goal, and weary and exhausted returned to Greenland after roaming over the sea for months. In 1003 Thorstein's widow Gudrid, with her second husband, the rich Iceland merchant Thorfinn Karlsefni, undertook a new expedition to find and colonize Vinland, which seemed so promising a country. The starting place, which lay within the limits of the present Godthaab, was the manor of Gudrid, whose praises are sung in the saga. About one hundred and fifty took part in the expedition, among them two children of Eric the Red—Thorwald and the virago Freydi, who was accompanied by her husband Thorward. The voyage began propitiously. The first land encountered was remarkable for long flat stones and was consequently called Helluland, i. e. stone land. After a journey of two days, another land was sighted, unusually rich in timber, and was named accordingly Markland, i. e. Woodland. After a long voyage in a southerly direction they reached a third country, where they landed. Here two "swift runners" whom Leif had received as a gift from Olaf, after a long search found grape-clusters and wheat growing wild. To reach the desired spot, Karlsefni steered south. As the vine land seemed well adapted for purposes of settlement, huts were forthwith erected. Thereupon the natives came to trade with the new-comers. The Vikings took special note of the fact that they used boats made of skins. Unfortunately friendly relations were soon broken off. A bellowing steer bursting from the woods struck such terror into the Skrælings that they took to their boats and hastily departed. In place of peaceful trading, the Skrælings now thronged about in great numbers and they engaged in a bloody combat, in which the Icelander Thorbrand fell. Only after heavy losses did the Skrælings retreat. Karlsefni, fearing fresh misfortunes, abandoned his first settlement and attempted to found a new colony more to the north. The colonists were free from hostile attacks, but internal dissensions broke out and the undertaking was given up entirely in the summer of 1006. On his return trip to Greenland Karlsefni again visited Markland. Of five Skrælings whom he encountered there, three escaped, a man and two women, but two children were captured, carried away, and taught to speak Icelandic. Karlsefni with his wife Gudrid, who later made a pilgrimage to Rome, and his three year old son Snorri, the first child born of European parents on the mainland of America, was successful in reaching Greenland. His companion Bjarni and his crew were driven by storms from their course, their worm-eaten vessel sank, and only half of the crew escaped to Ireland, where they related the heroic act of Bjarni, who sacrificed his life for a younger comrade. The ancient Icelandic historical sources say nothing of further attempts at colonization.

The last historical notice of Vinland relates to the year 1121. "Bishop Eric set out from Greenland to find Vinland" and "Bishop Eric was searching for Vinland"; such are the meagre statements found in the Iceland annals. Lyschander, in his Greenland chronicle, is the first to give a poetic expansion of this story (1609). He represents Bishop Eric as bringing "both emigrants and the Faith" to Vinland. As Torfæus (Torfesson) in his "Historia Vinlandiæ antiquæ" (1705) and Rafn in various works presented similar views, it is not a matter of surprise that men finally came to speak of a bishopric in Vinland and of the fruitful work of Bishop Eric as of facts established beyond doubt. In reply to such statements, emphasis must be laid on the fact that the sources say merely that Eric set out in search of Vinland, but that they are silent as to his success, not even reporting that he found Vinland again. Nevertheless, those who uphold the theory of a permanent colonization of Vinland urge numerous arguments in support of their position, many of which were long considered incontrovertible, as for instance the Norman tower near Newport, Rhode Island. This, as a matter of fact, is merely the ruin of a windmill built by Governor Arnold (c. 1670). The runic inscription on Dighton Rock, so often misinterpreted, proves no more. The inscription is merely Indian picture writing such as is frequently found far to the south. In answer to arguments based on Mexican manuscripts, sculptures, and other remains to prove the pre-Columbian existence of Christianity in America, careful critical research reveals the fact that all the evidence presented is unreliable. The worship of the cross practised in Mexico and Central America does not prove the Christianization of pre-Columbian America, either by St. Thomas the Apostle, or by Irish monks, or by the Northmen. This is clearly proved by the fact that the cross is found as a religious symbol among pre-Christian peoples. When opponents of this view point to the martyrdom of Bishop John of Ireland, the answer is that Bishop John (d. 1066) met his death not in Vinland the Good, but in the land of the Wends as I have elsewhere proved from original historical sources. There is a twofold error in the statement that a valuable cup of Vinland masur wood is mentioned among the tithes of the diocese of Gardar dating from 1327. First, this (*ciphus de nuce ultramarina*) was not part of the tithes of the Greenland diocese of Gardar, but of Skara, a Swedish diocese; second, this goblet was not of masur but of cocoanut. Nor are the arguments drawn from the amount and the character of the tithes levied in the diocese of Gardar for the Crusades more convincing. They are partly based on a faulty computation which estimates the tithes at triple their real amounts, and partly on a mistaken conception of conditions in Greenland. As the sources testify and modern excavations have shown, the Northmen of Greenland, as well as their Icelandic cousins, were active cattle breeders, and raised horses, cattle, sheep, and goats, so that they might easily pay their tithes in calf-skins. And lastly, the story related by Zeno the Younger, of a fisherman having seen Latin books in the library of the King of Estotiland can no more be considered historical than the rest of Zeno's romance. It is a fiction, like the island of Estotiland itself and Plato's Atlantis. The history of Vinland ends with the year 1121, but trustworthy accounts of Markland extend to a later date. The Iceland annals of 1347 have the following record: "There came a Greenland ship to Straumsfjord; the sail was set for Markland, but it was driven hither (Iceland) over the sea. There was a crew of eighteen men". The object of the voyage is not mentioned, but the most probable conjecture is that the ship was bound for the forest land to obtain wood, in which Greenland was entirely deficient. But whatever the unfortunate sailors sought on the shores of Markland, it is an undoubted fact that in the middle of the fourteenth century Markland had not been forgotten by the people of Iceland, who spoke and wrote of it as a country generally known. History is silent as to later voyages to Helluland, but the rôle played by the Land of Stone is all the

more important in legend and song, in which its situation changes at will. The Helluland of history lay to the south of western Greenland, but the poetic Helluland was located in north-eastern Greenland. To reconcile both views, Björn of Skardza devised his theory of two Hellulands, the greater in north-eastern Greenland and the smaller to the south-west of Greenland. Rafn arbitrarily located greater Helluland in Labrador and the lesser island in Newfoundland. His authority caused this arbitrary decision to find a wide acceptance, and in this way the site of Vinland was laid unduly far to the south.

For the approximate determination of the geographical position of Helluland, Markland, and Vinland, we find many clues in the original historical sources. "To the south of Greenland lies Helluland; then comes Markland, from which the distance is not great to Vinland the Good which some believe to be an extension of Africa. If this be true, then an arm of the sea must separate Vinland and Markland". If we except the rash conjecture as to Vinland's connection with Africa, this view of the old twelfth-century Icelandic geographer corresponds to the details of the historical sagas concerning the situation of these lands with respect to Greenland and one another. The sagas, however, contain other clues. A detail in the Ólaf saga with regard to the position of the sun at the time of the winter solstice formerly led many to believe that the position of Vinland could be definitely determined. As a matter of fact the statement that "on the shortest day of winter the sun was up between *eyktarstaðr* and *dagmalastaðr*" is too vague to permit an exact determination of the position. Only this may be deduced with certainty, that Vinland lay south of 49° north lat., a position that might easily be identified with the situation of central Newfoundland or the corresponding section of Canada. To determine with accuracy the position of Vinland, it must be recalled that the members of Thorfinn's great expedition were looking for the region where Leif had found the vine growing wild. With this purpose in view, they sailed along the coast of America, and discovered first a land which impressed them on account of its long flat stones. They called it Helluland. Taking into consideration the starting point of the voyage, its length and direction, one may well agree with Storm that the present Labrador is the Helluland of the saga, without, however, absolutely denying the claims of the northern peninsula of Newfoundland. Setting out from Helluland, after two runs of twelve hours each, the daring mariners came to a land remarkable for its wealth of timber, which they reached "with the help of the north wind". The direction and length of the voyage, as well as the name Markland (Woodland), point to Newfoundland, which is distinguished by its dense forests. The third land encountered after sailing for a long time in a southerly direction did not reveal at first the desired grape clusters. But further exploration of the land lying towards the south had on the second or third day the wished-for result. Vinland the Good should therefore be located in the northern part of the vine belt, or almost 45° north lat. Nova Scotia (inclusive of Cape Breton Island) seems to satisfy best the requirements of the saga. Wild grapes and Indian rice (*zizania aquatica*), which is probably meant by the wild wheat of the Northmen, all growing in a natural state, are repeatedly mentioned by eyewitnesses as characteristic of Nova Scotia and the region about the Bay of St. Lawrence, e. g. by Jacques Cartier (1534) and Nicholas Denys (c. 1650). Thorfinn was prevented from settling Vinland by the onslaught of the Skrælings. The sagas give a vivid picture of the first encounter with these wild dark-skinned men, remarkable for their uncomely hair, large eyes, and high cheek bones. Opinions differ widely as to the ethnographic classification of these Skrælings, some maintaining that they were Eskimo, while others unhesitatingly class them as Indians. The express mention of skin boats, coupled with the circumstance that the Markland Skrælings were most probably Eskimo, seems to support the theory that there were Eskimo in Vinland (Nova Scotia) at that period. They may have allied themselves with neighbouring Indians against the Norse invaders. A definitive determination of the position of Vinland, Markland, and Helluland depends on the discovery of Norse ruins, runic stones, or other ancient remains from the time of the Vikings. Unfortunately, in spite of the efforts of Horsford and other champions of the Northmen, such remains have not yet been found, and it is not unreasonable that those who deny a permanent Norse colonization should lay stress on this absence of Norse remains to prove that Northmen did not succeed in establishing a permanent colony on the American mainland. The case is quite different with Greenland, where for some centuries there existed flourishing Norse colonies. Numerous ruins of churches, monasteries, and farm-buildings, together with miscellaneous remains, enable us to recognize clearly, even to-day, the position and character of the colonies of Greenland.

First as to the location of the colonies, ancient documents are unanimous in speaking of an eastern and a western colony, of which the first was by far the more important. The "east settlement", as the name seems to suggest, was formerly sought on the east coast of Greenland. Even after the researches of Graah (1828–31) and Holm (1880–85), Nordenskiöld held fast to this view. It is true that even he during his most successful journey of investigation (1883) did not find the ruins he expected on the eastern coast of Greenland, but this in no way shook his conviction. He simply declared that the old Norse settlements had disappeared, leaving no traces. As to the ruins, so plentiful on the western coast, which he himself had visited, he held that they did not date back to the ancient Northmen, but were of later origin. This dogmatic assertion shook the foundation of the view just then gaining ground, namely, that both eastern and western settlements were situated on the west coast of Greenland. What proof was there that the many ruins of Greenland, so various in construction, owed their origin to the ancient Northmen? Was it right to ascribe the remarkably well preserved stone buildings to the Viking period, or did only the confused heaps of ruins belong to that time? The preliminary data for solving this question are furnished by Gudmundsson in his careful researches into the "Private Dwellings in Iceland during the Saga Period". With the help of the original authorities, the Danish scholar Bruun and his learned collaborators were enabled to produce proof (1894) that the numerous ruins of Greenland in the neighbourhood of Julianehaab really dated from Norse times, and that in consequence the eastern settlement of the saga was in reality located on the western coast of Greenland. Starting from these investigations, as thorough as they were interesting, Finnur Jonsson, a Dane, with the aid of the original sources, was able conclusively to reconstruct in all essential particulars the ancient topography of Greenland and represent it by means of a map. This chart of Jonsson's shows in the vicinity of Julianehaab the ruins of 117 churches and manors, large and small. The most remarkable are the episcopal See of Gardar and the manor of Eric the Red, renowned in the saga as the Brattahlid. The western settlement was situated within the limits of the present Godthaab, and is, as a matter of fact, much farther west. Godthaab lies in 51° 30′ west of Greenwich, while Julianehaab is approximately 46°. The less numerous ruins of the western district have not been thoroughly explored as yet but almost all their fjords have been

determined, and the results obtained by archæological research up to the present time are in full accord with the original sources, especially with the circumstantial account of Ivar Bardsson (c. 1350), who for many years administered the Church of Greenland as the representative of the Bishop of Gardar.

Archæological investigations, taken in conjunction with ancient Norse legends, give evidence not only of the location of the settlements, but of the number of churches, monasteries, and manors, the approximate numbers of the Norse population, their pursuits and mode of life. As to the churches, which average in length from fifty to sixty-five feet, and in breadth twenty-six, and are built of large, carefully selected stones, the Gripla, an old northern chorography, fragments of which have come down to us, records twelve in the eastern settlement, and four in the western. In a list dating from the year 1300 the number of the former remains unchanged, but the number of churches in the western colony, which had been previously overrun by the Eskimo, was reduced to three, and in Ivar's list (c. 1370) is given as one, that of Steinesness, for a time the seat of "a cathedral and an episcopal residence". This statement of Ivar has given rise to the inference that there were two dioceses in Greenland, Gardar and Steinesness. According to the conjecture of Torfæus, only Eric, the missionary bishop, who in 1121 set out for Vinland, had a cathedral in Steinesness. Greenland had but one bishopric, that of Gardar, and it had this [as is expressly stated in the "King's Mirror", one of the principal sources (c. 1250)] only because it was so far removed from other dioceses. Had it been nearer to other countries, it would have been "the third part of a diocese". There were but two monasteries in Greenland, one of the Canons Regular of the Order of St. Augustine dedicated to Sts. Olaf and Augustine, and a convent of Benedictine nuns. The Dominican monastery fantastically described by Zeno the Younger (1558) never existed in Greenland. During the most flourishing period the number of manors in Greenland amounted to 280, 190 in the eastern and 90 in the western settlement. Assuming that each manor had an average of ten to fifteen inhabitants, we have a sum total of 2800–4200 souls, which is probably near the truth. Dwelling house, shed, and stable were single story buildings. Generally the buildings for horses, cows, sheep, and goats were not adjoining. The chief occupations of the inhabitants were cattle breeding and the chase. The Kjökkenmöddings which are often to be found to a height of over three feet in front of dwellings, prove that the ancient Northmen were fearless in the pursuit of large game. In these heaps of bones and ashes, the greater part of the remains are those of seals. There are traces of the following domestic animals: a species of small horned cattle (*bos taurus*), goats (*capra hircus*), sheep (*ovis aries*), small horses (*equus caballus*) and well-developed dogs (*canis familiaris*). Of the other animals native to Greenland, the bone piles show traces of the polar bear (*ursus maritimus*), the walrus (*trichechus rosmarus*), three species of seal (*erignathus barbatus*, *phoca vitulina*, and *phoca fœtida*) and especially the hooded seal (*cystophora cristata*). It is not surprising then that the crusade tax levied on the inhabitants of Greenland, who had no currency, consisted of cattle hides, seal skins, and the teeth of whales. *Gronlandiæ decima* this was termed in a letter of Pope Martin IV to the Archbishop of Trondhjem (4 March, 1282): "Non percipitur nisi in bovinis et phocarum coriis ac dentibus et funibus balenarum." In perfect accord with this is Ivar Bardsson's emphatic mention, not only of the white bears and white falcons found everywhere in great abundance, but more particularly of the herds of cows, sheep, and goats, which were, next to the fisheries, the Greenlanders' principal source of income.

Cattle raising and the chase caused the inhabitants to explore their icy country on all sides. To quote from the "King's Mirror", "the people have often attempted in various places to scale the highest rocks to obtain an extensive view, and see whether they could find a place free from ice and suitable for habitation. Such a region, however, could not be discovered, except those parts already built up which stretched a long distance along the coast. They found both mountain ridges and valleys coated with ice". The daring Greenlanders not confining their attention to the interior showed a remarkable acquaintance with the ice-bound ocean and the peculiarities of the coast. According to the "King's Mirror" the ice of the sea is eight to ten feet thick, and is as flat as though it were frozen in that very place. As the ice extends a journey of four or five days from land, and farther towards the east and northeast than south or southwest, anyone wishing to reach land must sail towards the west and southwest, until he has passed all places where there is a possibility of finding ice, and then set sail landward. From the smooth ice rise icebergs "like a high cliff from the sea", not joined to the rest of the ice but separate. All well-to-do peasants in Greenland had large and small boats for fishing. Norðrseta, probably in the vicinity of the present Upernivik, was accounted especially favourable for seal fishing. Here too collected "all the driftwood that floated across from the inlets of Markland". How far to the northwest the hardy fishers pushed their voyages we learn from a runic stone venerable for its age, which was discovered in 1824 and taken to the National Museum of Copenhagen. It was set up by three Northmen, 25 April, 1135, on the island of Kingittorsuaq (72° 55′ north lat.). In the summer of 1266 a point even farther north was reached by the polar expedition of which Haldur, a Greenland priest, gives an account to Arnold, his former colleague, then court chaplain to Magnus, King of Norway. On their northern voyage these men found traces of Skrælings only in the Króksfjarðarheiði, and the opinion thenceforth prevailed "that it must be the shortest way for them (the Skrælings) to go, no matter where they came from. Thereupon the priests sent a ship towards the north in order to have investigations made with regard to the conditions north of the most distant region which they had yet visited". Driven by a southern gale, the ship sailed northward from Króksfjarðarheiði, "right into the bay (hafsbotnin, i. e. bay of the sea, seems to correspond with Melville Bay) and then they lost sight of the whole land, both the southern stretch of the coast and the glaciers". On the return voyage, a three days' sail brought them to a place where they found traces of Skrælings who had visited islands south of Snæfjall. "After that they sailed south to Króksfjarðarheiði, a good day's rowing, St. James's day". They there took an observation which even to-day can serve as an approximate indication of latitude. "It froze", they say, "there, then at nights, but the sun shone both night and day, and it was no higher when it was in the south than that when a man laid himself crosswise in a six-oared boat, stretched out against the railing, then the shadow of the railing which was nearest to the sun fell on his face; but at midnight it was as high as it is at home in the colony, when it is in the northwest. Then they travelled home to Gardar". These statements formerly led to the belief that Króksfjarðarheiði should be sought for about 75° north lat. on the other side of Baffin Bay. Latterly Thalbitzer has expressed the opinion that the "heiðe" was situated on the western coast of Greenland. At all events the Vikings clearly penetrated much farther north than Upernivik (73° n. lat.).

The Northmen of Greenland explored also the eastern coast of the country during the eleventh, twelfth

and thirteenth centuries. On one of these voyages of exploration in 1194 they reached Svalbarðr or Svalbarði. According to Storm's investigations this island is thought to be Jan Mayen or Spitzbergen. Almost a hundred years later (1285) two priests, sons of Helge, named Aldabrand and Thorvald, discovered, over against Iceland, a new country (the Dünen Islands). These voyagers are rightly called the precursors of Nordenskiöld, inasmuch as like him, they set out from Denmark, and reached the eastern coast of Greenland (not Newfoundland). These and similar discoveries of skilled Norse from the eleventh to the fifteenth centuries made it possible long before Columbus, to draw so perfect a map of that part of America, known as Greenland, but a cartographer to whom Nordenskiöld showed such a chart declared emphatically that it must be a forgery of the nineteenth century. The first scholar who inserted the daring Norse discoveries in America in Ptolemy's map of the world was Claudius Clavus Niger (Swart), a Dane, who left two maps and two geographical descriptions of the northern countries of Europe in which Greenland appears as a peninsula of the continent. The first chart with subjoined description is preserved in the precious Ptolemy MS. of Cardinal Filiaster of 1427, now in the city library of Nancy in France. In this MS. the learned cardinal expressly says of the eighth chart of Europe: "Ptolemy makes no mention of these lands (Norway, Sweden, and Greenland) and he seems to have had no knowledge of them. Hence a certain Claudius Cymbricus has described these northern parts, and represented them in charts". This precious cartographic treasure has been preserved only in the Ptolemy codex of Nancy. Both chart and description have long been known and often reproduced. The second description and the second map have come down in various manuscripts, but separated from each other. The chart with its strikingly correct representation of Greenland was a riddle to cartographers from the time of its discovery, inasmuch as it contains many names of rivers and promontories which in no wise correspond with the statements found in ancient Norse sources. Only recently have the Danish scholars Björnbo and Petersen succeeded in solving this riddle. In two mathematical MSS. of the Hofbibliothek at Vienna they found the long lost description of the second chart of Claudius Clavus, from which it appears that Clavus (b. 1388) was once in Greenland, and that the fantastic names on his chart are merely the words of an old Danish folk song, of which the following is a literal translation:

> There lives a man on Greenland's stream,
> And Spieldebodh doth he be named;
> More has he of white herrings
> Than he has of pork that is fat.
> From the North drives the sand anew.

As Claudius Clavus used the names of the runes to designate places in Iceland and the ordinal numerals, *fursta*, (the first), etc., on the map of Eastern Europe, so for Greenland he made use of the words of the stanza quoted above, i. e. *Thær* (there) *boer* (lives) *eeynh* (a) *manh* (man) etc., to designate the succession of promontories and rivers which seemed to him most worthy of note. From Claudius Clavus the strange names were adopted by the cartographers Nicholas Germanus and Henricus Martellus. While Nicholas Germanus in his first copies retained the correct location of Greenland (west of Iceland and the Scandinavian peninsula), in his later works he transferred Greenland to the Scandinavian peninsula and east of Iceland. On his small charts of the world he completed Ptolemy's map by first giving to Greenland its correct position, but afterwards he placed it in northern Europe and located north of Greenland the *insula glacialis* or *insula glaciei* (Iceland). Both representations of Greenland were used by Martin Waldseemüller. The erroneous map of Nicholas Germanus he borrowed from the Ulm edition of Ptolemy, which is based on the Wolfegg parchment MS. of Ptolemy, and presented it in his great wall chart of the world (1507), "America's certificate of baptism". The correct map appeared in conjunction with the marine map of Canerio on the first large marine map ever printed, the "Carta Marina" of 1516. In consequence of the wide circulation of the world chart of 1507 (1000 copies, the only one of which now extant is that discovered by myself in Schloss Wolfegg) the faulty representation is found in countless later charts. Henricus Martellus, whose fine manuscript of Ptolemy was executed in Florence some thirty years after Nicholas Germanus, has given the correct representation of Claudius Clavus in his charts of the northern countries. This correct map, however, first obtained a wider circulation through the often over-estimated Zeno map of 1558. In spite of its manifest inaccuracies—for example the younger Zeno represents the floating icebergs on the great northern map of Olaf Magnus (1539) as islands, to which he even assigns names—the Zeno map has been defended even in recent times as an original map of the Zeni, dating from the end of the fourteenth century. Since the successful clearing up of the mysterious Greenland names, and the discovery of Waldseemüller's chart (Carta Marina, 1516), lost for three centuries, which likewise shows the configuration of parts of the eastern coast of North America, the last champions of Zeno must admit that the long celebrated Zeno chart is merely a compilation of the younger Zeno (1558).

While Claudius Clavus visited Norse Greenland in person and was the first to make a strikingly correct map (c. 1420) he himself was never in Helluland, Markland, and Vinland, and consequently did not introduce them into his fifteenth-century Ptolemy map of the northern countries. As a result these countries were not represented in the editions of Ptolemy's map of the world published in the fifteenth and sixteenth centuries. On a Catalonian marine map (*portulana*) dating from the fifteenth century, however, we find a large rectangular island named *Illa Verde*, and to the south of it a smaller island almost circular named Brazil, which have been rightly conjectured to be Greenland and Markland (the wooded land) respectively. On a sea chart discovered by me in the Bibliothèque Nationale of Paris there is likewise to the north-west an island termed "Insula viridis, de quâ fit mentio in geographiâ", and south of it the above mentioned circular island It is interesting to note that on his great map of the world (1507) Waldseemüller sets down a *viridis insula* north-west of Ireland. On the corresponding section of the "Carta Marina" of 1516 there is no trace of the *viridis insula* but the round island Brazil appears. These divergences in cartographic representations arise from differences in conception of the territories discovered. The discoverers took the bodies of land they encountered for islands, a view which is also reflected on the sea charts of the fifteenth century. When the attempt was made to apportion these islands to the three then known continents, Europe, Asia, and Africa, the fact that Svalbarðr, i. e. Jan Mayen or Spitzbergen had been discovered in the twelfth century became of decisive importance, for by this discovery the theory that Greenland was in some way connected with the European mainland was apparently confirmed. This opinion was based on the fact that reindeer, arctic foxes, and other mammals which were found in Greenland, are not met with on islands, unless they were brought there. Since this was not the case in Greenland it was inferred that these animals must have migrated there from some continent. This conclusion received support from the ice

fields which covered the *mare congelatum*. So men arrived at the conviction that there existed a land connection between Greenland and Bjarmeland or north-western Russia. Being uninhabited, this was called Ubygdear or the "uninhabited land". Accordingly Bjarmeland is described as follows in the above mentioned geographical description of the twelfth century: "Uninhabited lands extend as far north as Greenland". A similar statement occurs in a thirteenth-century account: "To the north of Norway is Finmarken whence the land extends northeast and east as far as Bjarmeland which is tributary to the Russian king. From Bjarmeland the land stretches northward through unknown regions up to the borders of Greenland". Finally the author of the "Historia Norwegiæ" (thirteenth century) sums up what was known of Greenland in the following noteworthy sentences: "Some sailors wishing to return from Iceland to Norway were driven by adverse winds into the icebound regions. At last they landed between Greenland and Bjarmeland in a country which, according to their report, has men of remarkable size, and in the land of the virgins who conceived by drinking water. Greenland is separated from them by rocks covered with ice; it was discovered, colonized, and converted to the Catholic faith by Icelanders; it is the western extremity of Europe, and extends almost to the African islands". These words and others of similar import account both for the correct representation of Claudius Clavus who himself visited Greenland, as well as the faulty map of Nicholas Germanus who pursued his geographical and cartographical studies in Florence about 1470. The recollection of Greenland was kept alive by charts and geographical descriptions even at the time when all communication with the Norse colonies had been broken off. The eighteen sailors who were driven in 1347 from Markland to Iceland proceeded, according to Icelandic records, across Norway to Greenland. There seems at that time to have been no longer any direct communication between Iceland and Greenland. Intercourse was still kept up between Bergen and Greenland by the royal merchantman, the "Knorr", but only at irregular intervals. In the year 1346, according to Icelandic annals, the "Knorr" was in good condition, and "laden with a rich cargo," returned to Bergen from Greenland, which from 1261 had been like Iceland under Norwegian rule. Not until 1355 did the vessel undertake its next voyage to Greenland. For this journey extraordinary provisions were made and a formal expedition fitted out. The purpose of the undertaking is said to have been the "preservation of Christianity" in Greenland which could only be attained by means of a conflict with the Skrælings (Eskimo). It cannot be exactly ascertained when the "Knorr" returned, but it was probably about 1363 or 1364, as about this time Ivar Bardsson who for many years administered the diocese of Gardar, makes his appearance in Norway.

We can gather from the original sources how the Northmen had gradually to retire before the advancing Eskimo. The first collision took place, according to the "Historia Norwegiæ" (thirteenth century) in north Greenland. The passage (according to Thalbitzer) reads as follows in literal translation: "Beyond the Greenlanders toward the north the hunters came across a kind of people called the Skrælings; when they are wounded alive their wounds become white, without any issue of blood, but the blood scarcely ceases to stream out of them when they are dead. They have no iron whatever and use whale teeth for missile weapons, and sharp stones for knives". In the chart of Claudius Clavus (1427), accordingly we find the Careli, in the extreme north of Greenland, and the accompanying description is as follows: "Tenent autem septentrionalia eius (Gronlandiæ) Careli infideles, quorum regio extenditur sub polo septentrionali versus Seres orientales, quare polus [polar circle] nobis septentrionalis est eis meridionalis [in] gradibus 66" (The north of Greenland is occupied by the pagan Careli whose country extends from the North Pole toward the eastern Seres; therefore the northern polar circle is to us north, to them south in the 66th degree of latitude). It is interesting to know that in this very part of Greenland near the Umanak fjord, there now exists a tradition among the Eskimo concerning a battle on the ice between Eskimo and Northmen. The Northmen were the attacking party, but the Eskimo were victorious. Thalbitzer gives the tradition according to Rink (Eskimoiske Eventyr og Saga, Copenhagen, 1866): "The Norsemen had pursued some little girls who had been out to fetch water. These girls came running home and shouted 'they are attacking us'. The Greenlanders fled and hid themselves between the heaps of stones, yet the Norsemen managed to get hold of some of them and maltreated them. The Greenlanders, however, by means of artifice, lured their enemies out on the slippery fjord ice, where they could not stand firmly, and thus the Skrælings succeeded in overcoming them one at a time and killed them all". In the course of the fourteenth century the Eskimo of Greenland advanced farther southward. About 1360 the western colony fell into their hands. Ivar Bardsson, an eye-witness, related how, under commision of the royal governor, he had taken part in an expedition to drive the Eskimo from the western settlement. But no human being either Christian or heathen was found. Cattle and sheep ran wild. Having put them on shipboard they returned home (Gardar). In 1397 the Icelandic annals report a new attack: The Skrælings assailed the Greenlanders, killing eighteen men, capturing and enslaving two boys. Undoubtedly the many shipwrecks which took place at this time hastened the catastrophe. The government ship went down north of Bergen. Moreover in 1392 "a great plague" visited the whole of Norway. In 1393 Bergen was conquered and pillaged by the Germans who took with them all ships and anchors. After this we hear of no more voyages of the "Knorr" to Greenland. The last record in the Icelandic annals of the landing of a foreign vessel in Greenland is found under the date 1406. It was not till four years later that the ship which had been driven by storms to Greenland reached Norway. To the same period belongs a marriage certificate given, 19 April, 1409, by a priest in Gardar. Soon afterwards the final catastrophe must have befallen the eastern settlements. According to the letter of Pope Nicholas V (c. 1448) to the bishops of Iceland, the Christians of Greenland were attacked by the heathens of the neighbouring coasts, and the country was laid waste with fire and sword, but all persons who were fit to become slaves were made captives. The approximate date of the invasion is obtained by the mention of "thirty years ago" (1418). The efforts of Nicholas V were unfortunately without success, as appears from the letter of Alexander VI dated in the first year of his pontificate (1492–93). The inhabitants were deprived of religious ministration; there was no longer either bishop or priest and a great part of the population returned to paganism. Those who remained true to the Faith possessed as a memorial of Catholic times only the corporal on which a hundred years before the Lord's Body had been consecrated by the last priest. Once a year this corporal was exposed for veneration. The date "a hundred years ago", is not entirely accurate, even if we agree with Storm in taking the last priest to mean the last resident bishop. The statement that "for eighty years no [European] ship had landed on the coasts of Greenland" is not positively made. Björnbo and Petersen

inform us of a journey to Greenland hitherto unknown. In the text intended to accompany his second map of Greenland Clavus expressly states: "Grolandie insule chersonesus dependet a terrâ inaccessibili a parte septentrionis vel ignotâ propter glaciem. Veniunt tamen Kareli infideles, *ut vidi*, in Grolandiam cum copioso exercitu quottidie, et hoc absque dubio ex alterâ parte poli septentrionalis". (The peninsula of the island of Greenland projects from a land inaccessible from the North or unknown on account of the ice. However, the pagan Careli, as I have witnessed, invade Greenland every day with a numerous army, and no doubt come from the other side of the polar circle.) Clavus, therefore, seems to have been one eye-witness of the last hostile attacks which finally resulted in the destruction of the eastern settlement, which was the last Norse colony in America. It is true that many attempts were still made to convey assistance to the hard-pressed Norse settlers, particularly by the predecessor of the last Catholic Archbishop of Trondhjem, Eric Walkendorf (d. 1522), but all came to naught. So the last descendants of the old Vikings were left to their own resources and were gradually absorbed by native Eskimo population.

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JOSEPH FISCHER.

American College, THE, IN ROME.—The American College in Rome, or to give the legal title, "The American College of the Roman Catholic Church of the United States, Rome, Italy", owes its existence chiefly to Archbishop Hughes, of New York, and Archbishop Kenrick of Baltimore, who were the most conspicuous supporters of Pius IX in founding at Rome this institution which has done so much for half-a-century to preserve and propagate Roman traditions and maintain unity between the See of Peter and the Church in the United States. When a number of American bishops went to Rome in 1854 to be present at the proclamation of the Dogma of the Immaculate Conception, they expressed to Pius IX the desire to see an American college established that should take rank with the other national colleges in that city. Bishop Michael O'Connor, of Pittsburg, an alumnus of the Propaganda, seconded the efforts of the leading prelates already mentioned, and specially pressed the matter on the attention of the Pontiff. In his reply to the letter of the archbishops and bishops composing the First Provincial Council of New York, Pius IX proposed the establishment of a North American College in Rome. Archbishop Hughes, who had long fostered this idea, immediately wrote to the other archbishops of the United States and to his suffragans, extolling the Pope's design and asking their advice as to the best method of putting it into execution, and of procuring the means necessary to support the college when established. In the Eighth Provincial Council of Baltimore held from May 6 to May 16, 1855, it was resolved to appoint a committee of three bishops to report on the subject of the American College. Bishop O'Connor, of Pittsburg, Bishop Neumann, of Philadelphia and Dr. Lynch, Administrator of Charleston, were appointed. It was subsequently agreed that the Pope should be asked to select three bishops as a committee to carry out the idea; that the Archbishop of Baltimore should act as promoter until their appointment, and that an active and experienced clergyman should be sent to Rome to make the necessary preparations. Pius IX became so interested in the project that he offered to purchase and present a suitable building for the purpose, while the American bishops would furnish it and procure the funds necessary for its maintenance. In 1857, the Pope bought for $42,000, the old Visitation Convent of the Umiltà, then occupied by soldiers of the French garrison in Rome. The free use of it in perpetuity was accorded to the American bishops. By reason of its military occupation the building was in bad condition. On 12 December, 1858, the Archbishop of New York ordered a general collection in all the churches of his diocese to procure funds for the necessary repairs and for the furnishing of the college. The people were most generous in their contributions, and the other American archbishops and bishops co-operated so liberally that in a short time the sum of nearly $50,000 was collected. Repairs were immediately begun on the building, and in the year following it was fit for occupancy. On the 8th of December, 1859, the college was formally opened with thirteen students who had for some time been waiting in the College of the Propaganda for this event. On the day of the opening of the college, Monsignor Bedini, Secretary of the Sacred Congregation of the Propaganda, consecrated the marble altar of the college chapel, and on the twelfth of the same month the feast of Our Lady of Guadaloupe, to whom one of the side altars is dedicated, he celebrated Pontifical Mass in the college church. On the feast of St. Francis de Sales, 29 January, 1860, Pius IX visited the college. To commemorate this event, a tablet bearing the following inscription was put up: "On January 29, 1860, the feast of St. Francis de Sales, Pius IX, the Supreme Pontiff, father and founder of the American College, said Mass in this building, fed the alumni with the heavenly banquet, visited the college, and deigned to give audience to all". His Holiness was assisted on the occasion by Bishop David Bacon, of Portland, Maine, and by Monsignor Goss, of Liverpool.

The Rev. Bernard Smith, O.S.B., professor in the Propaganda College, and afterwards an abbot, was appointed temporary rector of the college, until the appointment, in March, 1860, of the Rev. William George McCloskey, who was then an assistant at the Church of the Nativity, New York City, and later Bishop of Louisville. During the administration of Father McCloskey the college flourished, the number of students increasing rapidly from thirteen to fifty, of whom six came from New York, four from Newark,

two from Brooklyn, five from Philadelphia, and the remainder from the New England States, the South, and the West. The first ordination of an alumnus to the priesthood was on the 14th of June, 1862, in the Church of St. John Lateran, by Cardinal Patrizzi. The finances of the college were not, however, on a sound basis; the rector, therefore, in 1866, appealed for aid to the American bishops assembled in the second Plenary Council of Baltimore. The appeal was successful, for Archbishop Spalding, who as Delegate of the Holy See, convoked and presided at the Council, in his letter promulgating its decrees, commended the college to the good will of the bishops. In consequence, the Rev. George H. Doane, a clergyman of the Diocese of Newark, was appointed by the bishops to collect funds for the college. After making a tour of the country, he succeeded in collecting $150,000, which at once placed the college on an excellent financial footing.

During the Vatican Council, the American prelates in Rome decided that the property of the college should remain in the hands of the Sacred Congregation of Propaganda. With regard to the burses or scholarships founded, it was agreed that when they were vacant, one-half of the proceeds should go to the college and the other half to the diocese to which the burse belonged. There are now (1906) thirty-five burses founded in the college. The Rev. Dr. McCloskey was made Bishop of Louisville, Kentucky, in 1868, and was succeeded by the Rev. Dr. Francis Silas Chatard, who remained rector until 12 May, 1878, when he was consecrated Bishop of Vincennes, Indiana. The Rev. Dr. Louis Hostlot, vice-rector of the college, succeeded Dr. Chatard, and remained in office till his death, 1 February, 1884. Then for a time the Rev. Dr. Augustin J. Schulte governed the college, until the election of the Rev. Dennis J. O'Connell, D.D., now Rector of the Catholic University at Washington. He resigned in July, 1895, and was succeeded by the Rev. William H. O'Connell, D.D., who became Bishop of Portland, Maine, in 1901. The Right Rev. Monsignor Thomas F. Kennedy, of Philadelphia, succeeded him. Under Dr. Kennedy's rectorship property adjoining the college was purchased, in November, 1903, at a cost of $50,000. His predecessor, Dr. William H. O'Connell, had purchased for $20,000 the Villa Santa Catarina, at Castel Gandolfo, as a summer residence for the students. At the present time (May, 1906) their number is one hundred and fifteen, the largest number the college has ever had. The college has an Alumni Association in the United States comprising two hundred and seventy-five members, out of four hundred and fifty students who have been ordained priests in the college. This association made a contribution of $25,000 to the fund for the recent acquisition of new property by the college. Besides the late Archbishop Corrigan, of New York, the following American prelates, who are still living, studied theology in the college: Archbishops Farley, of New York; Mœller, of Cincinnati; O'Connell, of Boston; Bishops Richter, of Grand Rapids; Burke, of St. Joseph, Mo.; Horstmann, of Cleveland; McDonnell, of Brooklyn; Hoban, of Scranton; Rooker, of Jaro, P. I.; Dougherty, of Nueva Segovia, P. I.; Morris, Coadjutor, of Little Rock. Archbishop Riordan, of San Francisco, and Archbishop Seton, as well as Bishops Byrne, of Nashville, Keiley, of Savannah, O'Connor, of Newark, N. J., and Northrup, of Charleston, S. C., are partially indebted to this institution for their training in theology. By his brief, *Ubi primum*, 25 October, 1884, Leo XIII raised the American College to the rank of a Pontifical College. The administration of the college is controlled by a board composed of the archbishops of Baltimore, Boston, New York, and Philadelphia. Its internal management and discipline are entrusted to the rector, who is assisted by the vice-rector and by the spiritual director. The students attend the lectures, and are subject to the academic regulations, of the Urban College of Propaganda. The curriculum of the last-named institution comprises a two-years' course in philosophy and a four-years' course in theology. Supplementary lectures are given in the American College on the subjects treated in Propaganda.

The most interesting incident in the history of the American College was the attempt of the Italian government, after the taking of Rome, to seize the college property. Italian statutes of 15 August, 1866, and of 7 July, 1867, confiscated to the State the property of religious corporations. A law of 1873 applied the general law to the City of Rome. The Propaganda had for ten years contended in the courts that these laws did not apply to its property; but the highest Italian court on the 29th of January, 1884, decided the case in favour of the State. Cardinal McCloskey and Archbishop Corrigan, his coadjutor, wrote a joint letter on the 3d of March, 1884, to the President of the United States, Chester A. Arthur, begging him to "ask the King of Italy for a stay of proceedings, if it be not possible furthermore to exempt the institution as virtually American property from the operation of the law". Archbishop Corrigan, who, for a long time, was secretary of the board of bishops, having charge of the affairs of the American College, sent special letters to the Secretary of State, Mr. Frelinghuysen, who wrote on the 5th of March, 1884, to Mr. Astor, the American Minister at Rome, urging him to use his influence with the Italian government to save the college property because "although technically the American College is held by the Propaganda, it is virtually American property, and its reduction would be attended with the sacrifice of interests almost exclusively American". The efforts of President Arthur, Secretary Frelinghuysen, and Mr. Astor, suggested and urged by the cardinal and his coadjutor, saved the college; and on the 28th of March, 1884, Mr. Astor sent a telegram from Rome, announcing that the college had been exempted from the effect of the Italian statutes of confiscation.

Compiled from documents given to the author by the late Archbishop Corrigan. See also *Annual Reports of the Alumni Association.*

HENRY A. BRANN.

American College, THE, AT LOUVAIN, an institution for the education of priests. Its official title is "The American College of the Immaculate Conception of the Blessed Virgin Mary". It was founded in 1857, with the cordial support of the Belgian hierarchy, by two American bishops, the Rt. Rev. M. J. Spalding, then Bishop of Louisville, Ky., later Archbishop of Baltimore, and the Rt. Rev. P. P. Lefevre, Administrator of the Diocese of Detroit, Mich. Its purpose was, on the one hand, to enable American-born students to pursue thorough courses of theology in Europe, while familiarizing themselves with the languages, usages, and customs of the Old World; on the other hand, to afford young men of various European nationalities an easy means of preparation for the work of the ministry in America, thus presenting to the bishops an opportunity of adopting well-trained subjects for their several dioceses. Originally, the college was established only for the instruction of students in elementary and advanced theology. They were supposed to have studied philosophy, either in America or in one of the preparatory seminaries of Europe. The actual scope of the college is somewhat wider. In October, 1906, a faculty of philosophy was organized providing a two-years' course for students who have successfully completed their classical studies.

Although the bishops mentioned above took the

initiative in establishing the college, its field of action has by no means been confined to their two dioceses. The co-operation of all the dioceses of the United States has been requested, and several ecclesiastical provinces situated in British-American territory have taken part in the work. These include the Archdiocese of Victoria, B. C., with the suffragan see of New Westminster, and the Archdiocese of Port of Spain, Trinidad, with the suffragan see of Roseau. Among the American bishops who enjoy special rights in connection with the college are those who have donated to its fund the sum of $1,000, becoming thereby Patrons of the College. To them the constitutions approved by the Holy See in 1895 accord precedence in the matter of sending students to the college, as also in the adoption of its graduates for their dioceses. In the event of the college being closed, they would have certain claims upon its property. The patronal dioceses are at present seventeen in number: Detroit, Louisville, Natchez, Oregon City, Baltimore, Nesqually, Victoria, B. C., Hartford, Buffalo, Port of Spain, New Orleans, Richmond, Newark, Leavenworth, Helena, Belleville, and Tucson. It would be difficult to set a valuation upon the property held at present by the college. It may, however, be safely stated that since its foundation $110,000 has been expended in the purchase of ground and in the erection of buildings which provide ample accommodation for 150 students. As it was found impracticable for the bishops patrons to exert permanent and effectual control of the college by their collective action, the Third Plenary Council of Baltimore resolved to appoint a committee of three bishops duly qualified to represent the American hierarchy in the management of the college. The members of the committee are at present the Right Rev. C. P. Maes (Covington), Chairman; Most Rev. P. W. Riordan (San Francisco); Right Rev. J. L. Spalding (Peoria). The rector of the college is also subject, as regards both spiritual and temporal administration, to the Congregation of Propaganda. This Congregation appoints the rector on the recommendation of the committee of bishops and after consultation with the college faculty; and gives him ample authority in the matter of ordaining students. His annual report on the condition of the college must be sent to Propaganda as well as to the committee of bishops.

As to the courses followed by the students, that of advanced theology has been taken, from the first, by students sufficiently well trained to try for the degrees given at Louvain. Of these, Bishop Riordan and Bishop Spalding were made licentiates of theology in 1865 and 1866. Most of the students, however, take the elementary course of theology which, until 1877, was given, partly at the Catholic University and partly at the college, by professors appointed by the rector. The course having been abolished at the university in 1877, the students were allowed to follow the lectures given by the Jesuit Fathers on such subjects as were not treated in the college, namely, moral theology (in part), and Holy Scripture. In 1898 the Belgian hierarchy, at the request of the committee of American bishops, established a full course of elementary theology at the university, which is now followed by the students of the American College, and by those of various other seminaries and religious communities. Certain branches, however, such as pastoral theology, liturgy, sacred eloquence, and modern languages, are taught at the college by professors belonging to the institution.

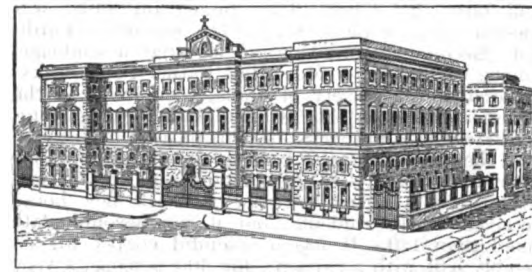
From its foundation to the present day, the college has given four archbishops to the hierarchy of the Church: Charles John Seghers (Oregon City), d. 1886; Francis Janssens (New Orleans), d. 1897; P. W. Riordan (San Francisco); B. Orth (Victoria, B. C.); and eleven bishops, namely: A. Junger (Nesqually), d. 1895; J. Lemmens (Vancouver Island), d. 1897; J. B. Brondel (Helena), d. 1903; A. J. Glorieux (Boise); C. P. Maes (Covington); J. L. Spalding (Peoria); A. Van de Vyver (Richmond); T. Meerschaert (Oklahoma); J. J. O'Connor (Newark); Wm. Stang (Fall River); Joseph J. Fox (Green Bay). It has sent 661 priests to America, 506 of whom are living and who are distributed as follows in the various provinces: Baltimore, 25; Boston, 35; Chicago, 69; Cincinnati, 122; Dubuque, 19; Milwaukee, 31; New Orleans, 65; New York, 61; Oregon City, 68; Philadelphia, 25; St. Louis, 74; St. Paul, 20; San Francisco, 4; Santa Fé, 23; Victoria, B. C., 16; Port of Spain, 4. There were 72 students entered on the rolls of the college in 1906; 62 in advanced or elementary theology, and 10 in philosophy.

The college has had four rectors since its inception, namely: the Very Rev. P. Kindekens, 1857–60; the Right Rev. Monsignor J. De Neve, 1860–91; the Right Rev. Monsignor Willemsen, who held the office from 1891 to 1898, when the present incumbent, the Very Rev. J. De Becker, assumed the charge. During the ill health of Monsignor De Neve the Right Rev. Monsignor Dumont acted as pro-rector from 1871 to 1873, and the Rev. J. Pulsers from 1873 to 1881. Moreover, since the approval of the constitution of the college by the Holy See in 1895, and the exact definition of the duties of a vice-rector, this office has been held, first, by the Very Rev. Wm. Stang, D.D. (1895–99), now Bishop of Fall River, and by the Rev. P. Masson, who is also professor of pastoral theology, liturgy, and sacred eloquence. There are 21 professors who give, at the University and at the College, the lectures attended by all, or some of the students.

Am. Eccl. Rev., March, 1897; *Oraison funèbre de Mgr. Jean de Neve* (Louvain, 1898); *L'Eglise aux Etats Unis* (Louvain, 1901); *Le Collège Américain et son action au point de vue économique* (Mons, 1905, three pamphlets by J. DE BECKER); *American College Bulletin* (Louvain, 1903–07); *Annuaire de l'Université Catholique* (1906).

J. A. M. DE BECKER.

American College, THE SOUTH, in Rome (legal title, COLLEGIO PIO-LATINO-AMERICANO PONTIFICIO). —The Rev. Ignatius Victor Eyzaguirre, after having spent many years in Chile, his native country, in different works for the salvation of souls, went



SOUTH AMERICAN COLLEGE, ROME

to Rome, in 1857, and proposed to the Pope the erection of a college for students, from "Latin" American countries, i. e. where the Spanish and Portuguese languages are spoken. Pius IX, who had been Apostolic Delegate in Chile, granted letters of approbation, and urged the bishops to send students and to help the foundation by procuring funds for the maintenance of the seminary. Father Eyzaguirre went back to South America, collected some money, and returned to Rome with a few students. He rented a small house for these students and some others who arrived later. They were fifteen in all. Pius IX ordered the Fathers of the Society of Jesus to direct the new college, and they opened the college on 21 November, 1858. In December, 1859, Pius IX helped to purchase a larger house, belonging

to the Dominicans, near their Church of the Minerva. He also bought with his own money a villa and a vineyard for the use of the college, and made Monsignor Eyzaguirre protonotary-apostolic. Towards the beginning of 1860 he sent this prelate back to South America as ablegate of the Holy See, to urge the bishops again to co-operate on a larger scale in procuring the necessary means for the support of the college. At the same time he himself contributed a large sum of money to the new house. During the year 1864 Pius IX sent to the college a great variety of books from his own private library, ordered a new chapel to be erected at his own expense, and furnished it with magnificent vestments, and on the 21 November, the sixth anniversary of its foundation, visited the college in person. For all this and many other favours he is considered the principal, if not the first, founder of the South American College.' The number of students continually increasing, the superiors had to look for another dwelling. Through the assistance of His Eminence Cardinal Sacconi, protector of the college, part of the old novitiate of the Jesuits, on the Quirinal, which since the year 1848 had been used for a French military hospital, was secured, the house near the Minerva sold, and the new residence occupied on 18 April, 1867, the feast of the Patronage of St. Joseph, to whom the college had been dedicated. As the centenary of the martyrdom of Sts. Peter and Paul occurred in this year, many South American bishops visiting Rome brought new students, and the number reached fifty-nine. After the festivities of the centenary Pius IX, almost unannounced, went to the new college, assisted at an "academy", and allowed his name to be added to its legal title, making it "Collegio Pio-Latino-Americano". In 1870 the bishops attending the Vatican Council increased the number of students to eighty-two. In 1871, the Italian government having expelled the Jesuits from the small part of the novitiate they occupied, acceded to the request of the Brazilian Emperor and permitted the South American College to remain where it was until a suitable house should be found. The new rector, the Rev. Agostino Santinelli, S.J., bought a new site in the Prati di Castello, not far from the Vatican, and near the Tiber. The foundation stone was blessed on 29 June, 1884, by the protector, Cardinal Sacconi, in presence of a large assemblage, among whom was the Most Rev. Father Peter Beckx, General of the Society of Jesus, then living in the American College. The work of building began immediately, and Father Santinelli, putting into execution the plans for a grand college he had fostered for very many years, saw the splendid building finished in 1887–88. During this last year the new house received ninety students, but it can accommodate more than 120. It has a splendid chapel, an assembly hall with a capacity for 400 persons, a very spacious dining room for the students, and several small apartments for American bishops visiting Rome. It was here that the first General Council of Latin America (28 May—9 July, 1899) was held. There were present fifty-three prelates, archbishops, and bishops, of whom twenty-nine took up their quarters in the college, together with their secretaries and servants. The solemn opening took place in the college chapel, and all the sessions were held there. In the same chapel on 26 March, 1905, the Cardinal Protector, Joseph C. Vives y Tuto, solemnly published the Apostolic Constitution "Sedis Apostolicæ providam", by which His Holiness granted the title of "Pontifical" to the college and committed its direction *in perpetuum* to the Society of Jesus. This constitution, which had been solicited by the bishops during the council, and promised by Leo XIII, has been completed and given by Pius X; it fixes the fundamental rules of the college already tested by so many years of experience, and on this account it is recognized as the Bull of foundation of the college. There were 104 alumni present at the ceremony besides many others; the Very Rev. Aloysius Caterini, S.J., Provincial of the Roman Province, accepted the charge in the name of the General of the Society, absent through sickness. The college, during its existence of nearly fifty years, has seen twenty-five of its former students made archbishops or bishops in their native countries, besides many others created doctors in philosophy, theology, and canon law. The influence of all these upon the development of religion has been immense. A number of the seminaries and one ecclesiastical university in Latin America have taken their professors exclusively from the alumni of the college. Finally, in 1906, the high tribute of esteem was paid the college by the Holy See, in the choice, from amongst the students formed within its walls, of the first cardinal of Latin America: Monsignor Joaquin Arcoverde de Albuquerque-Cavalcanti, Archbishop of Rio de Janeiro, Brazil. P. X. VELLA.

American Party. See KNOW-NOTHINGISM.

American Protective Association, THE, usually known as "the A. P. A.", a secret proscriptive society in the United States, which became a disturbing factor in most of the Northern States during the period 1891–97. Its purpose was indicated clearly enough by its open activity in arranging lectures by "ex-priests", distributing anti-Catholic literature and opposing the election of Catholics to public offices. Of the A. P. A. ritual and obligations there was frequent publication during the years 1893–94, now divulged by spies, and now admitted by ex-members. What purports to be a full exhibit of these oaths may be found in the "Congressional Record", 31 October, 1893, in the petition of H. M. Youmans for the unseating of Representative-in-Congress William S. Linton. These oaths bound members "at all times to endeavour to place the political positions of this government in the hands of Protestants to the entire exclusion of the Roman Catholics" etc. The first Council of the A. P. A. was established 13 March, 1887, at Clinton, Iowa. The founder was Henry F. Bowers, a lawyer of that town, a Marylander by birth, and then in his sixtieth year. The order seems to have spread slowly. Its first out cropping in local politics occurred in 1891 at Omaha, Neb., where it endorsed the Republican ticket and swept the town (heretofore Democratic) by a large majority. The A. P. A. seems to have moved down the Missouri river from Omaha. In Missouri, Kansas City was its first conspicuous base. After the fall election of 1892, a delegation representing the A. P. A. of Kansas City asked Governor-elect Stone to blacklist all Catholics when making appointments. "Your association", replied Governor Stone, "is undemocratic and un-American, and I am opposed to it. I haven't a drop of Know-Nothing blood in my veins". The following cities are among the more important which were generally regarded as under A. P. A. political dominance during all, or a portion, of the period of 1893–96: Omaha, Kansas City, Rockford (Ill.), Toledo, Duluth, Saginaw, Louisville; and, to some extent, Detroit, St. Louis, and Denver. In New York its principal activity was at Buffalo and Rochester. Pennsylvania (where the so-called patriotic societies were numerous), Massachusetts, Connecticut, and Rhode Island were also overrun, politically, by the new order. It was particularly militant in California. If we except Kentucky and Tennessee, the A. P. A. made but little impression in the South, although there were mild outcroppings in Georgia and Texas.

The most interesting aspect of the movement, the

PONTIFICAL COLLEGE OF THE UNITED STATES (THE AMERICAN COLLEGE), ROME

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course and methods of its early growth, the conditions and provocations, if any, which gave it such a widespread and numerous following are precisely the aspects which are most hidden, and most difficult to determine. A marked loosening of party ties in 1892, and the hard times and industrial unrest of 1893 undoubtedly assisted the A. P. A. movement. Its founder, Henry F. Bowers, informs the writer that the coming of Monsignor Satolli, papal delegate, was the greatest single stimulus the movement received. Capital was also made out of parochial-school questions, then much current in the public press, the Faribault system in Minnesota, the Edwards law in Illinois, and the Bennett law in Wisconsin. From Boston a "Committee of One Hundred" flooded the press and the legislatures, from 1888 to 1892, with "anti-Romanist" documents. Writing in "The Century Magazine" for March, 1894, the Rev. Washington Gladden tells us that the A. P. A. movement began operations in each locality where it spread by "the furtive distribution of certain documents calculated to engender fear and distrust of the Catholics". Of these documents there were, he says, two: one purporting to be instructions to Catholics, apparently bearing the signature of eight prelates of the Catholic Church; and the other, the famous "papal bull", or encyclical, calling for the massacre of the Protestants "on or about the feast of St. Ignatius in the year of our Lord, 1893". The A. P. A. movement began to develop a press early in 1893; and in 1894 seventy A. P. A. weeklies were in existence. Nearly all of these were publications of very limited circulation, few of them printing, except around election time, more than a thousand copies. They used "plate matter" and kept "standing" several columns of reading defamatory of the Catholic Church, such as alleged Jesuit and Cardinal oaths, "canon law", and a list of unauthenticated "quotations" ascribed to Catholic sources. What Ignatius Donnelly said in the course of his discussion with "Prof." Sims aptly applied to this matter: "I want to say, my friends, that I do not believe in some of the authorities quoted by the professor [Sims]; I doubt their authenticity. When he comes up here and admits that the A. P. A. organization sent out an encyclical of the Pope that was bogus and published documents which were forgeries, he casts doubt on every document he may produce. False in one thing, false in all". Very naturally, Catholic citizens vigorously opposed the A. P. A., and everywhere had the best of the battle in the open forum. Their press was unremitting in its assault upon the new movement. Public meetings and anti-A. P. A. lectures and pamphlets were among the means employed. Here and there associations were formed for purposes of defence; and in many places the council meetings of the A. P. A. were systematically watched, and lists of the members procured and circulated. Under the stress of public discussion the secret movement was at a disadvantage, and time and again A. P. A. leaders confessed the desirability of discarding their secret methods and coming out in the open, and also casting aside the intolerant features of their movement.

Professor Johnston, explaining in "The American Encyclopedia of Politics" the failure and sudden collapse of the American party after 1854, says: "The existence of a secret and oath-bound party was always an anachronism in an age and a country where free political discussion is assured". This also was true of the A. P. A. Expressions of disapproval of the A. P. A. were evoked from prominent men in public life, such as Governor Peck of Wisconsin, Governor Altgeld of Illinois, Senators Vilas, Hoar, Vest, and Hill, Theodore Roosevelt, and Speaker Henderson. Democratic conventions, and in some instances Republican conventions, denounced the movement by resolution. The A. P. A. reached its high tide in 1894. President Traynor, in the "North American Review" (June, 1896), says that twenty members of the Fifty-fourth Congress (1895–97) were members of the order, and "one hundred were elected by it and went back on it". Traynor also, in this connection refers to the A. P. A. as "so dominant before, and so insignificant after election". He claimed for it (June, 1896) a membership of 2,500,000, and threatened that should the old parties refuse to endorse its essential principles, "it is absolutely certain to put up an independent presidential ticket". On the other hand, Professor Walter Sims, at first an A. P. A. lecturer and afterwards the founder of a rival organization, speaking in Minneapolis in 1895, said: "It is a great bugaboo. . . . There is not a membership in the United States of 120,000, but they call it a million". The truth lay somewhere between the calculating boastfulness of Traynor and the resentful disparagement of Sims. There is no reason to think that in its palmiest days the A. P. A. could count on its roster of membership over a million voters. Numerically, it never equalled the old American party of 1854–57, which once had five United States senators and twenty-three congressmen wearing its livery.

Unlike the Know-Nothing movement, the A. P. A. did not form a distinct party. Its political activity consisted in capturing Republican primaries and conventions, and promoting local candidacies. Also unlike the Know-Nothing party, it invited and admitted to membership thousands of foreign-born persons. In southeastern Michigan the strongest element in the A. P. A. were Anglo-Canadians; in Milwaukee, the Germans predominated; and in Minneapolis, Scandinavians. Few men of any prominence in public life were members of the A. P. A., although it undoubtedly initiated a number of mayors and sheriffs throughout the West; with the exception of Governor William O. Bradley, of Kentucky, and Representative-in-Congress William S. Linton, of Michigan, no men of higher than local official dignity openly acknowledged fealty to the order. In 1895 the A. P. A. was overthrown in the earliest stronghold, Saginaw, Mich., and in 1896 its defeat here was further emphasized by the failure of Representative-in-Congress Linton to secure a re-election. The Bryan wave cleared Omaha and the Nebraska field of A. P. A-ism, and in Toledo "Golden Rule" Jones deprived it of its last local citadel, in 1897. The A. P. A. national organization made a spasmodic effort to prevent the nomination of William McKinley in 1896, and when the futility of this effort was apparent the plan was to secure recognition in the Republican national platform for one or more of the principles of the order, preferably for that opposing appropriations to sectarian institutions. This also failed. President-elect McKinley's appointment (March, 1897) of a Catholic (Judge McKenna, of California) in his first cabinet probably best illustrates the subsequent estimate that the Republican leaders had of the importance of the A. P. A., or of the necessity of being regardful of its resentments; and although this act of the new administration, as well as the appointment of Bellamy Storer to an important diplomatic mission, and of Terence V. Powderly as Commissioner of Immigration, drew forth bitter protests from the proscriptive leaders, there was not a ripple of antagonism in either house of Congress or in any of the great newspaper organs of the party. It may have been that many Republican leaders rather enjoyed the discomfiture of the A. P. A., in view of the swaggering tone its followers had assumed in its more prosperous days. For not a few prominent Republicans, like Senators Hoar and Hawley, Thomas B. Reed, Levi P. Morton, and John Sherman, had been made the targets of its bitter at-

tack and innuendo. In fact, it seems probable that during the years 1894–96, the A. P. A. was considerably more of a vexation to the leaders of the Republican party than to the prelates of the Catholic Church. The loss of prestige due to these several notable discomfitures in national politics told on the membership of the A. P. A. Its councils failed to meet, its state organizations fell into desuetude, and, although it preserved its national organization by elections up to 1900, its history may be said to have closed for all purposes of general interest. H. F. Bowers was re-elected its national president in 1898, an office which he still holds (1906). Although the A. P. A. had a platform calling for not a few changes in the laws, and in the policies of government, it failed to establish any of its demands, or to bring into our history any new departure in statecraft. Upon two matters only did the A. P. A. leave a record, though a rather ineffective one, in Congress. It joined in the opposition prevalent for a time against further grants of federal money to the Catholic Indian schools; and it sought to prevent the acceptance by Congress of the Marquette statue, presented by the State of Wisconsin to the nation, pursuant to a law of Congress.

HOAR, *Autobiography* (New York, 1904), II, 278; HUBBARD in *The Arena*, X, 76; ROBINSON in *Am. Journal of Politics*, V, 504; GLADDEN in *The Century Magazine*, XXV, 289; SPALDING in *N. Am. Review*, CLIX, 278; TRAYNOR in *N. Am. Review*, ibid., 67; CLXII, 658.

HUMPHREY J. DESMOND.

Americanism. See TESTEM BENEVOLENTIÆ.

Amherst, FRANCIS KERRIL, D.D., Bishop of Northampton; b. at London, 21 March, 1819; d. 21 August, 1883. He was the eldest son of William Kerril Amherst, of Parndon, County Essex, Esquire, and of Mary Louisa, daughter of Francis Fortescue Turville, of Bosworth Hall, County Leicester, Esquire. He was sent to Oscott College in 1830, and after eight years left it with no intention of entering the ecclesiastical state. He returned to Oscott, however, in 1841, and was ordained priest by Cardinal (then Bishop) Wiseman, 6 June, 1846. Shortly after, he joined the Third Order of St. Dominic, but returned to Oscott once more, in 1855, to be professor. After eleven months in this position he was appointed to the mission of Stafford, and thence, on Bishop Wareing's resignation, to the See of Northampton. He was consecrated 4 July, 1858. He was appointed Assistant at the Pontifical Throne 8 June, 1862. He resigned his see in 1879, owing to ill health, and the following year was translated to Sozusa. He died at his residence, Fieldgate, Kenilworth, County Warwick, 21 August, 1883.

GILLOW, *Bibl. Dict. of Eng. Catholics*, I, 28.

JOHN J. A' BECKET.

Amias, JOHN, VENERABLE, an English Martyr; b. at Wakefield; d. at York, 16 March, 1589. He exercised the trade of a cloth-merchant in Wakefield until the death of his wife, when he divided his property among his children, and became a priest at Reims in 1581. Of his missionary life we know little; he was arrested at the house of a Mr. Murton in Lancashire, taken to York, and tried in company with two other martyrs, Dalby and Dibdale. Anthony (Dean) Champney was present at their execution, of which he has left an account in his history. Other accounts note that he went to death "as joyfully as if to a feast". He was declared Venerable in 1886.

CHALLONER; FOLEY, *Records S.J.*, iii, 739; POLLEN, *Acts of English Martyrs* (London, 1891), 331.

PATRICK RYAN.

Amice, a short linen cloth, square or oblong in shape and, like the other sacerdotal vestments, needing to be blessed before use. The purpose of this vestment, which is the first to be put on by the priest in vesting for the Mass, is to cover the shoulders, and originally also the head, of the wearer. Many of the older religious orders still wear the amice after the fashion which prevailed in the Middle Ages; that is to say, the amice is first laid over the head and the ends allowed to fall upon the shoulders, then the other vestments from the alb to the chasuble are put on, and finally, on reaching the altar, the priest folds back the amice from the head, so that it hangs around the neck and over the chasuble like a small cowl. In this way, as will be readily understood, the amice forms a sort of collar, effectively protecting the precious material of the chasuble from contact with the skin. On leaving the sanctuary, the amice is again pulled up over the head, and thus both in coming and going it serves as a head-covering in lieu of the modern berretta. This method of wearing the amice has fallen into desuetude for the clergy at large, and the only surviving trace of it is the rubric directing that, in putting it on, the amice should for a moment be laid upon the head before it is adjusted round the neck. The subdeacon at his ordination receives the amice from the hands of the bishop, who says to him "Receive the amice, by which is signified the discipline of the voice" (*castigatio vocis*). This seems to have reference to some primitive use of the amice as a sort of muffler to protect the throat. On the other hand, the prayer which the clergy are directed to say in assuming this vestment speaks of it as *galeam salutis*, "the helmet of salvation against the wiles of the enemy", thus emphasizing the use as a head covering. Strictly speaking, the amice, being a sacred vestment, ought not to be worn by clerics below the grade of subdeacon.

In tracing the history of the amice we are confronted by the same difficulty which meets us in the case of most of the other vestments, viz. the impossibility of determining the precise meaning of the expressions used by early writers. The word *amictus*, which is still the Latin name for this vestment, and from which our word *amice* is derived, seems clearly to be used in its present sense by Amalarius at the beginning of the ninth century. He tells us that this *amictus* is the first vestment put on, and it enfolds the neck (De Eccles. Offic., II, xvii, in P. L., CV, 1094). We may also probably feel confidence in identifying with the same vestment the *anagolagium* spoken of in the first *Ordo Romanus*, a document which belongs to the middle of the eighth century or earlier. *Anagolagium* seems to be merely a corruption of the word *anabolium* (or *anaboladium*), which is defined by St. Isidore of Seville as a sort of linen wrap used by women to throw over their shoulders, otherwise called a *sindon*. There is nothing to indicate that this last was a liturgical garment, hence we must conclude that we cannot safely trace our present amice farther back than the above-mentioned reference in the first Roman Ordo (P. L., LXVIII, 940). It is curious that this *anagolagium*, though it was also worn by the papal deacon and subdeacon, was put on by the Pope over, not under, the alb. To this day the Pope, when pontificating, wears a sort of second amice of striped silk called a *fanon*, which is put on after the alb and subsequently folded back over the upper part of the chasuble. The amice, moreover, in the Ambrosian Rite is also put on after the alb. At what date the amice came to be regarded as an indispensable part of the priest's liturgical attire is not quite clear; for both Bishop Theodulph of Orléans (d. 821) and Walafrid Strabo (d. 849) seem to ignore it under circumstances in which we should certainly have expected it to be mentioned. On the other hand, the "Admonitio Synodalis", a document of uncertain date, but commonly referred to the ninth century (see, however, Revue bénédictine, 1892, p. 99), distinctly enjoins that no one must say Mass without amice, alb, stole, maniple and chasuble. Early

liturgical writers, such, e. g. as Rabanus Maurus, were inclined to regard the amice as derived from the ephod of the Jewish priesthood, but modern authorities are unanimous in rejecting this theory. They trace the origin of the amice to some utilitarian purpose, though there is considerable difference of opinion whether it was in the beginning a neck cloth introduced for reasons of seemliness, to hide the bare throat; or again a kerchief which protected the richer vestment from the perspiration so apt in southern climates to stream from the face and neck, or perhaps a winter muffler protecting the throat of those who, in the interests of church music, had to take care of their voices. Something may be said in favour of each of these views, but no certain conclusion seems to be possible (see Braun, Die priesterlichen Gewänder, p. 5). The variant names, *humerale* (i. e. "shoulder cloth", Germ. *Schultertuch*), *superhumerale, anagologium*, etc., by which it was known in early times do not help us much in tracing its history.

As in case of the alb, so for the amice, linen woven from the fibre of flax or hemp is the only permissible material. A little cross must be sewn to, or worked upon the amice in the middle, and this the priest is directed to kiss in putting it on. Approved authorities (e. g. Thalhofer, Liturgik, I, 864) direct that the amice ought to be at least 32 inches long by 24 inches broad. A slight lace edging seems to be permitted by usage in case of amices intended for use on festal occasions, and the strings may be of white or coloured silk (Barbier de Montault, Costume Eccl., II, 231). In the Middle Ages when the amice was turned back over the chasuble, and thus exposed to view, it was commonly ornamented by an "apparel", or strip of rich embroidery, but this practice is no longer tolerated.

BRAUN, *Die priesterlichen Gewänder* (Freiburg, 1897), 1-15, supplies by far the best historical account, with appropriate illustrations; ROHAULT DE FLEURY, *La Messe*, VII, also gives drawings of ancient amices; THURSTON in *The Month* (Sept., 1898), 265 sqq. See also the works mentioned above in the bibliography of ALB; GIHR, *The Holy Sacrifice of the Mass*, (tr., St. Louis, Mo., 1902), 273-277, which supplies a full account of the symbolism attributed to this and other vestments by medieval liturgists.

HERBERT THURSTON.

Amico, ANTONIO, canon of Palermo, and ecclesiastical historian of Syracuse and Messina (d. 1641). He wrote also on the royal house and the admirals of Sicily. Among his works is a "Brevis et exacta narratio . . . . Siciliæ regum annales ab anno 1060 usque ad præsens sæculum" (Giraud, *Bibl. Sacr.*, I, 438).—BERNARDINO (d. 1590), a Neapolitan Franciscan, prior of his convent at Jerusalem, and author of a "Trattato delle piante ed immagini de' sacri edifizi in Jerusalemme" (Rome, 1609; 2d ed., Florence, 1620), of value for the appearance of the Holy Places in the sixteenth century. The drawings are by Callot (VIGOUROUX, *Dict. de la Bible*, I, 483).

THOMAS J. SHAHAN.

Amico, FRANCESCO, one of the greatest theologians of his time, b. at Cosenza, in Naples, 2 April, 1578. He entered the Society of Jesus in 1596. For twenty-four years he was professor of theology at Naples, Aquila, and Gratz, and, for five years, chancellor in the academy of the last named place. To his eminent science he united a profound humility. He was scholastic in his method, adapting his treatises to a four years' course of teaching. He wrote "De Deo Uno et Trino"; "De Naturâ Angelorum"; "De Ultimo Fine"; "De Fide, Spe, et Charitate"; "De Justitiâ et Jure", which was prohibited, 18 June, 1651 "*donec corrigatur*", on account of three propositions in it, which Alexander VII and Innocent XI objected to. The corrected edition of 1649 was permitted. He wrote also on the Incarnation, and the sacraments. In a complete edition, it is said, in the preface, that "his doctrine is according to St. Thomas, and is brief, clear, subtle, and solid."

HURTER, *Nomenclator*, I, 384; DE BACKER, *Bibliothèque de la c. de J.*, I, 280.

T. J. CAMPBELL.

Amida (DIARBEKIR), THE DIOCESE OF (Armenian Rite) in Mesopotamia, Asiatic Turkey.—The foundation of the city of Amida has been wrongly attributed to Tigranes I, or Tigranes III (the Great), Kings of Armenia; it has been identified with either Tigranocerte or Dikranagherd. It got from the Greeks and the Romans the name of Amida, and is known in Turkish as Kara-Amid, i. e. "Amida the Black," but goes more generally by its Arabic name of Diarbekir (Land of the Virgin). The town rises on the left bank of the Tigris, about 75 miles from its source and about 900 miles from the mouth of that river. An interior citadel overlooks the double enclosure of the town with its seventy-two towers, and dates back undoubtedly to the Armenian epoch; it was repaired by Valens (A. D. 364-378) and was finished by Anastasius I (491–518). In this citadel is the old Byzantine church of St. John, now used for Mussulman worship, and known as Olou Djami, the Long Mosque. In 638, Amida was taken by the Arabs who called it Diarbekir. Later on it passed under Persian domination. Since 1514 it belongs to the Ottoman empire and is the chief city of the vilayet of the same name, It has about 35,000 inhabitants, of whom 20,000 are Mussulmans (Arabians, Turks, Kurds, etc.), 2,300 Catholics (Chaldeans, Armenians, Syrians, Melchites, Latins), 8,500 Gregorian Armenians, 900 Protestant Armenians, 950 Jacobite Syrians, 900 Orthodox Greeks, and 300 Jews. Diarbekir possesses an Armenian Catholic bishop, a Syrian Catholic bishop, a Syrian Jacobite bishop, a Chaldean Catholic archbishop, and a Greek Orthodox metropolitan under the jurisdiction of the Patriarch of Antioch. The Latin Mission of Diarbekir, founded by Père Jean-Baptiste de Saint Aignan (1667), remained in the hands of the French Capuchins during nearly a century and a half. Its founder converted (1671) the Nestorian Bishop Joseph, with whom Innocent XI inaugurated (1681) the series of the Chaldean Catholic patriarchs. The mission suffered much during the French Revolution. In 1803, at the death of the last French Capuchin, it was entrusted to Italian religious. In 1841, Spanish missionaries took charge of it, but eventually it passed again into the hands of Italian missionaries. The Capuchin Fathers direct a school for boys. Near them the Franciscan nuns of Lons-le-Saunier have opened (since 1882) a school for girls. An American Protestant mission, working especially among the Armenians, keeps up three schools: two for boys and one for girls. Besides these foreign establishments Diarbekir possesses fifty-four others. The Turks have 4 medresses, 3 secondary and 33 elementary schools, one of which is for girls. The Gregorian Armenians have 5 elementary schools, one of which is for girls. The Catholic Armenians have an elementary school for boys, the Catholic Chaldeans 3 elementary schools, one of which is for girls. The Catholic Syrians have an elementary school for boys, and the Israelites an elementary school for girls. S. PÉTRIDÈS.

Amideus of Amidei. See SERVITES.

Amiens, DIOCESE OF (AMBIANUM) comprises the department of the Somme. It was a suffragan of the Archdiocese of Reims during the old regime, of Paris from 1802 to 1822, and of Reims again, since 1822. Abbé Duchesne denies any value to the legend of the two Saints Firmin, honoured on the first and twenty-fifth of September, as the first and third Bishops of Amiens. The legend is of the eighth century and full of incoherences. Even on the sup-

position that a St. Firmin, native of Pampeluna, was martyred during the persecution of Diocletian, it is certain that the first bishop known to history is St. Eulogius, who defended the divinity of Christ in the councils held during the middle of the fourth century. Among the bishops of Amiens are counted: Jessé, who played an important part in the time of Charlemagne, and was deposed under Louis the Pious; William of Mâcon, at the end of the thirteenth century, called the greatest jurist of the University of Paris; Jean de Lagrange, known as the Cardinal of Amiens (d. 1402), who figured prominently in the great Schism; the Franciscan monk, François Faure, preacher at the court of Louis XIV, who converted to Catholicism the Duke de Montausier and James II, the future King of England; Bombelles, ambassador to Venice under Louis XVI, who after the Revolution, became a priest, and was Bishop of Amiens from 1819 to 1822. The cathedral (thirteenth century) is an admirable Gothic monument, and was made the subject of careful study by Ruskin in his "Bible of Amiens". The nave of this cathedral is considered a type of the ideal Gothic. The church of St. Acheul, near Amiens, and formerly its cathedral, was, in the nineteenth century, the home of a very important Jesuit novitiate. The beautiful churches of St. Ricquier and Corbie perpetuate the memory of the great Benedictine abbeys and homes of learning founded in these places in 570 and 662. The Diocese of Amiens, at the end of the year 1905, counted 537,848 inhabitants, 60 cures, or parishes; 609 *succursales*, or mission churches, and 49 vicariates, with salaries formerly paid by the State.

Gallia Christiana (Vetus, 1656), II, 110–554; MIOLAND, *Actes de l'Eglise d'Amiens* (Amiens, 1848); CORBLET, *Hagiographie du diocèse d'Amiens* (1869–76).

GEORGES GOYAU.

Amiot, JOSEPH MARIA, a missionary to China, b. at Toulon, 8 February, 1718; d. at Pekin, 8 or 9 October, 1793. He was admitted into the Society of Jesus in 1737. Sent to China as a missionary in 1740, he soon won the esteem and confidence of the Emperor Kien Long, whose language, the Tatar, he spoke fluently. His thorough mastery of this tongue as well as the Chinese, and his extensive knowledge of physics, literature, history, mathematics, and music, enabled him to give to the European world, in a voluminous correspondence, much striking and curious information concerning the Chinese. He made a special study of their music. Most of the important works of Amiot are found in the collection: "Mémoires concernant l'histoire, les sciences, les arts, les mœurs et les usages des chinois, par les missionaires de Pekin" (Paris, Nyon *aîné*, 1776–89). He composed a Tatar-Manchu grammar and dictionary in French, and a chronological table of the Chinese Emperors from the sixty-first year of the Empire to 1769. There are also articles from his pen on the weights and measures of the Chinese, their military science, music, language, teaching of their books, the geography and climate of their country, as well as historical treatises on the migrations of the Tatar-Tourgouths. These and other works, and where they can be found, are noted by Sommervogel in his "Bibliothèque de la Compagnie de Jésus", I, 294 sqq.

SOMMERVOGEL, *Les hommes utiles; Vie et Testament du R. P. Amiot membre de la Compagnie de Jésus missionaire en Chine*, 1718–93 (Paris, 1881); FÉTIS, *Biogr. des musiciens; Les missions Catholiques* (1895), VII, 496.

JOSEPH M. WOODS.

Amisus, a titular see of Pontus in Asia Minor. It was a rich commercial centre under the kings of Pontus, a royal residence and fortress of Mithridates, and included in its territory the dwelling place of the fabled Amazons.

LEQUIEN, *Oriens Christianus* (1740), I, 533–536; SMITH, *Dict. of Greek and Roman Geogr.*, I, 122.

Ammanati, GIACOMO. See PICCOLOMINI.

Ammen, DANIEL, American naval officer and author, b. in Brown County, Ohio, 15 May, 1820; d. in Washington, D. C., 11 July, 1898. His father, a soldier of the war of 1812, migrated to Ohio from Virginia. He was appointed midshipman, 7 July, 1834, and ordered to West Point, where he studied for three months, under his brother Jacob Ammen, later a brigadier general in the United States Army. After serving at sea for several years, he was sent to the Naval School, then near Philadelphia. He was appointed lieutenant 4 November, 1849, and became rear admiral 11 December, 1877. During the Civil War, he was engaged in blockade duty with Admiral Dupont's fleet. He was chief of the Bureau of Yards and Docks from 1 May, 1869, to 1 October, 1871, and chief of the Bureau of Navigation from 1 October, 1871, until his retirement, 4 June, 1878. He devoted much time to work on harbour defences, and designed the ram Katahdin, also the "Ammen balsa", or life-raft, used in the navy. In 1872 he was appointed member of a commission to examine and report on the feasibility of constructing a canal through Nicaragua. The commission reported in favour of the Nicaraguan route, which he strongly advocated. In 1879 he was sent as a delegate to a congress in Paris to discuss Isthmian canal questions. He also served on the board for the location of the new Naval Observatory. After his retirement he purchased a farm twelve miles from Washington, at a station named in his honour Ammendale, the seat of the Normal School of the Brothers of the Christian Schools, where through his generosity St. Joseph's church was built. Among his works are "The Atlantic Coast" (New York, 1883); "Recollections of Grant" (1885); "The Old Navy and the New" (autobiographical) (Philad., 1891); "Country Homes and Their Improvements"; "Fallacies of the Interoceanic Transit Questions", and various contributions to current literature. MILTON E. SMITH.

Ammon (Egyp. *Amun* or *Amen*, "the hidden one". Heb. *'Āmôn*, Gr. Ἀμμών). The supreme divinity of the Egyptian pantheon. He was originally only the chief god of the city of Thebes, but later his worship became predominant in Egypt and extended even to Lybia and Ethiopia. Thebes, however, always remained the centre of his worship, whence it was called *Ne Amun*, "the city of Amun", Heb. *Nō'-'Āmôn* (Nah. iii, 8, Heb. text), and the god himself is designated by Jeremias (xlvi, 25, Heb. text) as *'Āmôn min Nō'*, *Ammon of No*, i. e. Thebes. Ammon was worshipped under several names with different attributes. As *Ammon-Ra*, he was the sun-god, with his chief temple at Thebes; as *Khem* or *Min*, he was the god of reproduction; as *Khnum*, he was the creator of all things, "the maker of gods and men". In the latter character he was represented with the head of a ram, the animal sacred to him, or simply with ram's horns; under this form Ammon was best known to classical writers, who always attribute horns to him. The chief temple of Khnum was in the oasis of Ammon (now Siwah), where Alexander the Great worshipped him. The Greeks and Romans identified Ammon with Zeus or Jupiter (Zeus Ammon, Jupiter Ammon), whence the name Diospolis, City of Zeus, given to Thebes by the Greeks.

WIEDEMANN, *Religion of the Ancient Egyptians* (London, 1897); VIGOUROUX, *La Bible et les découv. mod.* 6th. ed., (Paris, 1896), II, 513 sqq.; PIERRET, *Dict. d'archéologie égypt.*, 35, 270, 519.

F. BECHTEL.

Ammon, SAINT sometimes called AMUN or AMUS, b. about 350; an Egyptian who, forced into marriage when twenty-two years old, persuaded his wife on the bridal night to pronounce a vow of chastity, which

they kept faithfully, though living together for eighteen years; at the end of this time he became a hermit in the desert of Nitria, and she formed a congregation of religious women in her own house. Nitria, to which Ammon betook himself, is a mountain surmounted by a desolate region, seventy miles south of Alexandria, beyond Lake Mareotis (which Palladius calls Maria). At the end of the fourth century there were fifty monasteries there inhabited by 5,000 monks. St. Jerome called the place "The City of God". As to whether Ammon was the first to build a monastery there, authorities disagree, but it is certain that the fame of his sanctity drew many anchorites around him, who erected cells not only on the mountain but in the adjacent desert. St. Anthony came to visit him and induced him to gather his scattered solitaries into monasteries. When Ammon died at about the age of 62 Anthony, though thirteen days' journey distant, saw his soul entering heaven. He is honoured on 4 October.

Acta SS., II, October; BUTLER, 4 October.

T. J. CAMPBELL.

Ammonian Sections.—Divisions of the four Gospels indicated in the margin of nearly all Greek and Latin MSS. They are about 1165 in number; 355 for St. Matthew, 235 for St. Mark, 343 for St. Luke, and 232 for St. John; the numbers, however, vary slightly in different MSS. Until recently it was commonly believed that these divisions were devised by Ammonius of Alexandria, at the beginning of the third century (c. 220), in connection with a Harmony of the Gospels, now lost, which he composed. He divided the four Gospels, it was said, into small numbered sections, which were similar in content where the narratives are parallel, and then wrote the sections of the three last Gospels, or simply the section numbers with the name of the respective evangelist, in parallel columns opposite the corresponding sections of the Gospel of St. Matthew, which he had chosen as the basis of his Harmony. Of late, however, the view has obtained among scholars that the work of Ammonius was restricted to what Eusebius states concerning it in his letter to Carpianus, namely, that he placed the parallel passages of the last three Gospels alongside the text of St. Matthew, and the sections hitherto credited to Ammonius are now ascribed to Eusebius (A. D. 265–340). At any rate the Harmony of Ammonius suggested to Eusebius, as he himself tells us (loc. cit.), the idea of drawing up ten tables (κανόνες) in which the sections in question were so classified as to show at a glance where each Gospel agreed with or differed from the others. In the first nine tables he placed in parallel columns the numbers of the sections common to the four, or three, or two, evangelists; namely: (1) Matt., Mark, Luke, John; (2) Matt., Mark, Luke; (3) Matt., Luke, John; (4) Matt., Mark, John; (5) Matt., Luke; (6) Matt., Mark; (7) Matt., John; (8) Luke, Mark; (9) Luke, John. In the tenth he noted successively the sections special to each evangelist. The usefulness of these tables for the purpose of reference and comparison soon brought them into common use, and from the fifth century the Ammonian sections, with references to the Eusebian tables, were indicated in the margin of the MSS. (It need hardly be said that our chapters and verses were not then in existence; the first date from the thirteenth, the latter from the sixteenth century.) Opposite each section was written its number, and underneath this the number of the Eusebian table to be consulted in order to find the parallel texts or text; a reference to the tenth table would of course show that this section was proper to that evangelist. These marginal notes are reproduced in several editions of Tischendorf's New Testament.

P. G., XXII, 1274–92; *P. L.*, XXIX, 528–542; BURGON, *The Last Twelve Verses of St. Mark* (Oxford and London, 1871), 126 sq.; 295 sq. GUILLIAN, *The Ammonian Sections* (Oxford, 1890), 241 sq.; LEGENDRE in VIG., *Dict. de la Bible* (Paris, 1895), I, 493; II, 2051; HERZOG, *Real-Encyclop.*, II, 404; IV, 425; GREGORY, *Prolegom. Tischendorf., N. T. Græce* (Leipzig, 1894), 143, 145; ZAHN, *Einleitung in das Neue Testament* (2 ed., Leipzig, 1900), II, 183, 194; GREGORY, *Textkritik des N. T.* (Leipzig, 1902), II, 861 sq.

F. BECHTEL.

Ammonites.—ORIGIN AND RACE.—The Ammonites were a race very closely allied to the Hebrews. One use of their name itself in the Bible indicates the ancient Hebrew belief of this near relationship, for they are called *Bén'ammî* or "Son of my people", meaning that that race is regarded as descended from Israel's nearest relative. This play of words on the name Ammon did not arise from the name itself, but presupposes the belief in the kinship of Israel and Ammon. The name *Ammon* itself cannot be accepted as proof of this belief, for it is obscure in origin, derived perhaps from the name of a tribal deity. A strong proof of their common origin is found in the Ammonite language. No Ammonite inscription, it is true, has come down to us, but the Ammonite names that have been preserved belong to a dialect very nearly akin to the Hebrew; moreover, the close blood relationship of Moab and Ammon being admitted by all, the language of the Moabite Stone, almost Hebrew in form, is a strong witness to the racial affinity of Israel and Ammon. This linguistic argument vindicates the belief that Israel always entertained of his kinship with the Ammonites. The belief itself has found expression in an unmistakable manner in Gen. xix, where the origin of Ammon and his brother, Moab, is ascribed to Lot, the nephew of Abraham. This revolting narrative has usually been considered to give literal fact, but of late years it has been interpreted, e. g. by Father Lagrange, O.P., as recording a gross popular irony by which the Israelites expressed their loathing of the corrupt morals of the Moabites and Ammonites. It may be doubted, however, that such an irony would be directed against Lot himself. Other scholars see in the very depravity of these peoples a proof of the reality of the Biblical story of their incestuous origin. Ethnologists, interpreting the origin from the nephew of Abraham by the canons usually found true in their science, hold it as indicating that the Israelites are considered the older and more powerful tribe, while the Ammonites and Moabites are regarded as offshoots of the parent stem. The character of Genesis, which at times seems to preserve popular traditions rather than exact ethnology, is taken as a confirmation of this position. But it is not denied, at any rate, that the Hebrew tradition of the near kinship of Israel, Ammon, and Moab is correct. All three, forming together a single group, are classified as belonging to the Aramæan branch of the Semitic race.

THEIR COUNTRY AND CIVILIZATION.—The Ammonites were settled to the east of the Jordan, their territory originally comprising all from the Jordan to the wilderness, and from the River Jabbok south to the River Arnon (Jud., xi, 13–22) which later fell to the lot of Reuben and Gad. "It was accounted a land of giants; and giants formerly dwelt in it, whom the Ammonites called Zomzommims" (Deut. ii, 20), of whom was Og, King of Basan, who perished before the children of Israel in the days of Moses (iii). The Ammonites were, however, a short time before the invasion of the Hebrews under Josue, driven away by the Amorites from the rich lands near the Jordan and retreated to the mountains and valleys which form the eastern part of the district now known as El-Belka. They still continued to regard their original territory as rightfully theirs, and in later times regained it and held it for a considerable period. Their land, in general, while not very fertile, was well watered and excellent for pasture.

Jeremiah speaks of Ammon glorying in her valleys and trusting in her treasures (Jer., xlix). Her chief city, Rabbath, or Rabbath-Ammon, to distinguish it from a city of the same name in Moab, lay in the midst of a fertile and well tilled valley. It was the royal city; in the time of David it was flourishing under a wealthy king and was well fortified, though it succumbed before the attack of Joab, his general (II K., xi–xii). Later rebuilt by Ptolemy II (Philadelphus) and called after him Philadelphia, it still retains something of its original name, being known at present to the Arabs as Ammân. Its ruins to-day are among the most imposing beyond the Jordan, and are said, despite the many vicissitudes of the city, to lend light and vividness to the already vivid narrative of Joab's assault. The Ammonites had many other cities besides Rabbath (see Jud., xi, 33, and II K., xii, 31), but their names have perished. They indicate, at least, a considerable degree of civilization and show that the Ammonites should not be placed, as is sometimes done, almost on the plane of nomads. In religion they practised the idolatries and abominations common to the Semitic races surrounding Israel; their god was called Milcom, supposed to be another form of Moloch. They seem with the Moabites to have been held in special loathing by the Hebrews. No man of either race, even when converted to the religion of Jehovah, was allowed to enter the Tabernacle; nor his children, even after the tenth generation (Deut., xxiii).

AMMON AND ISRAEL.—This distinction against his nearest relatives was due to the treatment accorded by them to Irsael during the march to Palestine, when Israel was struggling towards nationhood. The Hebrews had no intention of taking the land of the children of Lot, either of Moab or of Ammon and were expressly warned against it; this special friendliness and recognition of consanguinity obtained no return from either, who refused provisions to the Israelites and hired Balaam, who was an Ammonite, or at least dwelt among the Ammonites, to curse the host of Israel; though, as is well known, Balaam was forced to deliver instead a blessing (Deut., xxiii, 4, 5; Num. xxii–xxiv). For this lack of brotherly spirit, the ban was put upon the Ammonites; but no attempt was made to seize their land, the Israelites turning aside when they reached the border of the Ammonites. The stretch of land along the Jordan, however, to which they laid claim, was taken from the Amorites who had dispossessed them. Half the land of Ammon, too, is said to have been assigned by Moses to the tribe of Gad (Jos. xiii, 25); but there is no record of its alienation from the Ammonites, which moreover would be in contradiction with the divine command already mentioned. It appears to have been territory from which they were already driven. Shortly after the death of Josue, when the Israelites were established beyond the Jordan, the Ammonites allied themselves with the Moabites under King Eglon in a successful attack upon Israel; but the Moabites were in turn defeated and a long peace set in (Jud. iii, 30). Later, after the judgeship of Jair, the Hebrews were simultaneously attacked by the Philistines from the southwest and the Ammonites from the east. Gad especially, whose dwelling was east of the Jordan, suffered from the incursions of the Ammonites which continued eighteen years; but the victorious enemy pushed beyond the Jordan and laid waste the country of Juda, Benjamin, and Ephraim (Jud., x). At this crisis, Israel was in terror; but a deliverer was raised up in the person of Jephte, who was chosen leader. The Ammonites demanded the cession of the territory beyond the Jordan, from the Arnon to the Jabbok, of which they had been dispossessed; but Jephte refused since the Israelites had, three hundred years previously, taken the land from the Amorites and not from the Ammonites; he boldly carried the war into the invaders' country, and completely defeated them, taking as many as twenty cities (Jud., xi, 33). By the time of Saul, the Ammonites had again grown to great power and under their King Naas (Nahash) had laid siege to Jabes Galaad. Saul had been chosen king by Samuel only one month before and his election was not yet ratified by the people; but as soon as he heard of the siege, he summoned a large army and defeated the Ammonites, inflicting heavy loss (I K., xi). This victory established him in the monarchy. Further operations by Saul against the Ammonites are mentioned without detail (xiv, 47), as likewise the kindness of Naas to David (II K., x, 2), probably before his accession. David signalized the beginning of his reign by military exploits and is said to have dedicated to the Lord the spoils of Ammon (viii, 11); however, there is no mention of a war, which seems inconsistent with the friendliness of David to Hanon, the successor of Naas (x, 2). David's proffer of friendship to Ammon was suspected and rejected and his ambassadors maltreated. War ensued. The Ammonites were joined by the Syrians, and both were attacked and routed by Joab, David's leading general. The next year Joab again invaded the territory of the Ammonites and, pursuing them as far as Rabbath, laid siege to the royal city. It was during this siege that the incident of David and Bethsabee happened, which resulted in David sending the faithful Urias to his death at Rabbath and incurring the deepest stain upon his character. When Joab had reduced the city to the point of surrender, he sent for David who came and reaped the glory of it, transferred the king's massive crown to his own head, sacked the city and slaughtered its inhabitants; and did likewise to all the cities of the Ammonites (x–xii). The power of the Ammonites was now broken, Ammon apparently becoming a vassal of Israel; later, towards the end of David's reign, another son of King Naas, either through lack of spirit or genuine humanity, heaped kindness upon David, when the distressed old king was at war with his son Absalom (xvii). Some of the Ammonites seem to have enrolled themselves in David's service; one is mentioned among his thirty-seven most valiant warriors (xxiii, 37). No hostilities are narrated during the reign of Solomon; he chose Ammonite women as his wives, worshipped their god and built a high-place in his honour (III K., xi), which Josias destroyed (IV K., xxiii, 13). When Solomon died and his kingdom was divided, the Ammonites regained their independence and allied themselves with the Assyrians, joining with them in an attack on Gilead by which their territory was increased. Their barbarous cruelty on this occasion called forth the denunciation of Amos, who foretold the destruction of Rabbath (Amos, i, 13). During the Assyrian invasion under Theglathphalasar, when their neighbours, the Reubenites and the Gaddites, were carried into captivity, they regained some of their old territory along the Jordan (IV, K., xv, 29; Jer., xlix, 1–6). In the time of Josaphath, King of Judah, when the Israelites were greatly weakened, the Ammonites put themselves at the head of a confederacy of nations for the subjugation of Israel; but suspicions awakening among the allies, they turned to destroying one another and Israel miraculously escaped (II Par., xx, 23). After nearly one hundred and fifty years, Joatham, King of Judah, ventured an attack upon the Ammonites, conquering them and subjecting them to a yearly tribute (II Par., xxvii), which, however, was enforced for only three years. But the doom of the Hebrew monarchy was approaching and the Ammonites had a part to play. With others of the surrounding nations, they were employed by Nabuchodonosor, King of Babylon, to overrun the

kingdom of Judah (IV K., xxiv); and when the fall finally came, it was the king of the Ammonites who sent assassins into Judea to murder the governor who had gathered together the remnant of Judah (IV K., xxv; Jer., xl, 14). After the return the old hatred is still seen to live (II Esd., iv). In the time of Judas Machabeus, the Ammonites are still a strong people, and the great leader had to fight many battles before he conquered them (I Mach., v). No further mention of them occurs in biblical times; Justin Martyr refers to them as a numerous people in his day, but in the course of the next century they vanish completely from the view of history.

Bible Dictionaries of HASTINGS, VIGOUROUX; *Jewish Encyclopædia;* DELITZSCH, DILLMAN, DRIVER, GRAY, *Commentaries (Numbers)*; LAGRANGE, *Historical Method.*

JOHN F. FENLON.

Ammonius Saccas. See NEO-PLATONISM.

Amorbach, former Benedictine abbey in Lower Franconia (Bavaria), about twenty-five miles south of Aschaffenburg. It was founded in the early part of the eighth century by St. Pirmin, who had been called to that region by Count Ruthard to preach the Gospel. The Saint, with his disciple Amor, first took up his abode at what is now called Amorbrunnen, but later built an abbey near by, in the Oden forest, in the valley of the Mudau, a tributary of the Main. The abbey, which was consecrated in 734, became the centre of Christianity and civilization in the Oden forest. The town of Amorbach, which in 1900 had 2,173 inhabitants, grew up about its walls and its monks not only laboured in the neighbouring districts but also penetrated into northern Germany, where they aided in the conversion of the Saxons. Several of the first bishops of Verden, the scene of the missionary activity of these monks, were former abbots of Amorbach. In the early days of its history the abbey received generous gifts from Charles Martel and his sons. Pepin united it to the Diocese of Würzburg, though in modern times it was transferred to Mainz. It suffered much in the tenth century from the invasion of the Huns, and later, in 1521, during the Peasants' War, and in 1631, from the Swedes. In the seventeenth century the abbey buildings and the beautiful church, long famous for its organ, were rebuilt. Amorbach was suppressed in 1803 and passed into the possession of the house of Leiningen. In 1816, the town and abbey came under the jurisdiction of Bavaria.

GROPP, *Ælias mille annorum monast. B. M. V. in Amorbach* (Frankfort, 1736); HILDEBRAND, *Amorbach u. der östl. Odenwald* (Aschaffenburg, 1883); *Stamminger* in *Kirchenlex.*

H. M. BROCK.

Amorios (also AMORIUM), a titular see of Phrygia in Asia Minor, now known as Hergan Kaleh. It was a see as early as 431.

LEQUIEN, *Oriens Christ.* (1740), I, 853 sq.; GAMS, I, 447.

Amorrhites, a name of doubtful origin and meaning, used to designate an ancient people often mentioned in the Old Testament. It is by many supposed to be derived from a word akin to the Hebrew *'Âmîr* and to mean "mountaineers", "highlanders"; but *'Âmîr* is "summit", not "mountain". The name is much older than any part of the Bible and even much older than the Hebrew people itself; the attempt, then, to fix its meaning by Hebrew usage and the local habitation of the Amorrhites in Hebrew times can only be regarded as misdirected effort. That some of the Amorrhites, thousands of years after the name came to be used, dwelt in mountains can no longer be judged as serious proof that Amorrhite means highlander; its signification still remains obscure. It is worthy of note, nevertheless, that the Amorrhites of biblical and pre-biblical times have usually been found in mountainous districts, although those best known are the Amorrhites of the Jordan Valley, whose sway, however, extended to the mountains east of the Jordan.

I. EXTENT.—In application, the name has a wider and narrower extent in the Bible, varying in a manner the reason for which cannot often be discovered. (1) At times it seems conterminous with Chanaanite, and designates all the inhabitants of the Land of Chanaan before the advent of Israel. Thus the Prophet Amos calls Palestine the land of the Amorrhite, and the race which Israel cast out was the Amorrhite (ii, 9, 10); this usage prevails also in Gen., xlviii, 22, and Jos., xxiv, 15, 18. The same may be gathered from various passages where certain Chanaanitish races or tribes have at one time a specific name and at another are classed as Amorrhite; thus, the inhabitants of Gabaon are called indifferently Hevites and Amorrhites (Jos., xi, 19; II Kings, xxi, 2), and of Jerusalem, either Jebusites or Amorrhites (Jos., xv, 63, xviii, 28; Judges, i, 21, and Jos., x, 5, 6, and Ezech., xvi, 3). The Amorrhites of Gen., xiv, 13, are Hethites (Hittites) in Gen., xxiii, and the Philistines are likewise deemed Amorrhites (I Kings, vii, 14). While the name therefore seems applicable to all the non-Israelitish peoples of Chanaan, it is to be noted that it generally has a lesser extension than Chanaanite, and the Amorrhites themselves are sometimes regarded as only a branch of the Chanaanite family (Gen., x, 16). (2) Another usage distinguishes sharply between Chanaanites and Amorrhites, putting both on a level as tribes dwelling with several others in Palestine, the Amorrhites, when located, inhabiting the mountains of central and southern Palestine (Deut., i, 7, 19, 27, 44 Gen., xiv, 7, 13; xv, 21; Jos., x, 5, 12, xxiv, 8; Ex., iii 8, etc.). There is no evidence that the Amorrhites at any stage of their history occupied the coast lands. (3) Again, the name is applied to the race dwelling on the east of the Dead Sea and the Jordan, from the Arnon to Mt. Hermon, and extending eastward to Jazer and Hesebon (Num., xxi, 13, 24, 32; Deut., iii, 8, 9), comprising the territory of Sehon, King of Hesebon, and Og, King of Basan (Bashan), which later constituted the entire possessions of the Hebrews east of the Jordan.

These variations in the biblical use of the term Amorrhite—as designating all the ancient inhabitants of Palestine, or only one part or tribe dwelling in the mountainous districts of the centre and south, or, finally, those east of the Jordan—are found often side by side, and cannot easily be accounted for; it is to be remarked, however, that the application to all the inhabitants of Palestine generally occurs when it is question of the idolatrous rites of the ancient inhabitants, or when they are viewed together as a people doomed for their iniquities to be supplanted by the Israelites, in which cases the Amorrhites may be taken as the most fitting type, though they are but part of the population and in reality confined to the districts implied by the other uses of the term. The name of the Amorrhite also lingered in Hebrew tradition as representative of gigantic stature and warlike character, and is likely to be employed when the writer is thinking of the ancient inhabitants as Israel's foes in battle (Deut., ii, 11, 20; iii, 11, 13), while precisely the same population under peaceful conditions is called Chanaanite. It has been noted by upholders of the documentary theory that the writer of the Elohistic document seems to use both terms as coextensive. This is the usual account of the variations, and it is noteworthy for the view of Amorrhite history which it embodies; yet it may well be that the name, instead of being first the name of a southern or trans-Jordanic tribe and extended in time to many various peoples, is on the contrary a survival of an ancient usage for all the inhabitants of Palestine and bordering countries. As early as 3800 B. C., some believe, the Babylonians called Syria

and Palestine the land of the Amorrhite. Centuries later (1400 B. C.), in the Tel el-Amarna tablets, the name is applied to the inland country north and north-east of Palestine; Egyptian inscriptions use the term for the same territory, but extend it to the countries eastward as far as the Orontes. In ninth-century Assyrian inscriptions northern and southern Palestine are included under the name. The term, then, may originally or very early have been applied to all this territory; or more likely it was used first to designate the country north of Palestine and later extended south and east. If these Amorrhites of the north, however, are to be considered one in race with the Amorrhites of the Bible, no light has yet been shed upon their migrations into central and southern Palestine or beyond the Jordan. For the present, that part of their history rests in obscurity, though conjectures are plentiful.

II. RACE.—The close relationship of the Amorrhite with the races or tribes usually classed as Chanaanitish is asserted in Gen., x, 15, 16, and implied in the numerous passages where Amorrhite is used in place of Chanaanite, Jebusite, or a cognate name. That these tribes are Semitic in origin is doubted by many, but their language, religion, and institutions are unquestionably Semitic. The Amorrhite is represented as the fourth son of Chanaan, son of Ham. Sayce tries to connect them with a North African Hamitic race, the Libyans, mainly on the strength of the facial resemblance he discovers between them in one Egyptian sculpture of the time of Rameses III. This resemblance is not elsewhere borne out and in any case must be considered a precarious foundation for such an hypothesis. No details have come down to us which will enable us to distinguish the Amorrhites from their kinsfolk (see CHANAAN), except that they seem to have been remarkable for their stature, strength, and wickedness. They dwelt in walled cities and were warlike in spirit.

III. AMORRHITES AND ISRAEL.—Though a very ancient race, the Amorrhites have left but a slight mark on history in pre-biblical times. They were not the original inhabitants of Palestine, though the time and circumstances of their advent are unknown. They first appear in the Bible as inhabitants of southern Palestine, where they are defeated by Chodorlahomor and his allies (Gen., xiv, 7). The Israelites find them in the same region when they attempt, contrary to the divine command, to enter Palestine from the south and are repulsed (Num., xiii and xiv). About this period certain tribes of Amorrhites gain possession of the land east of the Jordan; so there the Israelites next come in contact with the Amorrhites and ask permission of Sehon, their king, to pass through his dominions, promising to do no damage and to pay for whatever they take on the way. The request being refused, war follows. Sehon is defeated and slain, and the Israelites take possession of his territory from the Arnon to the Jeboc. Crossing the Jeboc, they inflict the same fate upon Og, King of Basan, and his territory (Num., xxi; Deut., ii and iii). These lands, which were awarded to the tribes of Ruben and Gad and the half-tribe of Manasses, extended from the Arnon as far north as Mount Hermon (Deut., iv, 46–49). When Josue had crossed the Jordan and with divine aid had gained several signal victories, fear fell upon the neighbouring Amorrhites. The inhabitants of Gabaon (Gibeon), an Amorrhite city, yielded to Josue, which enraged their brethren. They were accordingly attacked and besieged by a confederation of Amorrhite kings (the five kings of Jerusalem, Hebron, Jerimoth, Lachis, and Eglon), and sent to Josue for aid. Josue, coming to their rescue, put the Amorrhites to flight, cut them off in great numbers, captured and slaughtered the five Amorrhite kings and hung their bodies upon trees till the evening (Jos., x). It was on this occasion that Josue commanded the sea and moon to stand still (for various opinions on this passage, see JOSUE). This victory secured to Israel the tenure of Palestine. The Amorrhites were not driven out of Palestine nor exterminated. Many of them intermarried with the Hebrews and contaminated them by their idolatries and vices (Judges, iii; I Esd., ix). In the time of Solomon, and even of Esdras and Nehemias, they are still distinguished from their conquerors, but are finally merged into the general population of Palestine.

SAYCE in HAST., *Dict. of the Bible*, s. v. *Amorrhites* and *Chanaan*; JASTROW, ibid., V, 72, s. v. *Races of the Old Testament*; *Jewish Encyclopedia*, s. v.; SAYCE, *Races of the Old Testament*; LEGENDRE in VIG., *Dict. de la Bible*.

JOHN F. FENLON.

Amort, EUSEBIUS, philosopher and theologian, b. at Bibermühle in Bavaria, 15 November, 1692; d. at Polling, 5 February, 1775. He was educated by the Jesuits at Munich and at an early age joined the Canons Regular in the convent of Polling, where he spent most of his life as a teacher of philosophy, theology, and canon law, a tireless student in many departments of ecclesiastical lore, and an investigator of natural phenomena. He was foremost among the German theologians of the eighteenth century as a guide and an inspirer of ecclesiastical youth, and may be considered a model of lifelong devotion to all the sciences that befit an ecclesiastic. As early as 1722 he founded, and with some interruptions carried on for several years, an influential review, "Parnassus Boicus, oder Neueröffneter Musenberg". An academy formed by him at Polling became in time the model on which was based the Academy of Sciences of Munich. He spent the years 1733–35 at Rome, whence he returned to Bavaria enriched with precious knowledge acquired by intense study in the libraries of the Eternal City and by intercourse with many learned men. Thenceforth he counted among his correspondents such scholars as Benedict XIII and Benedict XIV, Father Concina, Cardinals Leccari, Galli, Orsi, St. Alphonsus Liguori, and others. For a period of forty years his pen was never idle, and from it unceasingly poured forth learned volumes and brochures filled with rare and choice learning.

It has been truly said that his seventy volumes, if distributed in an orderly collection, would resemble a general encyclopedia. As a philosopher, he is best known by his solid work "Philosophia Pollingana" (Augsburg, 1730) and by his "Wolfiana Judicia de philosophiâ et Leibnitianâ physicâ" (Frankfort, 1736). As a dogmatic theologian and Christian apologist he won applause by his "Demonstratio critica religionis catholicæ nova, modesta, facilis" etc. (Venice, 1744), written to promote the reunion of the Protestant sects with the Catholic Church, and by his "De origine, progressu, valore et fructu indulgentiarum accurata notitia historica, dogmatica, critica" (Augsburg, 1735). His most extensive work, "Theologia eclectica, moralis et scholastica", published at Augsburg (1752) in four folio volumes, and later at Bologna (1753) in twenty-four octavo volumes, merited the honour of a revision by Benedict XIV. He wrote also "Theologia moralis inter rigorem et laxitatem media" (Augsburg, 1239), "Ethica Christiana" (Augsburg, 1758), and other moral treatises. St. Alphonsus Liguori admired his theological prudence, and Gury calls him a "probabilista moderatus doctrinâ et sapientiâ clarus"; others (e. g. Toussaint) accuse him of an inclination to rigorism in practice. He translated into Latin the "Dictionnaire des cas de conscience" of Pontas (Venice, 1733), but modified its Gallican tone and rigoristic views.

Of his canonical works the most important is his "Vetus Disciplina canonicorum et regularium" (Venice, 1748), "Elementa juris canonici veteris et

moderni" (Ulm, 1757), both valuable for their wealth of historical material. In the latter he defends ecclesiastical jurisdiction against the attacks of contemporary jurists and statesmen. The best known of his works is entitled "De revelationibus, visionibus et apparitionibus privatis regulæ tutæ ex Scripturâ, Conciliis, Sanctis Patribus aliisque optimis auctoribus collectæ, explicatæ atque exemplis illustratæ" (Augsburg, 1744). It was directed against the "Mystic City of God", the famous work of the Spanish Franciscan nun, Maria de Agreda, and brought him into conflict with several of her Franciscan defenders. This learned scholar found time to prepare for the people a number of devotional works. His prayer-books, "Kurz und Gut" and "Brevier eines guten Christen", went through many editions. He also compiled select lives of the saints and wrote a German treatise (Venice, 1756) on the invocation of the saints, besides a smaller and a larger catechism. In the discussions waged during the first half of the eighteenth century concerning the authorship of the "De Imitatione Christi" Amort stood forth as an ardent supporter of the claims of Thomas à Kempis, though his seven works on the subject, praised for their "rare learning and judicious temper", failed to silence the Benedictine champions of Jean Gersen. The more important are: "Scutum Kempense" (Cologne, 1725); "Plena et succincta informatio de statu totius controversiæ" (Augsburg, 1725), and "Certitudo moralis pro Th. Kempensi" (Ratisbon, 1764). On his portrait by Jungwirth was engraved "Litterarum maxime sacrarum per Bavariam restaurator eximius". The visitor to Bibermühle may now contemplate a marble monument erected in honour of a theologian in whom industry, erudition, critical skill, and piety were united in a high degree.

DE FELLER, *Biogr. Univ.* (Paris, 1845), III, 45; WETTERMAYR, in *Kirchenlex.*, I, 754–757; TOUSSAINT, in *Dict. de théol. cath.*, I, 1115–17; *Hist. polit. Blätter*, LXXVI, 107; HURTER, *Nomenclator* (Innsbruck, 1895), III, 201; BAADER, *Das gelehrte Bayern* (Nuremberg, 1804), I, 20.

THOMAS J. SHAHAN.

Amos. I. NAME.—The third among the Minor Prophets of the Old Testament is called, in the Hebrew Text, "'Amos." The spelling of his name is different from that of the name of Isaias's father, "'Amōṣ"; whence Christian tradition has, for the most part, rightly distinguished between the two. The prophet's name, *Amos*, has been variously explained, and its exact meaning is still a matter of conjecture.

II. LIFE AND TIMES.—According to the heading of his book (i, 1) Amos was a herdsman of Thecua, a village in the Southern Kingdom, twelve miles south of Jerusalem. Besides this humble avocation, he is also spoken of in vii, 14, as a simple dresser of sycamore-trees. Hence, as far as we know, there is no sufficient ground for the view of most Jewish interpreters that Amos was a wealthy man. Thecua was apparently a shepherd's town, and it was while following his flock in the wilderness of Juda, that, in the reigns of Ozias and Jeroboam, God called him for a special mission: "Go, prophesy to My people Israel" (vii, 15). In the eyes of the humble shepherd this must have appeared a most difficult mission. At the time when the call came to him, he was "not a prophet, nor the son of a prophet" (vii, 14), which implies that he had not yet entered upon the prophetical office, and even that he had not attended the schools wherein young men in training for a prophet's career bore the name of "the sons of a prophet".

Other reasons might well cause Amos to fear to accept the divine mission. He, a Southerner, was bidden to go to the Northern Kingdom, Israel, and carry to its people and its leaders a message of judgment to which, from their historical circumstances, they were particularly ill-prepared to listen. Its ruler, Jeroboam II (c. 781–741 B. C.), had rapidly conquered Syria, Moab, and Ammon, and thereby extended his dominions from the source of the Orontes on the north to the Dead Sea on the south. The whole northern empire of Solomon thus practically restored had enjoyed a long period of peace and security marked by a wonderful revival of artistic and commercial development. Samaria, its capital, had been adorned with splendid and substantial buildings; riches had been accumulated in abundance; comfort and luxury had reached their highest standard; so that the Northern Kingdom had attained a material prosperity unprecedented since the disruption of the empire of Solomon. Outwardly, religion was also in a most flourishing condition. The sacrificial worship of the God of Israel was carried on with great pomp and general faithfulness, and the long enjoyment of national prosperity was popularly regarded as an undoubted token of the Lord's favour towards His people. It is true that public morals had gradually been infected by the vices which continued success and plenty too often bring in their train. Social corruption and the oppression of the poor and helpless were very prevalent. But these and similar marks of public degeneracy could be readily excused on the plea that they were the necessary accompaniments of a high degree of Oriental civilization. Again, religion was debased in various ways. Many among the Israelites were satisfied with the mere offering of the sacrificial victims, regardless of the inward dispositions required for their worthy presentation to a thrice-holy God. Others availed themselves of the throngs which attended the sacred festivals to indulge in immoderate enjoyment and tumultuous revelry. Others again, carried away by the freer association with heathen peoples which resulted from conquest or from commercial intercourse, even went so far as to fuse with the Lord's worship that of pagan deities. Owing to men's natural tendency to be satisfied with the mechanical performance of religious duties, and owing more particularly to the great proneness of the Hebrews of old to adopt the sensual rites of foreign cults, so long as they did not give up the worship of their own God, these irregularities in matters of religion did not appear objectionable to the Israelites, all the more so because the Lord did not punish them for their conduct. Yet it was to that most prosperous people, thoroughly convinced that God was well-pleased with them, that Amos was sent to deliver a stern rebuke for all their misdeeds, and to announce in God's name their forthcoming ruin and captivity (vii, 17).

Amos's mission to Israel was but a temporary one. It extended apparently from two years before to a few years after an earthquake, the exact date of which is unknown (i, 1). It met with strong opposition, especially on the part of Amasias, the chief priest of the royal sanctuary in Bethel (vii, 10–13). How it came to an end is not known; for only late and untrustworthy legends tell of Amos's martyrdom under the ill-treatment of Amasias and his son. It is more probable that, in compliance with Amasias's threatening order (vii, 12), the prophet withdrew to Juda, where at leisure he arranged his oracles in their well-planned disposition.

III. ANALYSIS OF PROPHETICAL WRITING.—The book of Amos falls naturally into three parts. The first opens with a general title to the work, giving the author's name and the general date of his ministry (i, 1), and a text or motto in four poetical lines (i, 2), describing under a fine image the Lord's power over Palestine. This part comprises the first two chapters, and is made up of a series of oracles against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Juda, and, finally, Israel. Each oracle begins with the same

numerical formula: "For *three* crimes of Damascus [or Gaza, or Tyre, etc., as the case may be], and for *four*, I will not revoke the doom"; it next sets forth the chief indictment; and finally pronounces the penalty. The heathen nations are doomed not because of their ignorance of the true God, but because of their breaches of the elementary and unwritten laws of natural humanity and good faith. As regards Juda and Israel, they will share the same doom because, although they were especially cared for by the Lord who drew them out of Egypt, conquered for them the land of Chanaan, and gave them prophets and Nazarites, yet they have committed the same crimes as their pagan neighbours. Israel is rebuked more at length than Juda, and its utter destruction is vividly described.

The second part (chaps. iii–vi) consists of a series of addresses which expand the indictment and the sentence against Israel set forth in ii, 6–16. Amos's indictment bears (1) on the social disorders prevalent among the upper classes; (2) on the heartless luxury and self-indulgence of the wealthy ladies of Samaria; (3) on the too great confidence of the Israelites at large in their mere external discharge of religious duties which can in no way secure them against the approaching doom. The sentence itself assumes the form of a dirge over the captivity which awaits the unrepenting transgressors, and the complete surrender of the country to the foreign enemy.

The third section of the book (chaps. vii–ix, 8*b*.), apart from the historical account of Amasias's opposition to Amos (vii, 10–17), and from a discourse (viii, 4–14) similar in tone and import to the addresses contained in the second part of the prophecy, is wholly made up of visions of judgment against Israel. In the first two visions—the one of devouring locusts, and the other of consuming fire—the foretold destruction is stayed by divine interposition; but in the third vision, that of a plumb-line, the destruction is permitted to become complete. The fourth vision, like the foregoing, is symbolical; a basket of summer fruit points to the speedy decay of Israel; while in the fifth and last the prophet beholds the Lord standing beside the altar and threatening the Northern Kingdom with a chastisement from which there is no escape. The book concludes with God's solemn promise of the glorious restoration of the House of David, and of the wonderful prosperity of the purified nation (ix, 8*c*–15).

III. Literary Features of the Book.—It is universally admitted at the present day that these contents are set forth in a style of "high literary merit". This literary excellence might, indeed, at first sight appear in strange contrast with Amos's obscure birth and humble shepherd life. A closer study, however, of the prophet's writing and of the actual circumstances of its composition does away with that apparent contrast. Before Amos's time the Hebrew language had gradually passed through several stages of development, and had been cultivated by several able writers. Again, it is not to be supposed that the prophecies of Amos were delivered exactly as they are recorded. Throughout the book the topics are treated poetically, and many of its literary features are best accounted for by admitting that the prophet spared no time and labour to invest his oral utterances with their present elaborate form. Finally, to associate inferior culture with the simplicity and relative poverty of pastoral life would be to mistake totally the conditions of Eastern society, ancient and modern. For among the Hebrews of old, as among the Arabs of the present day, the sum of book-learning was necessarily small, and proficiency in knowledge and oratory was chiefly dependent not on a professional education, but on a shrewd observation of men and things, a memory retentive of traditional lore, and the faculty of original thought.

IV. Authorship and Date.—Apart from a few recent critics, all scholars maintain the correctness of the traditional view which refers the book of Amos to the Judean prophet of that name. They rightly think that the judgments, sermons, and visions which make up that sacred writing centre in a great message of doom to Israel. The contents read like a solemn denunciation of the incurable wickedness of the Northern Kingdom, like a direct prediction of its impending ruin. The same scholars regard likewise the general style of the book, with its poetical form and striking simplicity, abruptness, etc., as proof that the work is a literary unit, the various parts of which should be traced back to one and the same mind, to the one and holy prophet, whose name and period of activity are given in the title to the prophecy, and whose authorship is repeatedly affirmed in the body of the book (cf. vii, 1, 2, 4, 5, 8; viii, 1, 2; ix, 1, etc.). To confirm the traditional view of Jews and Christians in regard to authorship and date, the two following facts have also been brought forth: first, as was to be expected from a shepherd like Amos, the author of the prophecy uses throughout imagery drawn mainly from rural life (the wagon loaded with sheaves, the young lion in its den growling over its prey, the net springing up and entrapping the bird, the remnants of the sheep recovered by the shepherd out of the lion's mouth, cattle-driving, etc.); in the second place, there is a close agreement between the state of the Northern Kingdom under Jeroboam II, as described by Amos, and that of the same Kingdom as it is made known to us in the fourth book of Kings and the prophecy of Osee which is commonly ascribed to the same (the eighth) century B. C. It is true that Amos's authorship of numerous passages, and notably of ix, 8*c*–15, has been and is still seriously questioned by some leading critics. But in regard to most, if not indeed to all such passages, it may be confidently affirmed that the arguments against the authorship are not strictly conclusive. Besides, even though the later origin of all these passages should be conceded, the traditional view of the authorship and date of the book as a whole would not be materially impaired.

V. Religious Teachings of Amos.—Two facts contribute to give to the religious doctrine of Amos a special importance. On the one hand, his prophecies are wellnigh universally regarded as authentic, and on the other, his work is probably the earliest prophetical writing which has come down to us. So that the book of Amos furnishes us with most valuable information concerning the beliefs of the eighth century B. C., and, in fact, concerning those of some time before, since, in delivering the Divine message to his contemporaries, the prophet always takes for granted that they are already familiar with the truths to which he appeals. Amos teaches a most pure monotheism. Throughout his book there is not so much as a reference to other deities than the God of Israel. He often speaks of "the Lord of Hosts", meaning thereby that God has untold forces and powers at His command; in other words, that He is omnipotent. His descriptions of the Divine attributes show that according to his mind God is the Creator and Ruler of all things in heaven and on earth; He governs the nations at large, as well as the heavenly bodies and the elements of nature; He is a personal and righteous God who punishes the crimes of all men, whether they belong to the heathen nations or to the chosen people. The prophet repeatedly inveighs against the false notions which his contemporaries had of God's relation to Israel. He does not deny that the Lord is their God in a special manner. But he argues that His benefits to them in the past, instead

of being a reason for them to indulge with security in sins hateful to God's holiness, really increase their guilt and must make them fear a severer penalty. He does not deny that sacrifices should be offered to the Divine Majesty; but he most emphatically declares that the mere outward offering of them is not pleasing to God and cannot placate His anger. On the day of the Lord, that is on the day of retribution, Israelites who shall be found guilty of the same crimes as the heathen nations will be held to account for them severely. It is true that Amos argues in a concrete manner with his contemporaries, and that consequently he does not formulate abstract principles. Nevertheless, his book is replete with truths which can never become superfluous or obsolete.

Finally, whatever view may be taken of the authorship of the concluding portion of the book of Amos (ix, 8c.–15), the Messianic bearing of the passage will be readily admitted by all who believe in the existence of the supernatural. It may also be added that this Messianic prophecy is worded in a manner that offers no insuperable objection to the traditional view which regards Amos as its author.

For reference to *Introductions to the Old Testament*, see Bibliography to AGGEUS; recent *Commentaries* on Amos by TROCHON (1886); KNABENBAUER (1886); ORELLI (Eng. tr., 1893); FILLION (1896); DRIVER (1898); SMITH (1896); MITCHELL (2d ed., 1900); NOWACK (2d ed., 1903); MARTI (1903); HORTON (1904).

F. E. GIGOT.

Amovibility, a term applied to the condition of certain ecclesiastics in regard to their benefices or offices. While it is true that holders of so-called perpetual or irremovable dignities can in certain specified cases be deprived of their offices, yet the term "amovibility" is generally restricted to such as are removable at the will of the bishop. Such are most of the rectors of churches in the United States and England, as also in general and everywhere those who have charge of succursal churches or are parish assistants. Under the head of removable dignitaries, canonists generally class also vicars-general, archdeacons, and rural deans. Such an office or benefice is designated *manuale*, as opposed to *titulare* or *perpetuum*. The interpretation of amovibility has caused considerable controversy. Many canonists have argued that because the possessor of an office holds it *ad nutum*, he can therefore be deprived of it without cause. Otherwise, they declare, the word amovibility would have no meaning. They note as exceptions, however, to this power of the bishop, cases in which he acts from open hatred, or injures the good name of the ecclesiastic, or damages the parish. Likewise, they say, if the person removed were not given another office, he could have recourse to a superior authority, as this would be equivalent to injuring his good name. These canonists also add that the bishop would sin if he removed an ecclesiastic without cause, as his action would be without a proper motive, and because frequent changes are necessarily detrimental to churches. Other canonists seem to maintain for removable rectors (see RECTOR; PARISH PRIEST) practically the same rights as to perpetuity, which are possessed by irremovable ecclesiastics. Perhaps, however, the difference between these opinions is little more than verbal. Amovibility must not be confounded with arbitrary removal, which the Church has always condemned. It is opposed rather to the perpetual tenure of those benefices, for removal from which the canons require a cause expressly named in law and a formal canonical process or trial. But there may be other very grave causes that justify a removal besides those named in the canons. Nor does it follow that, because a regular canonical process is not to be observed, all formalities are to be neglected in the removal of rectors who hold their office *ad nutum episcopi;* there are also extra-judicial forms which are practically equivalent to a canonical process.

A removable rector is, therefore, one who may be removed without cause expressed in law, but not without a just cause; one who may be removed without canonical process, but not without certain prescribed formalities, which are really judicial, though "extra-judicial" as regards the canons. Since, however, removable ecclesiastics have no strict and perpetual right to their offices, any revocation made by the superior *ad nutum* is valid, though it might be gravely illicit and reversible. In such cases recourse may be had to a superior authority, although an ordinary appeal in the strict sense is barred. In the United States the method of procedure is laid down principally in the Second Plenary Council of Baltimore (1866) and the Roman Instructions "Quamvis" of 1878 and "Cum Magnopere" of 1884.

WERNZ, *Jus. Decr.*, II (Rome, 1899); SMITH, *Elem. of Eccl. Law*, I (New York, 1895); *The New Procedure* (New York, 1897); CRAISSON, *Man. Jur. Can.*, I (Paris, 1889); BOUIX, *De Parocho* (Paris, 1880).

WILLIAM WINDSOR FANNING.

Amoy, THE VICARIATE APOSTOLIC OF, in China, created in 1883, and entrusted to the care of the Dominicans. It includes the island of Formosa, with neighbouring small islands. The native population is about 4,500,000, of which 2,000,000 are in Formosa. The Catholics number 3,930 (in Formosa 1,014). There are 11 European and 8 Chinese priests, 32 churches or chapels, 3 orphanages, and 13 schools with 242 pupils.

BATTANDIER, *Ann. pont. cath.* (Paris, 1905), 344.

Ampère, ANDRÉ-MARIE, physicist and mathematician, b. 22 January, 1775, at Lyons, France; d. at Marseilles, 10 June, 1836. His father was a prosperous and educated merchant, his mother charitable and pious, while he himself combined the traits of both. The mathematical bent of his mind showed itself very early. Before he knew his letters and numbers he is said to have performed complex arithmetical computations by means of pebbles and beans. His childhood days were spent in the village of Poleymieux-les-Mont-d'Or, near Lyons. His father began to teach him Latin, but, on discovering the boy's thirst for mathematical knowledge, he provided him with the necessary books. It was not long before he had mastered the elements of his chosen study, so that his father was obliged to take the boy of eleven to the library at Lyons, where he asked for the works of Bernouilli and Euler. On being informed that these books were written in Latin, and that he would need a knowledge of the calculus, he resumed the study of the one and applied himself to that of the other, and at the end of a few weeks was able to take up the serious perusal of difficult treatises on applied mathematics. During the revolution his father returned to Lyons, in 1793, expecting to be safer in the city. After the siege, however, he fell a victim and was executed. This death was a great shock to the delicate, sensitive boy, who for more than a year was in a state bordering on idiocy. From this he was suddenly aroused by the reading of two works: J. J. Rousseau's "Letters on Botany" and Horace's "Ode to Licinius", which led him to the immediate study of plants and of the classic poets. In 1799 he married Julie Carron, who lived only five years longer, leaving a son who afterwards became a writer of great literary merit. Ampère was obliged to teach in order to support himself and family. At first he gave private lessons in Lyons; later, in 1801, he left his wife and child to take the chair of physics at the Ecole Centrale in Bourg. There he wrote the article that attracted the attention of Lalande and Delambre: " Considérations sur la théorie mathématique du jeu ". In this he attacks and solves the

problem of showing that the chances of the gambler are always against him. It is noted for its elegant and polished, though simple, application of the calculus of probabilities. The favourable appreciation of his work by men like Delambre resulted in his call to Lyons and later, in 1805, to the Ecole Polytechnique at Paris, where, in 1809, he rose to the position of Professor of Analysis, and was made Chevalier of the Legion of Honour, and where his work alternated between mathematics, physics, and metaphysics. He published a number of articles on calculus, on curves, and other purely mathematical topics, as well as on chemistry and light, and even on zoölogy. Ampère's fame, however, rests on his remarkable work in electro-dynamics. It was on 11 September, 1820, that an academician, returning from Geneva, repeated before the Academy the epoch-marking experiments of the Danish savant Oersted. A wire through which an electric current passes was shown to deflect a magnetic needle, causing it to place itself at right angles to the direction of the current. The connexion between electricity and magnetism was indicated by these experiments, and the foundation was laid for the science of electro-magnetics. Only a week later, on the 18th of the same month, Ampère demonstrated before the Academy another remarkable fact: the mutual attraction or repulsion of two parallel wires carrying currents, according as the currents are in the same or in opposite directions. This laid the foundation of the science of electro-dynamics.

Ampère continued his experiments, published the results in 1822, and, finally, developed his "Mathematical Theory of the Phenomena of Electro-dynamics" in 1830. In 1821 he suggested an electric telegraph, using separate wires for every letter. His final work, published after his death, was the ambitious "Essai sur la philosophie des sciences, ou exposition analytique d'une classification naturelle de toutes les connaissances humaines". His predilection for philosophic, psychological, and metaphysical speculation was very marked. His arduous task as teacher, together with the engrossing functions of a government official—he was Inspector-General of the University—prevented him from devoting himself more to the work of the experimenter. He was a member of the Institute of France, the Royal Societies of London and Edinburgh, the Academies of Berlin, Stockholm, Brussels, and Lisbon, and other scientific societies. In 1872 Madame Chevreux edited his "Journal and Correspondence". In 1881 the Paris Conference of Electricians honoured his memory by naming the practical unit of electric current the *ampère*. His religious life is interesting. He says that at eighteen years he found three culminating points in his life, his First Communion, the reading of Thomas's "Eulogy of Descartes", and the taking of the Bastille. His marriage to the pious Julie Carron was secretly performed by a priest, her family refusing to recognize the competency of the "constitutional" clergyman; this fact impressed him very deeply. On the day of his wife's death he wrote two verses from the Psalms, and the prayer, "O Lord, God of Mercy, unite me in Heaven with those whom you have permitted me to love on earth". Serious doubts harassed him at times, and made him very unhappy. Then he would take refuge in the reading of the Bible and the Fathers of the Church. "Doubt", he says in a letter to a friend, "is the greatest torment that a man suffers on earth". His death took place at Marseilles, in his sixty-second year.

AMPÈRE, *Journal et correspondance* (Paris, 1872); SAINTE BEUVE and LITTRÉ in *Revue des Deux Mondes* (13 Feb., 1887); *Eloge d'Ampère* in *Galérie des contemporains illustres*, Vol. X, translation by ARAGO in the *Annual Report of the Smithsonian Institution* (Washington, 1872); LARTHE-MENAGER, in *Les Contemporains*, IV (Paris); GALWEY, *Ampère's Struggle with Doubt* in *The Catholic World*, XXXVII, 418.

WILLIAM FOX.

Amphibalum. See CHASUBLE.

Amphilochius of Iconium, a Christian bishop of the fourth century, son of a Cappadocian family of distinction, b. perhaps at Cæsarea, c. 339 or 340; d. probably some time between 394 and 403. His father was an eminent lawyer, and his mother Livia remarkable for gentleness and wisdom. He was probably first cousin to Gregory of Nazianzus, and was brought up in the peculiarly religious atmosphere of the Christian aristocracy of his native province. He studied for the bar, practised at Constantinople, but soon retired to lead a religious life in the vicinity of his friend and relative, the "theologian" of Nazianzus. He was soon drawn within the circle of St. Basil's influence, and seems to have been for a while a member of the Christian "City of the Poor" that Basil had built at Cæsarea. Early in 374 he was bishop of the important see of Iconium, probably placed there by Basil, whom he continued to aid in Cappadocian ecclesiastical affairs until Basil's death (379). Thenceforth he remained in close relations with Gregory of Nazianzus, and accompanied him to the Synod of Constantinople (381), where St. Jerome met and conversed with him (De Vir. Ill., c. 133). In the history of theology he occupies a place of prominence for his defence of the divinity of the Holy Spirit against the Macedonians (q. v.). It was to him that St. Basil dedicated his work "On the Holy Spirit". He wrote a similar work, now lost. We know, however, that he read it to St. Jerome on the occasion of their meeting at Constantinople. His attitude towards Arianism is illustrated by the well-known anecdote concerning his audience with Theodosius and his son Arcadius. When the Emperor rebuked him for ignoring the presence of his son, he reminded him that the Lord of the universe abhorreth those who are ungrateful towards His Son, their Saviour and Benefactor. He was very energetic against the Messalians (q. v.), and contributed to the extirpation of that heresy. His contemporaries rated him very high as a theologian and a scholarly writer. Not to speak of his admirers and friends already mentioned, St. Jerome says (Ep. 70) of the Cappadocian triad (Basil, Gregory, and Amphilochius) that "they cram their books with the lessons and sentences of the philosophers to such an extent that you cannot tell which you ought to admire most in them, their secular erudition or their scriptural knowledge". In the next generation Theodoret described him in very flattering terms (Hist. Eccl., IV, x; V, xvi), and he is quoted by councils as late as 787. His only genuine extant work is, according to Bardenhewer (Patrologie, p. 249), the "Epistola Synodica", a letter against the Macedonian heresy in the name of the bishops of Lycaonia, and probably addressed to the bishops of Lycia (Goldhorn, S. Basil., Opp. Sel. Dogm., 630–635). The spurious "Iambics to Seleucus" offer an early and important catalogue of the canonical writings; other spurious fragments, current under his name, are taken from scriptural discourses, dogmatic letters and controversial writings (P. G., XXXIX, 13–130).

FESSLER-JUNGMANN, *Instit. Patrolog.*, I, 600-604; LIGHTFOOT in *Dict. of Christ. Biogr.*, I, 103–107.

THOMAS J. SHAHAN.

Amphilochius of Sida (SIDE), in Pamphylia, a bishop of the first half of the fifth century, member of the Council of Ephesus (431), where he vigorously opposed the Messalians and subscribed to the condemnation and deposition of Nestorius. He does not seem to have been equally firm at a later period. Even if he did not assist at the "Robber Council" of Ephesus (449), he showed great sympathy for Dioscorus of Alexandria at the Council of Chalcedon, and consented with reluctance to his condemnation. He subscribed to the "tomus" of Pope Leo, and the

canons of Chalcedon, although later he wrote to the Emperor Leo (458) that he did not acknowledge the authority of that council. Photius quotes (Bibl. Cod., 230) Eulogius of Alexandria (579–607) in evidence of a later acceptance and subscription by Amphilochius. Only one brief letter-fragment has reached us (P. G., LXXVII, 1515–16).

LIGHTFOOT in *Dict. of Christ. Biogr.*, I, 107.

THOMAS J. SHAHAN.

Amphoræ, vessels generally made of clay, and furnished with ears or handles. Amphoræ were used for various purposes, but especially for holding wine. Several monuments of the catacomb of St. Calixtus contain representations of amphoræ. A fragment of one of these represents a boat with sails attached to a trident, and a cargo consisting of two amphoræ; on the prow a dove is perched, with the usual olive branch. A fresco also, of the catacomb of Pontianus, represents a boatman on the Tiber with a cargo of amphoræ. Both representations evidently allude to the calling of the deceased; the dove in the former case with the branch of olive is a symbol expressing the belief that the deceased was already in possession of everlasting peace. Fragments of amphoræ have been found in the catacombs, one of which, now in the Lateran museum, is inscribed with the words: "Vivas in Deo". The handle of an amphora in the Kircherian Museum at Rome has the monogram of Christ. The same monogram, engraved between two palms, appears on the neck of an amphora discovered in excavations on the Via Nazionale, at Rome. Altogether about sixty of these utensils have been found inscribed with emblems peculiar to the Christians. A few of the most interesting of this category, containing the monogram, belong to the collection of amphoræ found in the cellar of the house of SS. John and Paul on the Cœlian.

LECLERCQ in *Dict. d'archéol. chrét. et de lit.*, I, 1682–1712.

MAURICE M. HASSETT.

METAL AMPULLA IN MONZA (SIXTH CENTURY)

Ampleforth, THE ABBEY OF, in the County of Yorkshire, England, belongs to the English Congregation of Benedictines and has a lineal continuity with the pre-Reformation abbey of Westminster through Father Sebert Buckley, last surviving monk of that community. The present abbey was founded in a house given to Father Anselm Bolton by Lady Anne Fairfax. This house was taken over by Dr. Brewer, President of the Congregation, 30 July, 1802. The community, since leaving Dieulouard in Lorraine, where its members had joined with Spanish and Cassinese Benedictines to form the monastery of St. Lawrence, had been successively at Acton Burnell, Tranmere, Scholes, Vernon Hall, and Parbold Hall, under its superior Dr. Marsh. On its migration to Ampleforth Lodge, Dr. Marsh remained at Parbold and Father Appleton was elected the first prior of the new monastery. Shortly afterwards Parbold was broken up and the boys of the school there transferred to Ampleforth. The priory was erected into an abbey, in 1890, by the Bull "Diu quidem"; and has an important and flourishing college attached to it. The Bishop of Newport, Dr. Hedley, is one of the most distinguished of its alumni, as well as its present superior, Abbot Smith. The monastery was finished in 1897. "It is", says Almond "a tall, spacious building of four stories and a basement, joined to the old monastery by a cloister. It is of great architectural beauty. The whole of the basement is taken up by the monastic library, consisting of some 30,000 volumes, many of them of extreme rarity. The refectory, lecture halls, and the abbot's rooms are on the first floor; above are the cells of the monks, forty-eight in all. The public rooms are on the scale of the larger abbeys of pre-Reformation times". According to the English "Catholic Directory" for 1906, there are fifteen priests in the abbey; but there are a number of dependent missions served by monks of the community. The titular abbacies of Westminster and York and the Cathedral priories of Durham, Worcester, Chester, and Rochester are attached to the abbey.

ALMOND, *The History of Ampleforth Abbey.*

FRANCIS AVELING.

Ampullæ.—Among the smaller objects discovered in the catacombs are a number of fragments of vessels ordinarily used for domestic purposes. Some of these fragments are, probably, portions of the drinking cups used in the celebration of the funeral *agapæ*, or banquet, while others again are the remains of

vases which contained the unguents that the Christians, like the Jews and the pagans, often interred with the dead. A third class of vessels, ordinarily referred to as blood-ampullæ, has been the subject of considerable speculation by archæologists. Portions of these vessels have been found in the cement employed to enclose certain graves in the catacombs. Their peculiarity consists in the sediment of dark red colour they contain, from which they derive the name, blood-ampullæ, on the theory that the sediment is the remains of the blood of a martyr. This theory was for a time rather generally accepted, and the presence of a blood-vase was regarded as one of the marks of a martyr's tomb. Martigny, however, in the second edition of his "Dict. des antiquités chrétiennes" (Paris, 1877), expressed himself as dissatisfied with the proofs put forward by its supporters. Professor Kraus, also, in a work devoted to this subject, pronounced against the unconditional acceptance of the blood theory. The reasons for this conclusion are as follows: (1) the so-called blood-ampullæ have been found on tombs of the latter half of the fourth century, a time when the era of persecution was long over; (2) the monogram of Christ, which in practically all cases indicates the age of Constantine, is frequently represented on tombs containing blood-ampullæ; (3) a fifth of the tombs with ampullæ of this class contained the remains of children under seven, and it is difficult to admit that so large a proportion of martyrs were mere infants; (4) a chemical analysis made at Greenwich of the contents of sixty ampullæ has shown that the sediment contains a quantity of oxide of iron twenty, or more, times greater than would have existed in blood.

These results of later investigation are wholly negative, and the theories advanced in place of that formerly accepted are by no means satisfactory. Kraus regards vessels of this class as having been, as a rule, receptacles for holy water; in six instances, however, he thinks it probable that they contained blood. The Bollandist Victor De Buck conjectures that the wine left after the celebration of Mass was placed in them, but this view is not borne out by the Greenwich analysis. Leclercq concludes his researches in this matter by calling attention to the fact that ampullæ have been found on Jewish tombs fastened in the same way as in the Christian cemeteries, in the catacombs of the Vigna Randanini and the Via Labicana. In relation to this subject two decisions of the Sacred Congregation of Rites are of interest. The first of them, given 10 April, 1668, states that the palm on a tomb, and the blood-vase (*vas illorum sanguine tinctum*) are evidences of a martyr's grave. The second decision, dated 10 December, 1863, is formulated in substantially the same terms (*Phialæ . . . . sanguine tinctæ*). These decrees require no modification, even at the present time; but it is now necessary to determine by chemical analysis whether the content of a vase is really blood or not. The term *ampulla* was applied also to the vessels of terra-cotta, metal, or glass in which the holy oils were kept (Optat. Mil., Contra Donatist., II, 19; *ampulla chrismatis*). The "Sainte Ampoulle" used at the consecration of the kings of France in the Cathedral of Reims was an object of great reverence in medieval France (see REIMS), and was popularly believed to have been brought from Heaven by a dove at the baptism of Clovis (496). In the Cathedral of Monza are preserved several of the ampullæ sent to Queen Theodolinda by Pope Gregory the Great; they contained oil from the tombs of the most famous Roman martyrs. This custom of obtaining ampullæ filled with oil from the lamps at the shrines of martyrs was generally observed in the Middle Ages; those from the tomb of St. Mennas in Egypt, brought to Europe by pilgrims, are especially numerous. Ampullæ usually bore the image or symbols of the saint from whose tomb the oil was obtained.

KRAUS, *Die Blutampullen der roem. Katakomben* (Frankfort, 1868); LECLERCQ in *Dict. d'arch. chrét.* I, 1747–78.

MAURICE M. HASSETT.

Ampurias (or CASTELSARDO and TEMPIO), THE DIOCESE OF.—An Italian diocese in Sardinia, suffragan of Sassari. The Right Rev. Antonio Maria Contini, b. 6 Nov., 1839, was appointed Bishop of Ogliastra, 26 Sept., 1882, and transferred to this diocese, 16 Jan., 1893. Ampurias was erected in 1113; Cività, now Tempio, in 304 by St. Simplicius. Cività was united to Ampurias by Julias II in 1506. Later the see was transferred to Terranuova. Gregory XVI suppressed the cathedral there by the Bull "Quamvis aqua", 26 Aug., 1839, and raised the Collegiate Church of St. Peter, in Tempio, to a cathedral, uniting Tempio and Ampurias, so that one bishop should govern both. The see was vacant from 1854 to 1871. Ampurias, or Castelsardo, has 11,200 Catholics, 8 parishes, 25 secular priests, 5 seminarists, 34 churches or chapels. Tempio has 26,200 Catholics, 17 parishes, 44 secular priests, 6 seminarists, 71 churches or chapels.

BATTANDIER, *Ann. pont. cath.* (1906); GAMS, *Series episc. Ecclesiæ cathol.* (Ratisbon, 1873); MARTINI, *Storia eccles. della Sardinia* (Cagliari, 1839), IV, 349.

JOHN J. A' BECKET.

Amra, The name of certain ancient Irish elegies or panegyrics on native saints. The most famous of these which have reached us is known as the Amra of Coluimb Cille (Columbkille). It was printed with a translation by O'Beirne Crowe in 1871 from the imperfect text in the Leadhar na h'Uidhre; also in his edition of the "Liber Hymnorum" by Professor Atkinson, and in his "Goidelica" by Whitley Stokes, from an imperfect text in Trinity College, Dublin. These editions may, however, be considered as superseded by the Bodleian text (Rawlinson B. 502) edited, with a translation, for the first time (Rev. Celt., vols. XX–XXI) by Stokes. According to the traditional account this eulogy was composed about the year 575 by Dallan Mac Forgaill, the chief *ollamh* of that time, in gratitude for the services of St. Columbkille in saving the bards from expulsion at the great assembly of Druim Cetta in that year. "The Amra is not", says Stokes, "as Professor Atkinson supposed, a fragment which indicates great antiquity." Strachan, however, on linguistic grounds, assigns it in its present form to about the year 800 (Rev. Celt., XVII, 14). Stokes, too, seems to favour this view (ibid., XX, 16). But linguistic grounds are a somewhat unstable foundation, and Strachan adds "perhaps something more may be learned from a prolonged study of this and other such as the Amra Senain and the Amra Conroi." Dallan was the author of the former, "held in great repute", says Colgan, "on account of its gracefulness", and also of another Amra on Conall of Ineskeel in Donegal, with whom he was buried in one grave.

DOUGLAS HYDE, *A Literary History of Ireland* (New York, 1899), 405, 406.

ARTHUR UA CLERIGH.

Amrah.—Central Syria has preserved for us an unequalled series of Christian monuments. From an early period, the insecurity of a land overrun, at intervals, by armies or by brigands, has driven the inhabitants away from a soil, the very fertility of which has made it the prey of armed nomads. The scarcity of wood suggested to architects the possibility of a form of construction in which stone alone should be used, and blocks, placed with wonderful skill and science, should obviate the need of woodwork. This, indeed, explains the long endurance of buildings which have suffered little at the hands of time and not much more from earthquakes.

The Syrian houses in the region of Hauran were inhabited, from the third century to the seventh, by the upper and middle classes of the population. A house of this kind in perfect preservation is still to be seen at Amrah. It is a huge dwelling built round three sides of a courtyard. The chief room is a great hall running to the height of two stories. Each of the bedrooms on the ground floor, which were three in number, had a kind of small dais covered by a highly ornamented, semicircular canopy, and forming an alcove. A closet, adjoining the room, had cupboards all round it, taken out of the thickness of the walls, and divided by slabs of stone.

The house at Amrah had a story which was reached by an exterior staircase. The floor, which serves as ceiling to the ground floor, is made of flagstones resting on arches or on corbels fastened to the wall, and the stone doors turn on stone hinges. In this house, as in other Syrian houses, a large, central hall was the most honourable part of the dwelling, where family meetings were held, and the stranger who was allowed to enter it was as greatly favoured as the guest whom a Roman admitted to his fireside. At the present day this house has found caretakers among the natives themselves. It was found suitable for a quick and inexpensive fitting-up, and the sheikh of the village of Douma has made it his home. The women and children (the harem) live exclusively in the upper story, the sheikh's administrative functions are carried on in the ground-floor rooms, while the great hall has been kept for its ancient uses.

Vogüé, *Syrie Centrale* (Paris, 1865); de Beylie, *L'habitation byzantine* (Paris, 1902).

H. Leclercq.

Amraphel, King of Sennaar (Shinar), or Babylonia, one of the four Mesopotamian kings—the other three being Arioch, King of Pontus (Ellasar); Chodorlahomor, King of Elam, and Thadal (Tedal), King of Nations (*Goyim*)—who, according to the fourteenth chapter of Genesis, jointly invaded Chanaan and defeated the five kings of the Plains, capturing Lot and his family, together with a rich booty. On their way home they were assailed and routed in a single night by Abraham and his 318 men in the vale of Save (Siddim), near the Dead Sea. Among the rescued prisoners were Lot and his family. Abraham, furthermore, while on his way back from his victorious attack, was met by Melchisedech, the High-Priest of El-Elion, at Jerusalem, who celebrated Abraham's victory by a thanksgiving offering of bread and wine, taking from him, as his sacerdotal share, the tenth part of the booty. To Biblical scholars and theologians the personality of Amraphel is of considerable interest, owing to the fact that he has been long ago identified by the majority of Assyriologists and Biblical critics with the great Babylonian king, Hammurabi, the sixth monarch of the first Babylonian dynasty, who reigned about 2250 B. C. This ruler's famous Code of Laws, the oldest code of laws in the world, was discovered in 1901–2, in Susa, the ancient capital of Elam, by the French archæological expedition, and was for the first time deciphered and translated by the French Dominican scholar, Father Scheil, of Paris.

The identity of Amraphel and Hammurabi is now unanimously accepted by Assyriologists and Biblical critics. Phonetically, the two names are identical. The variants of the second form are Ammi-rabi, Ammurapi, and Hammum-rabi, etc. Hammu, or Ammu, was in all probability the name of a god, as it is found in many compound names such as Sumuhammu, Jasdi-hammu, and Zimri-hammu. The element *rabi* is very common in Babylonia, and it means "great"; the full name, consequently, means "The god Ammu is great", on the same analogy as names like Sin-rabi, Samas-rabi, and many others. According to Dr. Lindle, followed by Sayce and others, the name was also pronounced Ammurabi, and, as Dr. Pinches was the first to point out, the form Ammu-rapi is also met with by the side of Hammurabi, and like many of the Babylonian kings of that period he was deified, being addressed as *ilu-Ammurabi* or *Ammurabi-ilu*, i. e. "Ammurabi the god", *ilu* being the equivalent of the Hebrew *El*, which means "god". Now *Ammurabi-ilu* or *Ammurapilu* is letter for letter the Amraphel, or Amrapel, of Genesis. According to another hypothesis, suggested by Dr. Husing, the *l* at the end of the form "Amraphel" is superfluous, for he would join it to the next word, and read: "And it came to pass in the days of Amraphel, as Arioch king of Ellasar was over Shinar, that Chodorlahomer . . ." Another, and according to Dr. Pinches perhaps more likely, explanation is that this additional letter *l* is due to a faulty reading of a variant writing of the name, with a polyphonous character having the value of *pil*, as well as *bi*, which form may, in fact, still be found. But whichever hypothesis we adopt, the identity of Amraphel and Hammurabi is phonetically beyond dispute.

The political situation presupposed in Gen., xiv, reflects, furthermore, with a remarkable degree of probability, the condition of the times of Hammurabi's reign. The leader of the force and the suzerain to whom the Chanaanitish princes were subject, was a king of Elam. Elam, therefore, must have been the predominant power at the time, and the Babylonian king must have been its vassal. The narrative, nevertheless, is dated in the reign of the Babylonian king, and not in that of the King of Elam, and it is to the reign of the Babylonian king that the events described in it are attached. Babylonia, however, was not a united country; there was another king, Arioch of Ellasar, who divided with the Amraphel of Sennaar the government of it, and, like Amraphel, acknowledged the supremacy of Elam. Finally, the "nations" (*goyim*), whoever they were, were also subject to Elam, as well as the distant province of Chanaan. If we turn our glance to the political condition of Hammurabi's times and period, we shall find that the contemporary monuments of Babylonia are in perfect accord with the situation presupposed by Gen., xiv.

Oussani in *New York Review* (Aug.-Sept., 1906), 204–243, with full bibliography.

Gabriel Oussani.

Amsterdam, the capital, and second residential city of the Kingdom of the Netherlands, lies, in a semi-circle, on the Ij (Wye), the southwestern part of the Zuidersee, at the mouth of the Amstel, and is joined to the North Sea by the Nordseck Canal, constructed between 1865 and 1879. An estimate in 1899 gave the population as 510,853, with 120,701 Catholics and 59,060 Jews; that of 1906 gives a total of 548,000, with over 122,000 Catholics.

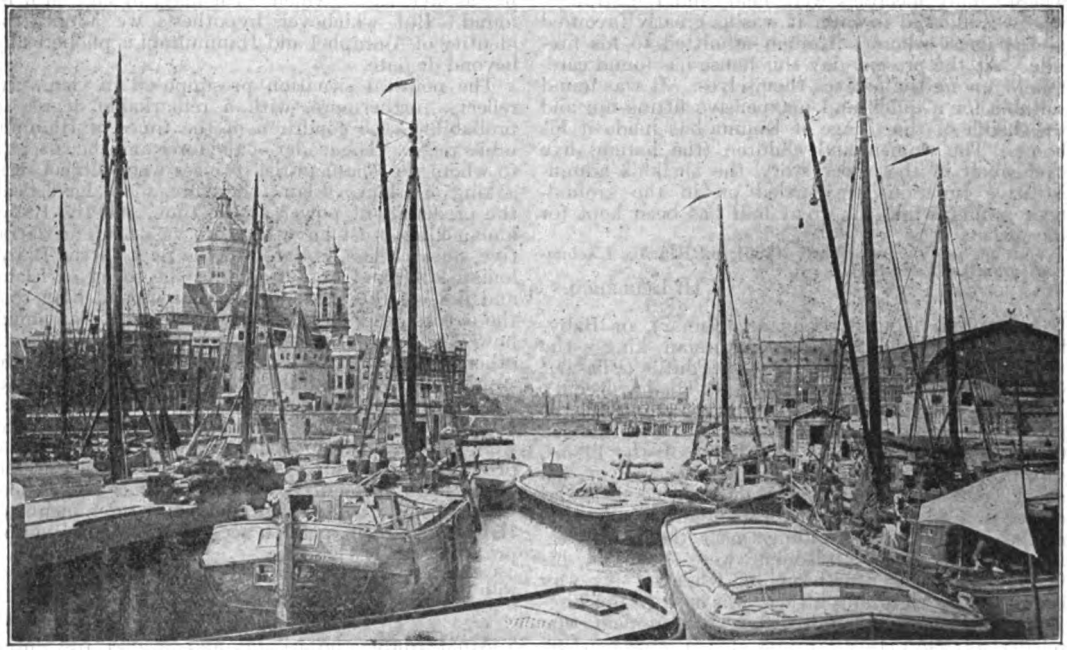
The origin of the city dates from the year 1204, when Gijsbrecht II, Lord of the Amstel, built a fortress on this spot. A considerable settlement soon grew up around it, which, in 1296, came into the possession of the Count of Holland. In 1301, it was raised to the rank of a city, and grew prosperous through the influx of large numbers of merchants from Brabant and Flanders. The Church life, also, of the city developed on a large scale; at the end of the fifteenth century there were more than twenty monasteries in it, only one of which, however, the Béguinage, has survived the storm of the Reformation in its original form. Of the churches and chapels, the so-called "Holy Room" is the most famous, as the scene of a great sacramental miracle. the "Miracle of Amsterdam". It was a place resorted to by countless pilgrims, among others by

the Emperor Maximilian, and the street which led to it is still known as the "Holy Way".

The Reformation found an early entrance into Amsterdam. In 1535 occurred the bloody rising of the Anabaptists, and in 1566 the destruction of holy images. The city long remained true, however, to the Catholic cause, despite the lapse of the Netherlands into apostasy. It was only in 1578 that the Calvinists gained the upper hand, drove out the officials who were loyal to the Spanish Government, and, in 1579, joined the Utrecht Union, which stipulated in its fourteenth article that no other public exercise of religion except the reformed should be allowed. The city authorities of Amsterdam, however, were, in the interests of their trade with Catholic nations, more tolerant in the enforcement of this regulation than most of the cities of the Netherlands. Certain orders, such as the Franciscans and the Jesuits, were able, in consequence of the prevailing toleration, to remain there for a long time, practically unmolested, and even, in the plague which raged in the latter half of the seventeenth century, openly to administer the consolations of religion to the Catholic faithful. Amsterdam, indeed, was at this period rising to the position of the first trading city of the world, a rise due to the fall of Antwerp in 1585, the blockade of the mouths of the Scheldt, and a series of glorious battles with England. The city became, on the contrary, less tolerant under the influence of the Jansenists. In 1660 the public exercise of the Catholic religion was forbidden, on which account the churches dating from that period have the outward appearance of private houses. The religious houses which still existed in 1708 were done away with, and their churches closed.

It was not until the end of the eighteenth century that Catholics gained any considerable measure of religious liberty, which was chiefly due to the founding by Napoleon of the Kingdom of Holland, of which Amsterdam became the capital, 1808–10. The fall of the Napoleonic dynasty and the accession of William I meant the practical cessation of this liberty, and Catholics were debarred from all the offices of State. Negotiations were, indeed, opened at Rome for the conclusion of a Concordat, and Amsterdam was to have been made a bishopric, but the Calvinistic-Orangist party were able to prevent the execution of the Concordat. The situation, however, improved under William II. The new Constitution of 1848 brought the Catholics complete liberty, and equality with the Protestants, while the year 1853 witnessed the restoration of the Catholic hierarchy, by which Amsterdam became a deanery subject to the Diocese of Haarlem. Catholic progress has kept pace since then with that of the city, which has once more risen to be the chief mercantile city of the Netherlands and one of the most important in Europe. The Catholics, who, in 1817, were 44,000, had risen, in 1865, to over 68,000.

Amsterdam has eighteen Catholic parishes; the most important churches being: the Romanesque Byzantine church of St. Nicholas, with its three towers; the Gothic churches of the Most Sacred Heart of Jesus and of Our Lady of the Immaculate Conception; the church of St. Willibrord, with its seven towers, the largest in the country; and the Jesuit Church of St. Francis Xavier, on the Krijtberg. The following orders of men have houses in Amsterdam: the Jesuits, who also conduct a classical college; the Franciscans, Dominicans, Redemptorists, Augustinians, and Brothers of Mercy; of women, among others, the Béguines, whose convent dates from the fourteenth century; the Franciscan Sisters, Sisters of Our Lady of Tilburg, Dominican Sisters, Sisters of St. Charles Borromeo, Daughters of Mary and Joseph, and others. The most noted Catholic benevolent institutions are the orphanage for boys and girls, the St. Bernard's almshouse for old men and women; that of St. Nicholas, for girls; of St. Aloysius, for abandoned orphans, "Our Dear Lady's Hospice" (hospital and polyclinic); a second hospital, the Catholic Juniorate for the Diocese of Haarlem, St. James's almshouse for old people, etc. The following Catholic societies should also be mentioned: the Netherlands Catholic People's Union,



CHURCH OF ST. NICHOLAS, AMSTERDAM

St. Joseph's Journeymen's Union, the Saint Vincent's Society, the Catholic Guild (for master-workmen), the "Faith and Science" Union, which possesses a library of over 4,000 volumes; the St. Hubert's Society, which supports a home for girls, the St. Willibrord's Society, for the distribution of good books, etc. Amsterdam has three Catholic daily papers, and, among her famous Catholic citizens, we may name Holland's greatest poet, Vondel; in later times, Father Roothan, General of the Society of Jesus from 1829 to 1853; the poet and historian Alberdingk Thijm, and the architect Cuypers.

WAGENAAR, *Amsterdamsche geschiedenissen* (Amsterdam, 1761–94); VAN DER VYVER, *Geschiedkundige beschrijving der stad Amsterdam* (ibid., 1844); WITKAMP, *Amsterdam in schetsen* (ibid., 1859–63); TER GOUW, *Amstelodamia* (ibid., 1880–91); *Neerlandia Catholica* (issued by the Bishops of the Netherlands, Utrecht, 1888; with an Appendix: Amstelodamun Sacrum, 1–54); BREDIUS and others, *Amsterdam in de zeventiende eeuw* (The Hague, 1897–1900); ALLARD, *De Sint Franciscus Xaverius-Kerk of de Krijtberg te Amsterdam* (2d ed., Amsterdam, 1904); *Het Jaarbockje van Alberdingk Thijm* (annual).

JOSEPH LINS.

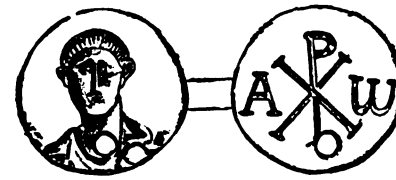
Amula. See AMA.

Amulet (Gr., *φυλακτήριον*; Lat., *amuleta*), an object generally inscribed with mysterious formulæ and used by pagans as a protection against various maladies, as well as witchcraft. Pliny (XXIX, 4, 19) is the earliest writer who mentions amulets (*veneficiorum amuleta*). The derivation of the word is doubtful, but it probably comes from the Arabic *hamala*, "to carry", amulets being borne on the person. The Oriental peoples were especially addicted to superstitious practices, and with their absorption into the Roman Empire the use of amulets became equally common in the West. Following the example of Moses, who sought to turn the minds of the Jews from the superstitious emblems to which they were accustomed in Egypt, by substituting for them symbols of an elevating character, the Church, while forbidding amulets, permitted the use of emblems which would remind the bearers of some doctrine of Christianity. Thus St. Clement of Alexandria (Pæd., III, 3) recommended the use of such symbols as the fish, the dove, and the anchor on seals and rings. A devotional medal of lead, attributed to the fourth century, represents a martyr extended on a gridiron; one of the fifth or sixth century bears the monogram of Christ and a cross between the letters A and Ω; while a third represents the sacrifice of Abraham, and on the reverse a father offering his son before the *confessio* of a martyr. Pope St. Gregory the Great sent the Lombard queen, Theodolinda, on the occasion of the birth of her son, two *phylacteria*, one of which contained a fragment of the wood of the True Cross, the other a sentence of the Gospel. The custom of carrying portions of the Sacred Scriptures as phylacteries is mentioned by St. Jerome and St. John Chrysostom (St. Jerome, in Matt., iv, 24; St. John Chrys., in Matt., hom., 73). But, especially from the fourth century, when imperial favour brought large numbers into the Church, superstitious abuses in the use of devotional emblems became so common that the ecclesiastical authorities were obliged frequently to inveigh against the use of amulets. The Council of Laodicea (latter half of fourth century) prohibited ecclesiastics from making amulets and made the penalty for wearing them excommunication (canon 36). St. John Chrysostom, preaching at Antioch, denounced as a species of idolatry the wearing of amulets, which seems to have been common among his auditors. St. Augustine also denounced the numerous charlatans who dispensed charms, and a collection of canons made by St. Cæsarius of Arles (d. 542), formerly supposed to have been canons of the Fourth Council of Carthage, imposed the penalty of excommunication on those who patronized augurs (can. 89; see Hefele, Conciliengesch., II, 76). From one of the sermons (P. L., XXXIX, 2272) of St. Cæsarius it appears that the dispensing of amulets was a regular profession; each disease had its appropriate amulet. These and similar superstitious practices survived to some extent, in one form or another, through the Middle Ages, and their suppression has always been a difficulty with which the Church has had to cope. The most ancient Christian amulet known, from Beirût, is attributed to the second century. It is made of gold and has a ring by which it was attached to the neck. The inscription on it, which is of more than ordinary interest, reads: "I exorcise thee, Satan (O cross purify me) in the name of the Lord the living God, that thou mayest never leave thy abode. Pronounced in the house of her whom I have anointed". Leclercq sees in this invocation proofs "(1) of belief in the virtue of the sign of the cross to put demons to flight, (2) of the conferring of extreme unction, (3) and of the use of exorcisms", whereof we have here a formula. A favourite Christian amulet in the Orient during the fourth and fifth centuries bore on one side the image of Alexander the Great. St. John Chrysostom, in one of his Antioch instructions (Ad Illumin., Cat., II, 5), censures the use by Christians of amulets with the portrait of the Macedonian conqueror. Several amulets of this class, in the Cabinet of Medals at Paris, show, on one side, Alexander in the character of Hercules, and, on the other, a she-ass with her foal, a scorpion, and the name of Jesus Christ. An amulet in the Vatican Library with the picture of Alexander, bears on the reverse the monogram of Our Lord. Magic nails, also, with inscriptions were interred with the dead; one of them for Christian use has the legend "ter dico, ter incanto, in signv Deo et signv Salomonis et signv de nostrâ Art(e) mix". The Gnostics were especially notable for their employment of amulets; the names found most frequently in their invocations are Adonai, Sabaoth, Jao, Michael, Raphael, Souriel (Uriel), and Gabriel.

LECLERCQ in *Dict. d'arch. chrét.* (Paris, 1905), I, 1783–1859; KRAUS, *Realencyklopädie* (Freiburg, 1882), I, 49–51; PLUMPTRE in *Dict. Christ. Antiq.* (London, 1875), I, 78, sqq.; *Realencyklopädie für prot. Theologie u. Kirche* (Leipzig, 1896), I, 467–476.

MAURICE M. HASSETT.

Amulets, USE AND ABUSE OF.—The origin of the word *amulet* does not seem to have been definitely established. (See AMULET.) The thing itself has been used as a safeguard against mishap or danger, or witchcraft, and invoked as a guarantee of success in enterprises. Among the Greeks it was variously known under the designations *phylacterion*, *periamma*, and *periapton*, whilst to the Arabians and Persians it was familiar as talisman, possibly derivable from the later Greek, *telesma*. Amulets have had quite a general vogue among all peoples of all times and have been characterized by a bewildering variety as to material, shape, and method of employment. Carved stones, bits of metal, figures of gods, strips of paper, or parchment bearing enigmatic phrases, blessings, and maledictions have done service in this way. Among the Egyptians the primacy among amulets was held by the scarab. This was commonly a gem made in the form of a beetle, and curiously engraved



MEDAL, IV CENTURY

upon one side with many devices. Among the Greeks and Romans amulets seem to have been largely employed as a defence against certain evil powers to whom they attributed no inconsiderable part in the government and control of the world.

The Jews, so far as escape from this superstition

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was concerned, enjoyed an advantage not possessed by the pagan peoples of antiquity. They had the knowledge of the true God, and the Mosaic law, which gave such minute directions for the government of their religious and social life, contained severe prohibitions of magic and divination. That nevertheless, even in patriarchal times, they were not altogether free from this contamination seems fairly

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deducible from some passages in Genesis, xxxi, 19, xxxv, 4. Later on there is no doubt but that through their contact with the Egyptians and Babylonians, amongst whom the use of amulets was widespread, they had recourse to talismans in many ways. Whether the *tephillin*, that is, the small leathern pouches containing passages of the law, and later known as phylacteries, were regarded as amulets at all times, is not susceptible of determination from the references to them in the Pentateuch. In the beginning, at any rate, they do not appear to have had any such purpose; subsequently, however, they unquestionably were employed as such, as is proven by the Targum (Canticle of Canticles, viii, 3) as well as Buxtorf (Synagoga Jud., ed. 1737). There is no doubt but that some of the ornaments used in the apparel of Jewish women were really amulets. This seems to be the proper interpretation of the phrase "little moons" which occurs in Isaias, iii, 18, as well as the "earrings" mentioned in verse 20 of the same chapter. This superstition dominated even more strongly the Jews of post-Biblical times, partly as a result of their freer intercourse with other people, and partly because of the extreme formalism of their religious life. The Talmud contains evidence of this.

The reliance placed upon amulets, like other forms of superstition, grew out of popular ignorance and fear. With the coming of the Christian religion therefore, it was destined to disappear. It would have been too much, however, to have expected the victory of Christianity in this matter to have been an easy and instantaneous one. Hence it is intelligible that in the newest converts from paganism there remained a disposition, if not to cling to the forms they had of necessity abjured, at all events to attribute to the Christian symbols of worship something of the power and value of the amulets with which they were so generously supplied in heathenism. From the beginning the Church was on the alert to detect the first signs of this abuse and set her face sternly against it. Thus, for instance, we find the Council of Laodicea, in the fourth century, after forbidding the clergy to be sorcerers, conjurers, etc., or to make amulets, deciding that those who wear amulets are to be excommunicated. Epiphanius (*Expositio fidei Catholicæ*, c. 24) witnesses pointedly to the prohibition by the Church of amulets. Objects dear to Christian piety, such as in the early days the representation of the Good Shepherd, the Lamb, palms, relics of the martyrs, and in later days, pictures of the saints, medals, Agnus Deis, etc., were venerated in a relative sense. They were, in the mind of the Church, in no wise thought to have any latent power or divinity in them, or to be calculated to assure, as of themselves, to their possessors, protection against harm or success in undertakings. The Council of Trent (Sess. XXV) is at some pains to formulate the authoritative teaching of the Church with regard to the honour paid to images of Christ, the Blessed Virgin Mary, and the Saints. It does not deal professedly with the subject of amulets, but the words in which it sets forth its mind upon the worship of images describe with a peculiar appositeness the attitude of the Church towards all that array of pious objects, approved or tolerated by her, which have so improperly been stigmatized as amulets. "The Holy Synod commands that especially are images of Christ, of the Virgin Mother of God and of the other Saints to be had and kept in churches; and that due honour and veneration be accorded to them: not because it is believed that any divinity or virtue is in them for which they are to be revered; or that anything may be asked from them; or that any confidence can be placed in the images as was done of old by the Gentiles . . . but because the honour

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which is exhibited to them is referred to the prototypes which they represent", etc. Thus they are sharply and definitively differentiated from the amulets and talismans of popular superstition whether of antiquity or of a later period.

HÜBNER, *Amuletorum historia* (Halle, 1710); EMELE, *Ueber Amulete* (Mainz, 1827).

JOSEPH F. DELANY.

Amyclæ, a titular see of Peloponnesus in Greece, in the ecclesiastical province of Hellas, a suffragan of

Corinth, and in the Middle Ages a Latin see known to the French rulers of Achaia as Micles, or Nicles, afterwards united with the sees of Veligosti and Leondari (Megalopolis). It was one of the most ancient towns of Greece, and said to have been the home of Tyndarus and of Castor and Pollux (Amyclæi fratres). It is mentioned by Homer (Iliad, II, 584). It was situated quite close to Sparta in a fertile and wooded district, not far from the river Eurotas.

LEQUIEN, *Oriens Christianus* (1740), II, 228–229, III, 1031–32; SMITH, *Dict. of Greek and Roman Geogr.*, I, 127–128.

Amyot, JACQUES, Bishop of Auxerre, Grand Almoner of France, and man of letters, b. 30 October, 1513; d. 6 February, 1593. He studied in Paris at the Collège de France, where he earned his living by performing menial services for his fellow students. Although naturally slow, his uncommon diligence enabled him to accumulate a large stock of classical and general knowledge. He took his degree of Master of Arts at the age of nineteen. A secretary of State engaged him as tutor to his children and recommended him to Marguerite d'Angoulême the only sister of Francis I. He was appointed Professor of Greek and Latin in the University of Bourges. During the ten years in which he held this position, he translated into French the Greek novel "Theagenes and Chariclea" and several of Plutarch's "Lives". Francis I, to whom these works were dedicated, conferred upon their author the abbey of Bellozane. After the death of Francis I Amyot accompanied the French ambassador to Venice, and later went to Rome. Cardinal de Tournon, whose favour he had won, sent him with a letter from Henry II to the Council of Trent. On his return the king named him tutor to his two younger sons. He now finished the translation of Plutarch's "Lives", and afterwards undertook that of Plutarch's "Morals", which he finished in the reign of Charles IX. The latter made him Bishop of Auxerre, Grand Almoner of France, and Curator of the University of Paris. Notwithstanding his success, Amyot did not neglect his studies; he revised all his translations with great care. His translation of Plutarch is the basis of North's English translation, the source of Shakespeare's three Roman plays. During his closing years, France was the prey of civil war. Happening to be at Blois when the Guises were murdered, Amyot was falsely accused of having connived at the assassination. This charge greatly afflicted the aged Bishop. It is the general opinion of scholars that, by his translation of Plutarch, Amyot contributed greatly to the refinement of the French language. His style is always simple, charming, picturesque, and pithy. Amyot's works are: translations of Heliodorus (1547) and of Diodorus Siculus (1554), "Amours pastorales de Daphnis et Chloé" (1559), "Vies des hommes illustres de Plutarque" (1565–75), "Œuvres morales de Plutarque" (1572).

C. F. A. DE BLÉGNIÈRES, *Essai sur Amyot* (Paris, 1851); SAINTE BEUVE, *Causeries du Lundi*, IV.

JEAN LE BARS.

Anabaptists (Gr. *ἀνά*, again, and *βαπτίζω*, baptize; rebaptizers), a violent and extremely radical body of ecclesiastico-civil reformers which first made its appearance in 1521 at Zwickau, in the present kingdom of Saxony, and still exists in milder forms.

I. NAME AND DOCTRINAL PRINCIPLES.—The name *Anabaptists*, etymologically applicable, and sometimes applied to all Christian denominations that practise re-baptism is, in general historical usage, restricted to those who, denying the validity of infant baptism, became prominent during the great reform movement of the sixteenth century. The designation was generally repudiated by those to whom it was applied, as the discussion did not centre around the question whether baptism can be repeated, but around the question whether the first baptism was valid. The distinctive principles upon which Anabaptists generally agreed were the following: (1) They aimed at restoring what they claimed to have been primitive Christianity. This restoration included the rejection of oaths and capital punishment and the abstention from the exercise of magistracy. (2) In a more consistent manner than the majority of Protestant reformers, they maintained the absolute supremacy and sole sufficiency of the canonical Scriptures as a norm of faith. However, private inspiration and religious sentiment played an important rôle among them. (3) Infant baptism and the Lutheran doctrine of justification by faith alone were rejected as without scriptural warrant. (4) The new Kingdom of God, which they purposed to found, was to be the reconstruction, on an entirely different basis, of both ecclesiastical and civil society. Communism, including for some of them the community of women, was to be the underlying principle of the new state.

II. ORIGIN AND HISTORY.—The question of the validity of baptism appears in two great phases in ecclesiastical history. The first controversy raged at an early date (third and fourth centuries) and regarded the minister of the sacrament (baptism conferred by heretics). It was at a much later date that the second discussion originated, in which the subject of infant baptism was the point controverted. In the eleventh and twelfth centuries the Petrobrusians rejected infant baptism and they and many subsequent medieval heretics (Henricians, Waldenses, Albigenses, and Bohemian Brethren) held views resembling in some respects the tenets of the Anabaptists. There is, however, little if any historical connection between the Anabaptists and those earlier sects. Luther's principles and examples exercised more influence over the new movement. Private interpretation of the Scriptures, however, and inward teaching by the Holy Ghost could be claimed by any individual, and logically led to the extreme Anabaptist views.

(*a*) *Anabaptism in Saxony and Thuringia* (1521–25).—Nicholas Storch, a weaver (d. 1525), and Thomas Münzer, a Lutheran preacher (c. 1490–1525), together with the other self-styled "Prophets of Zwickau" made, at the Reformation, the first attack on infant baptism. The doctrines of the absolute equality of all men and complete community of goods and the resulting disturbances soon brought them into conflict with the civil authorities of Zwickau. Storch, before any repressive measures were taken against him, left with two associates for Wittenberg (1521), where he continued his preaching. Carlstadt was soon gained over to the cause. The combined agitation of Carlstadt and Storch at Wittenberg, and Carlstadt's iconoclastic proceedings forced Luther to leave the Wartburg and appear on the scene. He preached against the new apostles with such vehemence that they had to leave the city. Storch until his death at Munich travelled through Germany, spreading his doctrines, especially in Thuringia (1522–24) where he was one of the principal instigators of the Peasants' War. Münzer rejected infant baptism in theory, but retained it in practice. He was expelled from Zwickau (1521) and went to Bohemia, where he had but little success as a propagandist. In 1525 he came as preacher to Alstedt (Electoral Saxony) and married a former nun. He was soon surrounded by a large following, introduced a German religious service and attacked Luther as well as the then existing order of things. His sojourn at Mühlhausen (Thuringia), which was interrupted by a journey through the south of Germany, was equally successful. Henry Pfeifer, an apostate monk, who became his co-labourer at

Mühlhausen, had prepared the ground for the new gospel. Münzer and Pfeifer became absolute masters of the city, and crowds of peasants and burghers who, discontented with prevailing conditions, flocked around them, pillaged and devastated the surrounding country. To quell the insurrectionary movement John, the Elector of Saxony, Philip, Landgrave of Hesse, and Henry, Duke of Brunswick, united their forces and attacked the peasants, led by Münzer at Frankenhausen (1525). The insurgents were utterly defeated. After the battle Münzer was discovered at Frankenhausen in a bed in which he had hidden, and was delivered up to the executioner. He received the sacraments of the Catholic Church before his death, while his associate Pfeifer, still impenitent, underwent the death penalty (1525).

(*b*) *The Swiss Anabaptist Movement* (1523–25).—Like Luther, Zwingli, the originator of the Reformation in Switzerland, soon found more radical competitors. In 1525 some of his associates separated from him and preached rebaptism and communism. The party found two capable leaders in John Denk and Balthasar Hubmaier. Its following, recruited especially from the working classes, became considerable, not only in Switzerland, but also in southern Germany and Austria. Augsburg, Nuremberg, and, at a later date, Strasburg became the chief centres of the movement. Resistance to its spread came from two sources. The Anabaptists' teaching added substantially to the causes of the Peasants' War which broke out (1524) in the very territory where the Anabaptists had carried on their propaganda. As a consequence the defeat of the peasants (1525) meant, to a great extent, the dispersion of the Anabaptists. On the other hand, some town councils as that of Zürich (1526) decreed the severest penalties against their adherents. Still in spite of defeat and constant repression, the sect continued to live.

(*c*) *The Anabaptists in Münster* (1533–35).—The spread of the Anabaptists in lower Germany and the Netherlands must largely be ascribed to the activity of Melchior Hofmann, a widely travelled furrier. The arrival of some of his disciples (Melchiorites) at Münster in Westphalia (1533–34) marks the beginning of the most extraordinary period in the history of the Anabaptists and the city of Münster. In the latter, Bernard Rothmann a chaplain, and Knipperdollinck a cloth-merchant, had already succeeded in diffusing Lutheran ideas. They joined the Anabaptist movement, of which John Matthys or Matthiessen, a former baker, and John Bockelsohn or Bockold, a Dutch tailor (more generally known as John of Leyden), became two great local representatives. Knipperdollinck was elected burgomaster (February, 1534) and the city passed under the complete and unrestricted control of the partisans of rebaptism. Münster, instead of Strasburg, was to become the centre of the projected conquest of the world, the "New Jerusalem", the founding of which was signalized by a reign of terror and indescribable orgies. Treasures of literature and art were destroyed; communism, polygamy, and community of women were introduced. Rothmann took unto himself four wives and John of Leyden, sixteen. The latter was proclaimed King of the "New Sion", when Francis of Waldeck, Bishop and temporal lord of the city, had already begun its siege (1534). In June, 1535, the defence became more and more hopeless, and John, as a last means of escape, determined upon setting fire to the city. His plan was frustrated by the unexpected capture of the town by the besiegers (24 June, 1535). The King, his lieutenant Knipperdollinck, and his chancellor Krechting were seized, and after six months' imprisonment and torture, executed. As a terrible warning, their bodies were suspended in iron cages from the tower of St Lambert's church.

III. RESULTS. *The Anabaptists in England.*—Along with the fanatic element, there was always in the Anabaptist party a more pacific current represented especially by its Swiss adherents. The effect of the fall of Münster and of the determined repression of Anabaptists by Catholics, Lutherans, and Zwinglians alike, was the very pronounced and ultimately complete elimination of the violent features of the movement. Menno Simonis, formerly a Catholic priest, who joined the party in 1536, exercised a beneficent influence in that direction. The very name Anabaptists was superseded by others, particularly that of Mennonites. It is under the latter designation that the Anabaptists exist to-day, principally in Holland, Germany, and the United States. Another result of the capture of Münster seems to have been the appearance of Anabaptists in England, where they come into frequent notice shortly after this time and continue to be mentioned during the sixteenth and seventeenth centuries. Their following there was in all probability largely composed of Dutch and German refugees. The penalties of death and banishment enforced against them prevented the sect from acquiring importance. The Anabaptists' teaching respecting infant baptism was adopted by the English and American Baptists (See BAPTISTS).

KERSSENBROCH, *Anabaptistici furoris monasterium inclitam Westphaliæ metropolim evertentis historica narratio*, ed. DETMER (Münster, 1899, 1900); CORNELIUS, *Geschichte des münsterischen Aufruhrs* (Leipzig, 1855, 1860); JANSSEN, *Geschichte des deutschen Volkes* (Freiburg and St. Louis, Mo., 1897), II, 231–238, 394–413, 557–571, III, 109–121, 326–351, tr. *Hist. of the German People* (St. Louis, Mo., and London, 1900, 1903), III, 256–263, IV, 87–117, 217–222, 291–310, V, 150–165, 449–485; NEWMAN, *A History of Anti-Pedobaptism from the Rise of Pedobaptism to A. D. 1609* (Philadelphia, 1897), with extensive bibliography, 395–406; IDEM, *A History of the Baptist Churches in the United States* (New York, 1894), in *Amer. Church Hist. Series*, II, 1–56; BAX, *Rise and Fall of the Anabaptists* (London, 1903); BURRAGE, *A History of the Anabaptists in Switzerland* (Philadelphia, 1905); TUMBULT, *Die Wiedertäufer* (Leipzig, 1899).

N. A. WEBER.

Anacletus, SAINT AND POPE, was the second successor of St. Peter. Whether he was the same as Cletus, who is also called Anencletus as well as Anacletus, has been the subject of endless discussion. Irenæus, Eusebius, Augustine, Optatus, use both names indifferently as of one person. Tertullian omits him altogether. To add to the confusion, the order is different. Thus Irenæus has Linus, Anacletus, Clement; whereas Augustine and Optatus put Clement before Anacletus. On the other hand, the "Catalogus Liberianus", the "Carmen contra Marcionem" and the "Liber Pontificalis", all most respectable for their antiquity, make Cletus and Anacletus distinct from each other; while the "Catalogus Felicianus" even sets the latter down as a Greek, the former as a Roman. Among the moderns, Hergenröther (Hist. de l'église, I, 542, note) pronounces for their identity. So also the Bollandist De Smedt (Dissert., vii, 1). Döllinger (Christenth. u K., 315) declares that "they are, without doubt, the same person"; and that "the 'Catalogue of Liberius' merits little confidence before 230." Duchesne, "Origines chrétiennes", ranges himself on that side also; but Jungmann (Dissert. Hist. Eccl., I, 123) leaves the question in doubt. The chronology is, of course, in consequence of all this, very undetermined, but Duchesne, in his "Origines", says "we are far from the day when the years, months, and days of the Pontifical Catalogue can be given with any guarantee of exactness. But is it necessary to be exact about popes of whom we know so little? We can accept the list of Irenæus, Linus, Anacletus, Clement, Evaristus, Alexander, Xystus, Telesphorus, Hyginus, Pius, and Anicetus. Anicetus reigned certainly in 154. That is all we can say with assurance about primitive pontifical chronology." That he ordained

a certain number of priests is nearly all we have of positive record about him, but we know he died a martyr, perhaps about 91.

Acta SS., July, III; HERGENRÖTHER, *Hist. de l'église*, I; JUNGMANN, *Dissert. Hist. Eccl.*, I; DE SMEDT, *Dissert.*, I; DUCHESNE, *Origines chrétiennes;* BUTLER, *Lives of the Saints*, 13 July.

T. J. CAMPBELL.

Anacletus, II, the title which was taken by Cardinal Pietro Pierleone at the contested papal election of the year 1130. The date of his birth is uncertain; d. 25 January, 1138. Though the Pierleoni were conceded to be one of the wealthiest and most powerful senatorial families of Rome, and though they had stanchly supported the Popes throughout the fifty years' war for reform and freedom, yet it was never forgotten that they were of Jewish extraction, and had risen to wealth and power by usury. The Cardinal's grandfather, named Leo after Pope Leo IX, who baptized him, was a faithful adherent of Gregory VII; Leo's son, Peter, from whom the family acquired the appellation of Pierleoni, became leader of the faction of the Roman nobility which was at enmity with the Frangipani. His marble coffin may still be seen in the cloisters of St. Paul's, with its pompous inscription extolling his wealth and numerous offspring. His attempt to install his son as Prefect of Rome in 1116, though favoured by the Pope, had been resisted by the opposite party with riot and bloodshed. His second son, the future Antipope, was destined for the Church. After finishing his education at Paris, he became a monk in the monastery of Cluny, but before long he was summoned to Rome by Pope Paschal II and created Cardinal-Deacon of SS. Cosmas and Damian. He accompanied Pope Gelasius on his flight to France, and was employed by successive pontiffs in important affairs, including legations to France and England. If we can believe his enemies, he disgraced his high office by gross immorality and by his greed in the accumulation of lucre. Whatever exaggeration there may be as to other charges, there can be no doubt that he was determined to buy or force his way into the Papal Chair. When Honorius lay on his deathbed, Pierleone could count upon the votes of thirty cardinals, backed by the support of the mercenary populace and of every noble family in Rome, except the Corsi and the Frangipani. The *pars sanior* of the Sacred College numbered only sixteen, headed by the energetic Chancellor, Haymaric, and the Cardinal-Bishop of Ostia. These *squadronisti*, as they would have been called in later days, resolved to rescue the papacy from unworthy hands by a *coup d'état*. Though in a hopeless minority, they had the advantage that four of their number were cardinal-bishops, to whom the legislation of Nicholas II had entrusted the leading part in the election. Moreover, of the commission of eight cardinals, to which, in apprehension of a schism, it was decided to leave the election, one of them being Pierleone, five were opposed to the ambitious aspirant. To secure liberty of action, they removed the sick Pontiff from the Lateran to St. Gregory's, near the towers of the Frangipani. Honorius dying on the night of 13 February, they buried him hurriedly the next morning, and compelled the reluctant Cardinal of San Giorgio, Gregory Papareschi, under threat of excommunication, to accept the pontifical mantle. He took the name of Innocent II. Later in the day the party of Pierleone assembled in the Church of St. Mark and proclaimed him Pope, with the name of Anacletus II. Both claimants were consecrated on the same day, 23 February, Anacletus in St. Peter's and Innocent in Sta. Maria Nuova. How this schism would have been healed, had the decision been left to the canonists, is hard to say. Anacletus had a strong title in law and fact. The majority of the cardinals with the Bishop of Porto, the Dean of the Sacred College, at their head, stood at his side. Almost the whole populace of Rome rallied around him. His victory seemed complete, when, shortly after, the Frangipani, abandoning what appeared to be a lost cause, went over to him. Innocent sought safety in flight. No sooner had he arrived in France than his affairs took a favourable turn. "Expelled from the City, he was welcomed by the world", says St. Bernard, whose influence and exertions secured for him the adhesion of practically the entire Christian world. The Saint states his reasons for deciding in favour of Innocent in a letter to the Bishops of Aquitaine (Op. cxxvi). They may not be canonically cogent; but they satisfied his contemporaries. "The life and character of our Pope Innocent are above any attack, even of his rival; while the other's are not safe even from his friends. In the second place, if you compare the elections, that of our candidate at once has the advantage over the other as being purer in motive, more regular in form, and earlier in time. The last point is out of all doubt; the other two are proved by the merit and the dignity of the electors. You will find, if I mistake not, that this election was made by the more discreet part of those to whom the election of the Supreme Pontiff belongs. There were cardinals, bishops, priests, and deacons, in sufficient number, according to the decrees of the Fathers, to make a valid election. The consecration was performed by the Bishop of Ostia, to whom that function specially belongs." Meanwhile Anacletus maintained his popularity in Rome by the lavish expenditure of his accumulated wealth and the plundered treasures of the churches. His letters and those of the Romans to Lothair of Germany remaining unanswered, he secured a valuable confederate in Duke Roger of Apulia, whose ambition he satisfied by the gift of royalty; on Christmas Day, 1130, a cardinal-legate of Anacletus anointed at Palermo the first King of the Two Sicilies, a momentous event in the history of Italy. In the spring of 1133, the German King conducted Innocent, whom two great synods, Reims and Piacenza, had proclaimed the legitimate Pope, to Rome; but as he came accompanied by only 2,000 horse, the Antipope, safe within the walls of Castle St. Angelo, looked on undismayed. Unable to open the way to St. Peter's, Lothair and his queen Richenza, on 4 June, received the imperial crown in the Lateran. Upon the Emperor's departure Innocent was compelled to retire to Pisa, and for four years his rival remained in undisturbed possession of the Eternal City. In 1137 Lothair, having finally vanquished the insurgent Hohenstaufens, returned to Italy at the head of a formidable army; but since the main purpose of the expedition was to punish Roger, the conquest of Rome was entrusted to the missionary labours of St. Bernard. The Saint's eloquence was more effective than the imperial weapons. When Anacletus died, the preference of the Romans for Innocent was so pronounced that the Antipope, Victor IV, whom the party chose as his successor, soon came as a penitent to St. Bernard and by him was led to the feet of the Pope. Thus ended, after eight years of duration, a schism which threatened serious disaster to the Church.

Liber Pontif. ed. DUCHESNE, II, 379–383, also præf. xxxi, xxxvi; BARONIUS, *Ann. Eccl., ad ann.* 1130–38, *passim;* GREGOROVIUS, *Gesch. der Stadt Rom.* (Stuttgart, 1890), IV, 393 sqq.; VON REUMONT, *Geschichte d. Stadt Rom.*, (Berlin, 1867), II, 408–412; HEFELE, *Conciliengeschichte*, 2d ed., V, 406 sqq., 438, 439; VACANDARD, *St. Bernard et le Schisme d'Anaclet II en France*, in *Rev. des quest. hist.*, Jan., 1888, and his *Vie de St. Bernard* (Paris, 1897), I, 280 sqq.

JAMES F. LOUGHLIN.

Anæsthesia (from Greek ἀ, privative, and αἴσθησις, feeling), a term in medicine, and the allied sciences, signifying a state of insensibility to external impressions, consequent upon disease, or induced arti-

ficially by the employment of certain substances known as anæsthetics, or by hypnotic suggestion. In diseases of the central nervous system, anæsthesia is a common symptom. Usually it is limited in extent, involving a definite area of the skin surface. Its limits can be traced by the distribution of certain nerves. In functional diseases of the nervous system, usually spoken of as hysterical or neurotic, there may be what is called amputation anæsthesia, that is, loss of feeling abruptly limited by a line such as would be followed in an amputation, but not according to the distribution of nerves to the part. In both functional and organic nervous diseases anæsthesia may occur in conjunction with hyperæsthesia and paræsthesia in other parts of the body. Complete anæsthesia occurs in persons suffering from catalepsy, or, occasionally, in those who are in a trance. Artificial anæsthesia by the use of drugs or the inhalation of vapours only came into general use during the last half of the nineteenth century, but there is abundant evidence to show that its practice is very ancient. Homer mentions nepenthe, "an antidote to grief and rage inducing oblivion to all ills". Herodotus relates that the Scythians inhaled a kind of hemp to produce insensibility. Dioscorides alludes to the employment of mandragora to produce anæsthesia when patients are cut or burnt. Pliny refers to the effect of the odour of mandragora as causing sleep if it was taken "before cuttings and puncturings lest they be felt". Lucian speaks of mandragora as used before the application of the cautery. Galen has a short allusion to its power to paralyze sense and motion. Isidorus is quoted as saying: "A wine of the bark of the root is given to those about to undergo operation that being asleep they may feel no pain."

The first mention of anæsthesia, in comparatively modern times, is connected with the name of Ugone da Lucca, who was born a little after the middle of the twelfth century. He had discovered a soporific which, on being inhaled, put patients to sleep so that they were insensible to pain during the operations performed by him. The drug he employed is also known to have been mandragora. There are mentions of anæsthetics in the literary works of practically every century since that time. Boccaccio in the fourteenth century, in the story of Dioneus, gives an account of the effects of an anæsthetic mixture which "being drunk would throw a person asleep as long as the doctor judged it necessary". In the fifteenth century William Bullein described a concoction of an herb which "bringeth sleep, and casteth man into a trance, until he shall be cut out of the stone". In the 16th century Shakespeare, as will be remembered from "Romeo and Juliet," refers four times to the anæsthetic plant under the name of mandrake, and twice under the name of mandragora. In the beginning of the seventeenth century Thomas Middleton wrote of "the pities of old surgeons who cast one asleep, then cut the diseased part". Before this Du Bartas described the surgeon as "bringing his patient in a senseless slumber before he put in use his violent engines". Notwithstanding this continuity of tradition, very little was generally known about the use of anæsthetics, and it seems probable that their effects were rather uncertain. About the beginning of the nineteenth century the task of finding a reliable anæsthetic was taken seriously. In 1800 Sir Humphrey Davy described the effects of nitrous oxide, or laughing gas, in allaying pain or toothache. He suggested its employment in surgery. Ether began to attract attention at the end of the eighteenth century. It was used by inhalation in England, for relief of asthma, and by Dr. Warren, of Boston, in the treatment of the later stages of consumption. In 1818, Faraday proved that the inhalation of the vapour of ether produced anæsthetic effects similar to those of nitrous oxide. This fact was also demonstrated by the American physicians, Godman, in 1822; Jackson, in 1833; and Wood and Bache, in 1834. The first practical use of anæsthesia, however, was delayed until December, 1844, when Horace Wells, a dentist, of Hartford, Conn., had a tooth extracted while under the influence of nitrous oxide, or laughing gas. He resolved to make dentistry painless by this means, but was deterred from pursuing the project by an unfortunate failure in experiments in Boston. About two years later Dr. William Morton, also a dentist of Boston, made use of the vapour of ether for anæsthesia in the extraction of teeth. Subsequently he employed it in cases requiring severe surgical operations, with complete success. In about two months the news of his discovery reached England, and before the end of 1846 operations on anæsthetized patients were performed in London. At the beginning of the year 1847, Sir James Y. Simpson, the distinguished surgeon and obstetrician of the University of Edinburgh, employed ether to allay labour-pains. In November, 1847, Simpson announced his discovery that chloroform was as effective an anæsthetic as ether, and lacked many of its inconveniences. Ives, in Connecticut, had used chloroform for difficult breathing in 1832. After Simpson's announcement it came to be used especially in England, and on the Continent, and even in America, as the favourite anæsthetic, though ether continued to be employed here to a considerable degree. A series of investigations, in the last quarter of the nineteenth century, showed that chloroform had a much greater mortality than ether, and now the latter has replaced it almost entirely for anæsthetic purposes. Other substances, such as the chloride of ethyl and bromide of ethyl, have also been employed. Recent years have seen the development of local anæsthesia to replace general anæsthesia for minor operations. It has been demonstrated that even extensive operations can be performed without causing pain, by the injection of cocaine and similar substances in the neighbourhood of the site of the operation, or into the nerves leading to the part. Spinal anæsthesia, which is a form of local anæsthesia, consists in injecting substances into the spinal cord which paralyze all the sensory nerves from the parts below the point of injection. For a time, about the end of the nineteenth century, it was very popular, but it proved to have many inconveniences and some serious results, and was not always reliable. General anæsthesia always involves some risk. Even in the most careful hands deaths occasionally occur. Usually the fatal termination comes at the very beginning of the administration of the anæsthetic, and seems to be at least partly due to shock. It is impossible to foresee such fatalities, and they occur not infrequently in the young and apparently strong and vigorous. It is important, therefore, that clergymen should take due precautions by advising the administration of the sacraments before anæsthesia, even though it may be but for a slight operation. Surgeons should warn patients of the risks, even though they are but slight, since the reassurance from the due performance of Christian duties will usually make the patient more composed, and less subject to the influence of shock.

FOY, *Anæsthetics, Ancient and Modern* (London, 1889); MORE-MADDEN, *Notes on the probable employment of Anæsthetics in ancient times in Ireland; Dublin Journal of Medical Science* (December, 1874); BIGELOW, *Anæsthesia and other Addresses* (Boston, 1894).

JAMES J. WALSH.

Anagni, THE DIOCESE OF.—An Italian diocese in the province of Rome under the immediate jurisdiction of the Holy See. It comprises ten towns. The

church in Anagni claims an Apostolic origin. Anagni as a bishopric appears in history in the fifth century. Felix its bishop was present at the Lateran Synod held in 487 (Mansi, VII, 1171), and Fortunatus was amongst those who signed the Acts of the Synod of 499 (Mommsen, M. G. H. Auct., Ant., XII, 400). In later centuries the Bishopric of Anagni attained great importance because its occupants received special consideration from the popes. Zachary of Anagni was the legate of Nicholas I at the Synod held in Constantinople in 851 to decide as to the validity of the election of Photius to the patriarchate. In 896 Stephen of Anagni became Pope. Anagni gave four popes to the Church, all related to one another: Innocent III (1198–1216); Gregory IX (1227–41); Alexander IV (1254–61); Boniface VIII (1294–1303). St. Thomas Becket in his flight was received at Anagni by the canons, and a chapel erected to him in the basement of the cathedral at the request of Henry II of England, is now used as a place of sepulture for the canons. Boniface VIII was violently attacked at Anagni by Guillaume Nogaret and Sciarra Colonna, emissaries of Philippe le Bel. Various privileges have been conferred on the diocese and the canons by different popes. The cathedral has several rich ecclesiastical relics, such as chests and vestments. There are 31,200 Catholics, 26 parishes, 59 secular priests, 52 regulars, 45 seminarists, 50 churches or chapels.

ANAGNI, COUNCIL OF (1160). At this council, surrounded by his cardinals and bishops, Alexander III solemnly excommunicated the Emperor Frederick (Barbarossa), the Pfalzgraf Otto, and their followers, and renewed the excommunication of the Antipope Octavian (Victor III). The Emperor's subjects were declared absolved from their oath of allegiance.

UGHELLI, *Italia Sacra* (Venice, 1722), I, 305; GAMS, *Series Episcoporum Eccl. cathol.* (Ratisbon, 1873), 663; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), VI, 171; *Liber Pontif.* (ed. DUCHESNE), II, 403; HEFELE, *Conciliengesch.* V, 93.

JOHN J. A' BECKET.

Analogy, a philosophical term used to designate, first, a property of things; secondly, a process of reasoning. We have here to consider its meaning and use: I. IN PHYSICAL AND NATURAL SCIENCES; II. IN METAPHYSICS AND SCHOLASTIC PHILOSOPHY; III. IN THEODICY; IV. IN RELATION TO THE MYSTERIES OF FAITH.

I. ANALOGY IN PHYSICAL AND NATURAL SCIENCES. —As a property, analogy means a certain similarity mixed with difference. This similarity may be founded entirely or chiefly upon a conception of the mind; in this sense we say that there is analogy between the light of the sun and the light of the mind, between a lion and a courageous man, between an organism and society. This kind of analogy is the source of metaphor. The similarity may be founded on the real existence of similar properties in objects of different species, genera, or classes; those organs, for instance, are analogous, which, belonging to beings of different species or genera, and differing in structure, fulfil the same physiological functions or have the same connections. As a process of reasoning, analogy consists in concluding from some analogical properties or similarity under certain aspects to other analogical properties or similarity under other aspects. It was by such a process that Franklin passed from the analogy between the effects of lightning and the effects of electricity to the identity of their cause; Cuvier, from the analogy between certain organs of fossils and these organs in actual species to the analogy of the whole organism; that we infer from the analogy between the organs and external actions of animals and our own, the existence of consciousness in them. Analogical reasoning is a combination of inductive and deductive reasoning based on the principle that "analogical properties considered as similar involve similar consequences". It is evident that analogical reasoning, as to its value, depends on the value of the analogical property on which it rests. Based on a mere conception of the mind, it may suggest, but it does not prove; it cannot give conclusions, but only comparisons. Based on real properties, it is more or less conclusive according to the number and significance of the similar properties and according to the fewness and insignificance of the dissimilar properties. From a strictly logical point of view, analogical reasoning can furnish only probable conclusions and hypotheses. Such is the case for most of the theories in physical and natural sciences, which remain hypothetical so long as they are merely the result of analogy and have not been verified directly or indirectly.

II. ANALOGY IN METAPHYSICS AND SCHOLASTIC PHILOSOPHY. Analogy in metaphysics and Scholastic philosophy was carefully studied by the Schoolmen, especially by the Pseudo-Dionysius, Albertus Magnus, and St. Thomas. It also may be considered either as a property or as a process of reasoning. As a metaphysical property, analogy is not a mere likeness between diverse objects, but a proportion or relation of object to object. It is, therefore, neither a merely equivocal or verbal coincidence, nor a fully univocal participation in a common concept; but it partakes of the one and the other. (Cf. St. Thomas, Summa Theol., I, Q. xiii, a. 5, 10; also, Q. vii, De potentiâ, a. 7.) We may distinguish two kinds of analogy: (1) Two objects can be said to be analogous on account of a relation which they have not to each other, but to a third object: e. g., there is analogy between a remedy and the appearance of a person, in virtue of which these two objects are said to be healthy. This is based upon the relation which each of them has to the person's health, the former as a cause, and the latter as a sign. This may be called indirect analogy. (2) Two objects again are analogous on account of a relation which they have not to a third object, but to each other. Remedy, nourishment, and external appearance are termed healthy on account of the direct relation they bear to the health of the person. Here health is the basis of the analogy, and is an example of what the Schoolmen call *summum analogatum*. (Cf. St. Thomas, ib.) This second sort of analogy is twofold. Two things are related by a direct proportion of degree, distance, or measure: e. g., 6 is in direct proportion to 3, of which it is the double; or the healthiness of a remedy is directly related to, and directly measured by, the health which it produces. This analogy is called analogy of proportion. Or, the two objects are related one to the other not by a direct proportion, but by means of another and intermediary relation: for instance, 6 and 4 are analogous in this sense that 6 is the double of 3 as 4 is of 2, or $6:4::3:2$. The analogy between corporal and intellectual vision is of this sort, because intelligence is to the mind what the eye is to the body. This kind of analogy is based on the proportion of proportion; it is called analogy of proportionality. (Cf. St. Thomas, Q. ii, De verit., a. 11; Q. xxiii, De verit., a. 7, ad 9^{am}).

III. ANALOGY AS A METHOD IN THEODICY.—As human knowledge proceeds from the data of the senses directed and interpreted by reason, it is evident that man cannot arrive at a perfect knowledge of the nature of God which is essentially spiritual and infinite. Yet the various elements of perfection, dependence, limitation, etc., which exist in all finite beings, while they enable us to prove the existence of God, furnish us also with a certain knowledge of His nature. For dependent beings must ultimately rest on something non-dependent, relative beings on that which is non-relative, and, even if this non-dependent and non-relative Being cannot be conceived directly

in itself, it is necessarily conceived to some extent through the beings which depend on it and are related to it. It is not an Unknown or Unknowable. It can be known in different ways. We remark in finite things a manifold dependence. These things are produced; they are produced according to a certain plan and in view of a certain end. We must conclude that they have a cause which possesses in itself a power of efficiency, exemplarity, and finality, with all the elements which such a power requires: intelligence, will, personality, etc. This way of reasoning is called by the Schoolmen "the way of causality" (*via causalitatis*). (Cf. Pseudo-Dion., De Div. Nom., c. i, § 6, in P. G., III, 595; also, St. Thomas, Summa Theol., I, Q. iii, a. 3; Q. xiii, a. 12.) When we reason from the effects to the First, or Ultimate, Cause, we eliminate from it all the defects, imperfections, and limitations which are in its effects just because they are effects, as change, limitation, time, and space. This way of reasoning is "the way of negation or remotion" (*via negationis, remotionis*). (Cf. Pseudo-Dion., ibid.; also, St. Thomas, Summa Theol., I, QQ. iii–xiii, a. 1; C. Gent., lib. I . xiv.) Finally, it is easily understood that the perfections affirmed, in these two ways, of God, as First and Perfect Cause, cannot be attributed to Him in the same sense that they have in finite beings, but only in an absolutely excellent or supereminent way (*via eminentiæ, excellentiæ*). (Cf. Pseudo-Dion., Div. Nom., c. i, § 41, in P. G., III, 516, 590; c. ii, §§ 3, 8, in P. G., III, 646, 689; St. Thomas, ibid.)

What is the value of our knowledge of God acquired by such reasoning? According to Agnosticism this attribution of perfections to God is simply impossible, since we know them only as essentially limited and imperfect, necessarily relative to a certain species or genus, while God is the essentially Perfect, the infinitely Absolute. Therefore all that we say of God is false or at least meaningless. He is the Unknowable; He is infinitely above all our conceptions and terms. Agnosticism admits that these conceptions and names are a satisfaction and help to the imagination in thinking of the Unthinkable; but on condition that we remember that they are purely arbitrary; that they are practical symbols with no objective value. According to Agnosticism, to think or say anything of God is necessarily to fall into Anthropomorphism. St. Thomas and the Schoolmen ignore neither Agnosticism nor Anthropomorphism, but declare both of them false. God is not absolutely unknowable, and yet it is true that we cannot define Him adequately. But we can conceive and name Him in an "analogical way". The perfections manifested by creatures are in God, not merely nominally (*equivoce*) but really and positively, since He is their source. Yet, they are not in Him as they are in the creature, with a mere difference of degree, nor even with a mere specific or generic difference (*univoce*), for there is no common concept including the finite and the Infinite. They are really in Him in a supereminent manner (*eminenter*) which is wholly incommensurable with their mode of being in creatures. (Cf. St. Thomas, Summa Theol., I, Q. xiii, a. 5, 6; C. Gent., lib. I, c. xxii–xxxv; in I Sent. Dist., xiii, Q. i, a. 1, ad 4^{am}.) We can conceive and express these perfections only by an analogy; not by an analogy of proportion, for this analogy rests on a participation in a common concept, and, as already said, there is no element common to the finite and the Infinite; but by an analogy of proportionality. These perfections are really in God, and they are in Him in the same relation to His infinite essence that they are in creatures in relation to their finite nature. (Cf. St. Thomas, Summa Theol., I, Q. iv, a. 3; Q. xiii, a. 5; Q. ii, De verit., a. 11, in corp. ad 2^{am}; ibid., xxiii, a. 7, ad 9^{am}.) We must affirm, therefore, that all perfections are really in God, infinitely. This *infinitely* we cannot define or express; we can say only that it is the absolutely perfect way, which does not admit any of the limitations which are found in creatures. Hence our conception of God, though very positive in its objective content, is, as represented in our mind and expressed in our words, more negative than positive. We know what God is not, rather than what He is. (Cf. St. Thomas, Summa Theol., I, Q. iii, the whole question; Q. xiii, a. 2, 3, 5, 12; Q. ii, De veritate, a. 1, ad 9^{am}, ad 10^{am}.) Such a conception is evidently neither false nor meaningless; it is clearly inadequate. In a word, our conception of God is a human conception and it cannot be other. But if we necessarily represent God in a human way, if even it is from our human nature that we take most of the properties and perfections which we predicate of Him, we do not conceive Him as a man, not even as a perfected man, since we eliminate from those properties, as attributes of God, all limits and imperfections which in man and other creatures are a very part of their essence.

IV. Analogy in the Knowledge of the Mysteries of Faith. The Fathers of the Church always emphasized the inability of the human reason to discover or even to represent adequately the mysteries of faith, and insisted on the necessity of analogical conceptions in their representations and expressions. St. Thomas, after the Pseudo-Dionysius and Albertus Magnus, has given the theory of analogy so applied to the mysteries of faith. (Cf. St. Thomas, Summa Theol., I, Q. i, a. 9; Q. xxii, a. 1; In Librum Boëthii De Trinitate Expositio.) The Vatican Council set forth the Catholic doctrine on the point. (Cf. Const., Dei Filius, cap. iv; cf. also Conc. Coloniense, 1860.) (1) *Before Revelation*, analogy is unable to discover the mysteries, since reason can know of God only what is manifested of Him and is in necessary causal relation with Him in created things. (2) *In Revelation*, analogy is necessary, since God cannot reveal the mysteries to men except through conceptions intelligible to the human mind, and therefore analogical. (3) *After Revelation*, analogy is useful to give us certain knowledge of the mysteries, either by comparison with natural things and truths, or by consideration of the mysteries in relation with one another and with the destiny of man.

Pseudo-Dionysius, *Opera Omnia;* St. Thomas, *Summa Theol.*, I, QQ. iii, iv, xiii; *Contra Gent.*, lib. I, xxix; II, ii; *Quæst. disp., De verit.* QQ. ii, xxiii; *De potentiâ*, Q. vii; *In Boet. De Trinitate, expositio;* De Regnon, *Etudes de théologie positive sur la S. Trinité* (Paris, 1898); Granderath, *Constitutiones dogmaticæ S. Œcumenici Concilii Vaticani* (Freiburg im Br., 1892); Hontheim, *Institutiones Theodiceæ* (ibid., 1893); De la Barre, *La vie du dogme catholique* (Paris, 1898); Chollet in *Dict. de théol. cath.* s. v.; Sertillanges, *Agnosticisme ou anthropomorphisme* in *Rev. de philosophie*, 1 Feb., and 1 Aug., 1906; Gardair, *L'Etre Divin* in *Rev. de phil.*, July, 1906.

G. M. Sauvage.

Analysis (ἀνά = "up" or "back", and λύειν, "to loose") means a separation; it is the taking apart of that which was united, and corresponds exactly to the Latin form "resolution" (re + solvere). Its opposite is synthesis (σύν, "together", and τιθέναι, "to put", hence, a "putting-together", a "composition"). According to this etymology, analysis, in general, is the process by which anything complex is resolved into simple, or, at least, into less complex parts or elements. This complex may be: (1) Concrete, that is, an individual substance, quality or process, in either the physical or the mental order; (2) Abstract and ideal; incapable, therefore, of existing apart from the mind that conceives it.

(1) In the case of a concrete object, we must distinguish three degrees of analysis. Sometimes a real separation or isolation is effected. To resolve a chemical compound into its elements, or white

light into the elementary colours, to dissect an organism, to take a machine to pieces, is to proceed analytically. But frequently actual isolation is impossible. Thus the factors of a movement or of a psychological process cannot be set apart and studied separately. If the process occurs at all, it must be a complex one. We may, however, reach an analytical result by means of different successive syntheses, i. e. by variations in the grouping of the elements or circumstances. In order to ascertain the individual nature of any determined element, factor, or circumstance, it is maintained in the state of permanency, while the accompanying elements, factors, or circumstances are eliminated or changed; or, on the contrary, it may be eliminated or modified, while the others remain constant. The four methods of induction belong to this form of analysis. It is also in a large measure the method of psychological experiment and of introspective analysis. Finally, it may be impossible to effect any real dissociation of a concrete thing or event, either because it cannot be reached or controlled, or because it is past. Then mental dissociation and abstraction are used. In a complex object the mind considers separately some part or feature which cannot in reality be separated. Analogy and comparison of such cases with similar instances in which dissociation has been effected are of great value, and the results already ascertained are applied to the case under examination. This occurs frequently in physical and psychological sciences; it is also the method used by the historian or the sociologist in the study of events and institutions.—(2) When the complex is an idea, analysis consists in breaking it up into simpler ideas. We are in the abstract order and must remain therein; consequently, we do not take into consideration the extension of an idea, that is, its range of applicability to concrete things, but its intension, or connotation, that is, its ideal contents. To analyze an idea is to single out in it other ideas whose ideal complexity, or whose connotation is not so great. The same must be said of analytical reasoning. The truth of a proposition or of a complex statement is analytically demonstrated by reverting from the proposition itself to higher principles, from the complex statement to a more general truth. And this applies not only to mathematics, when a given problem is solved by showing its necessary connection with a proposition already demonstrated, or with a self-evident axiom, but also to all the sciences in which from the facts, the effects, and the conditioned we infer the law, the cause, and the condition. Principle, law, cause, nature, condition, are less complex than conclusion, fact, effect, action, conditioned, since these are concrete applications and further determinations of the former. A physical law, for instance, is a simplified expression of all the facts which it governs. In one word, therefore, we may characterize analysis as a process of resolution and regression; synthesis, as a process of composition and progression.

The confusion that has existed and still exists in the definition and use of the terms analysis and synthesis is due to the diverse natures of the complexes which have to be analyzed. Moreover, the same object may be analyzed from different points of view and, consequently, with various results. It is especially important to keep in mind the distinction between the connotation and the denotation of an idea. As the two vary in inverse ratio, it is clear that, in an idea, the subtraction of certain connotative elements implies an increase in extension. Hence connotative analysis is necessarily an extensive synthesis, and *vice versâ*. Thus, if my idea of a child is that of "a human being under a certain age", by connotative analysis I may omit the last determination "under a certain age"; what remains is less complex than the idea "child", but applies to a greater number of individuals, namely: to all human beings. In order to restrict the extension to fewer individuals, the connotation must be increased, that is, further determinations must be added. In the same manner, a fact, when reduced to a law, either in the physical, the mental, or the historical order, is reduced to something which has a greater extension, since it is assumed to rule all the facts of the same nature, but the law is less complex in connotation, since it does not share the individual characters of the concrete events.

The necessity of analysis comes from the fact that knowledge begins with the perception of the concrete and the individual, and that whatever is concrete is complex. Hence the mind, unable to distinctly grasp the whole reality at once, must divide it, and study the parts separately. Moreover the innate tendency of the mind towards unification and classification leads it to neglect certain aspects, so as to reach more general truths and laws whose range of application is larger. The relative usefulness of analysis and synthesis in the various sciences depends on the nature of the problems to be solved, on the knowledge already at hand, on the mind's attitude, and on the stage of development of the science. Induction is primarily analytic; deduction, primarily synthetic. In proportion as a natural science becomes more systematic, i. e. when more general laws are formulated, the synthetic process is more freely used. Previous analysis then enables one to "compose", or deduce future experience. Where, on the contrary, the law has to be discovered, observation and analysis are dominant, although, even then, synthesis is indispensable for the verification of hypotheses. Some sciences, such as Euclidean geometry, proceed synthetically, from simple notions and axioms to more complex truths. Analysis has the advantage of adhering more strictly to the point under investigation; synthesis is in danger of going astray, since from the same principle many different conclusions may be drawn, and a multitude of real or possible events are governed by the same law. For this same reason, however, synthesis, in certain sciences at least, is likely to prove more fruitful than analysis. It also has the advantage of starting from that which has a natural priority, for the conditioned presupposes the condition. When the result is already known, and the relation between a principle and some one conclusion thus ascertained, synthesis is a great help in teaching others. In synthesis the strictness of logical reasoning is required. Accuracy and exactness in the observation of phenomena, attention to all their details, the power of mental abstraction and generalization are qualities indispensable in the analytic process.

The literature of analysis includes all works on logic and on the methods of the sciences. We give only some few references. DUGALD STEWART, *Philosophy of the Human Mind*, P. II, iv, § 3; WUNDT, *Logik* (2d ed., Stuttgart, 1895), II, i; DUHAMEL, *Des méthodes dans les sciences de raisonnement* (Paris, 1865–73); BAIN, *Logic*, P. II, *Induction* (2d ed., London, 1873); ROBERTSON, art. *Analysis* in *Encyclopædia Britannica*, 9th ed.—On psychological analysis, see, among others, ROYCE, *Outlines of Psychology*, iv, §§ 40–47 (New York, 1903).

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Anan. See CARAITES.

Anaphora (Gr., *ἀναφορά*, offering, sacrifice), a liturgical term in the Greek Rite. It is variously used in the liturgies of the Greek Orient to signify that part of the service which corresponds substantially to the Latin Canon of the Mass. It also signifies the offering of Eucharistic bread; the large veil (see AER) that covers the same, and the procession in which the offering is brought to the altar (Brightman).—1. In the Greek Rite the Anaphoras are numerous, while in the Roman Rite the Canon of the Mass is from time immemorial quite

invariable. The Greek Anaphora is substantially of apostolic origin, though in its present form it dates from the end of the fourth or the beginning of the fifth century when St. Basil the Great and St. John Chrysostom (respectively) shortened the liturgy that until then was very long and fatiguing. The term is of much importance, given its antiquity, for the demonstration of the sacrificial character of the Holy Mass (see Cabrol, 1911–13; Probst, 240, 325).—2. In the Eastern or Greek Church the Offertory is a more deliberate and impressive ceremony than in the Roman Rite. The priest accompanied by the deacon and the acolytes and censer-bearers, goes to the *prothesis* (a small side altar where the *proskomide* is performed) and they solemnly bring the blessed bread and wine through the small diaconal door of the *iconostasis* and proceed to the centre of the church or at least directly in front of the royal doors, where, turning to the people and holding the sacred gifts in their hands they pray successively for the ecclesiastical and secular authorities. In the Greek Orthodox Church prayers are said for the emperor or king, the Holy Synod, and the various church dignitaries. In the Greek Catholic Church these prayers are said for the Pope, the Archbishop, Emperor, King, etc., using the same words. The priest and deacon then proceed solemnly to the altar bearing the Sacred Elements through the royal doors. This part of the Greek Mass is called the Great Entrance. After the paten and chalice have been placed on the altar the priest completes the Offertory with this prayer: "Receive also the prayer of us sinners and cause it to approach Thy Holy Altar, and strengthen us to present gifts and spiritual sacrifices unto Thee for our sins and the ignorances of the people, and count us worthy to find grace before Thee; that our sacrifice may be acceptable unto Thee; and that the spirit of Thy grace may rest upon us and upon these gifts presented, and upon all Thy people". (See CONSECRATION; MASS; PREFACE; GREEK RITE.)

Many of the Oriental Anaphoras may be read in RENAUDOT, *Liturgiarum Orientalium Collectio* (Frankfort ed., 1847); GOAR, *Euchologium, sive Rituale Græcarum* (2d ed., Venice, 1730); J. A. ASSEMANI, *Codex Liturgicus* (Rome, 1754). Cf. also LEBRUN, *Explication littérale, etc., de la Messe* (Liège, 1781); NEALE, *A History of the Holy Eastern Church* (London, 1850), I. 461; BRIGHTMAN, *Liturgies, Eastern and Western* (Oxford, 1906), *passim;* PROBST, *Liturgie der drei ersten christl. Jahrhunderte* (Tübingen, 1870); RENZ, *Gesch. des Mess-Opferbegriffs* (Freising, 1901), I, 311–524; *Dict. d'arch. chrét.*, I, 1898–1919; PARRINO, *La Messa Greca*, (Palermo, 1904) 35.

ANDREW J. SHIPMAN.

Anarchy.—(ἀ privative, and ἀρχή, rule); anarchy means an absence of law. Sociologically it is the modern theory which proposes to do away with all existing forms of government and to organize a society which will exercise all its functions without any controlling or directive authority. It assumes as its basis that every man has a natural right to develop all his powers, satisfy all his passions, and respond to all his instincts. It insists that the individual is the best judge of his own capacity; that personal interest, well understood, tends to improve general conditions; that each one recognizes the advantage of justice in economic relations; and that mankind, in the man, is right in what it does. As a human being is a free, intelligent agent, any restraint from without is an invasion of his rights and must be set down as tyranny. Proudhon (1809–65), whose writings are diffuse, obscure, and paradoxical, is regarded as the father of the system; but Diderot is claimed by some, and also the association of the *Enragés*, or *Hébertistes* of the French Revolution. According to Proudhon, "anarchy is order" and, borrowing from J. J. Rousseau, "man is naturally good, and only institutions are bad". Also according to him, "all property is theft". As crime is mostly committed against property, abolishing one is preventing the other. Criminals are not to be punished, but treated as lunatics, or sick men. There are to be no rulers in Church or State; no masters, no employers. Religion is to be eliminated, because it introduces God as the basis of authority and degrades man by inculcating meekness and submission, thus making him a slave and robbing him of his natural dignity. Free love is to take the place of marriage, and family life, with its restraints, is to cease.

To the objection that men cannot live together without society, both because of the implied contradiction in such a claim, and because of the social instinct in man, the answer is: We do not destroy society, but exclude authority from it. Anarchy supposes an association of individual sovereigns acting independently of any central or coercive power. It aims at a society in which all the members are federated in free groups or corporations according to the professions, arts, trades, business, etc., which happen to suit the fancy of each, so that not only will all be co-proprietors of everything—land, mines, machines, instruments of labour, means of production, exchange, etc.—but every one will thus be able to follow his own individual bent. Moreover, as all are united in a harmony of interests, all will labour in unison to increase the general welfare, just as is done in business corporations, in which union is based on mutual advantage, and is free from all pressure from without.

As to the means to be employed to bring about this ideal condition, opinion is divided, some holding for the evolutionary, some for the revolutionary method; the former proposing to realize their Utopia by the means now at their disposal, chiefly universal suffrage; while the latter are determined to effect it at once by violent methods. In this respect the first class shades off into collective socialism, the second remaining pure anarchists. Both, however, differ from socialism on one very important point. For while agreeing with anarchists in the desirability of abolishing all existing institutions, socialism aims at what it calls "socialized society". It postulates a central power which will assign occupations, distribute awards, and supervise and direct the collective interests. It absorbs the individual in favour of the State; anarchy does the very opposite. Generally speaking, also, socialism reprobates violent methods and seeks its end by gradual evolution from present conditions. Its public alienation from anarchical methods is evidenced in its treatment of the Russian Bakounin, who was conspicuous for his activity in the French Revolution of 1848, and who, when handed over to Russia, escaped from Siberia and fomented the Russian disorders of 1869, chiefly through his agent Netschaïeff, and was finally associated with Cluseret and Richard in the atrocities of the French Commune of 1871. In 1868 he had established the International Alliance of Social Democracy, and endeavoured to unite it with the International Association of Workingmen founded by the socialist Marx in 1864. The coalition was of short duration. A violent schism began at the Congress of the Hague, in 1872, and then the party of anarchy may be said to have begun as a distinct organization. Bakounin subsequently organized the *Fédération Jurassienne*. He issued a paper called the *Avant Garde*, but nothing much was done until the founding of *La Révolte* by Elisée Reclus and Kropotkin.

The principles of anarchy were again repudiated in the Socialist Congress of Paris in 1881 (from which the anarchists were expelled) and in congresses at Zürich, in 1893, and at Hamburg and London, in 1897. It was in the sixth Congress of the Marxists, held in Geneva in 1863, that the distinctive term of *Anarchist* was applied to an autonomous soc-

tion of that Convention. But how far the theories and practice of each run into those of the other is difficult to determine. For, independently of official pronouncements by the various congresses, the lines of demarcation between the two movements are not unfrequently obscure. Thus, according to some writers, anarchists may be classified first as extreme Individualists; those, namely, who regard the intervention of the State as a "nuisance"—such is the term employed—which is to be reduced as soon as possible to a minimum. This was the position of Herbert Spencer and Auberon Herbert, who would probably have resented being placed in the category of anarchists. Spencer's doctrine about the minimizing of government authority was borrowed from Goodwin's "Political Justice" (1793). A second class might be described as Expectants; those who are willing to admit a central control until public opinion is sufficiently educated to dispense with it. William Morris left the Social Democrats when he found himself drifting in that direction. Finally there are the Universal Negatives, or Nihilists, who believe in the assassination of rulers and in other violent manifestations of hatred of present conditions. The first so-called scientific exposition of this nihilistic anarchism seems to have been made by the eminent French geographer Elisée Reclus and the Russian Prince Kropotkin, who built it into a definite system, though a similar claim is made for Hess, who in 1843 published two volumes on "Philosophie der That und Sozialismus". Grün and Stern also formulated their theories about the same time. The publication of the *Révolte* by Reclus and Kropotkin was immediately followed by frightful acts committed by avowed anarchists, both in Europe and America, not only the assassination of rulers—the murder of McKinley is an instance—but the throwing of bombs in legislative halls, the wrecking of churches, the killing of the police, as in Chicago, etc. This was the propaganda by acts which had been advocated by Bakounin; but both Reclus and Kropotkin protested that their conception of anarchy did not contemplate such excesses. Whether they spoke the truth or feared public execration must be left to each one to judge. It was only after the attempted assassination of the Emperor William, in 1878, that the German Socialists, Bebel and Liebknecht, declared against anarchy. In France, at the present time, the party that has not only suppressed the Church, but is clamouring for the suppression of the army and preaching revolt to the soldiers, ridiculing the idea of patriotism and demanding the abolition of national frontiers, are anarchists, but at the same time they seem to affiliate with the Socialist party now in control of the Government. Whether it is sympathy or a design to let anarchy do the work of destruction on which socialism is to build up its future State, is not a subject of controversy, at least among conservative Frenchmen. It is in France that anarchy at the present time is showing its hand, and exercising the greatest power, though it is not known by its distinctive name. But as a matter of fact, where socialism professes atheism it is already anarchy.

Thus far the anarchists seem to have no central organization; but they publish 14 papers in French, though not all of them are printed in France; 2 in English, one in London, and the other in New York; 3 in German; 10 in Italian; 4 in Spanish; 1 in Hebrew; 2 in Portuguese and Bohemian; 1 in Dutch. As there is no compact organization, and as their principles are often admitted by those who are not avowed anarchists, it is next to impossible to form an exact idea of their actual numbers.

The root of all this evil is the apostasy from Christianity, so marked in some countries, and the acceptance, or influence, of atheism. Once given that there is no God, it immediately becomes unjust and impossible for anyone to exact obedience and submission from anyone else. If there is no God, there can be no master. The anarchist conclusion is logical. Likewise, all the commandments of God are necessarily abrogated, and the claim that a man has a right to satisfy all his propensities and passions stands justified. There can be no family, no State, no Church, no society of any kind. The individual is to be the centre and determining power of everything, and it is their cult of the individual, originating in the egoism of the philosophy of Hegel, and perhaps culminating in Nietzsche, with his atrocious "superman", which has been the means of accelerating the spread of anarchical doctrines. The distorted conceptions of liberty of thought, liberty of the press, liberty of speech, liberty of conscience, which are claimed as rights, and are regarded as essential in modern civilization, no matter to what extravagance they may be carried—even to the propagation of the most revolutionary and immoral doctrines—have magnified the importance and sacredness of the individual until he has become a law unto himself in ethics and religion, and is practically persuaded of his absolute independence of his Creator in his conduct of life. In much of the literature of the day there exists almost an idolatry of human power, no matter with how much crime it is associated. Again, the method of education in some countries, which absolutely debars even the mention of the name of God from the schools, and which admits no religious instruction, or only an ethical code without sanction or authority, could not fail to develop a generation of anarchists. Their fathers have some memories of religion and a sense of obligation clinging to them; the rising generation will have none. Finally, the excessive accumulation of wealth in the hands of a few by supposedly dishonest methods, and its alleged use in corrupting legislatures to perpetuate abuses, furnish material for unprincipled demagogues to arouse the worst passions of the multitude. Moreover, even if the condition of the poor is not as bad as formerly, the contrast with the luxury of the rich is sufficient to excite cupidity and anger, while the absence of religious motives makes poverty and suffering not only insupportable, but, in the eyes of the victims, unnecessary and unjust.

The theory of anarchy is against all reason. Apart from the fact that it runs counter to some of the most cherished instincts of humanity, as, for instance, family life and love of country, it is evident that society without authority could not stand for a moment. Men whose only purpose would be to satisfy all their inclinations are by the very fact on the level of the animal creation. The methods they already employ in the prosecution of their designs show how the animal instincts quickly assert themselves. The only remedy of the disorder is evidently a return to right reason and the practice of religion; and, as a protection for the future, the inculcation of Christian morality in the education of youth.

BAKOUNIN, *Dieu et l'état* (Paris, 1895); PROUDHON, *Œuvres* (Paris, 1851); HERZEN, *De l'autre rive;* TCHEMCHEWSKY, *L'économie politique jugée par la science;* ELISÉE RECLUS, *Evolution et Révolution* (Paris, 1891); SPENCER, *The Individual vs. the State;* EMILE GAUTIER, *Propos anarchistes; Heures de travail;* KROPOTKIN, *Aux jeunes gens; Parole d'un révolté;* TUCKER, *Instead of a Book* (New York, 1893); ELY, *The Labor Movement in America* (London, 1890); KERKUP, *A History of Socialism* (London, 1892); *Revue des Deux Mondes* (Nov. 15, 1893).

T. J. CAMPBELL.

Anastasia, SAINT, CHURCH OF. See ROME.

Anastasia, SAINT, MARTYR.—This saint enjoys the distinction, unique in the Roman liturgy, of having a special commemoration in the second Mass on Christmas day. This Mass was originally celebrated not in honour of the birth of Christ, but in commem-

oration of this martyr, and towards the end of the fifth century her name was also inserted in the Roman canon of the Mass. Nevertheless, she is not a Roman saint, for she suffered martyrdom at Sirmium, and was not venerated at Rome until almost the end of the fifth century. It is true that a later legend, not earlier than the sixth century, makes Anastasia a Roman, though even in this legend she did not suffer martyrdom at Rome. The same legend connects her name with that of St. Chrysogonus, likewise not a Roman martyr, but put to death in Aquileia, though he had a church in Rome dedicated to his honour. According to this "Passio", Anastasia was the daughter of Prætextatus, a Roman *vir illustris*, and had Chrysogonus for a teacher. Early in the persecution of Diocletian the Emperor summoned Chrysogonus to Aquileia where he suffered martyrdom. Anastasia, having gone from Aquileia to Sirmium to visit the faithful of that place, was beheaded on the island of Palmaria, 25 December, and her body interred in the house of Apollonia, which had been converted into a basilica. The whole account is purely legendary, and rests on no historical foundations. All that is certain is that a martyr named Anastasia gave her life for the faith in Sirmium, and that her memory was kept sacred in that church. The so-called "Martyrologium Hieronymianum" (ed. De Rossi and Duchesne, Acta SS., 2 November) records her name on 25 December, not for Sirmium alone, but also for Constantinople, a circumstance based on a separate story. According to Theodorus Lector (Hist. Eccles., II, 65), during the patriarchate of Gennadius (458–471) the body of the martyr was transferred to Constantinople and interred in a church which had hitherto been known as "Anastasis" (Gr. Ἀνάστασις, Resurrection); thenceforth the church took the name of Anastasia. Similarly the cultus of St. Anastasia was introduced into Rome from Sirmium by means of an already existing church. As this church was already quite famous, it brought the feast of the saint into especial prominence. There existed in Rome from the fourth century, at the foot of the Palatine and above the Circus Maximus, a church which had been adorned by Pope Damasus (366–384) with a large mosaic. It was known as "titulus Anastasiæ", and is mentioned as such in the Acts of the Roman Council of 499. There is some uncertainty as to the origin of this name; either the church owes its foundation to and was named after a Roman matron Anastasia, as in the case of several other titular churches of Rome (Duchesne), or it was originally an "Anastasis" church (dedicated to the Resurrection of Christ), such as existed already at Ravenna and Constantinople; from the word "Anastasis" came eventually the name "titulus Anastasiæ" (Grisar). Whatever way this happened, the church was an especially prominent one from the fourth to the sixth century, being the only titular church in the centre of ancient Rome (see ROME, EARLY CHRISTIAN), and surrounded by the monuments of the city's pagan past. Within its jurisdiction was the Palatine where the imperial court was located. Since the veneration of the Sirmian martyr, Anastasia, received a new impetus in Constantinople during the second half of the fifth century, we may easily infer that the intimate contemporary relations between Old and New Rome brought about an increase of devotion to St. Anastasia at the foot of the Palatine. At all events the insertion of her name into the Roman Canon of the Mass towards the end of the fifth century, and the celebration of the second Mass on Christmas day in her honour during the sixth century, show that she then occupied a unique position among the saints publicly venerated at Rome. Thenceforth the church on the Palatine is known as "titulus sanctæ Anastasiæ", and the martyr of Sirmium became the titular saint of the old fourth-century basilica. Evidently because of its position as titular church of the district including the imperial dwellings on the Palatine this church long maintained an eminent rank among the churches of Rome; only two churches preceded it in honour: St. John Lateran, the mother-church of Rome, and St. Mary Major. This ancient sanctuary stands to-day quite isolated amid the ruins of Rome. The commemoration of St. Anastasia in the second Mass on Christmas day is the last remnant of the former prominence enjoyed by this saint and her church in the life of Christian Rome.

DUFOURCQ, *Etude sur les Gesta Martyrum romains*, 121 sqq., 137 sqq. (Paris, 1900); *Acta SS.*, Oct., XII, 513 sqq.; DUCHESNE, *Sainte Anastasie; Notes sur la topographie de Rome au moyen-âge*, N. III, in *Mélanges d'archéol. et d'hist.*, VII, 389 sqq. (1887); GRISAR, *S. Anastasia di Roma*, in *Analecta Romana*, I, 595 sqq.; BUTLER, *Lives*, 25 Dec.

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Anastasiopolis, name of four ancient episcopal sees located respectively in Galatia (suffragan of Ancyra), in Phrygia (suffragan of Laodicea), in Caria, and in Thrace (Gams, 441, 446, 448).

MAS LATRIE, *Trésor de chronol.* (Paris, 1895), 1985; LEQUIEN, *Oriens Christ.* (1740), I, 485–486, 824–825, 913–914.

Anastasis. See RESURRECTION.

Anastasius, SAINT, Bishop of Antioch, A. D. 559, distinguished for his learning and austerity of life, excited the enmity of the Emperor Justinian by opposing certain imperial doctrines about the Body of Christ. He was to be deposed from his see and exiled, when Justinian died; but Justin II carried out his uncle's purpose five years later, and another bishop, named Gregory, was put in his place; on the death of that prelate, in 593, Anastasius was restored to his see. This was chiefly due to Pope Gregory the Great, who interceded with the Emperor Maurice and his son Theodosius, asking that Anastasius be sent to Rome, if not reinstated at Antioch. From some letters sent to him by Gregory, it is thought that he was not sufficiently vigorous in denouncing the claims of the Patriarch of Constantinople to be universal bishop. He died in 598, and another bishop of the same name is said to have succeeded him in 599, to whom the translation of Gregory's "Regula Pastoralis" is attributed, and who is recorded as having been put to death in an insurrection of the Jews. Nicephorus (Hist. Eccl., XVIII, xliv) declares that these two are one and the same person. The same difficulty occurs with regard to certain Sermons *de orthodoxâ fide*, some ascribing them to the latter Anastasius; others claiming that there was but one bishop of that name.

Acta SS., 21 April; BUTLER, *Lives of the Saints*, 21 April; MICHAUD, *Biog. Univ.*; VENABLES in *Dict. Christ. Biog.*

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Anastasius I, SAINT, POPE, a pontiff who is remembered chiefly for his condemnation of Origenism. A Roman by birth, he became pope in 399, and died within a little less than four years. Among his friends were Augustine, and Jerome, and Paulinus. Jerome speaks of him as a man of great holiness who was rich in his poverty. It was during the time of the barbarian invasions.

Acta SS., III, September; BUTLER, *Lives of the Saints*, 27 September.

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Anastasius II, POPE, a native of Rome, elected 24 Nov., 496; d. 16 Nov., 498. His congratulatory letter to Clovis, on the occasion of the latter's conversion, is now deemed a forgery of the seventeenth century (J. Kavet, Bibl. de l'éc. des Chartres, 1885, XLVI, 258–59). He insisted on the removal from the diptychs of the name of Acacius, Patriarch of Constantinople, but recognized the validity of his sacramental acts, an attitude that displeased the Romans. He also condemned Traducianism.

P. L., CXXVIII, 439–450; *Lib. Pont.* (ed. DUCHESNE), I, 258; HEMMER in *Dict. de Theol. Cath.*, I, 1163–64; THIEL, *Epist. Rom. Pont.* (1868), II, 82–85, 614–15.

Anastasius III, POPE, the one hundred and twenty-third occupant of the Holy See, elected September, 911; d. November, 913. He was a Roman, being the son of a certain Lucian. His reign was marked with moderation, but beyond this history gives no details of his life, except that he was active in determining the ecclesiastical divisions of Germany. He succeeded Sergius III (904–911), and reigned, at most, about two years and two months.

P. L., CXXXI, 1181; JAFFÉ, *Regesta Pont. Rom.* I, 448; II, 706; HOEFER, *Biogr. univ.*, I, 477.

Anastasius IV, POPE, crowned 12 July, 1153; d. in Rome, 3 December of the following year. It was during his pontificate and owing to his exertions that the Pantheon was restored. He also granted special privileges to the Order of the Hospitallers of St. John of Jerusalem. He is chiefly known for his attitude towards Frederick Barbarossa and recognition of Wichmann as Bishop of Magdeburg by which he terminated an ecclesiastical quarrel. His extant works consist of some letters and a treatise on the Trinity.

P. L., CLXXXVIII, 985; JAFFÉ, RR.PP., II, 89–102; 719–201, 759; WATTERICH, *Pont. Rom. Vitæ* (1862), II, 321, 322.

Anastasius, SAINT, once a magician, became a convert of the Holy Cross and was martyred in 628. He was a soldier in the army of Chosroes when that monarch carried the Cross from Jerusalem to Persia. The occasion prompted him to ask for information; then he left the army, became a Christian, and afterwards a monk in Jerusalem. His Persian name, Magundat, he changed to Anastasius. After seven years of the most exact monastic observance, he was moved, as he thought, by the Holy Ghost to go in quest of martyrdom and went to Cæsarea, then subject to the Persians. Reproaching his countrymen for their magic and fireworship, both of which he had once practised, he was taken prisoner, cruelly tortured to make him abjure, and finally carried down near the Euphrates, to a place called Barsaloe, or Bethsaloe, according to the Bollandists, where his sufferings were renewed while at the same time the highest honours in the service of King Chosroes were promised him if he would renounce Christianity. Finally, with seventy others, he was strangled to death and decapitated, 22 January, 628. His body, which was thrown to the dogs, but was left untouched by them, was carried thence to Palestine, afterwards to Constantinople, and finally to Rome.

Acta SS., 3 Jan.; BUTLER, *Lives of the Saints*, 22 Jan.

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Anastasius Apocrisiarius. See MAXIMUS, SAINT.

Anastasius of Saint Euthymius. See JOHN DAMASCENE, SAINT.

Anastasius Sinaita, SAINT, a Greek ecclesiastical writer, b. at Alexandria in the first half of the seventh century; d. after 700. He was abbot of the monastery of Mt. Sinai, and so active an opponent of the Monophysites, Monothelites, and Jews that he was known as "the new Moses". His principal work is the "Hodegos" (Ὁδηγός), or "Guide", written in defence of the Catholic Faith against the attacks of the aforementioned heretics. It was a popular manual of controversy among the medieval Greeks. The (154) "Questions and Answers on Various Theological matters" attributed to him are in part spurious. He also wrote a "Devout Introduction to the Hexaemeron" in twelve books, the first eleven of which have reached us only in a Latin translation. These and other minor writings are found in Migne (P.G. LXXXIX). Le Quien attributed to him, without sufficient reason, the "Antiquorum Patrum Doctrina de Verbi Dei Incarnatione".

BARDENHEWER, *Patrologie* (1902), 512, 482; KUMPFMÜLLER, *De Anastasio Sinaitâ* (Würzburg, 1865); KRUMBACHER, *Gesch. d. byz. Lit.* (2d ed.), p. 64.

THOMAS J. SHAHAN.

Anathema (Gr. ἀνάθεμα, or ἀνάθημα, literally placed on high, suspended, set aside), a term formerly indicating offerings made to the divinity which were suspended from the roof or walls of temples for the purpose of being exposed to view. Thus *anathema* according to its etymology signifies a thing offered to God. The word *anathema* is sometimes used in this sense in the Old and New Testaments: In Judith, xvi, 23, it is said that Judith, having taken all the arms of Holofernes which the people had given him, and the curtain of his bed which she herself had brought, offered them to the Lord as an anathema of oblivion. In II Mach., ix, 16, Antiochus promises to adorn with precious gifts (anathemata) the temple he has pillaged; and in Luke, xxi, 5, mention is made of the temple built of precious stones and adorned with rich gifts (anathemata). As odious objects were also exposed to view, e. g. the head of a criminal or of an enemy, or his arms or spoils, the word *anathema* came to signify a thing hated, or execrable, devoted to public abhorrence or destruction. "To understand the word anathema", says Vigouroux, "we should first go back to the real meaning of *herem* of which it is the equivalent. *Herem* comes from the word *haram*, to cut off, to separate, to curse, and indicates that which is cursed and condemned to be cut off or exterminated, whether a person or a thing, and in consequence, that which man is forbidden to make use of." This is the sense of anathema in the following passage from Deut., vii, 26: "Neither shalt thou bring anything of the idol into thy house, lest thou become an anathema like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema." Nations, individuals, animals, and inanimate objects may become anathema, i. e. cursed and devoted to destruction. It was thus that the people inhabiting the Promised Land were anathematized as Moses says (Deut., vii, 1, 2): "When . . . the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them." When a people was anathematized by the Lord, they were to be entirely exterminated. Saul was rejected by God for having spared Agag, King of the Amalecites, and the greater part of the booty (I K. xv, 9–23). Anyone who spared anything belonging to a man who had been declared anathema, became himself anathema. There is the story of Achan who had charge of the spoils of Jericho: "The anathema is in the midst of thee, O Israel: thou canst not stand before thy enemies till he be destroyed out of thee that is defiled with this wickedness." Achan, with his family and herds, was stoned to death. Sometimes it is cities that are anathematized. When the anathema is rigorous all the inhabitants are to be exterminated, the city burned, and permission denied ever to rebuild it, and its riches offered to Jehovah. This was the fate of Jericho (Jos., vi, 17). If it is less strict, all the inhabitants are to be put to death, but the herds may be divided among the victors (Jos., viii, 27). The obligation of killing all inhabitants occasionally admits of exceptions in the case of young girls who remain captives in the hands of the conquerors (Num., xxxi, 18). The severity of the anathema in the Old Testament is explained by the necessity there was of preserving the Jewish people and protecting them against the idolatry professed by the neighbouring pagans.

In the New Testament anathema no longer entails death, but the loss of goods or exclusion from the society of the faithful. St. Paul frequently uses this

word in the latter sense. In the Epistle to the Romans (ix, 3) he says: "For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh", i. e. "I should wish to be separated and rejected of Christ, if by that means I would procure the salvation of my brethren." And again, using the word in the same sense, he says (Gal. i, 9): "If any one preach to you a gospel besides that which you have received, let him be anathema." But he who is separated from God is united to the devil, which explains why St. Paul, instead of anathematizing, sometimes delivers a person over to Satan (I Tim., i, 20; I Cor., v, 5). Anathema signifies also to be overwhelmed with maledictions, as in I Cor., xvi, 22: "If any man love not our Lord Jesus Christ, let him be anathema." At an early date the Church adopted the word *anathema* to signify the exclusion of a sinner from the society of the faithful; but the anathema was pronounced chiefly against heretics. All the councils, from the Council of Nicæa to that of the Vatican, have worded their dogmatic canons: "If any one says . . . let him be anathema". Nevertheless, although during the first centuries the anathema did not seem to differ from the sentence of excommunication, beginning with the sixth century a distinction was made between the two. A Council of Tours desires that after three warnings there be recited in chorus Psalm cviii against the usurper of the goods of the Church, that he may fall into the curse of Judas, and "that he may die not only excommunicated, but anathematized, and that he may be stricken by the sword of Heaven". This distinction was introduced into the canons of the Church, as is proved by the letter of John VIII (872–82) found in the Decree of Gratian, (c. III, q. V, c. XII): "Know that Engeltrude is not only under the ban of excommunication, which separates her from the society of the brethren, but under the anathema, which separates from the body of Christ, which is the Church." This distinction is found in the earliest Decretals, in the chapter *Cum non ab homine*. In the same chapter, the tenth of Decretals II, tit. i, Celestine III (1191–98), speaking of the measures it is necessary to take in proceeding against a cleric guilty of theft, homicide, perjury, or other crimes, says: "If, after having been deposed from office, he is incorrigible, he should first be excommunicated; but if he perseveres in his contumacy he should be stricken with the sword of anathema; but if plunging to the depths of the abyss, he reaches the point where he despises these penalties, he should be given over to the secular arm." At a late period, Gregory IX (1227–41), bk. V, tit. xxxix, ch. lix, *Si quem*, distinguishes minor excommunication, or that implying exclusion only from the sacraments, from major excommunication, implying exclusion from the society of the faithful. He declares that it is major excommunication which is meant in all texts in which mention is made of excommunication. Since that time there has been no difference between major excommunication and anathema, except the greater or less degree of ceremony in pronouncing the sentence of excommunication.

Anathema remains a major excommunication which is to be promulgated with great solemnity. A formula for this ceremony was drawn up by Pope Zachary (741–52) in the chapter *Debent duodecim sacerdotes*, Cause xi, quest. iii. The Roman Pontifical reproduces it in the chapter *Ordo excommunicandi et absolvendi*, distinguishing three sorts of excommunication: minor excommunication, formerly incurred by a person holding communication with anyone under the ban of excommunication; major excommunication, pronounced by the Pope in reading a sentence; and anathema, or the penalty incurred by crimes of the gravest order, and solemnly promulgated by the Pope. In passing this sentence, the pontiff is vested in amice, stole, and a violet cope, wearing his mitre, and assisted by twelve priests clad in their surplices and holding lighted candles. He takes his seat in front of the altar or in some other suitable place, and pronounces the formula of anathema which ends with these words: "Wherefore in the name of God the All-powerful, Father, Son, and Holy Ghost, of the Blessed Peter, Prince of the Apostles, and of all the Saints, in virtue of the power which has been given us of binding and loosing in Heaven and on earth, we deprive N— himself and all his accomplices and all his abettors of the Communion of the Body and Blood of Our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment." Whereupon all the assistants respond: "Fiat, fiat, fiat." The pontiff and the twelve priests then cast to the ground the lighted candles they have been carrying, and notice is sent in writing to the priests and neighbouring bishops of the name of the one who has been excommunicated and the cause of his excommunication, in order that they may have no communication with him. Although he is delivered to Satan and his angels, he can still, and is even bound to repent. The Pontifical gives the form for absolving him and reconciling him with the Church. The promulgation of the anathema with such solemnity is well calculated to strike terror to the criminal and bring him to a state of repentance, especially if the Church adds to it the ceremony of the Maranatha.

At the end of the first Epistle to the Corinthians, xvi, 22, St. Paul says, "If any man love not our Lord Jesus Christ, let him be anathema, maranatha," which means, "The Lord is come." But commentators have regarded this expression as a formula of excommunication very severe among the Jews. This opinion, however, is not sustained by Vigouroux, "Dict. de la Bible" (s. v. *Anathème*). In the Western Church, Maranatha has become a very solemn formula as anathema, by which the criminal is excommunicated, abandoned to the judgment of God, and rejected from the bosom of the Church until the coming of the Lord. An example of such an anathema is found in these words of Pope Silverius (536–38): "If anyone henceforth deceives a bishop in such a manner, let him be anathema maranatha before God and his holy angels." Benedict XIV (1740–58—De Synodo diœcesana X, i) cites the anathema maranatha formulated by the Fathers of the Fourth Council of Toledo against those who were guilty of the crime of high treason: "He who dares to despise our decision, let him be stricken with anathema maranatha, i. e. may he be damned at the coming of the Lord, may he have his place with Judas Iscariot, he and his companions. Amen." There is frequent mention of this anathema maranatha in the Bulls of erection for abbeys and other establishments. Still the anathema maranatha is a censure from which the criminal may be absolved; although he is delivered to Satan and his angels, the Church, in virtue of the Power of the Keys, can receive him once more into the communion of the faithful. More than that, it is with this purpose in view that she takes such rigorous measures against him, in order that by the mortification of his body his soul may be saved on the last day. The Church, animated by the spirit of God, does not wish the death of the sinner, but rather that he be converted and

live. This explains why the most severe and terrifying formulas of excommunication, containing all the rigours of the Maranatha have, as a rule, clauses like this: Unless he becomes repentant, or gives satisfaction, or is corrected.

VIGOUROUX in *Dict. de la Bible*, s. v. *Anathème;* VACANT in *Dict. de théol. cath.*, s. v. *Anathème;* VON SCHERER in *Kirchenlex.*, 2d ed., I, 794–798; BENEDICT XIV, *De Synodo Diœcesanâ*, X, i.

JOSEPH N. GIGNAC.

Anathoth, possibly plural of *Anath*, a feminine Chaldean deity, worshipped in Chanaan [Enc. Bib. s. v. *Anath;* Lagrange, "Juges" (Paris, 1903), 62–63]. (1) Anathoth is identified with Anata, about two and a half miles north-east of Jerusalem, and everything favours that identification; around Anata are found the names of the villages mentioned in Isaias, x, 28. From its height (2235 ft.), Anata, which seems to have been fortified in the past, commands a fine but desolate view east and south-east; the north end of the Dead Sea and the Lower Jordan are visible across the hills of the wilderness. Between Jerusalem and Anata rise the heights of the Scopus (Mesarif), where Titus and his legions encamped when besieging Jerusalem. On those heights is built the village of El 'Tsawiyeh (2390 ft.), perhaps the Laisa mentioned with Anathoth in Isaias, x, 30 (Buhl, Geographie des alten Palästina, 175). Anathoth is reckoned among the Levitical cities of Benjamin (Jos., xxi, 18; I Par., vi, 60). Abiezer, one of David's valiant men, was from that city (II K., xxiii, 27), which had also given to David one of his first followers in the person of Jehu (I Par., xii, 3). There Abiathar the priest, had lands, to which he was banished by Solomon, suspicious of the understanding between his brother Adonias and Abiathar (III K., ii, 26). One hundred and twenty-eight men of Anathoth returned from Babylon, according to the list in I Esd. (Ezra), ii, 23 and II Esdr. (Neh.), vii, 27. But its chief interest lies in the fact that it was the home of Jeremias' family (Jer., i, 1; xxix, 27; xxxii, 7–9). But there he also, "the type . . . of the incomparable One", experienced that "no prophet is accepted in his own country" (Jer., xi, 21–23). (2) One of the sons of Bechor (Becher in the genealogy of Benjamin) I Par., vii, 8. (3) One of the subscribers to the covenant [II Esd. (Neh.), x, 19].

CHEYNE, *Jeremiah, his Life and Times* (1888), 21–22; BUHL, *Geographie des alten Palästina* (1896), 175; SMITH, *The Historical Geography of the Holy Land*, (12th ed. New York, 1906), 253, n. 4; 315, sqq.; BÆDEKER-BENZIGER, *Palästina und Syrien*, (6th ed. Leipzig, 1904), 88.

EDWARD ARBEZ.

Anatolia, SAINT, Virgin and Martyr in the time of Decius, was put to death in the city of Thyrum, or Thurium, or Thora. About the identity of the place there is considerable discussion among the critics. She was living in retirement with her sister when the persecution was raging, and was sought in marriage by a youth named Aurelius. That she was actually espoused, the Bollandists doubt. On the point of yielding because of the solicitations of her sister Victoria, she was strengthened by the vision of an angel. Banished to Thora she was denounced as a Christian. The executioner Audax shut her up in a room with a venomous serpent, but seeing that no harm was done to her he himself professed the faith and died a martyr. Anatolia was put to death by the sword. Her feast is kept 9 July.

Acta SS., July, II.

T. J. CAMPBELL.

Anatolius, SAINT, Bishop of Laodicea in Syria, d. 283; a foremost scholar of his day in the physical sciences and in Aristotelean philosophy. There are fragments of ten books on arithmetic written by him, and also a treatise on the time of the Paschal celebration. A very curious story is told by Eusebius of the way in which Anatolius broke up a rebellion in a part of Alexandria known as the Bruchium. It was held by the forces of Zenobia, and being strictly beleaguered by the Romans was in a state of starvation. The saint, who was living in the Bruchium at the time, made arrangements with the besiegers to receive all the women and children, as well as the old and infirm, continuing at the same time to let as many as wished profit by the means of escaping. It broke up the defence and the rebels surrendered. It was a patriotic action on the part of the saint, as well as one of great benevolence, in saving so many innocent victims from death. In going to Laodicea he was seized by the people and made bishop. Whether his friend Eusebius had died, or whether they both occupied the see together, is a matter of much discussion. The question is treated at length in the Bollandists. His feast, like that of his namesake the Patriarch of Constantinople, is kept on 3 July.

Acta SS., I, July; MICHAUD, *Biog. Univ.;* BARING-GOULD, *Lives of the Saints* (London, 1872).

T. J. CAMPBELL.

Anatolius, SAINT, Patriarch of Constantinople in the time of Theodosius the Younger. The heretic Dioscurus had favoured his appointment as patriarch, hoping for his support, but he found in Anatolius a determined enemy, who in the Council of Chalcedon condemned him and his followers. How he died is disputed, but it would appear that the heretics put him to death. Baronius says this occurred in 458 after eight years in the patriarchate. The great annalist condemns him in a somewhat violent manner, for conniving with Dioscurus for his appointment to the see; for demanding in contravention of the statutes of Nicæa, the supremacy of Constantinople over Antioch and Alexandria; for insincerity in opposing a new formula of doctrine; for declaring that Dioscurus was not condemned at Ephesus, on account of the faith; for removing the meritorious Ætius from the archidiaconate, and naming the unworthy Andrew; for weakness, if not connivance in dealing with the heretics. All of these serious accusations are discussed by the Bollandists, who give a verdict in favour of Anatolius. He is held by them to be a true Catholic, a saint, and a prophet. The Pope blamed him, not for error but because he permitted himself to be consecrated by a schismatic. One enthusiastic biographer narrates that his miracles and his combats equal in number the sands of the sea. He was born at Alexandria, and before becoming patriarch distinguished himself at Ephesus against Nestorius, and at Constantinople against Eutyches, though the profession of faith which he drew up was rejected by the papal legates. When he was in danger of death he was restored to health by St. Daniel the Stylite, who came to Constantinople to see him. His feast is kept 3 July.

Acta SS. 3 July; SMITH in *Dict. of Christ. Biog.;* HERGENRÖTHER, *Hist. de l'église*, II.

T. J. CAMPBELL.

Anatomy (Gr., ἀνατομή) literally, cutting up, or dissection; now used to signify the science of the form and structure of living beings. It is a department of biology that is divided into animal and vegetable anatomy. Animal anatomy is further divided into comparative anatomy, that is, the study of different animals for purposes of comparison, and special anatomy which studies the form and structure of a single animal. This last embraces the departments of embryology, the study of the formation of living beings, and morphology, the study of the form and structure. Further important divisions are: physiological anatomy, the study of parts in relation to their functions; surgical or topographical anatomy which considers the relations of different parts, and pathological anatomy which treats of

the changes brought on by disease, in various organs or tissues.

History: Greek and Latin Period.—Anatomical knowledge had its beginnings very early in the history of the race. Animal sacrifices led to a knowledge of animal anatomy which was readily applied to man. The art of embalming also necessitated a knowledge of the position of blood vessels and certain organic relations. Even Homer used many terms which indicate a much deeper knowledge of human structures than might be expected thus early. The first real development of anatomy as a science, however, did not come until the time of Hippocrates of Cos, about 400 B. C. The Grecian Father of Medicine knew the bones well, probably because of the ready opportunities for their study to be found in tombs, but did not know the distinction between veins and arteries, and uses the term ἀρτηρία in reference to the trachea. He used the term nerve to signify a sinew or tendon. Until the time of Aristotle, about 330 B. C., no additions were made to anatomical knowledge. There seems to be no doubt that this Grecian philosopher frequently dissected animals. His description of the aorta and its branches is surprisingly correct. This is the first time in the history of anatomy that the word aorta, Greek ἀορτή, a knapsack, was used. His knowledge of the nerves was almost as little as that of Hippocrates, but he was thoroughly familiar with the internal viscera, and he distinguishes the jejunum or empty portion of the small intestine; the cæcum, or blind gut, so called because it is a sort of cul-de-sac; the colon, and the sigmoid flexure. The word *rectum* is the literal translation of his description of the straight process of the bowel to the anus. A contemporary of Aristotle, Praxagoras of Cos, was the first who distinguished the arteries from the veins and spoke of the former as air vessels because after death they always contained only air.

All of this knowledge had been gained from dissections of animals. It was at Alexandria in the beginning of the third century before Christ that two Greek philosophers, Herophilus and Erasistratus, made the first dissections of the human body. None of their writings have come down to us. We know what they discovered, however, from the references to them made by Galen, Oribasius, and other medical writers. Erasistratus discovered the heart valves and called them, from their forms, sigmoid and tricuspid. He studied the convolutions of the brain and recognized the nature of nerves which he described as coming from the brain. He seems even to have appreciated the difference between nerves of motion and sensation. There is a claim that he discovered the lymph vessels in the mesentery also. Herophilus applied the name of twelve inch portion of the intestine to the part which has since been called the duodenum. He described the straight venous sinus within the skull which is still sometimes called by his name. He is also said to have given the name of calamus scriptorius to the linear furrow at the lower part of the fourth ventricle.

Nearly three hundred years passed before another great name in anatomy occurred, namely, that of Celsus, who saw the difference between the trachea and the œsophagus, described the size, positions, and relations of the diaphragm as well as the relations of the various organs to one another, and added much to the knowledge of the lungs and the heart. He knew most of the minute points in osteology with almost modern thoroughness. The sutures and most of the foramina of the skull and the upper and lower jaw-bones with the teeth, he describes very perfectly. He mentions many small holes in the nasal cavities and evidently knew the ethmoid bone. He even seemed to have distinguished the semi-circular canals of the ear. After Celsus, who lived during the half-century before Christ, the next important name is that of Galen, who was born about A. D. 130. Galen was not only an investigator but a collator of all the medical knowledge down to his time. His work was destined to rule anatomical science down to Vesalius and even beyond it, that is, for nearly fourteen hundred years. Galen's osteology is almost perfect. His knowledge of muscles was more incomplete, but it was far beyond that of any of his predecessors. He did not add much to the previous knowledge with regard to blood vessels, though he made the cardinal demonstration that in living animals arteries contained not air but blood. His description of the veins and arteries, however, is rather confused and here his knowledge is most imperfect. His additions to the knowledge of the nervous system are very important. He described the falx and exposed by successive sections the ventricles and the choroid plexus. In general, his description of the gross anatomy of the brain is quite advanced.

Medieval Period.—With the fall of the Roman Empire and the incursions of the barbarians there came an end for at least five or six centuries to all anatomical study. The first signs of a reawakening of interest in anatomy after this long sleep showed themselves at the famous medical school at Salernum. There is no doubt that even during the tenth century Salernum had a reputation as the best place for invalids with ailments that could not be cured elsewhere. Many of the distinguished nobility and members of reigning families found their way down to this little town and its reputation soon attracted medical students. There is a tradition connecting the rise of the school at Salernum with the Benedictine monks whose great monastery of Monte Cassino was not far away. Definite details are, however, lacking. In the eleventh century the medical courses at Salernum began to be regularly organized. At the beginning of the twelfth century regulations for the first State examinations in medicine were made. Anatomy was a required subject, but was studied by means of the pig which was thought to be closely related to man in anatomical structure. Curiously enough this animal is now reassuming a place in medicine as a favourite subject for research and instruction in embryology.

About the middle of the thirteenth century Frederick II made it a rule that the students at Salernum should be present at one human dissection at least each year. About this time the other rising universities of Europe took up the serious study of anatomy and proved successful rivals to Salernum. Montpellier was one of the earliest to make a name for itself, but both Paris and Bologna were not far behind. At Paris before the end of the thirteenth century the famous Hermondaville was giving a series of demonstrations on human cadavers that attracted students from all over Europe, and William of Salicet, at Bologna, attracted quite as much attention. There appears to be no doubt that he made many human dissections, and there is a definite tradition of his having made a medico-legal autopsy on the body of a nobleman in order to determine whether death was due to poisoning. This fact of itself would seem to show that this was not an unusual procedure, since if William were not accustomed to seeing bodies dissected frequently he would scarcely be trusted as an expert in determining the presence or absence of poison.

It is very commonly accepted that there was an interruption in the development of anatomical knowledge about the beginning of the fourteenth century because of a papal decree forbidding dissection. The statement that such a decree was promulgated is to be found in nearly every history of medicine published in English, and has been made

much of in books on the supposed opposition of science and religion. There was no such decree, however, and the declaration that the development of anatomy was interfered with by the ecclesiastical authorities is founded on nothing more substantial than a misunderstanding of the purport of a decree of Pope Boniface VIII. In the year 1300 this Pope issued the Bull "De Sepulturis". The title of the Bull runs as follows: "Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries are by the very fact excommunicated." The only possible explanation of the misunderstanding that the Bull forbade dissection is that some one read only the first part of the title and considered that as one of the methods of preparing bones for study in anatomy was by boiling them in order to be able to remove the flesh from them easily, that this decree forbade such practices thereafter.

The first authoritative history in which this interpretation of the Bull appeared was the "Histoire littéraire de la France", a work originally issued by the Benedictines of Saint-Maur, but continued by the members of the Institute of France, and it is in one of the volumes of the continuation that the declaration with regard to the interruption of anatomical studies by dissection is made. Not only the Bull itself did not forbid dissection, but a review of the history of anatomy just after its issuance shows that it was not misinterpreted so as to hamper anatomical progress. Within the decade after the date of the Bull, Mondino began to perform at Bologna the series of public dissections of human bodies on which was founded his text-book of anatomy. This was to be the authority on this subject for the next two centuries in Europe. It is sometimes said that Mondino dissected only a few bodies, but Guy de Chauliac, himself a distinguished anatomist later in the fourteenth century, declares that Mondino dissected human bodies a number of times (*multoties* is his word). In 1319 there is the record of a criminal prosecution for body-snatching at Bologna, and it is clear that a number of such events had happened before the criminal courts were appealed to in the matter. At this time, according to the statutes of the university, teachers of anatomy were bound to make a dissection if the students supplied the body. De Renzi says there was a rage for dissection at this period and many bodies were yearly stolen for the purpose. In Venice where there was no medical school the authorities, in 1308, ordained that one dissection every year should be made for the benefit of physicians of the city. In Bologna a regular allowance of wine was made by the municipality to the students and others who should be present at dissections, and every student was required to see at least one dissection of a human body during his medical course. Twenty students were to be present at the dissection of male, and thirty at that of female subjects, these being rarer, and manifestly a good opportunity for personal inspection was provided.

Hæser in his "History of Medicine" says that it is an error to think that Boniface's Bull forbade dissection since the practice was carried on without let or hindrance under ecclesiastical authorities who universally presided over the universities of that day. Hæser quotes Corradi who, in his sketch of the teaching of anatomy in Italy during the Middle Ages, also denies that the Bull of the pope mentioned hampered the progress of anatomical study or teaching in any way. Pagel in his sketch of the history of medicine at the end of the Middle Ages says that Bertucci who died in 1347, and Argelata who died towards the end of the fourteenth century, were both in a position to make public demonstrations in dissection because of the example that had been set by Mondino. They also performed regular dissections for purposes of investigation and used human cadavers rather than the bodies of animals as had been the case before. Guy de Chauliac, the father of modern surgery, attended the dissections at Bologna at the beginning of the fourteenth century and on his return to the south of France encouraged the practice there. He was the surgeon to three popes during the time the popes were at Avignon, yet in his book, written while he was a member of the papal household, he insists on the necessity for the dissection of human bodies if any definite progress in surgery is to be made, and he proposed to have the bodies of executed criminals given over to medical schools and physicians for this purpose. This fact alone would seem to decide definitely that there was no papal regulation, real or supposed, forbidding the practice of human dissection at this time. Baas in his "Outlines of the History of Medicine" shows that dissections were not unusual in Italy, and were also known at other European universities. The bodies of criminals who had been executed were used for this purpose at Prague and also at Montpellier.

Just before the beginning of the sixteenth century there are two names worth mentioning in the history of anatomy. They are those of Zerbi, who traced the olfactory nerves and recognized their function, and of Achilini, who first described the small bones of the ear, mentioned the orifices of Wharton's ducts, and described somewhat in detail the ileocæcal valve and other hitherto not well-known portions of the intestines. Another distinguished name is that of Berenger of Carpi, who did most of his work at Bologna at the beginning of the sixteenth century. He declared that he had dissected more than one hundred human bodies. In Berenger is to be found the first hint of modern anatomy. His commentaries on Mondino's work show how much he added to that teacher's instruction. He was the first to mention the appendix, and also to indicate the site of the opening of the common bile duct into the intestine. He added much to the knowledge previously held with regard to the organs of generation and pointed out the important distinction between male and female, that the chest has greater capacity in the former and the pelvis in the latter. He discovered the arytenoid cartilages in the larynx and gave the first good description of the thymus gland. His dissections of the eye and of the ear made anatomical knowledge of these structures, also, much more definite.

Modern Anatomy.—The time was evidently ripe for the coming of the great father of modern anatomy, Vesalius. He was a Fleming, educated originally at the University of Louvain, where he acquired, besides his classical studies, a taste for scientific investigation. He went to Paris to study under Dubois, better known by his Latin name of Sylvius. Though the Sylvian fissure is named after him, Dubois did not accomplish very much original work. The demonstrations were always made on dogs, but Vesalius eked out his knowledge by studying human bones from the cemeteries at Paris. From Paris Vesalius went to Padua where he became professor of anatomy when only twenty-one. After teaching at Padua for some years he was invited to give courses in anatomy at Bologna which was then a papal city. After a time Pisa also called him to a professorship and he seems to have lectured successively in each of these universities for several years. At the age of twenty-eight he had completed his book "De Fabricâ Corporis Humani" which was forever to remain a classic of anatomical knowledge. There were very few portions of the human body on which Vesalius did not throw new light. His new additions to anatomical knowledge are so numerous that they cannot even

be mentioned briefly here. Besides the new information he conveyed there was a still more important feature of Vesalius's work. His methods definitely did away with the old dependence on authority in anatomy which had for so long made men cling to Galen, and prevented progress. After the preliminary opposition on the part of the over-conservative, his discoveries proved an incentive to many younger men who proceeded to carry his methods into the investigation of every part of the body. The story often repeated that he was hampered in his researches by the Inquisition and by the ecclesiastical authorities has no foundation in fact.

Contemporary with him were Eustachius, whose memory is perpetuated in the name of the Eustachian tube which he first described in detail, Fallopius, who corrected certain minor mistakes of Vesalius with regard to the bones and the muscles, but who will be known for his discovery of the uterine appendage which bears his name, and finally Columbus, who succeeded Vesalius and corrected certain details of his description of the heart and its appendages, tracing the course of the blood from the right to the left side of the heart, so that he has often been claimed as the original discoverer of the circulation of the blood. Columbus was afterwards called to Rome to be the professor of anatomy in the Papal University. Eustachius was for some years before this physician to the Pope and also a professor in this University. Italy continued to be for centuries the most fruitful field of anatomical investigation. Fallopius was succeeded by Fabricius who is perhaps best known as the professor under whom Harvey, the English discoverer of the circulation of the blood, made his anatomical studies in Italy. Harvey's discovery was not published until 1628, though he had known it for nearly ten years before that. In the meantime Aselli at Pavia, in 1622, had described the lacteal vessels in the mesentery.

Outside of Italy the distinguished anatomists are rare. Servetus who was burnt by Calvin, in 1553, for his errors with regard to the Trinity in his book on that subject, gave an astonishingly clear description of the lesser or pulmonic circulation. This was published nearly a century before Harvey's work on the circulation. The most important work done outside of Italy was accomplished by Steno, or Stensen, who demonstrated the duct of the parotid gland, described the lachrymal glands, and gave clear notions as to the ovaries. Besides this he demonstrated that the heart was a muscle and not the seat of the emotions that it had hitherto been considered. He became a convert to Catholicity, and eventually a Catholic bishop. Though he was a Dane his work was done in the Netherlands, the second centre of the anatomical interest in Europe. Here during the first half of the seventeenth century Bartholin, Swammerdam, and Blæs made important discoveries. Bartholin's name is perpetuated in the glands described by him; while the latter two called attention to the existence of valves in the veins. In the second half of the century Ruysch, in Amsterdam, first employed injections for anatomical study, while Brunner and Peyer described their glands in the small intestine. Some important work was done in England in the second half of the seventeenth century. Wharton studied the glands of the mouth; Glisson studied the liver and especially the capsule which has since borne his name, and Willis, after whom the arterial circle at the base of the brain is named, made successful investigations of the brain and nerve. The main current of advance in anatomy, however, still remained in Italy. Malpighi's work is the greatest of the century, with the possible exception of Harvey's discovery. Malpighi described the movements of the blood corpuscles, the structure of bone and of the teeth, the Malpighian layer in the skin, and the Malpighian bodies in the spleen and kidney. He also did work in botany, in which the Englishman, Grew, was his rival. A great contemporary in microscopic work was Leeuwenhoeck, who discovered the corpuscles in milk and in blood, and also had some idea of the cellular nature of the skin.

The eighteenth century saw the rise of another great series of Italian anatomists. Four names are especially distinguished. Those of Lancisi, who combined clinical and anatomical knowledge; Valsalva, famous for his work on the ear; Santorini, who added much to our knowledge of the face and its appendages, and Morgagni whose main work was concerned with morbid anatomy, but who also added to knowledge in normal anatomy. In France, Winslow like Steno, a Dane, and like him, also, a convert to Catholicism, wrote the first treatise of descriptive anatomy founded on observation alone, and began the series of text-books which made this century famous. Haller, the first great German anatomist, flourished about the middle of this century. His contributions to anatomy, with wonderful engravings, represent a distinct advance in the methods of studying and teaching anatomy. Two distinguished contemporaries in Germany were Meckel who discovered the diverticulum and Lieberkühn after whom the glands are named. In Great Britain, the Hunters, William and John, did excellent work in this century, and Hewson contributed not a little to comparative anatomy.

At the beginning of the nineteenth century the most important name is that of Bichat, who unfortunately was cut off at the beginning of his thirties when giving promise of being the greatest anatomical genius that ever lived. In England, the Monros at Edinburgh, and Sir Charles Bell, famous for his differentiation of the nerves of motion and sensation, did excellent work. The important advances in anatomy, however, in this century were destined to be made with the microscope. Schwann discovered that all animal tissues were made of cells and thus opened up a new outlook in anatomy. Not long after, Max Schultze demonstrated that all cellular material, plant or animal, was composed of protoplasm. Following these up, Virchow, studying morbid anatomy rather than normal tissues, still did much to advance anatomical knowledge. The teacher of Schwann and Virchow, Johann Müller, though not as illustrious as either of his great disciples, is the man to whom Germany owes the introduction of methods of investigation that were to be so fruitful for the medical sciences during the next half century. Müller and Schwann were both Catholics, and Schwann continued his work in the Catholic Universities of Louvain and Liége creating special interest in anatomical studies in these places. At Louvain the biological journal of the University, *La Cellule*, has proved the medium for the publication of many important anatomical advances, especially, towards the end of the century, of some of the work of Ramon-y-Cajal who added so much to the knowledge of brain anatomy. There are many other names that deserve mention in the nineteenth century, Such men as Kolliker, Retzius, Henle, Corty, Deiters, Richard Owen, Goodsir, Huxley, Billroth, and Waldeyer cannot be omitted from any adequate account of this period.

ANATOMY IN AMERICA.—The first courses in human anatomy in America were offered in New York City by Drs. John Bard and Peter Middleton, about 1750, and at nearly the same time by Dr. Thomas Cadwallader in Philadelphia. In 1762 Dr. Shippen gave anatomical lectures in Philadelphia, and in 1765, with Dr. John Morgan, he organized a school of medicine as a department of what is now the University of Pennsylvania. Medical schools were founded

at Columbia College, New York, in 1768; at Harvard in 1783; Dartmouth, 1797; University of Maryland, 1807; Yale, 1810; Brown, 1811; Transylvania University, Lexington, Ky., 1817. Until the last quarter of the nineteenth century very little more than the training of medical students for their work as general practitioners was accomplished in the anatomical departments of American medical schools. Certain names, as those of the elder Warren, Isaac Wistar, William Horner, deserve to be mentioned.

The important names in the development of anatomy in America are concerned more with comparative than with human anatomy. Cope and Marsh, Agassiz and Leidy, made names for themselves that were known all over the world. Harrison Allen, Thomas Dwight, and Charles Minot, with J. A. Ryder represent in their various departments discoveries of no little importance. In brain anatomy there has been some excellent work from Burt Wilder, E. A. Spitzka, Llewellys Barker, and W. C. Spiller. In general, however, the period of successful investigation into anatomical problems seems to be only just opening up. Definite arrangements for the carrying on of original research are now generally recognized as necessary appendages of university anatomical departments and much can be expected in the very near future. (See BONIFACE VIII.)

DUPONT, *Medicine in the Middle Ages* (Cinn., 1889); PUSCHMANN, *History of Medical Education* (London, 1891); CORRADI, *Anatomia in Italia nel medio evo* (Padua, 1873); *Medici Scuola anatomica di Bologna* (1857); FOSTER, *History of Physiology* (Cambridge, 1901); WALSH, *The Popes in the History of Medicine*, in the *Messenger*, October, 1903; KEEN, *Sketch of the Early History of Practical Anatomy* (Phila., 1874); and *The Philadelphia School of Anatomy* (Phila., 1875); BARDEEN, *Anatomy in America* (Bulletin of the University of Wisconsin, 1905, Madison, Wis.). See also standard Histories of Medicine by SPRENGEL, DE RENZI, DARENBERG, BASS, HÆSER, PAGEL, and PUSHMAN.

THOMAS D. MERRIGAN.

Anaxagoras. See IONIAN SCHOOL.

Anaximander. See IONIAN SCHOOL.

Anazarbus, a titular metropolitan see of Cilicia (Lesser Armenia), suffragan of Antioch, known also to the ancients as Nova Troas, to the crusaders as Naversa, and to the Arabs as Aïn-Zarba. Councils were held there in 431 and 435.

SMITH, *Dict. of Greek and Roman Geogr.*, I, 139; LEQUIEN, *Oriens Christ.* (1740), III, 631–632.

Añazco, PEDRO DE, b. at Chachapoyas (Peru) in 1550; d. at Asunción, Paraguay, 1605. His father was Pedro de Añazco, a Spanish captain, companion of Belalcazar in the conquest of Ecuador; and through him, it is said, the first notice of the "Dorado" of Guatavitá reached the Spaniards in Ecuador. At the age of twenty-two Añazco became a Jesuit. In 1577 he was sent to Julí, on Lake Titicaca. Thence he passed to the Chaco tribe among the Abipones and, in 1593, to Paraguay, where he died. He was an indefatigable missionary and a zealous student of Indian languages. Highly respectable authorities, like Gonzalez Dávila and Lozano, credit him with having composed grammars, "doctrines", and catechisms in nine different Indian languages of South America.

DÁVILA, *Teatro eclesiástico de la primitiva Iglesia de las Indias occidentales* (Madrid, 1649); LOZANO, *Descripción del gran Chaco* (Cordova, 1733); MENDIBURÚ, *Diccionario*; TORRES SALDAMANDO, *Antiguos Jesuitas* (Lima, 1882); *Relaciones geográficas de Indias* (Madrid, 1897, Appendix), IV. None of Añazco's linguistic works have been published, and it is to be feared that most, if not all, of his manuscripts are lost.

AD. F. BANDELIER.

Ancarano, JACOBUS. See JACOBUS DE TERAMO.

Anchieta, JOSEPH, a famous Jesuit missionary, commonly known as the Apostle of Brazil, b. on the Island of Tenerife, in 1533, of noble family; d. in Brazil, 1597. After studying at Coimbra, he entered the Society of Jesus, at the age of seventeen, and when a novice nearly ruined his health by his excessive austerity, causing an injury to the spine which made him almost a hunchback. He was sent to the New World, with no idea of making him a missionary, but in the hope of restoring his shattered health. He reached Brazil in 1553, and laboured there among the colonists and savage natives for forty-four years. His first work was teaching Latin to some of the junior members of the Society and to a certain number of externs. Very likely it was the first classical school in America. He was a perfect master of Latin, Castilian, and Portuguese, and quickly acquired a knowledge of the native tongue, in which he composed a grammar and dictionary as well as two books of religious instruction, to assist the missionaries in the work of converting the natives. He was a poet, and wrote canticles which immediately became very popular among the natives and Portuguese. To effect a reformation of morals, he composed and directed a drama which was acted in the open air at Bahia. By means of interludes in Brazilian the Indians were able to grasp its meaning. This also was possibly the first attempt at dramatic art in the New World. Though not a priest, he accompanied the missionaries on their apostolic journeys, and on one occasion remained a willing hostage among the wild Tamuins who were waging a fierce war against the settlers; twice he was on the point of being killed and eaten. During his captivity he is said to have composed a poem of nearly five thousand verses, and, as there were no means of putting it on paper, he committed it to memory, and wrote it out after he returned to the colony. It was during the last military operations to suppress the Tamuin uprising that he was recalled from the expedition, and ordained a priest by Peter Leitano, the first bishop who arrived in Brazil. Apart from his supernatural gifts, he was remarkable for his captivating eloquence and gracefulness of speech. He had a fair knowledge of medicine, which he made use of in helping his Indians, and he displayed an unusual skill in the details of business when, later in life, he was called to the office of rector and provincial.

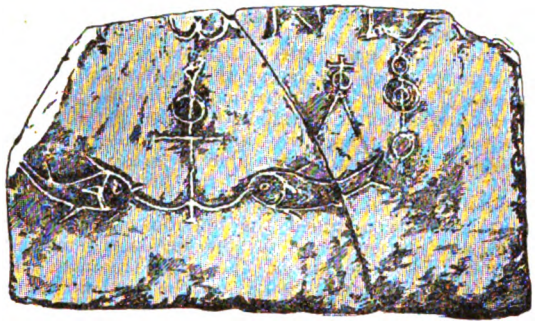
But it is chiefly as a thaumaturgus, as a daring missionary, and as a man of extraordinary holiness, that Anchieta is remembered. It is narrated of him that the birds of the air came at his call; the wild beasts of the forest submitted to his caresses; the waters of the sea formed a wall about him while he was praying; the touch of his garments restored health to the sick. He possessed the gift of prophecy, and frequently described events that were occurring at great distances. Though constantly suffering from bodily infirmities, he undertook the most laborious missions, and thus at times seemed to have a supernatural power to do without sleep or rest. The districts which he evangelized were always the most exhausting and dangerous. His power over men, both savage and civilized, was irresistible. His prayer was constant, and he was seen frequently, though unaware of it himself, surrounded by a dazzling light. He was almost absolutely without any earthly possessions, and went barefoot on his apostolic expeditions. Even before he was a priest he was entrusted with the investigation of houses of the Society; and when he could be spared from his missions, he was made rector of the College of St. Vincent, and, subsequently, Provincial of Brazil, relinquishing this post only when his failing strength made it impossible for him to fulfil its duties. The people clamoured for his canonization, and he was declared Venerable by the Church. The process of his beatification is now being considered.

Compendio de la vida de el apóstol de el Brasil, V. P. J. de Anchieta (Xeres de la Fr., 1677), translated by BALTHAZAR

ANCHIETA; SIMON DE VASCONCELLOS, *Vita do vener. padre J. de Anchieta* (Lisbon, 1672); *Life of Anchieta* in *Oratorian Series* (London, 1849); CRÉTINEAU-JOLY, *Hist. of S. J.*, II, 119 (Paris, 1851).

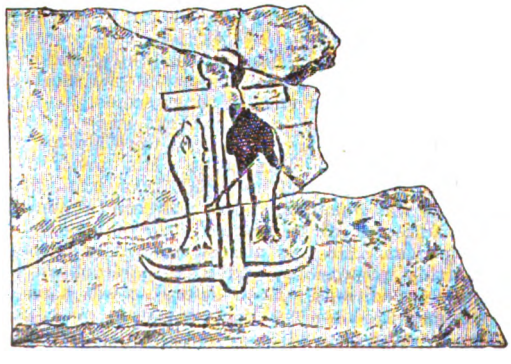
T. J. CAMPBELL.

Anchor (AS SYMBOL), THE.—The anchor, because of its great importance in navigation, was regarded in ancient times as a symbol of safety. The Christians, therefore, in adopting the anchor as a symbol of hope in a future existence, merely gave a new and higher signification to a familiar emblem. In the teachings of Christianity the virtue of hope occupies a place of great importance; Christ is the unfailing



FRAGMENT OF EPITAPH IN CATACOMB OF DOMITILLA

hope of all who believe in Him. St Peter, St. Paul, and several of the early Fathers (Cabrol, Dict. d'arch. chrét., col. 2000) speak in this sense, but the Epistle to the Hebrews for the first time connects the idea of hope with the symbol of the anchor. The writer says that we have "Hope" set before us "as an anchor of the soul, sure and firm" (Heb., vi, 19–20). The hope here spoken of is obviously not concerned with earthly, but with heavenly things, and the anchor as a Christian symbol, consequently, relates only to the hope of salvation. It ranks among the most ancient of Christian symbols. The well-known fragment of the inscription discovered in the cemetery of St. Domitilla, which De Rossi reads (*sepulc*)*rum* (*Flavi*)*orum* contains the anchor, and dates from the end of the first century. During the second and third centuries the anchor occurs frequently in the epitaphs of the catacombs, and



FROM A MARBLE SLAB IN THE CEMETERY OF PRISCILLA, ROME

particularly in the most ancient parts of the cemeteries of Sts. Priscilla, Domitilla, Calixtus, and the *Cœmeterium majus*. About seventy examples of it have been found in the cemetery of Priscilla alone, prior to the fourth century. In the oldest of these (second century) the anchor is found associated with such expressions as *pax tecum*, *pax tibi*, *in pace*, thus expressing the firm hope of the authors of these inscriptions that their friends have been admitted to Heaven. The anchor is also found in association with proper names formed from the Latin or the Greek term for hope—*spes*, ἐλπίς. St. Ambrose evidently had this symbol in mind when he wrote (In Ep. ad Heb., vi): "As the anchor thrown from a ship prevents this from being borne about, but holds it securely, so faith, strengthened by hope," etc.

ANCHOR, CROSS AND FISHES

VARIOUS FORMS OF THE ANCHOR.—Different forms of the anchor appear in the epitaphs of the catacombs, the most common being that in which one extremity terminates in a ring adjoining the cross-bar while the other ends in two curved branches or an arrowhead. There are, however, many deviations from this form. In a number of monuments of Sts. Calixtus and Priscilla the cross-bar is wanting, and in others the curved branches are replaced by a straight transversal. These departures from regularity do not appear to have any especial significance, but the cruciform anchor marks an interesting symbolic development. The rare appearance of a cross in the Christian monuments of the first four centuries is a well-known peculiarity; not more than a score of examples belong to this period. Yet, though the cross is of infrequent occurrence in its familiar form, certain monuments appear to represent it in a manner intelligible to a Christian but not to an outsider. The anchor was the symbol best adapted for this purpose, and the one most frequently employed. One of the most remarkable of these disguised crosses, from the cemetery of St. Domitilla, consists of an anchor placed upright, the transverse bar appearing just beneath the ring. To complete the symbol, two fishes are represented with the points of the curved branches in their mouths. A real cross, standing on a sort of pedestal to the right of this, is sufficient indication that the author of the figures intended a symbolic cross in this instance (Cabrol, loc. cit., fig. 557). Of even greater interest in this connection is the representation of a cross-anchor with two fishes suspended from the cross-beam, also found in the cemetery of St. Priscilla. There can scarcely be any doubt that the author of this and similar representations intended to produce a symbolic picture of the crucifixion: the mystic Fish (Christ) on the suggested cross (the anchor). To the same category of symbols, probably, belongs the group of representations of the dolphin and trident. The anchor as a symbol is found only rarely in monuments from the middle of the third century, and early in the fourth century it had disappeared.

KIRSCH, in *Dict. d'arch. chrét.*, col. 1999.

MAURICE M. HASSETT.

Anchorites (ἀναχωρέω, I withdraw), also hermits (ἐρημῖται, desert-dwellers, Lat., *eremitæ*), in Christian terminology, men who have sought to triumph over the two unavoidable enemies of human salvation, the flesh and the devil, by depriving them of the assistance of their ally, the world. The natural impulse of all earnest souls to withdraw temporarily or forever from the tumult of social life was sanctioned by the examples and teachings of Scripture. St. John Baptist in the desert and Our Lord, withdrawing ever and anon into solitude, were examples which incited a host of holy men to imitate them. Since these men despised and shunned the world, it cannot surprise us that the world answered with corresponding contempt. The world is an imperious

tyrant, and thoroughly selfish; niggardly in its gratitude to those lofty souls whose lives are entirely devoted to its betterment without regard to its praise or censure. It pursues as rebels, and derides as fools, those who shake off its yoke and scatter to the winds its riches, honours, and pleasures. In its extremest isolation, the life of the Christian anchorite is no Nirvana. The soul occupied with divine thoughts freed from all distracting cares leads an existence most consonant to man's rational nature, and consequently productive of the highest type of happiness obtainable on this earth. Moreover, no matter how deeply the hermit buries himself in the thicket or wilderness, he is always within easy reach of the call of charity. First of all, kindred spirits will seek him out. Hundreds of cells will cluster about his; his experience will be invoked for the drawing up of rules of order and for spiritual guidance; in short, his hermitage is gradually transformed into a monastery, his solitary life into the cenobitic. If he again longs for solitude, and plunges deeper into the desert, the same process will begin, as we see in the case of St. Anthony of Egypt. Furthermore, though these saintly men have thrown off the yoke of the world, they remain subject to the authority of the Church, at whose command, in critical times, they have issued forth from their retirement, like fresh reserve forces, to strengthen the dispirited ranks of her spiritual army. Thus did Anthony (286–356) come to Alexandria on the appeal of Athanasius; thus did the sons of Benedict, and Romuald, and Bruno, and Bernard, do yeomen's work in the mediæval struggle with barbarism. Indeed, it would be difficult to point out a single great champion of Christian civilization who was not trained to the spiritual combat in the wilderness.

The chief resorts of the earliest of these fugitives from human society were the vast deserts of Egypt and Syria, whose caves and tombs soon housed an incredible number of Christian ascetics. The first attempts at self-discipline by this untutored host were sometimes crude, and tinctured with Oriental fanaticism; but before long the authority of the Church and the wise maxims of great spiritual masters, notably Pachomius, Hilarion, and Basil, fashioned them into a well disciplined army, with distinct aims and methods. Soon the rule obtained, that those only should be authorized to live solitary lives who had previously spent a time of probation in a monastery, and had been permitted by their abbot to withdraw. Between the monks, who lived and worked in common (the so-called cenobites) and the hermits, who passed their lives in absolute solitude, there were many gradations. Some lived in separate cells and met only for prayer, some for meals, some only on Sundays. The strangest form of asceticism was that adopted by the Stylites (q. v.), men who lived for years on the tops of high columns, from which they exhorted and instructed the awe-stricken populace. Coming to more modern times, canonists distinguish four different species of Hermits: (1) Those who have taken the three monastic vows in some religious order approved by the Church. Such are the Hermits of St. Augustine, the Hermits of St. Jerome, etc. (2) Those who live in common with a form of life approved by the bishop. (3) Those who without vows or community life adopt a peculiar habit with the approval of the bishop, and by him are deputed to the service of a church or oratory. (4) Those who, without any ecclesiastical authority, adopt the "habitus eremiticus" and live under no rule. To obviate possible abuses on the part of this last class of hermits, the Holy See has at different times issued stringent legislation, which may be read in Benedict XIV "De Syn. Diœc." VI, iii, 6, or in Ferraris, "Bibliotheca", s. v. "Eremita". JAMES F. LOUGHLIN.

Ancient of Days, a name given to God by the Prophet Daniel, vii, 9, 13, 22, in which he contrasts His eternal powers with the frail existence of the empires of the world. It is from these descriptions of the Almighty that Christian art derived its general manner of representing the first person of the Holy Trinity. Ancient of Days is expressed in Aramaic by *'Atîq yômin;* in the Greek Septuagint by παλαιὸς ἡμερῶν; and in the Vulgate by *Antiquus dierum.* A. J. MAAS.

Ancient Order of Hibernians. See HIBERNIANS.

Ancilla Dei.—In early Christian inscriptions the title *ancilla Dei* is often given to a deceased woman. From the meaning attached to this term in the Middle Ages it has sometimes been assumed, without sufficient proof, that the persons so qualified in the first age of Christianity were consecrated virgins. The inscriptions containing this formula are of two classes: one, in which it is merely stated that a given person was *ancilla Dei;* the other, from which it is clear that this title was sometimes given to persons who certainly were not religious. It is with the latter class that we are concerned. The former class is the more numerous, but one of the latter is quite explicit. This informs us that a certain monument was erected by a husband to his wife, whom he styles *Dei ancilla*—"(Laur)entius Rufine coiugi Dei anci(llæ) . . ." (De Rossi, Roma Sott., III, p. 11, n. 4). In a Roman inscription of the first quarter of the sixth century a certain Guttes is referred to as *ancilla Dei*, and it is further stated that she was *nonnes*—"in presence of the nun Guttes, a handmaid of God" (sub presentiâ nonnes Guttes ancille Dei). This reference proves that even in the sixth century, *ancilla Dei* was a title not peculiar to religious; the author regarded it as necessary to state explicitly that she was *nonnes* (Cabrol, Dict. d'arch. chrét., 1992). From the pontificate of St. Gregory the Great (590–604), however, only nuns, as a rule, were qualified by this title: "ancillas Dei quas vos Græcâ linguâ monastrias dicitis" (Greg. M. Ep., vi, 23).

LECLERCQ in *Dict. d'archéol. chrét.*, col. 1973; DE ROSSI, *Roma Sotteranea* (Rome, 1864–77).

MAURICE M. HASSETT.

Ancona, CIRIACO D', an Italian antiquary, whose family name was Pizzicolli, b. at Ancona about 1391; d. about 1455 at Cremona. During voyages of commerce throughout the Orient he collected a great store of inscriptions, manuscripts, and other antiquities, returning in 1426 after having visited Rhodes, Beirût, Damascus, Cyprus, Mitylene, Thessalonica, and other places. He enjoyed the patronage of Eugenius IV, Cosmo de' Medici, and the Visconti of Milan. In 1443 he visited Morea in Greece, where he copied inscriptions mentioned in the correspondence of Filelfo, Traversari, Leonardo Aretino, and others. He is accounted the best equipped, most learned, and accurate worker in the province of epigraphy during the period of the Renaissance. His accuracy in copying ancient inscriptions is said by De Rossi (op. cit. below, 377) to be "the chief credit and undying glory of Ciriaco". Most of his manuscripts have been lost; those published after his death are "Itinerarium" (Florence, 1742); "Epigrammata reperta per Illyricum a Kyriaco Anconitano" (Rome, 1664), the latter very rare. Mazzuchelli mentions other works in his "Scrittori d'Italia" (s. v.).

TIRABOSCHI, *Storia della Lett. Ital.*, VI, 5. For an exhaustive account of Ciriaco's travels and epigraphical labours see DE ROSSI, *Inscriptiones Christ. Urbis Romæ, VII sæc antiquiores* (Rome, 1888), II, 356–87.

THOMAS WALSH.

Ancona and Umana, an Italian diocese in the Archdiocese of Ancona, comprising ten towns in the province of Ancona. It is an important seaport

town, favourable for commerce between the East and Italy, across the Adriatic. Ancona must have had a Christian community within its walls at a very early date. Excavations made in the village of Varano, near Ancona, have brought to light a sepulchral stone with a Christian inscription. The character of the writing of the epitaph shows that it belongs to the end of the third century, and we are justified in believing that the church at Ancona did not possess catacombs, but an open burial place. For the purpose of proving the existence of a well-organized Christian community before the time of Constantine, Harnack [Die Mission, etc., (Leipzig, 1902), 501, 502] advances arguments that seem perfectly legitimate. Eusebius says (VI, 43) that the Roman Bishop Cornelius, in the year 250, held a synod of sixty Italian bishops against Novatian. It may be assumed that the jurisdiction of Rome as a metropolitan see, about the year 250, embraced not less than two hundred bishoprics, since all the bishops of a given territory did not attend the synods. It follows that Christians were found in all the more important cities, amongst which, of course, was Ancona. The city is under the protection of two saints, Primianus and Cyriacus, evidently very ancient, but their rank and the time they flourished are uncertain. In the year 462, Mark of Ancona came to the synod held under Pope Hilary; and in 465, to the new synod convoked by the same Pope came Philippus Numanatæ. The two sees were united in 1422, at the time of Pope Martin V. From an archæological point of view, besides the place of sepulture mentioned above, the *cubiculum* of the veteran Flavius Eventius, with a singular inscription and a magnificent mosaic of the fourth century, is worthy of mention, as is also the sarcophagus of Flavius Gorgonius, *comes privatarum largitionum* (count of the emperor's private largess), of the same century. There is also an "Evangelium Sancti Marcellini", in uncial characters, of the seventh century, preserved in the Chapter library. The Cathedral of Ancona, dedicated to St. Cyriacus, and standing in the highest part of the city, is in a style of architecture that has felt the direct influence of Oriental art. It was finished in the eleventh century and has a cupola with a quadrangular base like St. Fosca on the Venetian lagoons and St. Anthony at Padua.

Ancona contains 37 parishes; 85 churches, chapels, and oratories; 101 secular priests; 30 seminarians; 15 regular clergy; 8 lay brothers; 70 religious (women); 50 confraternities; 4 schools for boys (400 pupils); 5 schools for girls (250 pupils). Population 81,662.

UGHELLI, *Italia Sacra* (Venice, 1721), I, 324; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), VI, 9; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 664; CIARARINI, *Sommario della storia d'Ancona* (Ancona, 1867); MARONIUS, *De Ecclesia et episcopis anconitanis commentarius in quo Ughelliana series emendatur, continuatur, illustratur* (Rome, 1759); PERUZZI, *Storia d'Ancona dalla fondazione all' anno 1832* (Pesaro, 1835); SPECIALI, *Notizie istoriche de' santi protettori della città d'Ancona, dei cittadini che con la loro santità l'hanno illustrata, della di lei cattedrale e vescovi della città* (Venice, 1759); s. v. *Ancona*, in *Dict. d'arch. et de lit.* (Paris, 1905); VENTURI, *Storia dell' arte Italiana* (Milan, 1901–02), I, 50; II, 360.

ERNESTO BUONAIUTI.

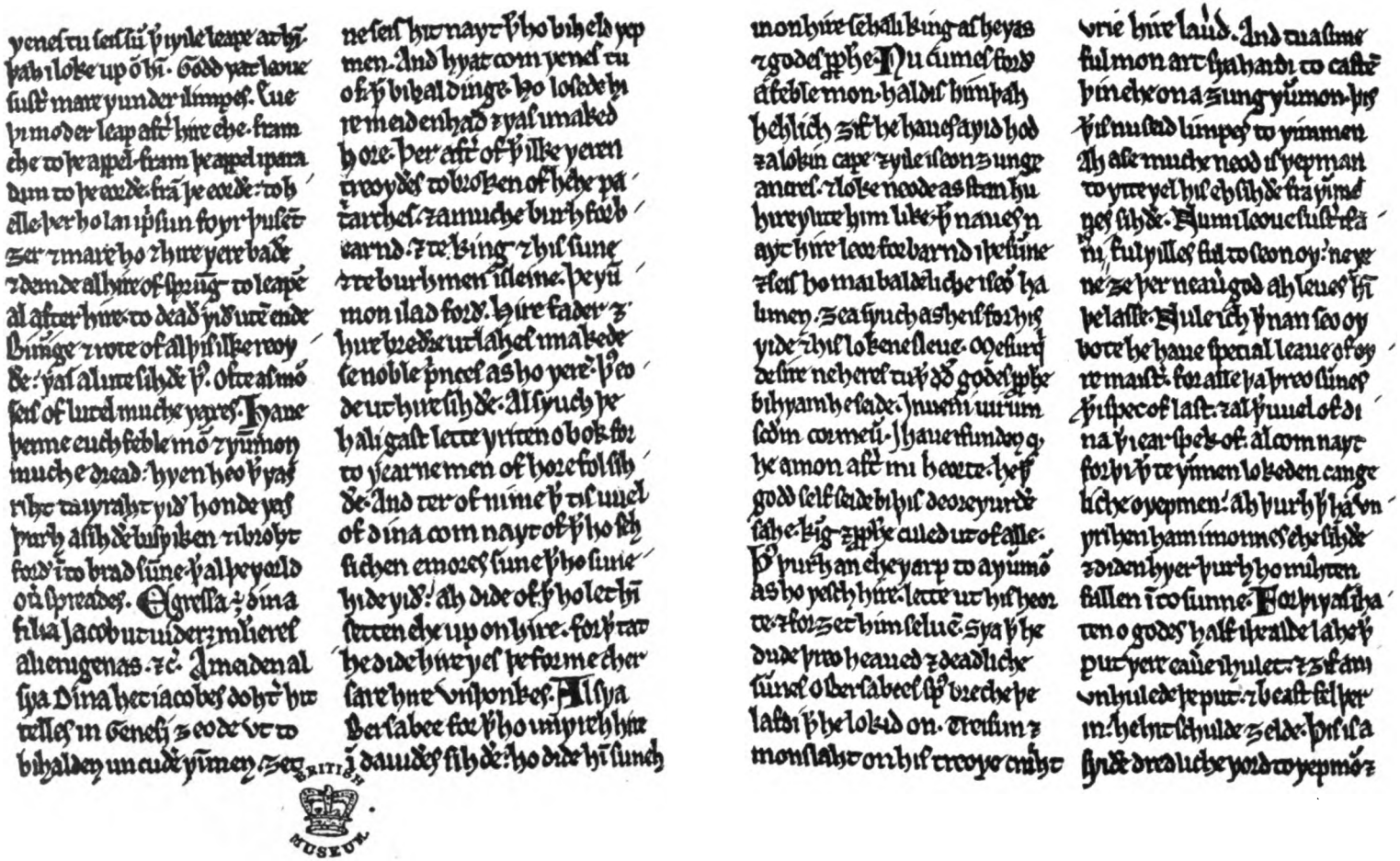
Ancren Riwle, or REGULA INCLUSARUM, is the name given to a thirteenth-century code of rules for the life of anchoresses, which is sometimes called "The Nuns' Rule". In Middle English the word *ancren* was used for solitaries, or anchorites of both sexes; but in this case it refers only to ladies who had left the world and were established in a secluded place, in order to lead a life devoted to the practices of religious observance. Of the text of this "Rule" several copies are extant in the English libraries. One at Corpus Christi College, Cambridge (MS. 402), is entitled "Ancren Wissé" and is thought by some to be an abridgment, or adaptation, of the Latin tract of Simon of Ghent who was Bishop of Salisbury (1297–1315). The British Museum possesses five copies, three of which were collated for the printed edition published for the Camden Society by the Rev. James Morton in 1852. Besides publishing the old Norman-English version, Mr. Morton gave a modern English version or translation which was reprinted in a small volume in 1905. Mr. Morton, in his introduction, has given many reasons for rejecting the notion that the English version is a translation of Simon of Ghent's tract, and considers that the Museum Cott. MS., Cleopatra C. vi, is probably the original English version of the "Ancren Riwle". Moreover, in the opinion of many experts, the curious Anglo-Saxon language in which the code of rules is written seems to require an earlier date than the close of the thirteenth century. It is thought probable that the real author of the little book is Bishop Richard Poore, who held the see of Salisbury from 1217 to 1229, when he was translated by the Pope to Durham. It is right, however, to mention the fact that some writers consider that the time of the composition of the "Rule" must be put at a later date. Although there is nothing whatever in the work to warrant the assumption, it has usually been taken for granted that it was composed for the nuns who dwelt at Tarrent in Dorsetshire. Bishop Poore was born in that place, and a sister of his is said to have become a nun in that convent. Be that as it may, it is certain that the Bishop, for some reason, came to be regarded as a "second founder" of the convent and that in his last sickness he journeyed to Tarrent and died there in 1237.

The "Ancren Riwle" contains many interesting details of the life led by the solitary ladies for whom it was written. Although the "ancress" was alone in the strict sense, that is, she inhabited her cell or cells alone, except for the "maiden" or servant who attended to her wants, still, in this case, there were three or more of these solitary ladies living under the same roof. "I know not", says the author of the rule, "any anchoress that with more abundance, or more honour, hath all that is necessary to her than ye three have". We also learn that the convent, or house, of these ladies was adjoining the church, and that through windows in the cells of each they were enabled to practise their devotions and to follow the services and especially the Holy Sacrifice, as well as pay their homage to the Blessed Sacrament hanging over the altar. The daily life and work of the nuns, according to this rule, is simplicity itself. After having begun the day by a visit to the Blessed Sacrament, the sisters were instructed to fall on their knees before their crucifixes and occupy themselves with salutations to Our Saviour represented before their eyes on the Cross. They were then to salute Our Blessed Lady with "five aves", before beginning the Hours of her Office, which were to be followed by a Litany and the Office for the Dead. The day was mostly occupied by prayer. The author admits that this and the keeping of "the ten old Commandments" constitute a hard fashion of life, but adds that "nothing is ever so hard that love doth not make it tender and soft and sweet".

MSS.—C. C. C., CAMBRIDGE, MS. 402: B. MUSEUM, *Cott. MSS.* Nero xiv; Titus D. xviii; Cleop. C. vi; Vit, E. vii, PRINTED: —*Ancren Riwle*, ed. and tr. MORTON (Camden Soc. 1852; De la More Press reprint, 1905).

FRANCIS AIDAN GASQUET.

Ancyra, the modern ANGORA, a titular see of Galatia in Asia Minor, suffragan of Laodicea. It was said to have been founded by Midas, was a chief place of the Gallic conquerors of Asia Minor (c. 277, B. C.), and in imperial times a centre of great commercial importance. It is also famous for the official record of the Acts of Augustus, known as the "Monumentum Ancyranum", an inscription cut in marble on the walls of an ancient temple, sev-



THE ANCREN RIWLE

(EARLY XIII CENTURY) COTTON MSS., BRITISH MUSEUM)

eral times copied and edited since the sixteenth century. The ruins of Ancyra furnish to-day valuable bas-reliefs, inscriptions, and other architectural fragments. Its episcopal list is given in Gams, "Series episc. Eccl. cath."; also that of another Ancyra in Phrygia Pacatiana.

SMITH, *Dict. of Greek and Roman Geogr.*, I, 133; LEQUIEN, *Oriens Christ.* (1740), I, 455–474; BARKLEY, *A Ride through Asia Minor and Armenia* (London, 1891), 103.

Ancyra, COUNCILS OF.—Three councils were held in the former capital of Galatia (now Angora) in Asia Minor, during the fourth century. The first, an orthodox plenary synod, was held in 314, and its twenty-five disciplinary canons constitute one of the most important documents in the early history of the administration of the Sacrament of Penance. Nine of them deal with conditions for the reconciliation of the *lapsi;* the others, with marriage, alienations of church property, etc. The synod of 358 was a Semi-Arian *conciliabulum*, presided over by Basil of Ancyra. It condemned the grosser Arian blasphemies, but set forth an equally heretical doctrine in the proposition that the Son was in all things similar to the Father, but not identical in substance. In 375, Arian bishops met at Ancyra and deposed several bishops, among them St. Gregory of Nyssa.

MANSI, *Coll. Conc.* (1759), II, 513; II, 265; HEFELE, *Conciliengesch.*, I, 219–242; BACKHAM, *Texts of the Canons of Ancyra*, in *Studia Bibl. Eccl.* (1891), III, 139—216. Cf. BELLEY (on Ancyra) in *Mém. de l'Acad. des Inscr.* (1774), XXXVII, 391–418.

THOMAS J. SHAHAN.

Andalusia.—This appellative is derived from *Al-Andalús*, the name given by the Arabs to the portion of Spain subject to their dominion. According to the opinion of D. Eduardo Saavedra, the name was applied after the battle of Las Naves in 1212 (when the Sierra Morena became the dividing line between the Christian and the Moorish possessions) to the territory under the control of the Moors, the limits of which were approximately the same as those of the present Andalusia. This country is situated in the southern part of the Iberian peninsula, and is bounded on the north by the provinces of Badajoz and New Castile, on the south by the Mediterranean Sea and the Atlantic Ocean, on the east by the provinces of Albacete and Murcia, and on the west by Portugal. Its total area is about 33,950 square miles, and the number of its inhabitants, according to the latest census (verified in 1900), 3,433,693. The principal mountain ranges that traverse this section are Sierra Morena in the north, Sierra Nevada in the south, and Sierra Almagrera and Sierra de Gador to the east. The largest rivers are the Guadalquivir, the Guadalete, Río Tinto, the Guadalmedina, and the Genil, a tributary of the Guadalquivir. The climate in general is temperate, the section bordering directly on the sea being hot. The soil is very fertile in almost all the level country, especially in the flat arable land around Cordova and Seville, and in the wide open plain of Granada; it is poor in other sections, because of the scarcity of water—as in certain parts of the province of Cadiz—or because of innate properties of the soil—as in Alpujarras. The most important products are cereals, olives, beet-root, and sugar-cane in the low lands; grapes, figs, oranges, and pomegranates in the *vegas* (irrigated lands). The oils of Cordova and Seville, and the wines of Jerez and Malaga are famous; also the raisins of Malaga. Much attention is given in Cordova and Seville to the breeding of fine horses, and these provinces are also famous for their breed of bulls.

At the present time there are in Andalusia two archbishoprics: Seville and Granada; and five bishoprics: Cadiz, Cordova, Jaen, Malaga, Almeria, and Guadix. The military department is represented by a *capitanía general*, with headquarters at Seville and eight stations, one in each province. The judiciary is divided into two districts (*audiencias territoriales*), that of Seville and that of Granada; the political and administrative department is divided into eight provinces, each named from its capital: Seville, Cadiz, Huelva, Cordova, Jaen, Malaga, Granada, and Almeria. The Andalusians speak a dialect of the Spanish language, the chief difference being the pronunciation of the letter *h*, giving *s* the sound of *z*, and *c* the sound of *s* (in the syllables *ce, ci*), and the suppression of the final *s*. Many strangers visit Andalusia every year, especially in the spring, attracted by the beauty of its many historic monuments—pre-eminently, the cathedral and Alcazar of Seville, the cathedral of Cordova, and the Alhambra—and also by the typically national character of the Holy Week services at Seville, and of Corpus Christi at Granada. Fairs of great local interest are held in both cities in the week following these services.

Andalusia was inhabited in early historic times by a people of Iberian origin; the Turdetani occupied what are now the provinces of Seville and Huelva; the Túrduli, Jaen, Cordova, and part of Granada; the Bástuli, Malaga, and the coast of Granada; and the Bastetani, Jaen, Guadix, Baza, and Almeria. To this region, called Tarshish in the Bible and Tartessos by Greek writers, the Phœnicians came, about the year 1100 B. C., settling in what is now Cadiz, and later spreading to Malaga, Adra, and Jete, all three celebrated for their deposits of salt. The Carthaginians succeeded the Phœnicians in power, and ruled over almost the whole of Andalusia until their expulsion by the Romans. Under the Roman dominion Andalusia formed a part of Farther Spain (*Hispania Ulterior*) during the Republic, and an independent province, called Bœtica, in the time of the Empire. With the Germanic invasion came the Vandals, who established themselves here, to be followed by the Visigoths when the Vandals passed over into Africa. When Athanagild called the Byzantines to his aid, he gave them as a compensation the most southerly portion of Andalusia, but Leovigild, Suintila, and Sisebut succeeded in reuniting it to the monarchy of the Visigoths. Under the rule of the Emirs, subordinates of the Caliph of Damascus, and in the time of the Caliphate of Cordova, Andalusia was the centre of the political life and literary and artistic culture of the Arab people. At the downfall of the Caliphate (1030), it was subdivided into eleven independent states, some extremely small: Cordova, Seville, Carmona, Maron, Arcos, Niebla, Huelva, Malaga, Ronda, Granada, and Almeria. The Almoravides (1086–1129) and the Almohades (1129–1272) subjugated all this territory to their dominion. Ferdinand III, the Saint, King of Castile and Leon, in the middle of the thirteenth century, reconquered Jaen, Cordova, and Seville, leaving to the Arabs only the kingdom of Granada, which comprised the greater part of the present provinces of Malaga, Granada, and Almeria. Finally, after a war which lasted nine years, Ferdinand and Isabella, the Catholic, obtained possession of Granada, entering the capital city in triumph, 2 January, 1492. Andalusia has produced many illustrious men in science, art, letters, and the profession of arms. It will be sufficient to mention the philosopher Francisco Suarez, the ascetic writer Fray Luis de Granada, the painter Murillo, and *El Gran Capitan*, Gonsalvo de Cordova.

SANCHEZ Y CASADO, *Elementos de geografía comparada* (Madrid, 1894); KIEPERT, *Lehrbuch der alten Geographie* (Berlin, 1889); GUERRA Á HINOJOSA, *Historia de la dominación de los pueblos germánicos en España* (Madrid, 1890); SIMONET, *Descripción del reino de Granada bajo la dominación de los Naseritas* (Madrid, 1861). For the Arab conquest see CODERA and SAAVEDRA.

EDUARDO DE HINOJOSA.

Anderdon, WILLIAM HENRY, English Jesuit and writer, b. in London, England, 26 December, 1816;

d. 28 July, 1890. After three years at King's College, London, he matriculated at Oxford, when about nineteen, and entered Balliol. Soon after, he won a scholarship at University College and took a degree in 1840. He received Anglican ordination, became Vicar of Withyam, and in 1846 of St. Margaret's, Leicester. In 1850 he was received into the Church in Paris by Father de Ravignan. Ordained at Oscott by Bishop Ullathorne in 1853, he was appointed a lecturer at Ushaw College and afterwards preacher and confessor at the University Church in Dublin. During his stay in Ireland the Franciscan convent of Drumshambo was founded, mainly through his efforts. In 1856 he was called to London by his uncle, Cardinal Manning, whose secretary he remained till he joined the Jesuits in 1872. From 1875 to 1889 he lived in Manchester, doing excellent work as preacher, spiritual guide, and writer.

Father Anderdon began his literary apostolate by writing Catholic tales: "Bonneval, a Story of the Fronde" (1857), "Owen Evans, the Catholic Crusoe" (1862), "Afternoons with the Saints" (1863), "In the Snow, Tales of Mt. St. Bernard" (1866). All these stories, save the first, went through nine or ten editions, and were translated into German and French. Other valuable works from his pen are "Fasti Apostolici" (1882), "Evenings with the Saints" (1883), and "Britain's Early Faith" (1887). His controversial writings are the very best of the kind, his method being to understate rather than to exaggerate. Among his works the best known are: "Is Ritualism Honest?" "Controversial Papers" (1878), "Luther's Words and the Word of God" (8th thousand, 1883), "Luther at Table", "What sort of a man was Luther?" (13th thousand, 1883), "What do Catholics Really Believe?", "Confession to a Priest" (1881).

His newspaper work displayed a fine sense of irony in treating the polemics of the day. He was ever busy writing for the "Weekly Register", the (English) "Messenger of the Sacred Heart", the "Xaverian", "Merry England", the "Month", the "Irish Monthly", and other serial publications. His last works were "The Old Religion of Taunton" (1890); and "Five Minutes' Sermons", the latter completed only in part when he heard the Master's summons.

Letters and Notices of the English Province of the Society of Jesus (Sept. and Dec., 1890); SOMMERVOGEL, *Bibliothèque de la compagnie de Jésus* (Supplément, 1898).

EDWARD SPILLANE.

Anderledy, ANTHONY MARIA, General of the Society of Jesus, b. in Berisal, Canton Valais, Switzerland, 3 June, 1819; d. at Fiesole, Italy, 18 January, 1892. He entered the Society at Brieg in 1839 and, after his novitiate, taught the classics at the college of Freiburg, where he was admired as a finished Latin scholar. When the Jesuits were expelled from Switzerland in 1848, young Anderledy, with nearly fifty others came to the United States. He was sent to St. Louis to complete his studies, and was ordained priest there, 29 Sept., 1848, by Archbishop Kenrick. Father Anderledy was appointed pastor of the German congregation of Green Bay, Wisconsin, where he devoted himself with great energy to his flock for two years. He was recalled to Germany in 1850, and assigned to one of the missionary bands of the German Province. In 1853, he was chosen to be rector of the students of the Society in Cologne. He accompanied them to Paderborn and remained in charge of their studies until 1859, when he was appointed Provincial of the German Province. During Father Anderledy's term of office, which lasted six years, he purchased the splendid medieval abbey of Maria-Laach where he established the province-house of higher studies. In 1865, he was sent to Maria-Laach as professor of moral theology. In 1870, he was called to Rome and made Assistant-General of the Society, for the German-speaking provinces. Father Anderledy was elected Vicar-General, with the right of succession to the venerable Father Beckx in 1883, by delegates from the whole Society, assembled in Rome. On the death of Father Beckx, in 1887, Father Anderledy assumed all the duties of General of the Society of Jesus. He edited and published a new edition of Reuter's "Neo-Confessarius" which he enriched with valuable notes. In his administration of the Society of Jesus, Father Anderledy was remarkable for great firmness of character.

P. H. KELLY.

Anderson, HENRY JAMES, scientist and educator, b. in New York City, 6 February, 1799; d. at Lahore, India, 19 October, 1875. He graduated at Columbia College in 1818, and afterwards studied medicine at the College of Physicians and Surgeons, New York. He did not practise long, but devoted himself to scientific and literary pursuits. When twenty-six years old he was appointed professor of mathematics and astronomy in Columbia College. He retained this chair for twenty-five years, and in 1866 became emeritus professor. In 1848 he accompanied as geologist, the United States Dead Sea exploration expedition commanded by Captain William F. Lynch, U. S. N. The following year, while abroad, he became a convert to the Catholic Faith and was ever after one of its most zealous adherents. He joined the St. Vincent de Paul Society, and when the Particular Council of New York was instituted in 1856 he was made its president. When the Supreme Council was organized in 1860, he was chosen its head. To his example, influence, and labours the Society in New York City is greatly indebted for its subsequent success. The New York Catholic Protectory was founded and built under his inspiration. Pope Pius IX received him in Rome several times, and made him a Knight Commander of the Order of St. Gregory the Great in recognition of his merits and zeal for religion. He was organizer and president of the Catholic Union, having for its special objects the defence of the rights of the Holy See, and the promotion of the Faith. In the Spring of 1875 he went to Lourdes and Rome as a pilgrim, and later on travelled to Australia, at his own expense, to observe the transit of Venus. On his homeward journey, by way of India, where he accomplished an ascent of one of the Himalayan peaks, he was, soon after reaching Lahore, stricken with a malignant disease which proved fatal. His body was brought to New York, and buried 19 March, 1876, in a vault under the Church of the Madonna, which he had been instrumental in building, at Fort Lee, New Jersey. His requiem was sung in St. Patrick's Cathedral, and Cardinal McCloskey, in the sermon, said: "I remember to have heard from the lips of a distinguished Oxford scholar that he had never met a man of greater learning tempered with such humility." His principal writings were early contributions to the New York "Quarterly Review" and to mathematical journals, and in 1848 and 1849 two geological reports by him on the Dead Sea Expedition, "Geological Reconnaissance of Part of the Holy Land," were published by the U. S. government.

THOMAS F. MEEHAN.

Anderson, LIONEL ALBERT, an English Dominican b. about 1620; d. 21 October, 1710. The son of a Lincolnshire gentleman, he suffered much for his faith. He became a convert, entered the order of St. Dominic at Paris in 1638, was ordained priest in 1665, and returned to London, where he was known under the assumed name of Munson. He was later accused by Titus Oates of being a conspirator against the King and Parliament, was indicted for being a priest

contrary to the law of England, was tried and condemned to death at the Old Bailey, in 1679 or 1680, by the notorious Scroggs. He was pardoned by Charles II, after undergoing a year's imprisonment in Newgate, and was exiled for life. In 1686, after a visit to the Holy Land, he returned to England with a free pardon from James II, fled with that king to the Continent in 1688, returned again to England in 1698, and died at the patriarchal age of 91.

GILLOW, *Bibl. Dict. of Engl. Catholics*, I, 29; PALMER, *Obituary Notices of Dominicans.*

THOMAS J. SHAHAN.

Anderson, PATRICK, a Scotch Jesuit, b. at Elgin in Morayshire in 1575; d. in London, 24 September, 1624. He was the nephew of Dr. John Leslie, Bishop of Ross, a faithful adherent of Mary Queen of Scots, and her ambassador at the French Court. After completing his education at the University of Edinburgh, he entered the Society of Jesus at Rome, in 1597, and in due time acquired a reputation as a linguist, mathematician, philosopher, and divine. In 1609 he was appointed to the Scotch mission, where his labours were highly successful and his hairbreadth escapes from the pursuivants truly marvellous. He left Scotland for Paris to meet his superior, Father James Gordon, late in 1611. Father Anderson undertook to supply the great dearth of missionaries in his native country by collecting nearly one hundred youths in Scotland, all of them most eager to serve God and the Church. In 1615 he became the first Jesuit Rector of the Scots College in Rome, founded fifteen years before by Pope Clement VIII. Returning to Scotland he was soon after betrayed by a pretended Catholic, and committed to the Tolbooth jail, Edinburgh, where, in the daily expectation of torture and death, he displayed the heroic intrepidity of a true martyr. He was finally set at liberty on the petition, it is supposed, of the French Ambassador, who requested to have him for his confessor.

Father Anderson has left us some valuable and interesting letters relating to his missionary labours in Scotland; these letters may be found in part in the London "Month" for December, 1876. No one was better qualified to bear witness to the state of the Church in Scotland during the reign of James the First. In 1623 he published "The Ground of the Catholicke and Roman Religion in the Word of God", a work which shows that he had carefully studied the scriptural argument for the Catholic Faith. While imprisoned in Edinburgh he also compiled the "Memoirs of the Scotch Saints" formerly in manuscript at the Scots College in Paris.

Letters of Father Patrick Anderson, 1611-20, in *Letters and Notices* (Roehampton, Nov., 1867), 98-149; OLIVER, *Collections towards illustrating the Biography of the Scotch, English and Irish Members of the Society of Jesus* (London, 1845); FORBES-LEITH, *Narratives of Scottish Catholics under Mary Stuart and James VI* (new ed., London, 1889), pp. 317-346; J. F. S. GORDON, *The Catholic Church in Scotland* (1874), 516, 517; *Dictionary of National Biography*, V; *Catholic Directory* (1855).

EDWARD P. SPILLANE.

Anderson, WILLIAM. See RICHARDSON, WILLIAM.

Anderton, JAMES, an English Catholic, b. 1557; d. 1618. He belonged to the well-known Catholic family of Lostock Hall, Lancashire, and inherited extensive estates there from his parents, Christopher and Dorothy Anderton. In 1582 he married Margaret, daughter of Edward Tyldesley of Tyldesley and Morleys, and, following his father's profession of the law, succeeded him in 1592 as Prothonotary of the Duchy Court at Lancaster. Both his mother and wife remained faithful to the Church, but James himself seems to have followed his father's example, and temporized so far as to attach his name to an address (1618) for the "disarming of recusants" and to perform other official duties repugnant to a true Catholic. He died about 1618. Father John Clark, rector of Liège College, in his eulogy of Father Henry Holland, S.J., makes the erroneous statement that James Anderton, under the pseudonym "John Brereley, priest", was the author of a valuable work entitled "The Protestant's Apologie", an assertion that has been accepted generally. It has been shown, however, that the works of "John Brereley, priest", were from the pen of Father Lawrence Anderton, S.J., a nephew of James, who, however, is thought to have sheltered the press with which the work was printed.

GILLOW, *Bibl. Dict. of English Catholics.*

THOMAS WALSH.

Anderton, ROBERT, VENERABLE, an English priest and martyr, b. in the Isle of Wight about 1560; d. 25 April, 1586. He matriculated at Brasenose College, Oxford, in 1578. He afterwards went abroad, was converted, and then entered the college at Reims in 1580. It was there that he and Marsden began that companionship which was not broken even in death. Having completed their course, they set sail for England, but were overwhelmed in a storm. They prayed that they might die on land rather than on sea, and their prayer was granted. Driven ashore, they were at once seized and shortly after tried and condemned. They now pleaded that they had not transgressed the statute, as they had been cast on shore perforce. This led to their being summoned to London, where they were examined upon the celebrated "bloody question", whether they would fight against the Pope, even if the quarrel were for purely religious causes. Though they acknowledged Elizabeth as their lawful queen in all temporal matters, they would not consent to the required test. The sentence was then confirmed, and a proclamation was published explaining their guilt. They were taken back and executed near the place where they had been cast ashore, being hanged, drawn, and quartered.

CHALLONER, *Memoirs;* POLLEN, *Acts of English Martyrs* (1891), 66-82.

PATRICK RYAN.

Anderton, ROGER, a Catholic layman, son of Christopher Anderton of Lostock, brother of James and uncle of Lawrence Anderton. His name often appears on the Recusant Rolls of Lancaster, and of his numerous family four became nuns. For a long time it was customary to attribute to him the authorship of the works written by his nephew Lawrence, under the name of "John Brereley, priest" and by other hands, although they seem to have been merely edited by him, and printed at a secret press maintained and protected by different members of the Anderton family. A list of these publications is among the Blundell of Crosby MSS. Roger Anderton is thought to have re-established this press at Birchley after the inquisition post-mortem of James Anderton of Lostock and the seizure of his books. He is said to have died in 1640.

GILLOW, *Biographical Dict. of Engl. Catholics.*

THOMAS WALSH.

Anderton, THOMAS, an English Benedictine, b. in Lancashire in 1611; d. 9 October, 1671. He was the sixth son of William Anderton, Esq., of Euxton, Lancaster, and Isabel, daughter of William Hancock of Pendle Hall, Lower Higham, Lancaster. Both his parents remained faithful to the Church in spite of persecution. Thomas made his profession in 1630, at the Benedictine monastery of St. Edmund, in Paris, and in 1636 was ordained priest, and successively became Novice-Master, Sub-Prior, and, in 1640, Prior of St. Edmund's. In 1641 he was Definitor, and in 1657 secretary to the chapter. From 1661 to 1666 he was Prior of St. Benedict's

monastery, at Saint Malo, and again Prior of St. Edmund's, in Paris, from 1668 to 1669. Sent out on the English mission, he died at Saxton Hall in Yorkshire. He left a "History of the Iconoclasts during the Reign of the Emperors Leo Isauricus, Constantin Copronimus, Leo IV, Constantin and Irene, Leo the Armenian, Michael Balbus, Theophilus, Michael III, and Theodora" (1671). THOMAS WALSH.

Andlaw, HEINRICH BERNHARD, FREIHERR VON, a famous Catholic statesman of the nineteenth century, b. 20 August, 1802, at Freiburg im Breisgau; d. 3 May, 1871. His chief sphere of activity was in Baden, but he took part in the general movement of German Catholicism. He was the younger son of Baron Konrad Karl, Frhr. von Andlaw-Birseck, who had emigrated from Switzerland and entered the Austrian service, and who, after the union of Breisgau with Baden (1806), worthily filled official and ministerial positions in the latter State. The son received a good state-school education, studied at Landshut and Freiburg, served for a short time as an officer of dragoons, travelled in France and Italy, and was then received into the Baden service as a councillor in a department of the State. He remained there, however, only until the year 1830, when he withdrew to his estate of Hugstetten, in the neighbourhood of Freiburg, and acted thenceforward, until the day of his death, as an independent in politics. In 1835 the landed nobility of Murg elected him to the Lower House of the Baden legislature, of which, except for two short intervals, he remained a member until his sixtieth year.

What especially characterized Andlaw among the many contemporary leaders of German Catholicism was the charm of his knightly bearing, his manly, honest faith, the tone of his discourse, and the rich music of his voice. He has been rightly called the German Montalembert. If, on the one hand, he lacked the Frenchman's youthful fervour, on the other, he was a more profound statesman, who thought in true statesmanlike fashion not only in matters affecting the local administration of his own State but in those connected with the national policy of Germany. For this reason he deserves to be less completely forgotten by the present generation. There is some ground for this in the fact that Andlaw never found an opportunity, as head of a State government, to put his views into practice. He experienced an invincible aversion to Baden methods of government both before and after the Revolution of 1848, to the bureaucratic as well as to the liberal-constitutional. Twice, in 1848 and in 1856, he went so far as to move the impeachment of the leading ministers. It was under these conditions that he set out, with the Catholics of his country, "from Egypt to the land of liberty." He renounced all attempts at direct offensive action against the Baden government, and sought to perfect the reorganization of the Catholics of Germany and to assure their participation in the politico-ecclesiastical affairs of the fatherland on the basis of the common law and along the lines of modern parliamentary methods. In these two things he beheld a guarantee for the future social and political transformation of Germany. He devoted himself especially to societies and to charitable undertakings. He was four times president of the Catholic Congress: at Linz in 1850, at Munich in 1861, at Trier in 1865, and at Fulda in 1870. The centre of his activity remained till the end in Baden, where, since 1837, he had been helpful in all politico-ecclesiastical matters to Archbishop von Vicari, whom he held in high honour. It was this devotion which moved the chairman of the First Catholic Congress at Mainz (1848) to hail Andlaw as "pre-eminently a man of action and conflict, at a time when few Germans dare to espouse the cause of the Church". His writings are: "Ueber die Stiftungen im Grossherzogtum Baden" (Freiburg, 1845); "Offenes Sendschreiben an Dr. J. B. v. Hirscher zur Abwehr gegen dessen Angriffe auf die katholischen Vereine" (Mainz, 1850); "Der Aufruhr und Umsturz in Baden, als eine natürliche Folge der Landesgesetzgebung" (4 sections, Freiburg, 1850); "Offenes Sendschreiben über politische und religiöse Freiheit an dem Grafen Theodor v. Scherer" (Freiburg, 1861); "Offenes Sendschreiben an Herrn Dr. Joh. von Kuhn über die Frage der 'freien katholischen Universität'" (Frankfurt, 1863); "Die badischen Wirren im Lichte der Landesverfassung und Bundesgesetze" (Freiburg, 1865); "Gedanken meiner Musse" (in two parts; a portion of the first part published in 1859; the whole work, at Freiburg, in 1860, 1865).

Literary and biographical notices concerning Andlaw, of a very superficial character, are to be found in *Badische Biografien*, I (1875). BINDER in *Kirchenlex.*, 2d edition.

MARTIN SPAHN.

Andleby, WILLIAM, VENERABLE, martyred at York 4 July, 1597. He was born at Etton in Yorkshire of a well-known gentle family. At twenty-five he went abroad to take part in the Dutch war (see ARMADA, SPANISH), and called at Douay to interview Dr. Allen, whom he attempted to confute in argument. Next day he recognized that Allen was right, was converted, and eventually became a priest. Mention is found of his having served at Mr. Tyrwhitt's, in Lincolnshire, and also of his having succoured the Catholic prisoners in Hull blockhouse. "His zeal for souls was such as to spare no pains and to fear no dangers. For the first four years of his mission he travelled always on foot, meanly attired, and carrying with him usually in a bag his vestments and other things for saying Mass; for his labours lay chiefly amongst the poor, who were not stocked with such things. Afterwards, humbly yielding to the advice of his brethren, he used a horse and went somewhat better clad. Wonderful was the austerity of his life in frequent watchings, fastings, and continual prayer, his soul so absorbed in God that he often took no notice of those he met; by which means he was sometimes exposed to suspicions and dangers from the enemies of his faith, into whose hands he at last fell after twenty years' labour in the vineyard of the Lord" (Challoner). He was condemned for his priestly character, and suffered, as stated above, with three laymen, John Abbot, Thomas Warcop, and Edward Fulthrop. PATRICK RYAN.

Andorra. See URGEL.

Andrada, ALONSO, biographer and ascetic writer, b. at Toledo, Spain, 1590; d. at Madrid, 20 June, 1672. Before entering the Society of Jesus (1612) he read philosophy in Toledo, was afterwards rector of Plasencia and minister in foreign countries. In his declining years he wrote some thirty-four volumes on different subjects, some worthy of note for their learning, excellence of doctrine, and pleasing style, which to some extent conceal his carelessness and excessive simplicity. He is chiefly known as the continuator of Nuremberg's "Varones Ilustres", biographies of distinguished members of the Society of Jesus. His "Guía de la Virtud é Imitación de Nuestra Señora" deserves special mention.

ANTONIO, *Bibliotheca Nova;* SOMMERVOGEL, *Bibliothèque de la cie. de J.*, I, 317.

NAZARIO PEREZ.

Andrada, ANTONIO DE, the pioneer missionary and explorer of Thibet in the seventeenth century, b. at Oleiros, Portugal, 1580; d. at Goa, 19 March, 1634. He entered the Society of Jesus in 1596. From 1600 to 1624 he was the chief missionary in

the Indies. In 1624, after almost incredible hardships he succeeded in penetrating into Thibet. Kindly received by the head sovereign of the country, Andrada returned to Agra for other workers like himself, and on his return to Thibet established a missionary centre at Chaparangue. Recalled to Goa to act as superior of the Indies, he died there, poisoned for the Faith. Andrada has given in letters to his superiors and others a graphic and accurate account of his discoveries and labours. These have been published in Spanish and French and are incorporated in the works of P. J. Darde, S.J., "Histoire de ce qui s'est passé en Ethiopie" (Paris, 1628), and "Histoire de ce qui s'est passé au royaume du Thibet" (Paris, 1629).

SOMMERVOGEL, *Bibliothèque de la compagnie de Jésus*, I, col. 330, 331; ALEGAMBI, *Mortes ilustres*, 438; FRANCO, *Imagen de virtude em o noviciado de Lisboa*, 375–418.

JOSEPH M. WOODS.

Andrada, THOMAS. See THOMAS OF JESUS.

Andrada de Payva, DIEGO, a celebrated Portuguese theologian of the sixteenth century, b. at Coimbra, 26 July, 1528; d. 1 December, 1575, at Lisbon. After finishing his course at the University of Coimbra, he received Holy Orders, and remained as professor of theology. So great was his reputation that King Sebastian appointed him theologian at the Council of Trent, 1561. Here he merited the special thanks of the Pope by an able work in defence of the papal authority. While at the council he wrote his "Decem libri orthodoxarum explicationum" (Venice, 1564, 1594; Cologne, 1564, 1574) against the work of Chemnitz, "Theologiæ Jesuitarum præcipua capita". In this book he discusses and defines the chief points of doctrine attacked by the heretics. Chemnitz answered by his well-known "Examen Conc. Trid.", in reply to which Andrada produced his best work, "Defensio Tridentinæ fidei Cath." (Lisbon, 1578 and 1595). He published also three volumes of sermons in Portuguese. Andrada de Payva had not only a grasp of theological questions which won for him an important position among sixteenth-century theologians, but he was also so clear and convincing in the exposition of his arguments that he proved an admirable apologist, and it was matter of regret that his untimely death prevented the completion of his great work, the "Defensio Trid. fidei." This had progressed as far as the fifth session, inclusive of the doctrine upon the Immaculate Conception in defence of which it marshalled an imposing array of authorities.

HURTER, *Nomenclator*; TOUSSAINT in *Dict. de théol. cath.*

ARTHUR J. MCCAFFRAY.

André (ANDREAS), BERNARD, native of Toulouse, Austin friar, poet laureate of England, and chronographer of the reign of Henry VII (1485–1509). He was tutor to Prince Arthur, and probably had a share in the education of Henry VIII. He was also a tutor at Oxford, and seems to have been blind. His "Historia Henrici Septimi" was edited (1858) by Mr. James Gairdner, who says of André's chronicle of events to the Cornish revolt of 1497 that it is valuable "only as one of the very few sources of contemporary information in a particularly obscure period". His writings are mostly in Latin, and betray in a marked and typical way the influence of the contemporary Renaissance, both as to thought and diction.

For ANDRÉ'S *Life of Henry VII*, see J. GAIRDNER, *Memorials of Henry VII* in *Rolls Series* (London, 1858); IDEM, in *Dict. of Nat. Biogr.*, I, 398, 399; GARDINER and MULLINGER, *Introd. to the Study of English History* (4th ed., 1903), 303, 304.

THOMAS J. SHAHAN.

André, YVES MARIE, mathematician, b. 22 May, 1675, at Chateaulin, in Lower Brittany; d. at Caen, 25 February, 1764. He entered the Society of Jesus in 1693. Although distinguished in his scholastic studies, he was, on account of his Gallicanism, Cartesianism, and Jansenism, assigned to scientific studies and made royal professor of mathematics at Caen where he remained for thirty-nine years. A literary essay on "The Beautiful" won him great fame, and is considered a classic. During his lifetime the Society was suppressed, and the philosophical and religious errors which he could not express as a Jesuit were openly espoused when he was secularized. He condemned his former associates for their action against Cardinal de Noailles, and was a strong anti-Ultramontane. He was intimately associated with Malebranche, and kept up an extensive correspondence with him. While in the Society his Gallicanism and Jansenism made it impossible to appoint him to any responsible office. He obstinately refused to change his views. On the suppression of the Society he withdrew to the Canons Regular of Caen, and the Parliament of Rouen provided him with a pension. Although his best work by far is his "Essay on the Beautiful", there is considerable ability in his "Traité de l'homme". He wrote a poem on the "Art of Conversation", which was translated into English in 1777. Several posthumous works were published, among which was one with the curious title, "Man as a Static Machine; a Hydraulic Machine; a Pneumatic Machine; and a Chemical Machine". Though the work was never found, it is pretty certain that he wrote a "Life of Malebranche". Victor Cousin had much to do with publishing the posthumous letters of Father André, to whom we owe as many as eighteen works, some of them in folio, on metaphysics, hydrography, optics, physics, civil and military architecture, along with treatises on literary subjects, sermons, catechetical instructions, etc.

MICHAUD, *Biog. Univ.*; QUÉRARD; DE BACKER, *Bibliothèque de la c. de J.*, I, 152–154.

T. J. CAMPBELL.

Andrea, GIOVANNI D', canonist, b. at Mugello, near Florence, about 1275; d. 1348. He was educated by his father and at the University of Bologna where he afterwards became professor of canon law, after having taught at Padua and Pisa. His period of teaching extended over forty-five years. Trithemius, Baldus, Forster, and Bellarmin pay him the highest tributes and on his death during the plague in 1348 he is said to have been interred in the church of San Domenico at Bologna. His career is summed up in the epitaph: *Rabbi Doctorum, Lux, Censor, normaque morum.* His works are "Glossarium in VI decretalium librum" (Venice and Lyons, 1472); "Glossarium in Clementinas; Novella, sive Commentarius in decretales epistolas Gregorii IX" (Venice, 1581); "Mercuriales, sive commentarius in regulas sexti; Liber de laudibus S. Hieronymi; Additamenta ad speculum Durandi" (1347).

SCHERER in *Kirchenlex.*, s. v.

THOMAS WALSH.

Andrea Dotti, BLESSED, b. 1256, in Borgo San Sepolcro, Tuscany, Italy; d. there 31 August, 1315. He was of noble parentage, being the brother of Count Dotto Dotti, made captain of the archers of the body-guard of Philip the Fair. Andrea grew up as many other noblemen of his time, but was ever distinguished for eminent piety as well as for courage in the field. In 1278 St. Philip Beniti delivered a sermon at the opening of the general chapter of his order in Borgo, and young Dotti was so struck by the eloquence and sanctity of the man that he at once asked to be admitted to the Servite Order. He was received by the General, and by reason of his piety and brilliant attainments was soon after ordained to the priesthood. His zeal manifested itself principally in preaching and penance. He filled various positions of honour in the Order, converted Blessed Bartholomew, and by his charity and zeal won over to the Order a large number of hermits

living at Vallucola. Many visions were vouchsafed him, and he worked a great many duly authenticated miracles. After long years of preaching, he retired into a hermitage and renewed his penances, and died there. He was buried in a church of his native town. Pius VII authorized his cult.

Annal. Ord. Serv. B. M. Virg. (Florence, 1729); I, i, 4; SOULIER, *Vie de St. Philippe Benizi* (Paris, 1886; tr. London, 1886).

AUGUSTINE MCGINNIS.

Andrea Pisano, or DA PISA (the name by which Andrea da Pontadera is known), an Italian sculptor and architect, b. 1270; d. 1349. He was a pupil of Giovanni Pisano, and first learned the trade of a goldsmith, which was of benefit to him in his later work. He is said to have helped his master on the sculpture for St. Maria della Spina, in Pisa, and to have worked on St. Mark's and the Doge's palace, at Venice, before he went to Florence. Here he achieved the one work indisputably his; the first of the three bronze doors for the baptistery of the Duomo at Florence, the one on the south side. He spent years on it before it was finally set up in 1336. The date 1330 on the door refers to the wax model and not to the casting. The door has a number of quatrefoil panels, eight containing only a single figure, while the others have scenes from the life of St. John the Baptist. Pisano's mature style was due to the influence of Giotto. After Giotto died, Pisano built two stories of niches above Giotto's work on the Campanile, quite possibly from Giotto's designs. From 1347 to 1349 he was chief architect of the duomo of Orvieto, which was designed and begun by Lorenzo Maitani Andrea Pisano had two sons, Nino and Tommaso, who were also sculptors, but his most distinguished pupil was Andrea da Cione, who is known as Orcagna.

LASINIO, *Le tre porte del Batistero;* REYMOND, *La Sculpture Florentine.*

JOHN J. A' BECKET.

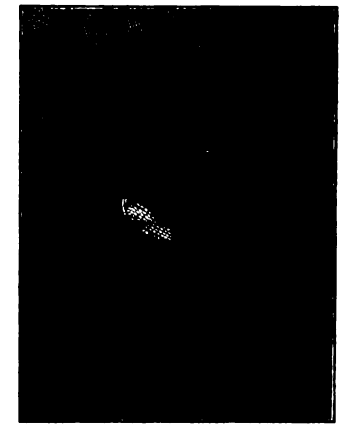
Andreas I, KING OF HUNGARY. See HUNGARY.

Andreas of Ratisbon, or REGENSBURG, historian of the later fourteenth and earlier fifteenth century. All that is known concerning him is gathered from the scanty particulars given in his works. He was ordained priest at Eichstätt in 1405, and joined the Canons Regular of St. Augustine at Ratisbon in 1410, where he devoted himself to historical studies. His principal works are "De statu urbis Ratisbon. antiquo et de variis Hæresibus", the "Chronicon Generale", and the "Chronicon de Ducibus Bavariæ", to 1439, which gained him the title of the "Bavarian Livy", and which he afterwards translated into German, and continued to 1452. He is the principal forerunner of the famous Bavarian historiographer, Aventinus.

HURTER, *Nomenclator,* IV, 701; LORENZ, *Deutschlands Geschichtequellen* (Berlin, 1886); STAMMINGER in *Kirchenlex.*

FRANCIS W. GREY.

Andreis, FELIX DE, first superior of the Congregation of the Mission (Lazarists) in the United States and Vicar-General of upper Louisiana, b. at Demonte, in Piedmont, Italy, 13 December, 1778; d. at St. Louis, Missouri, U. S., 15 October, 1820. After making his preparatory studies in his native place he entered the novitiate of the Congregation of the Mission, at Mondovi, 1 November, 1797, and was ordained priest at Piacenza, 14 August, 1801. When only four years a priest he conducted the retreats for those about to be ordained. His constitution was not robust and in 1806 he was sent to Monte Citorio, the house of the Congregation in Rome that seemed least likely to be affected by the rigorous religious persecutions of the time, which for a while drove Pius VII from Rome. Here Father De Andreis was constantly engaged from 1810 to 1815 in giving missions, and retreats for the clergy or the seminarists. He also gave many missions in the suburbs of the city. When the religious houses in Rome were suppressed, the Propaganda students attended his lectures on theology. It was no unusual thing for him to preach four times a day on different subjects. In view of later events, it is worthy of reflection that Father De Andreis at this time received such a conviction that he was destined to a mission involving the need of English that he resolutely mastered that language. In 1815 Father Dubourg, Apostolic Administrator of the Diocese of Louisiana (which then extended along both sides of the Mississippi from the Gulf of Mexico to the Canadian Lakes) arrived in Rome to secure priests for that immense vineyard. As soon as he knew of Father De Andreis he applied to Father Sicardi, his superior, to let him go to Louisiana, and when the latter declared it impossible, as his place could not be filled, he exposed the situation to Pius VII, who appointed the young priest to this mission. In company with five others, Father De Andreis embarked from France, 12 June, 1816, and reached Baltimore, 26 July. They remained there at St. Mary's Seminary, as guests of Father Bruté until 3 September, and then started on a tedious journey to the west arriving at Louisville, 19 November, where at Bishop Flaget's suggestion they remained in his seminary of St. Thomas at Bardstown until Bishop Dubourg should arrive. Father De Andreis taught theology and laboured at improving his English. Bishop Dubourg reached there with thirty priests, 29 December, 1817, and they went to St. Louis in 1818. There the Congregation had its first establishment. Father De Andreis had charge of two schools, one for religious students, another for seculars, established by Bishop Dubourg. Land for a seminary was given at "The Barrens", a colony eighty miles south of St. Louis, in Perry County, and when the bishop allowed his residence to be used for a novitiate, Father De Andreis became master of novices. Exhausted by the hardships of missionary work, he died, after a short life of forty-two years, greatly esteemed for sanctity. The process of his canonization, begun in St. Louis in 1900, was completed in August, 1902, when the evidence was presented to the Congregation of Rites, at Rome.



VERY REV. FELIX DE ANDREIS, C. M.

ROSATI, *Life of the Very Rev. Felix De Andreis, C.M.* (St. Louis, 1900).

JOHN J. A' BECKET.

Andres, JUAN, a Spanish canonist, b. at Xativa, or San Felipe, in Valencia. Of Moorish extraction, he became a Christian in 1587 and entered the priesthood. On the fall of Granada Ferdinand the Catholic invited him to labour in that city for the conversion of the Moors. He wrote a translation in Spanish of the Koran and a work entitled "Confusion de la secta mahometana" (Seville, 1537). It is a work frequently quoted against Mohammedanism. The English version is by Joshua Notstock (London, 1652). According to Fuster, Andres

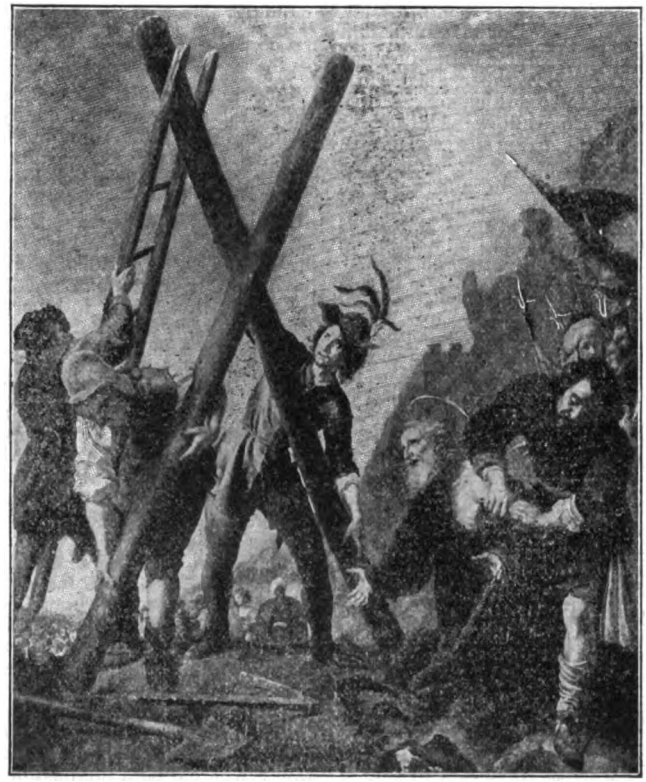
DOOR OF THE BAPTISTERY, FLORENCE (ANDREA PISANO)

was also author of a rare work entitled "Práctica de Arithmética" (Valencia, 1515; Seville, 1537).

ANTONIO, *Biblioth. hispana*, II, 325; XIMENO, *Escritores del reyno de Valencia*, I, 75.

THOMAS WALSH.

Andrew, SAINT.—The name Andrew (Gr., *ἀνδρεία*, manhood, or valour), like other Greek names, appears to have been common among the Jews from the second or third century B. C. St. Andrew, the Apostle, son of Jonah or John (Matt., xvi, 17; John, i, 42), was born in Bethsaida of Galilee (John, i, 44). He was brother of Simon Peter (Matt., x, 2; John, i, 40). Both were fishermen (Matt., iv, 18; Mark, i, 16), and at the beginning of Our Lord's public life occupied the same house at Capharnaum (Mark, i, 21, 29). From the fourth Gospel we learn that Andrew was a disciple of the Baptist, whose testimony first led him and John the Evangelist to follow Jesus (John, i, 35–40). Andrew at once recognized Jesus as the Messias, and hastened to introduce to Him his brother, Peter (John, i, 41). Thenceforth the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus (Luke, v, 11; Matt., iv, 19, 20; Mark, i, 17, 18). Finally Andrew was chosen to be one of the Twelve; and in the various lists of Apostles given in the New Testament (Matt., x, 2–4; Mark, iii, 16–19; Luke, vi, 14–16; Acts, i, 13) he is always numbered among the first four. (See APOSTLES.) The only other explicit reference to him in the Synoptists occurs in Mark, xiii, 3, where we are told he joined with Peter, James, and John in putting the question that led to Our Lord's great eschatological discourse. In addition to this scanty information, we learn from the fourth Gospel that on the occasion of the miraculous feeding of the five thousand, it was Andrew who said: "There is a boy here who has five barley loaves and two fishes: but what are these among so many?" (John, vi, 8, 9); and when, a few days before Our Lord's death, certain Greeks asked Philip that they might see Jesus, Philip referred the matter to Andrew as to one of greater authority, and then both told Christ (John, xii, 20–22). Like the majority of the Twelve, Andrew is not named in the Acts except in the list of the Apostles, where the order of the first four is Peter, John, James, Andrew; nor have the Epistles or Apocalypse any mention of him. From what we know of the Apostles generally, we can, of course, supplement somewhat these few details. As one of the Twelve, Andrew was admitted to the closest familiarity with Our Lord during His public life; he was present at the Last Supper; beheld the risen Lord; witnessed the Ascension; shared in the graces and gifts of the first Pentecost, and helped, amid threats and persecution, to establish the Faith in Palestine. When the Apostles went forth to preach to the nations, Andrew seems to have taken an important part, but unfortunately we have no certainty as to the extent or place of his labours. Eusebius (H. E., III, 1, in P. G., XX, col. 216), relying, apparently, upon Origen, assigns Scythia as his mission field: *Ἀνδρέας δὲ [ἐλαχεν] τὴν Σκυθίαν*; while St. Gregory of Nazianzus (Or. 33, in P. G., XXXVI, col. 228) mentions Epirus; St. Jerome (Ep. ad Marcell., P. L., XXII, col. 589) Achaia; and Theodoret (on Ps. cxvi, P. G., LXXX, col. 1805) Hellas. Probably these various accounts are correct, for Nicephorus (H. E., II, 39, P. G., CXLV, col. 860), relying upon early writers, states that Andrew preached in Cappadocia, Galatia, and Bithynia, then in the land of the anthropophagi and the Scythian deserts, afterwards in Byzantium itself, where he appointed St. Stachys as its first bishop, and finally in Thrace, Macedonia, Thessaly, and Achaia. It is generally agreed that he was crucified by order of the Roman Governor, Ægeas or Ægeates, at Patræ in Achaia, and that he was bound, not nailed, to the cross, in order to prolong his sufferings. The cross on which he suffered is commonly held to have been the decussate cross, now known as St. Andrew's, though the evidence for this view seems to be no older than the fourteenth century. His martyrdom took place during the reign of Nero, on 30 November, A. D. 60; and both the Latin and Greek Churches keep 30 November as his feast. St. Andrew's relics were translated from Patræ to Constantinople, and deposited in the church of the Apostles there, about A. D. 357. When Constantinople was taken by the French, in the beginning of the thirteenth century, Cardinal Peter of Capua brought the relics to Italy and placed them in the cathedral of Amalfi, where most of them still remain (Ughelli, Italia Sacra, VII). St. Andrew is honoured as their chief patron by Russia and Scotland.



ST. ANDREW, CARLO DOLCI (1646), PITTI GALLERY

Epistola de Martyrio Sancti Andreæ in *P. G.*, II, col. 1218–48; *Liber Miraculorum S. Andreæ Apostoli* in *P. L.*, LXXI, col. 1261–64; *Acta Andreæ et Matthæi* (or *Matthiæ*) in TISCHENDORF'S *Acta Apostolorum Apocrypha; Acta Petri et Andreæ*, in TISCHENDORF'S *Apocalypses Apocryphæ: Les petits Bollandistes*, XIII, 682–690 (7th ed., Bar-le-Duc, 1874); LIPSIUS, *Die apokryphen Apostelgeschichten u. Apostellegenden*, I, 543 sq. (Brunswick, 1887).

J. MAC RORY.

Andrew, SAINT, a martyr of the Faith in Lampsacus, a city of Mysia, in the persecution of Decius. He and two companions were brought before the proconsul and interrogated about their belief. One of the three, Nichomachus, presumptuous and over confident, unfortunately apostatized under torture. Andrew and his companion Paul, after having undergone the sufferings of the rack, were thrown into prison. Meantime a girl of sixteen, named Dionysia, who had reproached Nichomachus for his fall, was seized and tortured, and then subjected to the approaches of three libertines, but was protected by an angel. In the morning, Andrew and Paul were taken out and stoned to death. As they lay in the arena, Dionysia, escaping from her captors and hurrying to the place of execution, asked to be slain. She was carried away by force, and suffered death by the sword. The feast of these martyrs is kept on 15 May.

Acta SS., III, May; BUTLER, *Lives of the Saints*, 15 May.

T. J. CAMPBELL.

Andrew Avellino, SAINT, b. 1521 at Castronuovo, a small town in Sicily; d. 10 November, 1608. His baptismal name was Lancelotto, which out of love for the cross he changed into Andrew when he entered the Order of Theatines. From his early youth he was a great lover of chastity. After receiving his elementary training in the school of Castronuovo, he was sent to Venice to pursue a course in the humanities and in philosophy. Being a handsome youth, his chastity was often exposed to danger from female admirers, and to escape their importunities he took ecclesiastical tonsure. Hereupon he went to Naples to study canon and civil law, obtained the degree of Doctor of Laws and was ordained priest at the age of twenty-six. For some time he held the office of lawyer at the ecclesiastical court of Naples. One day, while pleading the cause of a friend, a lie escaped his lips in the heat of argument. When, soon afterwards, his eyes fell upon the passage in the Bible, "The mouth that belieth killeth the soul" (Wis. i, 11), he felt deep remorse, renounced his profession as ecclesiastical lawyer and for some time devoted himself entirely to holy meditation and other spiritual exercises. The Archbishop of Naples now commissioned him to reform a convent at Naples, which by the laxity of its discipline had become a source of great scandal. By his own example and his untiring zeal he restored the religious discipline of the convent but not without many and great difficulties. Certain wicked men who were accustomed to have clandestine meetings with the nuns became exasperated at the saint's interference, and one night he was assaulted and severely wounded. He was brought to the monastery of the Theatines to recuperate. Here, however, he resolved to devote himself entirely to God and he entered the Order of Theatines, which had but recently been founded by St. Cajetan. On the vigil of the Assumption he was invested, being then thirty-five years of age. After completing his novitiate, he obtained permission to visit the tombs of the Apostles and the Martyrs at Rome, and, upon his return was made master of novices. After holding this office ten years he was elected superior. His holy zeal for strict religious discipline, and for the purity of the clergy, as well as his deep humility and sincere piety induced the General of his Order to entrust him with the foundation of two new Theatine houses, one at Milan, the other at Piacenza. By his efforts many more Theatine houses rose up in various dioceses of Italy. As superior of some of these new foundations he was so successful in converting sinners and heretics by his prudence in the direction of souls and by his eloquent preaching, that numerous disciples thronged around him, eager to be under his spiritual guidance. One of the most noteworthy of his disciples was Lorenzo Scupoli, the author of that still popular book "The Spiritual Combat". St. Charles Borromeo was an intimate friend of Avellino and sought his advice in the most important affairs of the Church. Though indefatigable in preaching, hearing confessions, and visiting the sick, Avellino still had time to write some ascetical works. His letters were published in 1731, at Naples, in two volumes, and his other ascetical works, three years later in five volumes. On 10 November, 1608, when beginning the Holy Sacrifice of the Mass, he was stricken with apoplexy, and after devoutly receiving the Holy Viaticum, died the death of a saint at the age of eighty-eight. In 1624, only sixteen years after his death, he was beatified by Urban VIII, and in 1712 was canonized by Clement XI. He is venerated as patron by Naples and Sicily and invoked especially against a sudden death. His earthly remains lie buried in the Church of St. Paul at Naples.

BUTLER, *Lives of the Saints*, 10 NOV.; BARING-GOULD, *Lives of the Saints* (London, 1877); SCHMID in *Kirchenlex.*, STADLER, *Heiligen-Lexiken* (Augsburg, 1858), I, 193.

MICHAEL OTT.

Andrew Bobola, BLESSED, MARTYR, b. of an old and illustrious Polish family, in the Palatinate of Sandomir, 1590; d. at Janów, 16 May, 1657. Having entered the novitiate of the Society of Jesus at Wilna (1611), he was ordained in 1622, and appointed preacher in the Church of St. Casimir, Wilna. After making his solemn vows, 2 June, 1630, he was made superior at Bobruisk, where he wrought wonders by his preaching and distinguished himself by his devotion during an epidemic of the plague. In 1636 he began his work in the Lithuanian missions. During this period Poland was being ravaged by Cossacks, Russians, and Tatars, and the Catholic Faith was made the object of the concerted attacks of Protestants and schismatics. The Jesuits, in particular, had much to endure. Bobola's success in converting schismatics drew upon him the rage of those high in authority, and the adherents of the Greek Pope decided to centralize their forces in Polesia. A Catholic nobleman of this province offered the Jesuits a house at Pinsk, and here Father Bobola was stationed. The schismatics vainly endeavoured in every manner to hinder him in the exercise of his apostolic duties, extending their persecutions to attacks upon his person. On 16 May, 1657, he was seized by two Cossacks and severely beaten. Then tying him to their saddles, they dragged him to Janów where he was subjected to incredible tortures. After having been burned, half strangled, and partially flayed alive, he was released from suffering by a sabre stroke. His body was interred in the collegiate church of the Society at Pinsk, where it became the object of great veneration. It was later transferred to Polosk, where it is still held in honour, even by the schismatics. Father Bobola was declared Blessed by Pius IX in 1853, and his feast is kept by the Society of Jesus, 23 May.

BONE in *Kirchenlex.*; *Acta SS.*, 16 May; DE BUCK, *Essai historique sur le Bienh. André Bobola* (Brussels, 1853).

F. M. RUDGE.

Andrew Corsini, SAINT, of the illustrious Corsini family, b. in Florence, in 1302; d. 1373. Wild and dissolute in youth, he was startled by the words of his mother about what had happened to her before his birth, and, becoming a Carmelite monk in his native city, began a life of great mortification. He studied at Paris and Avignon, and, on his return, became the Apostle of Florence. He was regarded as a prophet and a thaumaturgus. Called to the See of Fiesoli, he fled, but was discovered by a child, and compelled to accept the honour. He redoubled his austerities as a bishop, was lavish in his care of the poor, and was sought for everywhere as a peacemaker, notably at Bologna, whither he was sent as

papal legate to heal the breach between the nobility and the people. After twelve years in the episcopacy, he died at the age of seventy-one, and miracles were so multiplied at his death that Eugenius IV permitted a public cult immediately; but it was only in 1629 that Urban VIII canonized him. His feast is kept on 4 February.

BUTLER, *Lives of the Saints*, 4 February.

T. J. CAMPBELL.

Andrew of Cæsarea, Bishop of that see in Cappadocia, assigned by Krumbacher to the first half of the sixth century, though he is yet variously placed by others from the fifth to the ninth century. His principal work is a commentary on the Apocalypse (P. G., CVI, 215–458, 1387–94), important as the first commentary on the book that has come down to us, also as the source from which most of its later commentators have drawn. This writer differs from most of the Byzantine commentators by reason of his extensive acquaintance with early patristic literature.

APOLLINAIRE in VIG., *Dict. de la bible* (Paris, 1895); KRUMBACHER, *Gesch. der byzant. Lit.* (2d ed., Munich, 1897), 129–131.

A. J. MAAS.

Andrew of Constantinople. See ANDREW OF RHODES.

Andrew of Crete, SAINT (sometimes called Andreas in English biography), theologian, homilist, hymnographer, b. at Damascus about the middle of the seventh century; d. 4 July, 740 (or 720), on which day his feast is celebrated in the Greek Church. At the age of fifteen he repaired to Jerusalem, entered a monastery, was enrolled amongst the clerics of Theodore, Bishop of Jerusalem (whence he is also commonly styled Andrew of Jerusalem), rose to some distinction, and was finally sent by Theodore in 685 to felicitate the Emperor, Constantine Pogonatus, on the holding of the Sixth General Council. His embassy fulfilled, he remained at Constantinople, received deaconship, again distinguished himself, and was finally appointed to the metropolitan see of Gortyna, in Crete. At first an opponent of the Monothelite heresy, he nevertheless attended the *conciliabulum* of 712, in which the decrees of the Council were abolished, but in the following year amended his course, and thenceforth occupied himself in worthy functions, preaching, composing hymns, etc. As a preacher, his twenty-two published and twenty-one unpublished discourses, replete with doctrine, history, unction, Scriptural quotation, poetic imagination, dignified and harmonious phraseology, and rhetorically divided in clear and precise fashion, justify his assignment to the front rank of ecclesiastical orators of the Byzantine epoch. A list of forty of his discourses, together with twenty-one edited sermons, is given in P. G., XCVII, 801–1304. His sermon on St. James, "brother of the Lord", was published in 1891, thus making his published discourses twenty-two.

He is principally interesting to us, however, as a hymnographer—not so much for the great mass, the thematic variety, or the disputable excellence of his work, as for the reason that he is credited with the invention (or at least the introduction into Greek liturgical services) of the canon, a new form of hymnody of which we have no intimation before his time. While it may indeed be "the highest effort of Greek hymnody" (as the Rev. H. L. Bennett styles it), its effects, doubtless unforeseen by its inventor, were not entirely satisfactory, as it gradually supplanted the forms of hymnody previously in use in the *Tropologion* (Greek Prayer Book). While the new form was thus brought into use by Andrew and was zealously cultivated by the great Greek hymnographers, he himself did not attain to any very high degree of excellence in the many canons he composed, his style being rugged, diffuse, and monotonous, from the viewpoint of modern hymnologists. On the other hand, those who took his invention as their model in composition were not wanting in affectionate tributes. They styled him the "radiant star", the "splendorous sun"; for them his style is elevated in thought, pure in form, sweet and harmonious in diction. Thus, too, while his "Greek Canon", whose immense length of 250 strophes has passed into a proverb with the Greeks, has been criticized for its length, its subtilties, its forced comparisons, it still receives the tribute of recitation entire on the Thursday of the fifth week (with us, the fourth) of Lent, and the four parts into which it is divided are also severally assigned to the first four days of the first week.

His hymnographic labours were indeed immense, if we may credit absolutely all the attributions made to him. Nine canons are assigned to him in the "Theotocarion" of the monk Nicodemus. Of these, however, six are in regular acrostic form, a literary (or perhaps mnemonic) device wholly foreign to his authenticated compositions. The remaining three have too great regularity of rhythm to be fairly ascribed to him, as his work is not conformed wholly to the elaborate rhythmical inductions propounded by Cardinal Pitra as rules for the canon. Here it may be said, by way of parenthesis, that a canon as printed in the liturgical books is, for economical reasons, so condensed in form that its poetical units, the *troparia* or strophes, appear like ordinary prose paragraphs. These *troparia*, however, yield to analysis, and are seen to consist of clauses or phrases separated by cæsuras. Some hymnologists look on them as illustrations merely of modulated prose; but Cardinal Pitra considers the clauses as truly metrical, and discovers sixteen rules of prosodical government. The prosodical quantity of syllables seems to be disregarded (a feature of the evolution of Latin hymns as well), although the number of the syllables is generally equal, while accent plays a great part in the rhythm. These *troparia* are built up into an ode, the first *troparion* being a *hirmus*, a strophe which becomes a type for those following in respect to melody, tone (or mode) and rhythmic structure. The odes, in turn, are built up into canons, and are usually eight in number (theoretically nine, the second being usually omitted, although the numeration remains unaltered). A hymn of two odes is called a *diodion;* of three, a *triodion* (the common form for Lenten Offices, whence the name of "Triodion" for the Lenten Office Book). The *hirmus*, a *troparion* indicating the Greek tone or mode, which then prevails throughout the canon, may be borrowed by a different canon if this be in the same tone. It should be added that the Greek tones do not correspond with the Latin in their octaves. Some of St. Andrew's odes have more than one *hirmus;* thus, in the Great Canon the second and third odes have each two; the Long Canon (180 strophes) in honour of Sts. Simeon and Anne the Prophetess, has three in the first, second, third, sixth, and eighth; two in the fifth, seventh, and ninth; and four in the fourth. Altogether, the sufficiently authentic work of St. Andrew furnishes no fewer than one hundred and eleven *hirmi:* a fertility beyond that of any other hymnographer.

To return to the canon. In addition to the nine already referred to as wrongly ascribed to him, fifteen others, as yet unpublished, are perhaps too hastily assigned to him. Leaving all these aside, however, we have the following in the first tone: (*a*) on the resurrection of Lazarus, still sung on the Friday before Palm Sunday, at the *apodeipnon* (the after-supper service, corresponding to our Compline); (*b*) Conception of St. Anne (9 Dec.); (*c*) the Machabean martyrs (1 Aug.); (*d*) St. Ignatius of Antioch (2 Dec.). The titles affixed will serve to

indicate the variety of themes. In addition to these, ten other canons and four *triodia* furnish illustrations of his work in the second, third, and fourth Authentic, and the second and fourth plagal tones. He is also credited with the authorship of many *idiomela* (short, detached *troparia*, somewhat similar to our antiphons), found in the offices of thirteen feasts of the Greek calendar, usually as *doxasticha* and *aposticha* at Lauds and Vespers, and in processional and vesperal *stichera*. (The word *idiomela* is variously interpreted as suggesting that each *idiomelon* has its own proper melody, or, understanding *melos* poetically, rhythm. Sometimes *idiomela* are combined in a series, and are then called *stichera idiomela;* but in this case they seem to preserve no structural similarity or affinity, and have been compared to irregular verses in English.)

P. G., XCVII, 789–1444; PETIT in *Dict. d'arch. chrét. et de lit.*, s. v.; MARIN in *Dict. de théol. cath.*, s. v.; NEALE, *Hymns of the Eastern Church*, for translations of portions of the *Great Canon* and *Idiomela*.

H. T. HENRY.

Andrew of Lonjumeau, Dominican missionary and papal ambassador, b. in the Diocese of Paris; died c. 1253. He first appears in the company of missionaries sent to the East by Blessed Jordan of Saxony in 1228. On this journey he gained great proficiency in several Oriental languages. When Baldwin II gave over the Crown of Thorns to King Louis IX, Andrew was commissioned, together with the Dominican James of Paris, to bear the sacred treasure to France. But on reaching Constantinople, they were asked by the barons, who ruled in the vacancy, to carry the relic to the Venetians, to whom it had, in the meantime, been sold. Both set out about Christmas, 1238. At Venice Andrew remained behind in custody of the Crown of Thorns and James hastened to King Louis for further instructions. Were the latter willing to guarantee two hundred thousand pounds of gold, the impoverished Venetians were ready to dispose of the relic. In 1239 the two Friars had reached Troyes with the Crown. From that place King Louis carried it on his shoulders to the newly built chapel at Aix. In 1245 Andrew was sent as papal ambassador by Innocent IV to the Oriental schismatic patriarchs, to induce them to unite with the See of Rome. Contrary to all expectation he found them orthodox as is evident from their joint letter to the Pope, as given in Raynaldus (Ann. Eccl., *ad an.* 1247). Andrew was probably the bearer of this letter to the Holy Father. On his journey to the patriarchs Andrew halted to treat with the Mogul Khan Baiothnoi, and, after his death, with Ercoltai. Though this diplomatic mission utterly failed, as Bernard Guidonis expressly declares (Chronicon, *ad an.* 1248) we have the testimony of subsequent missionaries to show that many converts were made to the Faith. Andrew died some time after 1253, for that year he was active as missionary in Palestine. The Franciscan, Rubruquis, in his work on Oriental customs, declares that everything he had heard from Andrew on the subject, was fully borne out by his own personal observations.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 140; TOURON, *Hommes illus. de l'ordre de S. Dominique*, I, 157–165; CHAPOTIN, *Les princes français du moyen âge et l'ordre de Saint Dominique*, in *L'Année Dominicaine*, 1901; MORAND, *Histoire de la Sainte Chapelle royale du Palais*, 13 sqq.; MICHEL, *Les missions latines en Orient*, in *La Correspondance Catholique*, 1894–95.

THOMAS M. SCHWERTNER.

Andrew of Rhodes (sometimes, OF COLOSSUS), theologian, d. 1440. He was a Greek by birth, and born of schismatic parents. In early youth he had no opportunities for education, but afterwards devoted himself to Latin and Greek, and to theology, especially the questions in dispute between the Latin and Greek Churches. The study of the early Fathers, both Greek and Latin, convinced him that, in the disputed points, truth was on the side of the Latin Church. He therefore solemnly abjured his errors, made a profession of faith, and entered the Dominican Order about the time of the Western Schism. He led thenceforth an apostolic life. He was especially earnest in his efforts to induce his fellow-Greeks to follow in his footsteps and reunite with Rome. In 1413 he was made Archbishop of Rhodes. The Dominican biographer, Echard, credits him with having taken an active part in the twentieth session of the Council of Constance (1414–18). Others maintain that there is here a confusion with Andrew of Colaczy, in Hungary. At the Council of Basle, he delivered an oration in the name of the Pope (Mansi, XXIX, 468–481). He took part in the Council of Ferrara-Florence, and was one of the six theologians appointed by the Papal Legate, Cardinal Julian, to reply to the objections of the Greeks. He proved that it was fully within the province of the Church to add the *Filioque* to the Creed, and that the Greek Fathers had been of the same opinion. After the close of the Council trouble arose between the Latins and Greeks in Cyprus; the latter accused the former of refusing to hold communion with them. Andrew was sent thither by Eugene IV, and succeeded in establishing peace. He also succeeded in overcoming the local forms of the Nestorian, Eutychian, and Monothelite heresies. The heretical bishops abjured and made a profession of faith at a synod held at Nicosia; some of the prelates went afterwards to Rome to renew their profession before the Holy See. There are preserved in the Vatican manuscript copies of his treatise on the Divine essence and operation, compiled from the commentaries of St. Thomas Aquinas, and addressed to Cardinal Bessarion, also a little work in the form of a dialogue in reply to a letter of Mark of Ephesus against the rites and ceremonies of the Roman Church (P. G., CL, 862).

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 801; HEFELE, *Conciliengesch.*, VII, 472, 681, et al.; SCHMIDT, in *Kirchenlex.*, I, 835; TOURON, *Hommes ill. de l'ordre de S. Dominique*, s. v.; HURTER, *Nomenclator* (2d ed.), II, 821; see BZOVIUS, *Ann. Eccl. ad an. 1438*, § 8, and HERGENRÖTHER (ed.) *The Mystagogia of Photius*, 146 sqq.

J. L. FINNERTY.

Andrew the Scot, SAINT, Archdeacon of Fiesole, b. probably at the beginning of the ninth century; d. about 877. St. Andrew and his sister St. Bridget the Younger were born in Ireland of noble parents. There they seem to have studied under St. Donatus, an Irish scholar, and when the latter decided to make a long pilgrimage to the holy places of Italy, Andrew accompanied him. Donatus and Andrew arrived at Fiesole when the people were assembled to elect a new bishop. A heavenly voice indicated Donatus as most worthy of the dignity, and being consecrated to that office, he made Andrew his archdeacon. During the forty-seven years of his episcopate Andrew served him faithfully, and he was apparently encouraged by Donatus to restore the church of St. Martin a Mensola and to found a monastery there. Andrew is commended for his austerity of life and boundless charity to the poor. He died shortly after his master St. Donatus; and his sister St. Bridget is believed to have been miraculously conducted from Ireland by an angel to assist at his death-bed. After St. Andrew's holy death, Bridget led the life of a recluse for some years in a remote spot among the Apennines. St. Andrew is commemorated on 22 August.

Acta SS., Feb., I (*St. Bridget*), Aug., IV (*St. Andrew*), Oct., IX (*St. Donatus*); COLGAN, *Acta Sanctorum Hiberniæ* (Louvain, 1645), I, 238; O'HANLON, *Lives of Irish Saints* (Dublin, 1882), VIII; LANIGAN, *Ecclesiastical History of Ireland* (Dublin, 1822), III, 280–284; PUCCINELLI, *Vita del B. Andrea di Scotia* (Florence, 1670); STOKES, *Six Months in the Apennines* (London, 1892), 227–276,

HERBERT THURSTON.

Andrews, WILLIAM EUSEBIUS, editor and author, b. at Norwich, England, 6 December, 1773; d. London, 7 April, 1837. His parents, who were converts to Catholicity, were of humble station and he entered the printing office of the "Norfolk Chronicle" as an apprentice. He rose to be editor of the paper, which post he held from 1799 to 1813. In 1813 he went to London to devote himself to advancing the Catholic cause by means of the press, and in July of that year he established "The Orthodox Journal and Catholic Monthly Intelligencer". He was materially aided by Bishop Milner, but in 1820 he was obliged to suspend publication. During this period he began the publication in Glasgow of a weekly pamphlet, "The Catholic Vindicator", but pecuniary losses compelled him to abandon it after one year. With the assistance of Bishop Milner he established in December, 1820, a weekly newspaper, "The Catholic Advocate of Civil and Religious Liberty", which was discontinued nine months later. In January, 1822, two periodicals were established, one, "The Catholic Miscellany", devoted to Catholic interests, with a nominal editor, but under the control of Andrews; the other, "The People's Advocate", exclusively political, under his avowed editorship. The "Advocate" lived only seven weeks, and after two months the sole editorship of the other devolved on Andrews. He continued it under serious financial stress until June, 1823, when it passed into other hands. The same year he revived the "Orthodox Journal" and continued it for several months. In September, 1824, he established a weekly paper, "The Truth Teller", which lasted for twelve months, and was afterwards continued as a pamphlet, but finally discontinued in 1829 through lack of support. "The Truth Teller" is notable for the vigour with which it assailed O'Connell.

It would seem that his zeal for starting Catholic papers makes him, either directly or indirectly, responsible also for the inception, 2 April, 1825, of "The Truth Teller", New York's first distinctly Catholic paper. There is no direct information extant now as to the details of his connection with the New York paper, or whether the idea was to have it as a sort of local edition of the London publication. The first six issues, however, bear the imprint of "William E. Andrews & Co." as the publishers. Then the name of the publishing firm is changed to George Pardow and William Denman, without any reason being assigned. George Pardow was an English Catholic, and so was Denman, both having emigrated to New York a few years before. In the early issues of the New York "Truth Teller" there are constant references to the work of Andrews in London, showing an intimate relationship, but never, however, giving any positive statement as to a business connection. (See CATHOLIC PRESS.)

Andrews again revived the "Orthodox Journal", which he subsequently continued as "The British Liberator", and later as "Andrews's Constitutional Preceptor". From 1832 to 1834 he issued as a weekly paper, "Andrews's Penny Orthodox Journal", and in 1836 "Andrews's Weekly Orthodox Journal", which after three months became "The London and Dublin Orthodox Journal". It was continued after his death by his son. In 1826 Andrews had established a society known as "The Friends of Civil and Religious Liberty", which in a little more than a year distributed nearly 500,000 tracts. This society was the parent of the "Metropolitan Tract Society" and many similar organizations. In addition to his editorial labours, Andrews wrote: "The Catholic School Book" (1814); "The Historical Narrative of the Horrid Plot and Conspiracy of Titus Oates" (1816); "The Ashton Controversy", eighteen pamphlets (1822–23); "A Critical and Historical Review of Fox's Book of Martyrs" (3 vols., 1824–26); an abridgment of "Plowden's History of Ireland"; "The Catholic's Vade Mecum"; "Popery Triumphant" (a satirical pamphlet); "The Two Systems"; and edited "The End of Religious Controversy", by Dr. Milner (1818).

Orthodox Journal, April, 1837; HUSENBETH, *Life of Dr. Milner* (Dublin, 1862); FLANAGAN, *History of the Church.*

THOMAS GAFFNEY TAAFFE.

Andria, DIOCESE OF, comprises three towns in the Province of Bari and one in the Province of Potenza, Archdiocese of Trani, Italy. Information as to the Christian origin of Andria is impossible to find. Tradition assigns to it an Englishman, St. Richard, as bishop, chosen by Pope Gelasius I, about 492. The Bishopric of Andria dates very probably from the time of Gelasius II, elected Pope in 1118. The name, however, of Richard is genuine, as a Richard of Andria was present at the Eleventh Œcumenical Council (Third Lateran, 1179) held under Pope Alexander III. The first Bishop of Andria known to history is mentioned in the Translation of St. Nicholas Pilgrim, celebrated in Trani in 1143, but it does not give his name. In Andria, as in all the principal cities of Apulia, there are many artistic remains. Worthy of mention is the Castel del Monte near Andria. Andria has 15 parishes, 200 secular priests, 6 regulars, 41 seminarists, 53 churches or chapels. There are 101,000 inhabitants.

CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XXI, 77; GAMS, *Series episcoporum ecclesiæ catholicæ* (Ratisbon, 1873), 848; D'URSO, *Storia della città di Andria dalla sua origine sino al 1841* (Naples, 1842); VENTURI, *Storia dell' arte Nazionale* (Milan, 1903); BERTAUX, *Castel del Monte et les architectes français de l'empereur Frédéric II* (Paris, 1897).

JOHN J. A' BECKET.

Anemone. See PLANTS IN THE BIBLE.

Anemurium, now ESTENMURE, a titular see of Cilicia, situated in antiquity on a high bluff knob that marks the southernmost point of Asia Minor, opposite Cyprus. The ruins of its theatres, tombs, and walls are still visible.

SMITH, *Dict. of Greek and Roman Geogr.*, I, 136; MAS LATRIE, *Trésor de chronol.* (Paris, 1895), 1985; DULAURIER, *Hist. arm. des croisades*, I, xix, xxiv.

Anerio, FELICE, an eminent Roman composer, b. c. 1560; d. c. 1630. From 1575 he was for four years a boy-soprano in the Papal Choir, studying under the celebrated master Nanini. His first appointment was as choirmaster of the English College in Rome, and his next a similar one under Cardinal Aldobrandini. In 1594 he succeeded Palestrina as composer to the Papal Choir, a post created specially for Palestrina, and which ceased with Anerio's death. Several of his compositions, e. g. an "Adoramus Te, Christe" and a "Stabat Mater", for three choirs, passed for a long time as Palestrina's work. Anerio's compositions (which are very numerous) are characterized by originality and fine artistic feeling. Many were printed during the period 1585–1622. We may mention "First Book of Hymns, Canticles and Motets for eight voices" (Venice, 1596), dedicated to Pope Clement VIII, which was followed later by a second volume, "Three Books of Spiritual Madrigals for Five Voices", "Two Books of Spiritual Concerts for Four Voices". But a large proportion of them exist only in manuscript, and are preserved in various Roman libraries, especially in that of the Roman College.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* RIEMANN, *Dict. of Music;* GROVE, *Dict. of Music and Musicians;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Anerio, GIOVANNI FRANCESCO, b. in Rome c. 1567; d. c. 1620. He spent four years as a chorister at St. Peter's, under Palestrina. He was in turn choirmaster to Sigismund III of Poland, 1609, and at the cathedral of Verona, 1610; but he soon after went to Rome as musical instructor at the Seminario Romano, and from 1613 to 1620 was choir-

master at the church of Santa Maria de' Monti. In 1616 he took holy orders. Anerio was among the first Italian composers to use the eighth note, or quaver, and its subdivisions. He left a large number of works, embracing all the usual forms of sacred music, the list of which may be found in Vogel's "Weltliche Vokalmusik Italiens" and Eitner's "Quellen-Lexikon." A peculiarity of his was the use of fantastic titles for his collections such as "Ghirlanda di Sacre Rose" (Rome, 1619); "Selva armonica" (Rome, 1617); "Diporte musicali" (Rome, 1617). He also arranged Palestrina's celebrated "Missa Papæ Marcelli" for four voices, making it more practicable than in its original form of a six-voice mass. His style is partly based on the traditions of the sixteenth century, partly on the innovations of the seventeenth which introduced solos with a figured bass.

RIEMANN, *Dict. of Music;* GROVE, *Dict. of Music and Musicians;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Anfossi, FILIPPO, an Italian Dominican, b. at Taggia, in the province of Genoa; d. in Rome, 14 May, 1825. Pius VII on his return to the States of the Church appointed him Vicar-General of the Order of Preachers and later Master of the Sacred Palace, 1815–25. In this quality he carried on the negotiations with Lamennais regarding the corrections to be made in his "Essai sur l'indifférence" (Paris, 1821–23). He was among the most ardent defenders of the Roman Church against the various forms of Gallicanism represented by Scipione de Ricci, Vincento Palmieri, and Guillaume de la Luzerne. Among his published works are: "Difesa della bolla 'Auctorem fidei' in cui si trattano le maggiori questioni che hanno agitate in questi tempi la chiesa" (Rome, 1810 and 1816); "Motivi per cui il Padre Filippo Anfossi Domenicano ha creduto di non potere adorare alle quattro proposizioni gallicane" (Rome, 1813); "L'unione politico-religiosa considerata nei suoi rapporti colla civile società" (Rome, 1822).

HURTER, *Nomenclator,* III, 753.

THOMAS WALSH.

Ange de Saint Joseph, French missionary friar of the Order of Discalced Carmelites, b. at Toulouse, 1636; d. at Perpignan, 1697. He wrote works on Oriental pharmaceutics. His family name was Joseph de la Brosse. In 1662 he took up the study of Arabic in the convent of San Pancrazio in Rome, under Celestino à San-Liduvina, brother of the great Orientalist Golius; in 1664 he was sent to the East as missionary, and while visiting Smyrna and Ispahan was instructed in Persian by Balthazar, a Portuguese Carmelite. He passed ten years in Persia and Arabia, acting as prior at Ispahan and, later, at Basrah. On the capture of the latter place by the Turks, he went to Constantinople and succeeded in gaining for his mission the protection of the Sultan, through the mediation of the French ambassador. He was recalled to Rome in 1679, and in 1680 was made superior of missions in Holland, England, and Ireland, where he spent many years. He was Provincial in his order at the time of his death. His writings are: "Pharmacopœia Persica, ex idiomate persico in latinum conversa" (Paris, 1681). Hyde (Biographia Britannica, cited by Langlès, Biographie universelle) asserts that the credit for this work really belongs to Père Matthieu. Another work by Père Ange de Saint Joseph, which is praised by Bernier, Pétis de la Croix, and Chardin is "Gazophylacium linguæ Persarum" (Amsterdam, 1684), a grammar with a dictionary in Latin, Italian, and French.

MARTIALIS A SCO. JOANNE-BAPTISTA, *Bibl. Script. Carmel. excalceatorum;* NICÉRON, *Mémoires,* XXIX, 26.

THOMAS WALSH.

Ange de Sainte Rosalie, a French genealogist and friar of the house of the Petits-Pères of the Discalced Augustinians, b. at Blois, 1655; d. in Paris, 1726. His real name was François Vaffard. After making his religious profession in 1672, he filled many important offices in the houses of his order, and finally devoted himself to the study of genealogy, contributing extensively to the "Grande dictionnaire historique" of Moréri. From the materials collected by Père Anselme and Caille de Fourny he prepared the "Histoire généalogique et chronologique de la maison royale de France et des grands-officiers de la couronne", which was left unfinished at his death, but completed by Père Simplicien, his collaborator. The latter also prepared three additional volumes. His other works include "L'Etat de la France", edited in 1749 by the Benedictines of Saint-Maur, with a supplementary volume on the coronation, the armorial bearings, and prerogatives of the kings of France.

GIRAUD, *Bib. Sac.*

THOMAS WALSH.

Angel (Latin *angelus;* Greek ἄγγελος; Hebrew, מַלְאָךְ, from the root: לאך, means "one going" or "one sent": messenger). The word is used in Hebrew to denote indifferently either a divine or human messenger. The Septuagint renders it by ἄγγελος which also has both significations. The Latin version, however, distinguishes the divine or spirit-messenger from the human, rendering the original in the one case by *angelus* and in the other by *legatus* or more generally by *nuntius.* In a few passages the Latin version is misleading, the word *angelus* being used where *nuntius* would have better expressed the meaning, e. g. Is., xviii, 2; xxxiii, 3, 6. It is with the spirit-messenger alone that we are here concerned. We have to discuss the meaning of the term in the Bible, the offices and names assigned to the angels, the distinction between good and evil spirits, the divisions of the angelic choirs, the question of angelic appearances, and the development of the scriptural idea of angels. The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men; "Thou hast made him (man) a little less than the angels" (Ps., viii, 6). They, equally with man, are created beings; "praise ye Him, all His angels: praise ye Him, all His hosts . . . for He spoke and they were made. He commanded and they were created" (Ps., cxlviii, 2, 5; Col., i, 16, 17). That the angels were created was laid down in the Fourth Lateran Council (1215). The decree "Firmiter" against the Albigenses declared both the fact that they were created and that men were created after them. This decree was repeated by the Vatican Council, "Dei Filius". We mention it here because the words: "He that liveth for ever created all things together" (Ecclus., xviii, 1) have been held to prove a simultaneous creation of all things; but it is generally conceded that "together" (*simul*) may here mean "equally", in the sense that all things were "alike" created. They are spirits; the writer of the Epistle to the Hebrews says: "Are they not all ministering spirits, sent to minister to them who shall receive the inheritance of salvation?" (Heb., i, 14). It is as messengers that they most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, expresses it: *angelus est nomen officii* and expresses neither their essential nature nor their essential function, viz: that of attendants upon God's throne in that court of heaven of which Daniel has left us a vivid picture: "I beheld till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the

judgment sat and the books were opened" (Dan., vii, 9, 10; cf. also Ps., xcvi, 7; cii, 20; Is., vi, etc.). This function of the angelic host is expressed by the word "assistance" (Job, i, 6; ii, 1), and our Lord refers to it as their perpetual occupation (Matt., xviii, 10). More than once we are told of seven angels whose special function it is thus to "stand before God's throne" (Tob., xii, 15; Apoc., viii, 2–5). The same thought may be intended by "the angel of His presence" (Is., lxiii, 9), an expression which also occurs in the pseudo-epigraphical "Testaments of the Twelve Patriarchs".

But these glimpses of life beyond the veil are only occasional. The angels of the Bible generally appear in the rôle of God's messengers to mankind. They are His instruments by whom He communicates His will to men, and in Jacob's vision they are depicted as ascending and descending the ladder which stretches from earth to heaven while the Eternal Father gazes upon the wanderer below. It was an angel who found Agar in the wilderness (Gen., xvi); angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson (Judges, xiii), and the angel Gabriel instructs Daniel (Dan., viii, 16), though he is not called an angel in either of these passages, but "the man Gabriel" (ix, 21). The same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds (Luke, ii, 9), and the most glorious mission of all, that of strengthening the King of Angels in His Agony (Luke, xxii, 43). The spiritual nature of the angels is manifested very clearly in the account which Zacharias gives of the revelations bestowed upon him by the ministry of an angel. The prophet depicts the angel as speaking "in him". He seems to imply that he was conscious of an interior voice which was not that of God but of His messenger. The Massoretic text, the Septuagint, and the Vulgate all agree in thus describing the communications made by the angel to the prophet. It is a pity that the "Revised Version" should, in apparent defiance of the above-named texts, obscure this trait by persistently giving the rendering: "the angel that talked with me" instead of "within me" (cf. Zach., i, 9, 13, 14; ii, 3; iv, 5; v, 10). Such appearances of angels generally last only so long as the delivery of their message requires, but frequently their mission is prolonged, and they are represented as the constituted guardians of the nation at some particular crisis, e. g. during the Exodus (Exod., xiv, 19; Baruch, vi, 6). Similarly it is the common view of the Fathers that by "the prince of the Kingdom of the Persians" (Dan., x, 13; x, 21) we are to understand the angel to whom was entrusted the spiritual care of that kingdom, and we may perhaps see in the "man of Macedonia" who appeared to St. Paul at Troas, the guardian angel of that country (Acts, xvi, 9). The Septuagint (Deut., xxxii, 8), has preserved for us a fragment of information on this head, though it is difficult to gauge its exact meaning: "When the Most High divided the nations, when He scattered the children of Adam, He established the bounds of the nations according to the number of the angels of God". How large a part the ministry of angels played, not merely in Hebrew theology but in the religious ideas of other nations as well, appears from the expression "like to an angel of God". It is three times used of David (II K., xiv, 17, 20; xix, 27), and once by Achis of Geth (I K., xxix, 9). It is even applied by Esther to Assuerus (Esther, xv, 16), and St. Stephen's face is said to have looked "like the face of an angel" as he stood before the Sanhedrin (Acts, vi, 15).

Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: "He will send His angel before thee" (Gen., xxiv, 7). The words of the ninetieth Psalm which the devil quoted to our Lord (Matt., iv, 6) are well known, and Judith accounts for her heroic deed by saying: "As the Lord liveth, His angel hath been my keeper" (xiii, 20). These passages and many like them (Gen., xvi, 6–32, Osee, xii, 4; III K., xix, 5; Acts, xii, 7; Ps., xxxiii, 8), though they will not of themselves demonstrate the doctrine that every individual has his appointed guardian angel, receive their complement in our Saviour's words: "See that you despise not one of these little ones; for I say to you that their angels in Heaven always see the face of My Father Who is in Heaven" (Matt., xviii, 10), words which illustrate the remark of St. Augustine: "What lies hidden in the Old Testament, is made manifest in the New". Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: "The dignity of a soul is so great, that each has a guardian angel from its birth." The general doctrine that the angels are our appointed guardians is considered to be a point of faith [cf. Mazzella, De Deo Creante (Rome, 1880), 447–474], but that each individual member of the human race has his own individual guardian angel is not of faith; the view has, however, such strong support from the Doctors of the Church that it would be rash to deny it (cf. St. Jerome, *supra*). Peter the Lombard (Sentences, lib. II, dist. xi) was inclined to think that one angel had charge of several individual human beings. St. Bernard's beautiful homilies (xi–xiv) on the ninetieth Psalm breathe the spirit of the Church without however deciding the question. The Bible represents the angels not only as our guardians, but also as actually interceding for us. The angel Raphael (Tob., xii, 12) says: "I offered thy prayer to the Lord" [cf. Job, v, 1 (Septuagint), and xxxiii, 23 (Vulgate); Apoc., viii, 4]. The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Ambrose's words: "We should pray to the angels who are given to us as guardians" (De Viduis, ix); (cf. St. Aug., Contra Faustum, xx, 21). An undue cult of angels was reprobated by St. Paul (Col., ii, 18), and that such a tendency long remained in the same district is evidenced by Can. 35 of the Synod of Laodicea (Hefele, History of the Councils, ii, 317).

As Divine Agents Governing the World.—The foregoing passages, especially those relating to the angels who have charge of various districts, enable us to understand the practically unanimous view of the Fathers that it is the angels who put into execution God's laws regarding the physical world. The Semitic belief in genii and in spirits which cause good or evil is well known, and traces of it are to be found in the Bible. Thus the pestilence which devastated Israel for David's sin in numbering the people is attributed to an angel whom David is said to have actually seen (II K., xxiv, 15–17, and more explicitly, I Par., xxi, 14–18). Even the wind rustling in the tree-tops was regarded as an angel (II K., v, 23, 24; I Par., xiv, 14, 15). This is more explicitly stated with regard to the pool of Probatica (John, v, 1–4), though there is some doubt about the text; in that passage the disturbance of the water is said to be due to the periodic visits of an angel. The Semites clearly felt that all the orderly harmony of the universe, as well as interruptions of that harmony, were due to God as their originator, but were carried out by His ministers. This view is strongly marked in the "Book of Jubilees" where the heavenly host of good and evil angels is ever interfering in the material universe

Maimonides (Directorium Perplexorum, iv and vi) is quoted by St. Thomas Aquinas (Summa Theol., I, Q. 1, 3) as holding that the Bible frequently terms the powers of nature angels, since they manifest the omnipotence of God (cf. St. Jerome, In Mich., vi, 1, 2; P. L., iv, col. 1206). Though the angels who appear in the earlier works of the Old Testament are strangely impersonal and are overshadowed by the importance of the message they bring or the work they do, there are not wanting hints regarding the existence of certain ranks in the heavenly army. After Adam's fall Paradise is guarded against our First Parents by cherubim who are clearly God's ministers, though nothing is said of their nature. Only once again do the cherubim figure in the Bible, viz., in Ezechiel's marvellous vision, where they are described at great length (Ezech., i), and are actually called cherubim in Ezechiel, x. The Ark was guarded by two cherubim, but we are left to conjecture what they were like. It has been suggested with great probability that we have their counterpart in the winged bulls and lions guarding the Assyrian palaces, and also in the strange winged men with hawks' heads who are depicted on the walls of some of their buildings. The seraphim only appear in the vision of Isaias, vi, 6. Mention has already been made of the mystic seven who stand before God, and we seem to have in them an indication of an inner cordon that surrounds the throne. The term *archangel* only occurs in St. Jude and I Thess., iv, 15; but St. Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us (Ephes., i, 21) that Christ is raised up "above all principality, and power, and virtue, and dominion"; and, writing to the Colossians (i, 16), he says: "In Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers." It is to be noted that he uses two of these names of the powers of darkness when (ii, 15) he talks of Christ as "despoiling the principalities and powers . . . triumphing over them in Himself". And it is not a little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels". He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstition on the subject. We have a hint of such excesses in the Book of Enoch, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us (Bell. Jud., II, viii, 7) that the Essenes had to take a vow to preserve the names of the angels. We have already seen how (Dan., x, 12-21) various districts are allotted to various angels who are termed their princes, and the same feature reappears still more markedly in the Apocalyptic "angels of the seven churches", though it is impossible to decide what is the precise signification of the term. These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. St. Gregory Nazianzen in his address to the Bishops at Constantinople twice terms them "Angels", in the language of the Apocalypse. The treatise "De Cœlesti Hierarchiâ", which is ascribed to St. Denis the Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to St. Denis, but must date some centuries later. Though the doctrine it contains regarding the choirs of angels has been received in the Church with extraordinary unanimity, no proposition touching the angelic hierarchies is binding on our faith. The following passages from St. Gregory the Great (Hom. 34, In Evang.) will give us a clear idea of the view of the Church's doctors on the point: "We know on the authority of Scripture that there are nine orders of angels, viz., Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim. That there are Angels and Archangels nearly every page of the Bible tells us, and the books of the Prophets talk of Cherubim and Seraphim. St. Paul, too, writing to the Ephesians enumerates four orders when he says: 'above all Principality, and Power, and Virtue, and Domination'; and again, writing to the Colossians he says: 'whether Thrones, or Dominations, or Principalities, or Powers'. If we now join these two lists together we have five Orders, and adding Angels and Archangels, Cherubim and Seraphim, we find nine Orders of Angels."

St. Thomas (Summa Theol., I, Q. cviii), following St. Denis (De Cœlesti Hierarchiâ, vi, vii), divides the angels into three hierarchies each of which contains three orders. Their proximity to the Supreme Being serves as the basis of this division. In the first hierarchy he places the Seraphim, Cherubim, and Thrones; in the second the Dominations, Virtues, and Powers; in the third, the Principalities, Archangels, and Angels. The only Scriptural names furnished of individual angels are Raphael, Michael, and Gabriel, names which signify their respective attributes. Apocryphal Jewish books, such as the Book of Enoch, supply those of Uriel and Jeremiel, while many are found in other apocryphal sources, like those Milton names in "Paradise Lost". (On superstitious use of such names, see above and Hefele, loc. cit.) The number of the angels is frequently stated as prodigious (Dan., vii, 10; Apoc., v, 11; Ps., lxvii, 18; Matt., xxvi, 53). From the use of the word host (Sabaoth) as a synonym for the heavenly army it is hard to resist the impression that the term "Lord of Hosts" refers to God's Supreme command of the Angelic multitude (cf. Deut., xxxiii, 2; xxxii, 43, Septuagint). The Fathers see a reference to the relative numbers of men and angels in the parable of the hundred sheep (Luke, xv, 1-3), though this may seem fanciful. The Scholastics, again, following the treatise "De Cœlesti Hierarchiâ" of St. Denis, regard the preponderance of numbers as a necessary perfection of the angelic host (cf. St. Thomas, Summa Theol., I, Q. 1, 3).

Good and Bad Angels.—The distinction of good and bad angels constantly appears in the Bible, but it is instructive to note that there is no sign of any dualism or conflict between two equal principles, one good and the other evil. The conflict depicted is rather that waged on earth between the Kingdom of God and the Kingdom of the Evil One, but the latter's inferiority is always supposed. The existence, then, of this inferior, and therefore created, spirit, has to be explained. The gradual development of Hebrew consciousness on this point is very clearly marked in the inspired writings. The account of the fall of our First Parents (Gen., iii) is couched in such terms that it is impossible to see in it anything more than the acknowledgment of the existence of a principle of evil who was jealous of the human race. The statement (Gen., vi, 1) that the "sons of God" married the daughters of men is explained of the fall of the angels, in Enoch, vi-xi, and codices D,E,F, and A of the Septuagint read frequently, for "sons of God", οἱ ἄγγελοι τοῦ Θεοῦ. Unfortunately, codices B and C are defective in Gen., vi, but it is probable that they, too, read οἱ ἄγγελοι in this passage, for they constantly so render the expression "sons of God"; cf. Job, i, 6; ii, 1; xxxviii, 7; but on the other hand, see Ps., ii, 1; lxxxviii, 7 (Septuagint). Philo, in commenting on the passage in his treatise "Quod Deus sit immutabilis", i, follows the Septuagint. For Philo's doctrine of Angels, cf. "De Vitâ Mosis", iii, 2; "De Somniis", VI; "De Incorruptâ Mannâ", i; "De Sacrificiis", ii; "De Lege Allegoricâ", I, 12; III, 73; and for the view of Gen., vi, I, cf. St. Justin, Apol.,

ii, 5. It should moreover be noted that the Hebrew word *nephilim* rendered *gigantes*, in vi, 4, may mean "fallen ones". The Fathers generally refer it to the sons of Seth, the chosen stock. In I K., xix, 9, an evil spirit is said to possess Saul, though this is probably a metaphorical expression; more explicit is III K., xxii, 19–23, where a spirit is depicted as appearing in the midst of the heavenly army and offering, at the Lord's invitation, to be a lying spirit in the mouth of Achab's false prophets. We might, with the Scholastics, explain this as *malum pœnæ*, which is actually caused by God owing to man's fault. A truer exegesis would, however, dwell on the purely imaginative tone of the whole episode; it is not so much the mould in which the message is cast as the actual tenor of that message which is meant to occupy our attention.

The picture afforded us in Job, i and ii, is equally imaginative; but Satan, perhaps the earliest individualization of the fallen Angel, is presented as an intruder who is jealous of Job. He is clearly an inferior being to the Deity and can only touch Job with God's permission. How theologic thought advanced as the sum of revelation grew appears from a comparison of II K., xxiv, 1, with I Paral., xxi, 1. Whereas in the former passage David's sin was said to be due to "the wrath of the Lord" which "stirred up David", in the latter we read that "Satan moved David to number Israel". In Job, iv, 18, we seem to find a definite declaration of the fall: "In His angels He found wickedness." The Septuagint of Job contains some instructive passages regarding avenging angels in whom we are perhaps to see fallen spirits; thus xxxiii, 23: "If a thousand death-dealing angels should be (against him) not one of them shall wound him"; and xxxvi, 14: "If their souls should perish in their youth (through rashness) yet their life shall be wounded by the angels"; and xxi, 15: "The riches unjustly accumulated shall be vomited up, an angel shall drag him out of his house;" cf. Prov., xvii, 11; Ps., xxxiv, 5, 6; lxxvii, 49, and especially, Ecclus., xxxix, 33, a text which, as far as can be gathered from the present state of the MS., was in the Hebrew original. In some of these passages, it is true, the angels may be regarded as avengers of God's justice without therefore being evil spirits. In Zach., iii, 1–3, Satan is called the adversary who pleads before the Lord against Jesus the High Priest. Isaias, xiv, and Ezech., xxviii, are for the Fathers the *loci classici* regarding the fall of Satan (cf. Tertull., adv. Marc., II, x); and Our Lord Himself has given colour to this view by using the imagery of the latter passage when saying to His Apostles: "I saw Satan like lightning falling from heaven" (Luke, x, 18). In New Testament times the idea of the two spiritual kingdoms is clearly established. The devil is a fallen angel who in his fall has drawn multitudes of the heavenly host in his train. Our Lord terms him "the Prince of this world" (John, xiv, 30); he is the tempter of the human race and tries to involve them in his fall (Matthew, xxv, 41; II Peter, ii, 4; Ephes., vi, 12; II Cor., xi, 14; xii, 7). Christian imagery of the devil as the dragon is mainly derived from the Apocalypse (ix, 11–15; xii, 7–9), where he is termed "the angel of the bottomless pit", "the dragon", "the old serpent", etc., and is represented as having actually been in combat with the Archangel Michael. The similarity between scenes such as these and the early Babylonian accounts of the struggle between Merodach and the dragon Tiamat is very striking. Whether we are to trace its origin to vague reminiscences of the mighty saurians which once peopled the earth is a moot question, but the curious reader may consult Bousset, "The Anti-christ Legend" (tr. by Keane, London, 1896). The translator has prefixed to it an interesting discussion on the origin of the Babylonian Dragon-Myth.

THE TERM ANGEL IN THE SEPTUAGINT.—We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. The best known passage is Is., ix, 6, where the Septuagint gives the name of the Messias as "the Angel of great Counsel". We have already drawn attention to Job, xx, 15, where the Septuagint reads "Angel" instead of "God", and to xxxvi, 14, where there seems to be question of evil angels. In ix, 7, Septuagint (B) adds: "He hath devised hard things for His Angels"; but most curious of all, in xl, 14, where the Vulgate and Hebrew (v, 19) say of "Behemoth": "He is the beginning of the ways of God, he that made him shall make his sword to approach him", the Septuagint reads: "He is the beginning of God's creation, made for His Angels to mock at", and exactly the same remark is made about "Leviathan", xli, 24. We have already seen that the Septuagint generally renders the term "sons of God" by "angels", but in Deut., xxxii, 43, the Septuagint has an addition in which both terms appear: "Rejoice in Him all ye heavens, and adore Him all ye angels of God; rejoice ye nations with His people, and magnify Him all ye Sons of God." Nor does the Septuagint merely give us these additional references to the angels; it sometimes enables us to correct difficult passages concerning them in the Vulgate and Massoretic text. Thus the difficult *Elim* of MT in Job, xli, 17, which the Vulgate renders by "angels", becomes "wild beasts" in the Septuagint version. The early ideas as to the personality of the various angelic appearances are, as we have seen, remarkably vague. At first the angels are regarded in quite an impersonal way (Gen., xvi, 7). They are God's vicegerents and are often identified with the Author of their message (Gen., xlviii, 15–16). But while we read of "the Angels of God" meeting Jacob (Gen., xxxii, 1) we at other times read of one who is termed "the Angel of God" *par excellence*, e. g. Gen., xxxi, 11. It is true that, owing to the Hebrew idiom, this may mean no more than "an angel of God", and the Septuagint renders it with or without the article at will; yet the three visitors at Mambre seem to have been of different ranks, though St. Paul (Heb., xiii, 2) regarded them all as equally angels; as the story in Gen., xiii, develops, the speaker is always "the Lord". Thus in the account of the Angel of the Lord who visited Gideon (Judges, vi), the visitor is alternately spoken of as "the Angel of the Lord" and as "the Lord". Similarly, in Judges, xiii, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God." This want of clearness is particularly apparent in the various accounts of the Angel of the Exodus. In Judges, vi, just now referred to, the Septuagint is very careful to render the Hebrew "Lord" by "the Angel of the Lord"; but in the story of the Exodus it is the Lord who goes before them in the pillar of a cloud (Exod., xiii, 21), and the Septuagint makes no change (cf. also Num., xiv, 14, and Neh., ix, 7–20). Yet in Exod., xiv, 19, their guide is termed "the Angel of God". When we turn to Exod., xxxiii, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is God Himself who has hitherto been their guide, but who now refuses to accompany them any longer. God offers an angel instead, but at Moses's petition He says (14), "My face shall go before thee", which the Septuagint reads by αὐτος, though the following verse shows that this rendering is clearly impossible, for Moses objects: "If Thou Thyself dost not go before us, bring us not out of this place." But what does God mean by "my face"?

Is it possible that some angel of specially high rank is intended, as in Is., lxiii, 9 (cf. Tobias, xii, 15)? May not this be what is meant by "the angel of God" (cf. Num. xx, 16)?

That a process of evolution in theological thought accompanied the gradual unfolding of God's revelation need hardly be said, but it is especially marked in the various views entertained regarding the person of the Giver of the Law. The Massoretic text as well as the Vulgate of Exod., iii and xix–xx clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai; but the Septuagint version, while agreeing that it was God Himself who gave the Law, yet makes it "the angel of the Lord" who appeared in the bush. By New Testament times the Septuagint view has prevailed, and it is now not merely in the bush that the angel of the Lord, and not God Himself, appears, but the angel is also the Giver of the Law (cf. Gal., iii, 19; Heb., ii, 2; Acts, vii, 30). The person of "the angel of the Lord" finds a counterpart in the personification of Wisdom in the Sapiential books and in at least one passage (Zach., iii, 1) it seems to stand for that "Son of Man" whom Daniel (vii, 13) saw brought before "the Ancient of Days". Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men (cf. adv. Prax., xvi; adv. Marc., II, 27; III, 9; I, 10, 21, 22). It is possible, then, that in these confused views we can trace vague gropings after certain dogmatic truths regarding the Trinity, reminiscences perhaps of the early revelation of which the Protevangelium in Gen., iii, is but a relic. The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared. He who appeared was called God and acted as God. It was not unnatural then for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought. It was held as recently as 1851 by Vandenbrœck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain).

But the great Latins, St. Jerome, St. Augustine, and St. Gregory the Great, held the opposite view, and the Scholastics as a body followed them. St. Augustine (Sermo vii, de Scripturis, P. G., V) when treating of the burning bush (Exod., iii) says: "That the same person who spoke to Moses should be deemed both the Lord and an angel of the Lord, is very hard to understand. It is a question which forbids any rash assertions but rather demands careful investigation. . . . Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Is., ix, 6, Septuagint Ver.) clearly styles Christ the 'Angel of great Counsel.'" The saint proceeds to show that such a view is tenable though we must be careful not to fall into Arianism in stating it. He points out, however, that if we hold that it was an angel who appeared, we must explain how he came to be called "the Lord," and he proceeds to show how this might be: "Elsewhere in the Bible when a prophet speaks it is yet said to be the Lord who speaks, not of course because the prophet is the Lord but because the Lord is in the prophet; and so in the same way when the Lord condescends to speak through the mouth of a prophet or an angel, it is the same as when he speaks by a prophet or apostle, and the angel is correctly termed an angel if we consider him himself, but equally correctly is he termed 'the Lord' because God dwells in him." He concludes: "It is the name of the indweller, not of the temple." And a little further on: "It seems to me that we shall most correctly say that our forefathers recognized the Lord in the angel," and he adduces the authority of the New Testament writers who clearly so understood it and yet sometimes allowed the same confusion of terms (cf. Heb., ii, 2, and Acts, vii, 31–33). The saint discusses the same question even more elaborately, "In Heptateuchum," lib. vii, 54, P. G., III, 558. As an instance of how convinced some of the Fathers were in holding the opposite view, we may note Theodoret's words (In Exod.): "The whole passage (Exod., iii) shows that it was God who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw—for whose angel could the Father be?—but the Only-begotten Son, the Angel of great Counsel" (cf. Eusebius, Hist. Eccles., I, ii, 7; St. Irenæus, Hær., iii, 6). But the view propounded by the Latin Fathers was destined to live in the Church, and the Scholastics reduced it to a system (cf. St. Thomas, Quæst., Disp., De Potentia, vi, 8, ad 3am); and for a very good exposition of both sides of the question, cf. "Revue biblique," 1894, 232–247.

ANGELS IN BABYLONIAN LITERATURE.—The Bible has shown us that a belief in angels, or spirits intermediate between God and man, is a characteristic of the Semitic peoples. It is therefore interesting to trace this belief in the Semites of Babylonia. According to Sayce (The Religions of Ancient Egypt and Babylonia, Gifford Lectures, 1901), the engrafting of Semitic beliefs on the earliest Sumerian religion of Babylonia is marked by the entrance of angels or *sukallin* into their theosophy. Thus we find an interesting parallel to "the angel of the Lord" in Nebo, "the minister of Merodach" (ibid., 355). He is also termed the "angel" or interpreter of the will of Merodach (ibid., 456), and Sayce accepts Hommel's statement that it can be shown from the Minean inscriptions that primitive Semitic religion consisted of moon and star worship, the moon-god Athtar and an "angel" god standing at the head of the pantheon (ibid., 315). The Biblical conflict between the kingdoms of good and evil finds its parallel in the "spirits of heaven" or the Igigi—who constituted the "host" of which Ninip was the champion (and from whom he received the title of "chief of the angels") and the "spirits of the earth", or Annuna-Ki, who dwelt in Hades (ibid., 355). The Babylonian *sukalli* corresponded to the spirit-messengers of the Bible; they declared their Lord's will and executed his behests (ibid., 361). Some of them appear to have been more than messengers; they were the interpreters and vicegerents of the supreme deity, thus Nebo is "the prophet of Borsippa". These angels are even termed "the sons" of the deity whose vicegerents they are; thus Ninip, at one time the messenger of En-lil, is transformed into his son just as Merodach becomes the son of Ea (ibid., 496). The Babylonian accounts of the Creation and the Flood do not contrast very favourably with the Biblical accounts, and the same must be said of the chaotic hierarchies of gods and angels which modern research has revealed. Perhaps we are justified in seeing in all forms of religion vestiges of a primitive nature-worship which has at times succeeded in debasing the purer revelation, and which, where that primitive revelation has not received successive increments as among the Hebrews, results in an abundant crop of weeds.

Thus the Bible certainly sanctions the idea of certain angels being in charge of special districts (cf. Dan., x, and above). This belief persists in a debased form in the Arab notion of Genii, or Jinns, who haunt particular spots. A reference to it is perhaps to be found in Gen., xxxii, 1, 2: "Jacob also went on the journey he had begun: and the angels

of God met him: And when he saw them he said: These are the camps of God, and he called the name of that place Mahanaim, that is, 'Camps.'" Recent explorations in the Arab district about Petra have revealed certain precincts marked off with stones as the abiding-places of angels, and the nomad tribes frequent them for prayer and sacrifice. These places bear a name which corresponds exactly with the "Mahanaim" of the above passage in Genesis (cf. Lagrange, Religions Sémitiques, 184, and Robertson Smith, Religion of the Semites, 445). Jacob's vision at Bethel (Gen., xxviii, 12) may perhaps come under the same category. Suffice it to say that not everything in the Bible is revelation, and that the object of the inspired writings is not merely to tell us new truths but also to make clearer certain truths taught us by nature. The modern view, which tends to regard everything Babylonian as absolutely primitive and which seems to think that because critics affix a late date to the Biblical writings the religion therein contained must also be late, may be seen in Haag, "Théologie Biblique" (339). This writer sees in the Biblical angels only primitive deities debased into demi-gods by the triumphant progress of Monotheism.

ANGELS IN THE ZEND-AVESTA.—Attempts have also been made to trace a connection between the angels of the Bible and the "great archangels" or "Amesha-Spentas" of the Zend-Avesta. That the Persian domination and the Babylonian captivity exerted a large influence upon the Hebrew conception of the angels is acknowledged in the Talmud of Jerusalem, Rosch Haschanna, 56, where it is said that the names of the angels were introduced from Babylon. It is, however, by no means clear that the angelic beings who figure so largely in the pages of the Avesta are to be referred to the older Persian religion of the time of Cyrus and not rather to the Neo-Zoroastrianism of the Sassanides. If this be the case, as Darmesteter holds, we should rather reverse the position and attribute the Zoroastrian angels to the influence of the Bible and of Philo. Stress has been laid upon the similarity between the Biblical "seven who stand before God" and the seven Amesha-Spentas of the Zend-Avesta. But it must be noted that these latter are really six, the number seven is only obtained by counting "their father, Ahura-Mazda," among them as their chief. Moreover, these Zoroastrian archangels are more abstract than concrete; they are not individuals charged with weighty missions as in the Bible. A good examination of the whole question is to be found in "Rev. Biblique" (January and April, 1904); and for the similar view entertained by de Harlez see "Rev. Bibl.," (1896), 169.

ANGELS IN THE NEW TESTAMENT.—Hitherto we have dwelt almost exclusively on the angels of the Old Testament, whose visits and messages have been by no means rare; but when we come to the New Testament their name appears on every page and the number of references to them equals those in the Old Dispensation. It is their privilege to announce to Zachary and Mary the dawn of Redemption, and to the shepherds its actual accomplishment. Our Lord in His discourses talks of them as one who actually saw them, and who, whilst "conversing amongst men", was yet receiving the silent unseen adoration of the hosts of heaven. He describes their life in heaven (Matt., xxii, 30; Luke, xx, 36); He tells us how they form a body-guard round Him and at a word from Him would avenge Him on His enemies (Matt., xxvi, 53); it is the privilege of one of them to assist Him in His Agony and sweat of Blood. More than once He speaks of them as auxiliaries and witnesses at the final judgment (Matt., xvi, 27), which indeed they will prepare (ibid., xiii, 39–49); and lastly, they are the joyous witnesses of His triumphant Resurrection (ibid., xxviii, 2). It is easy for sceptical minds to see in these angelic hosts the mere play of Hebrew fancy and the rank growth of superstition, but do not the records of the angels who figure in the Bible supply a most natural and harmonious progression? In the opening page of the sacred story the Jewish nation is chosen out from amongst others as the depositary of God's promise; as the people from whose stock He would one day raise up a Redeemer. The angels appear in the course of this chosen people's history, now as God's messengers, now as that people's guides; at one time they are the bestowers of God's law, at another they actually prefigure the Redeemer Whose divine purpose they are helping to mature. They converse with His prophets, with David and Elias, with Daniel and Zacharias; they slay the hosts camped against Israel, they serve as guides to God's servants, and the last prophet, Malachi, bears a name of peculiar significance: "the Angel of Jehovah." He seems to sum up in his very name the previous "ministry by the hands of angels", as though God would thus recall the old-time glories of the Exodus and Sinai. The Septuagint, indeed, seems not to know his name as that of an individual prophet and its rendering of the opening verse of his prophecy is peculiarly solemn: "The burden of the Word of the Lord of Israel by the hand of His angel; lay it up in your hearts." All this loving ministry on the part of the angels is solely for the sake of the Saviour, on Whose face they desire to look. Hence when the fullness of time was arrived it is they who bring the glad message, and sing "Gloria in excelsis Deo." They guide the newborn King of Angels in His hurried flight into Egypt, and minister to Him in the desert. His second coming and the dire events that must precede that, are revealed to His chosen servant in the island of Patmos. It is a question of revelation again, and consequently its ministers and messengers of old appear once more in the sacred story and the record of God's revealing love ends fittingly almost as it had begun: "I, Jesus, have sent My angel to testify to you these things in the churches" (Apoc., xxii, 16). It is easy for the student to trace the influence of surrounding nations and of other religions in the Biblical account of the angels. Indeed it is needful and instructive to do so, but it would be wrong to shut our eyes to the higher line of development which we have shown and which brings out so strikingly the marvellous unity and harmony of the whole divine story of the Bible. (See GUARDIAN ANGEL).

In addition to works mentioned above, see ST. THOMAS, *Summa Theol.*, I, QQ. 50–64, and 106–114; SUAREZ, *De Angelis*, lib. i–iv; *Dict. Cathol.*, s. v. "Anges" (Paris, 1904–6); BAREILLE, *Le culte des anges à l'époque des pères de l'église*; *Rev. Thomiste* (March, 1900); DAVIDSON in HASTINGS, *Dict. of the Bible*; VACANT in VIG., *Dict. de la Bible*; OSWALD, *Angelologie* (Paderborn, 1889); BOSWELL, *The Evolution of the Angels and Demons in Christian Theology*; *Open Court Review*, 1900; *Angels and Ministers of Grace*; *Am. Cath. Quarterly*, 1888; *Bibliotheca Sancta* (Andover, 1844, 768; 1845, 108). DRACH, *Apocalypse de S. Jean* (Paris, 1873); HOLZHAUSER, *L'Histoire des sept âges de l'église catholique*, tr. DE WUILLERET., 3 ed. (Paris, 1872).

HUGH POPE.

Angela Merici, SAINT, foundress of the Ursulines, b. 21 March, 1474, at Desenzano, a small town on the southwestern shore of Lake Garda in Lombardy; d. 27 January, 1540, at Brescia. She was left an orphan at the age of ten and together with her elder sister came to the home of her uncle at the neighbouring town of Salo where they led an angelic life. When her sister met with a sudden death, without being able to receive the last sacraments, young Angela was much distressed. She became a tertiary of St. Francis and greatly increased her prayers and mortifications for the repose of her sister's soul. In her anguish and pious simplicity she prayed God to reveal to her the condition of her deceased sister,

It is said that by a vision she was satisfied that her sister was in the company of the saints in heaven. When she was twenty years old, her uncle died, and she returned to her paternal home at Desenzano. Convinced that the great need of her times was a better instruction of young girls in the rudiments of the Christian religion, she converted her home into a school where at stated intervals she daily gathered all the little girls of Desenzano and taught them the elements of Christianity. It is related that one day, while in an ecstasy, she had a vision in which it was revealed to her that she was to found an association of virgins who were to devote their lives to the religious training of young girls. The school she had established at Desenzano soon bore abundant fruit, and she was invited to the neighbouring city, Brescia, to establish a similar school at that place. Angela gladly accepted the invitation. In 1524, while making a pilgrimage to the Holy Land, she became suddenly blind when she was on the island of Crete, but continued her journey to the Holy Places and was cured on her return while praying before a crucifix at the same place where she was struck with blindness a few weeks before. When, in the jubilee year 1525, she had come to Rome to gain the indulgences, Pope Clement VII, who had heard of her great holiness and her extraordinary success as a religious teacher of young girls, invited her to remain in Rome; but Angela, who shunned publicity, returned to Brescia. Finally, on the 25th of November, 1535, Angela chose twelve virgins and laid the foundation of the order of the Ursulines in a small house near the Church of St. Afra in Brescia. Having been five years superior of the newly-founded order, she died. Her body lies buried in the Church of St. Afra at Brescia. She was beatified in 1768, by Clement XIII, and canonized in 1807, by Pius VII. Her feast is celebrated 31 May.

St. Angela de Merici

Heimbucher, *Orden und Kongregationen* (Paderborn, 1896), I, 511 sqq.; Seebœck, *Herrlichkeit der katholischen Kirche* (Innsbruck, 1900); Guérin, *Les petits Bollandistes* (Paris), III, 326 sqq.; *Bullarii Romani Continuatio*, VII, pt. I; her biography has been written in French by Bauthors (Abbeville, 1894); at Notre Dame d'Alet (1885); Pastel (Paris, 1878); in German by an Ursuline (Innsbruck, 1893); by an Ursuline (Paderborn, 1892); in Italian by Girelli (Brescia, 1871); by Salvatori (Rome, 1807).

Michael Ott.

Angela of Foligno, Blessed, Umbrian penitent and mystical writer. She was born at Foligno in Umbria, in 1248, of a rich family; d. 4 January, 1309. Married at an early age, she loved the world and its pleasures and, worse still, forgetful of her dignity and duties as wife and mother, fell into sin and led a disorderly life. But God, having in His mercy inspired her with a deep sorrow for her sins, led her little by little to the height of perfection and to the understanding of the deepest mysteries. Angela has herself recorded the history of her conversion in her admirable "Book of Visions and Instructions", which contains seventy chapters, and which was written from Angela's dictation by her Franciscan confessor, Father Arnold of Foligno. Some time after her conversion Angela had placed herself under the direction of Father Arnold and taken the habit of the Third Order of St. Francis. In the course of time the fame of her sanctity gathered around her a number of Tertiaries, men and women, who strove under her direction to advance in holiness. Later she established at Foligno a community of sisters, who to the Rule of the Third Order added the three vows of religion, without, however, binding themselves to enclosure, so that they might devote their time to works of charity. Angela at last passed away, surrounded by her spiritual children. Her remains repose in the church of St. Francis at Foligno. Numerous miracles were worked at her tomb, and Innocent XII approved the immemorial veneration paid to her. Her feast is kept in the Order on the 30th of March. Bl. Angela's high authority as a spiritual teacher may be gathered from the fact that Bollandus, among other testimonials, quotes Maximilian Sandæus, of the Society of Jesus, who calls her the "Mistress of Theologians", whose whole doctrine has been drawn out of the Book of Life, Jesus Christ, Our Lord.

The life of Blessed Angela has been written by Mariano of Florence and Mark of Lisbon in their chronicles; also by Jacobilli, *Vite de' Santi e Beati dell' Umbria*, and Wadding, *Annales Minorum*. These writers have principally derived their information from her *Book of Visions and Instructions*. The *editio princeps* of this book, known as the *Theology of the Cross* (Paris, 1598) remains the chief source for her life and teaching. *B. Angelæ de Fulgineo Visionum et Instructionum Liber* (reprinted Cologne, 1601) was re-edited by Bollandus, *Acta Sanctorum*, I, Jan., 186–234; by Lammertz, with German tr. (Cologne, 1851); and Faloci Pulignani (Foligno, 1899); the English translation by Cruikshank (Derby, 1872) has been lately re-issued (New York, 1903). See also *Lives of the Saints and Blessed of the Three Orders of St. Francis* (Taunton, 1887), I, 536–554.

Paschal Robinson.

Angeli (or Angelis), Francesco degli, missionary to Ethiopia, b. at Sorrento, Italy, 1567; d. at Colela in Ethiopia, 21 October, 1628. He entered the Society of Jesus in 1583. After two years (1602–04) spent in the mission of the Indies, he went to Ethiopia, the field of his future evangelical labours. Of a gentle and cheerful disposition, the Abyssinians called him "the man who was always cheerful". Angeli stood high in the favour of two successive Kings of Ethiopia. Although, owing chiefly to the opposition of the schismatical monks, he was unsuccessful in converting the people and bringing about the reunion of the Abyssinian Church with that of Rome, he converted a large number of the schismatics, among them the brother of the King and many lords of the court. For five years Angeli preached the Gospel among the Agazi, a half-schismatic and half-idolatrous people tributary to Ethiopia. Conversions were numerous, and he founded a church and school. He translated many religious works into the language of these people. The most important of them was the commentary of Maldonatus on the Gospels of St. Matthew and St. Luke.

Cordara, *Hist. Soc. Jes.*, par. VI^{a}, lib. IV, no. 106, 164; lib. IV, no. 126, 207; lib. VII, no. 165, 390; Santagata, *Istor. della Provincia di Napoli*, III, 66, 190, 216, 477; IV, 95, 277; Sotwel, *Bibl.*, 212; Sommervogel, I, 386.

Joseph M. Woods.

Angeli, Girolamo degli, an eminent pioneer missionary of Japan; b. at Castro-Giovanni, Sicily, 1567; d. 4 December, 1623. He entered the Society of Jesus in 1585, and in 1602 began his apostolate in Japan, remaining there after the publication of the edict expelling all missionaries from the country. An indefatigable worker, he was the first missionary to penetrate the hitherto unknown realms of Yezo, Jasu, and Cai. Angeli, after making many converts to Christianity, seeing that his neophytes were cruelly persecuted because of his presence among them and his preaching, gave himself up to the authorities. Condemned to death he underwent martyrdom by fire, in the public square of Yezo.

Histoire de ce qui s'est passé au Japon . . . traduit par le P. Morin, S.J. (Paris, 1625); *Relazione del regno di Yesso* (Rome and Messina, 1625); SOMMERVOGEL, *Biblioth.*, VIII, 388; CHARLEVOIX, *Histoire du Japon* (Paris, 1754), IV and V; NIEREMBERG, *Varones Ilustres*, 2d ed., I, 413.

JOSEPH M. WOODS.

Angelic Doctor. See THOMAS AQUINAS, SAINT.

Angelic Salutation. See HAIL MARY.

Angelical Hymn. See GLORIA IN EXCELSIS DEO.

Angelicals, THE, a congregation of women founded at Milan about 1530 by Countess Luigia Torelli of Guastalla (d. 1559) for the protection and reclamation of girls. Under the direction of Saint Antonio Zaccaria, founder of the Barnabites, they adopted the Rule of St. Augustine, and obtained the approbation of Paul III (1534). Their garb was that of the Dominicans, and each was addressed as "Angelica", instead of the customary "Sister" or "Mother". Not being cloistered, they assisted the Barnabites in their missionary work until abuses arose, and one of the Angelicals set herself up as a prophetess. In 1557 they were cloistered, and in 1625 their statutes were revised by St. Charles Borromeo and confirmed by Urban VIII. During the political disturbances early in the nineteenth century their foundations were destroyed and the congregation disappeared. The Institute of the Guastallines also founded by the Countess Torelli is still in existence.

STAHL in *Kirchenlex.*; ROSSIGNOLI, *Vita e virtù della contessa di Guastalla* etc. (Milan, 1686).

F. M. RUDGE.

FRA ANGELICO

Angelico, FRA, a famous painter of the Florentine school, b. near Castello di Vicchio in the province of Mugello, Tuscany, 1387; d. at Rome, 1455. He was christened Guido, and his father's name being Pietro he was known as Guido, or Guidolino, di Pietro, but his full appellation to-day is that of "Blessed Fra Angelico Giovanni da Fiesole". He and his supposed younger brother, Fra Benedetto da Fiesole, or da Mugello, joined the order of Preachers in 1407, entering the Dominican convent at Fiesole. Giovanni was twenty years old at the time the brothers began their art careers as illustrators of manuscripts, and Fra Benedetto, who had considerable talent as an illuminator and miniaturist, is supposed to have assisted his more celebrated brother in his famous frescoes in the convent of San Marco in Florence. Fra Benedetto was superior at San Domenico at Fiesole for some years before his death in 1448. Fra Angelico, who during a residence at Foligno had come under the influence of Giotto whose work at Assisi was within easy reach, soon graduated from the illumination of missals and choir books into a remarkably naïve and inspiring maker of religious paintings, who glorified the quaint naturalness of his types with a peculiarly pious mysticism. He was convinced that to picture Christ perfectly one must needs be Christlike, and Vasari says that he prefaced his paintings by prayer. His technical equipment was somewhat slender, as was natural for an artist with his beginnings, his work being rather thin, dry, and hard. His spirit, however, glorified his paintings. His noble holy figures, his beautiful angels, human but in form, robed with the hues of the sunrise and sunset, and his supremely earnest saints and martyrs are permeated with the sincerest of religious feeling. His early training in miniature and illumination had its influence in his more important works, with their robes of golden embroidery, their decorative arrangements and details, and pure, brilliant colours. As for the early studies in art of Fra Angelico, nothing is known. His painting shows the influence of the Siennese school, and it is thought he may have studied under Gherardo, Starnina, or Lorenzo Monaco.

On account of the struggle for the pontifical throne between Gregory XII, Benedict XIII, and Alexander V, Fra Giovanni and his brother, being adherents of the first named, had in 1409 to leave Fiesole, taking refuge in the convent of their order established at Foligno in Umbria. The pest devastating that place in 1414, the brothers went to Cortona, where they spent four years and then returned to Fiesole. There Fra Angelico remained for sixteen years. He was then invited to Florence to decorate the new Convent of San Marco which had just been allotted to his order, and of which Cosmo de' Medici was a munificent patron. At Cortona are found some of his best pictures. It was at Florence, however, where he spent nine years, that he painted his most important works. In 1445, Pope Eugenius IV invited Fra Angelico to Rome and gave him work to do in the Vatican, where he painted for him and for his successor, Pope Nicholas V, the frescoes of two chapels. That of the *cappella del Sacramento*, in the Vatican, was destroyed later by Paul III. Eugenius IV then asked him to go to Orvieto to work in the chapel of the Madonna *di San Brizio* in the cathedral. This work he began in 1447, but did not finish, returning to Rome in the autumn of that year. Much later the chapel was finished by Luca Signorelli. Pope Eugenius is said to have offered the painter the place of Archbishop of Florence, which through modesty and devotion to his art he declined. At Rome, besides his great paintings in the chapels of the Vatican, he executed some beautiful miniatures for choral books. He is buried in Rome in the church of Santa Maria *sopra Minerva*.

Among the thirty works of Fra Angelico in the cloisters and chapter house of the convent of San Marco in Florence (which has been converted into a national museum) is notable the famous "Crucifixion", with the Saviour between the two thieves surrounded by a group of twenty saints, and with

bust portraits of seventeen Dominican fathers below. Here is shown to the full the mastery of the painter in depicting in the faces of the monks the emotions evoked by the contemplation of heavenly mysteries. In the Uffizi Gallery are "The Coronation of the Virgin", "The Virgin and Child with Saints", "Naming of John the Baptist", "The Preaching of St. Peter", "The Martyrdom of St. Mark", and "The Adoration of the Magi", while among the examples at the Florence Academy are "The Last Judgment", "Paradise", "The Deposition from the Cross", "The Entombment", scenes from the lives of St. Cosmas and St. Damian, and various subjects from the life of Christ. At Fiesole are a "Madonna and Saints" and a "Crucifixion". The predella in London is in five compartments and shows Christ with the Banner of the Resurrection surrounded by a choir of angels and a great throng of the blessed. There is also there an "Adoration of the Magi". At Cortona appear at the Convent of San Domenico the fresco "The Virgin and Child with four Evangelists" and the altar-piece "Virgin and Child with Saints", and at the baptistry an "Annunciation" with scenes from the life of the Virgin and a "Life of St. Dominic". In the Turin Gallery "Two Angels kneeling on Clouds", and at Rome, in the Corsini Palace, "The Ascension", "The Last Judgment", and "Pentecost". At the Louvre in Paris are "The Coronation of the Virgin", "The Crucifixion", and "The Martyrdom of St. Cosmas and St. Damian". Berlin has, at the Museum, a "Last Judgment", and Dublin, at the National Gallery, "The Martyrdom of St. Cosmas and St. Damian". At Madrid is "The Annunciation", in Munich "Scenes from the Lives of St. Cosmas and St. Damian", and in St. Petersburg a "Madonna and Saints". Mrs. John L. Gardner has in the art gallery of her Boston residence an "Assumption" and a "Dormition of the Virgin". There are other works at Parma, Perugia, and Pisa. At San Marco, Florence, in addition to the works already mentioned are "Madonna della Stella", "Coronation of the Virgin", "Adoration of the Magi", and "St. Peter Martyr". The Chapel of St. Nicholas in the Vatican at Rome contains frescoes of the "Lives of St. Lawrence and St. Stephen", "The Four Evangelists", and "The Teachers of the Church". In the gallery of the Vatican are "St. Nicholas of Bari", and "Madonna and Angels". The work at Orvieto finished by Signorelli shows Christ in "a glory of angels with sixteen saints and prophets".

BRYAN, *Dictionary of Painters and Engravers;* EDGECOMBE-HALTY, *Fra Angelico.*

AUGUSTUS VAN CLEEF.

Angelo Carletti di Chivasso, BLESSED, moral theologian of the order of Friars Minor; b. at Chivasso in Piedmont, in 1411; and d. at Coni, in Piedmont, in 1495. From his tenderest years the Blessed Angelo was remarkable for the holiness and purity of his life. He attended the University of Bologna, where he received the degree of Doctor of Civil and Canon Law. It was probably at the age of thirty that he entered the Order of Friars Minor. His virtues and learning soon gained the confidence of his brethren in religion, and he was four times chosen to fill the office of vicar-general of that branch of the order then known as the Cismontane Observance. In 1480 the Turks under Mahomet II took possession of Otranto, and threatened to overrun and lay waste the "bel paese". Blessed Angelo was appointed Apostolic Nuncio by Pope Sixtus IV, and commissioned to preach the holy war against the invaders. The death of Mahomet and the ultimate retirement of the Turkish forces from the Italian peninsula were evidences that God favoured his mission. Again, in 1491, he was appointed Apostolic Nuncio and Commissary by Innocent VIII, conjointly with the Bishop of Mauriana, the purpose of their mission being to take active steps to prevent the spread of the heretical doctrines of the Waldenses.

But it was perhaps by his writings that Blessed Angelo rendered the greatest service to religion. His works are given by Wadding in the latter's "Scriptores Ordinis Minorum". By far the most noted of these is the "Summa de Casibus Conscientiæ", called after him the "Summa Angelica". The first edition of the "Summa Angelica" appeared in the year 1476, and from that year to the year 1520 it went through thirty-one editions, twenty-five of which are preserved in the Royal Library at Munich. The "Summa" is divided into six hundred and fifty-nine articles arranged in alphabetical order and forming what would now be called a dictionary of moral theology. The most valuable and most important of these articles is the one entitled "Interrogationes in Confessione". It serves, in a way, as an index to the whole work. Judging the character of the work of Bl. Angelo as a theologian from this, his most important contribution to moral theology, one is impressed with the gravity and fairness that characterized his opinions throughout. Besides, the "Summa", being written "pro utilitate confessariorum et eorum qui cupiunt laudabiliter vivere", is a most valuable guide in matters of conscience and approaches closely, in the treatment of the various articles, to casuistic theology as this science is now understood, hence the title of the work, "Summa de Casibus Conscientiæ". Benedict XIII approved the cult that had for long been paid to Bl. Angelo, especially by the people of Chivasso and Coni. The latter chose him as their special patron, while his feast is kept on 12 April throughout the order of Friars Minor.

LEO, *Lives of the Saints and Blessed of the three Orders of St. Francis* (tr. Taunton, 1886); SCHERER s. v. in *Kirchenlex.* See also WADDING, *Annales Minorum,* 1472, n. viii, 1478, n. viii, 1479, n. xiv, 1481, n. ix, 1484, n. xliv, 1495, n. ii.

STEPHEN M. DONOVAN.

Angelo Clareno da Cingoli, one of the leaders of the so-called Spiritual Franciscans, b. at Fossombrone, about 1247; d. at Santa Maria d'Aspro, 15 June, 1337. He entered the order in 1262, or thereabouts. Believing that the rule of St. Francis was not being observed and interpreted according to the mind and spirit of the Seraphic Father, he retired to a hermitage with a few companions and formed a new branch of the order known as the "Clareni". By the Bull of Sixtus IV, "Dominus Noster Jesus Christus", the "Clareni" were united to the main body of the order and placed under the obedience of the Minister General. The influence of the prophetical writings of Joachim of Floris, a Calabrian abbot, on Angelo and his followers, and in fact on the "Spirituals" generally of the thirteenth century, cannot be overrated. They all looked forward to the time when the religious orders, whose laxity had been occasioned in great measure by the general looseness of the times, would be restored to their former discipline under a *papa angelicus* and a new order of Friars. But the number of Angelo's followers was small; and his so-called reform brought upon himself in particular, and the "Clareni" in general, the suspicious disfavour of the Friars Minor who were not prepared to follow the extreme interpretation of the rule of St. Francis which Angelo had adopted. Angelo became in consequence little better than a homeless and persecuted wanderer, travelling through Greece, Armenia, and the different provinces of Italy until, in 1311, he came to Avignon to answer the charge of heresy that had been brought against him. He was finally acquitted after a tedious and searching examination. In 1337 he retired to the little hermitage of Santa Maria d'Aspro, in the diocese of Marsico in Basilicata, where

he died in the odour of sanctity on the 15th of June of the same year. Angelo Clareno is the author, at least in great part, of the "Chronica septem tribulationum Ordinis Minorum", which records the persecutions suffered by the "Spirituals", beginning with the innovations made during St. Francis' sojourn in the East, and continuing under Elias, Crescentius, and Bonaventure. This work is characterized by heroic endurance; but is tinged with bias and bitterness. Another work of Angelo's that deserves mention is the "Declaratio regulæ Minorum."

Acta SS., July, III, 566–576; EHRLE, *Archiv für Litteratur und Kirchengeschichte des Mittelalters*, (Berlin, 1885), I, 507–569; (1886) II, 108–64, 249–327; (1887) III, 553–623; IV, 1–190; TOCCO, *L'eresia nel medio evo* (Florence, 1884); WADDING, *Annales Minorum*, 1289, et *passim*; LEMMENS, *Chronica B. Bernadini Aquilani*, (Rome, 1902) 4–6; DÖLLINGER, *Beiträge zur Sektengeschichte des Mittelalters* (Munich, 1890), pt. II, 417; JEILER in *Kirchenlex.*, s. v. *Spiritualen*.

STEPHEN M. DONOVAN.

Angelopoli. See TLASCALA.

Angels, EARLY CHRISTIAN REPRESENTATIONS OF. —Angels were seldom represented in Christian art before Constantine. The oldest fresco in which an angel appears is the Annunciation scene (second century) of the cemetery of St. Priscilla. A third-century painting of the same subject was discovered by Wilpert in the cemetery of Sts. Peter and Marcellinus; in both representations the Archangel Gabriel is depicted in human form, robed in tunic and pallium. The "Good Angel" (*angelus bonus*) of the fourth-century syncretistic fresco representing the judgment of Vibia is also depicted in human form, dressed as a sacred personage. The winged angel, for which abundant scriptural references could be adduced, does not appear in pre-Constantinian Christian art, for the reason, probably, that such figures might too readily recall certain favourite subjects of classic art. Another fact worthy of note

ANGELS, VI CENTURY, SAN VITALE IN RAVENNA

in this regard is that angels in this first period of Christian art are never represented unless historically necessary, as in the Annunciation scenes referred to —and not always even then. In a third-century fresco of the Hebrew children in the furnace, for instance, in the cemetery of St. Priscilla, a dove takes the place of the angel, while a fourth-century representation of the same subject, in the *cœmeterium majus*, substitutes the hand of God for the heavenly messenger. From the reign of Constantine a new type of angel, with wings, appears in Christian art. The four angels with spears on the ciborium of the Lateran Basilica (Lib. Pont., I, 172) were probably of this order. This innovation was evidently suggested by the "Victories", and similar figures of classic art; but the danger of idolatrous suggestion in such figures was now remote, and historic art, which gradually replaced symbolic, demanded angels with wings. Certain Gnostic sculptures seem to mark the transition from the classic Victory to the winged angel (Cabrol, Dict. d'Arch. Chrét., col. 2116 sqq.). The oldest existing examples of winged angels are seen in some bas-reliefs of Carthage and a representation on ivory of St. Michael, both attributed to the fourth century. The latter, part of a diptych in the

ANGELS, V CENTURY, FROM MOSAIC IN THE CHURCH OF ST. MARY MAJOR, ROME

British Museum, shows the Archangel Michael standing on the upper steps of an architectonically adorned doorway, with a staff in one hand and a globe surmounted by a cross in the other. The figure is admirably executed. A second development in the artistic conception of angels is marked in the Annunciation scene (fifth century) depicted on the triumphal arch of St. Mary Major's. Unlike the same subject in the catacombs, the Angel Gabriel is soaring through the air towards Mary, who is seated in the midst of attendant winged angels. From the fifth century angels became a favourite subject in Christian art, no longer merely as figures demanded to complete a historical scene, but very often as attendants on Our Lord and the Blessed Virgin. The mosaic of St. Mary Major's mentioned above, as well as two mosaics of St. Apollinare Nuovo and St. Vitale (sixth century), Ravenna, are examples of angels in this character. The Archangels Michael and Gabriel dressed in the military chlamys and bearing military standards inscribed with the word *Agios* (holy) are represented in mosaics at St. Apollinare in Classe, Ravenna. The *Hierarchia cœlestis* of pseudo-Dionysius exercised an important influence on the artistic conception of angels from the sixth century. Prior to that time, it is true, a distinction was made between different categories of the angelic host, but now the relations of angels to God were represented in the East after the manner of the various grades of court functionaries rendering their homage to the Emperor.

CULTS OF ANGELS.—Early Christian literature, like early Christian art, contains few references to angels. This fact is easily accounted for by the circumstances of the time, for with the popular belief in a multitude of deities it was necessary to lay particular emphasis on the unity of God. An official cult in honour of the angels in the first centuries of Christianity would have made imminent the danger of their being regarded as inferior divinities. Witness the vagaries of Gnosticism. Still, there is sufficient evidence to show that the relations of angels to God were not excluded from Christian teaching. Justin Martyr (Apol., I, vi) states that the "host of Good angels" was held in the greatest veneration, and his contemporary, Athenagoras, refers to the duties of angels "whom God appointed to their several posts, to occupy themselves about the elements, and the heavens, and the world" (Legatio, x). In the fourth century we find Eusebius of Cæsarea distinguishing accurately between the cult rendered to

angels and the worship paid to God (Demonstratio evang., III, 3), and St. Ambrose recommended prayers to them. From the fifth century, churches were frequently dedicated to the angels; Umbria was especially noted in this respect, and in the East

ANGELS, VI CENTURY, MOSAIC IN SAN VITALE, RAVENNA

churches erected in honour of St. Michael were numerous. In the most ancient litanies the Archangels Michael and Gabriel are invoked after the persons of the Trinity and immediately before the Blessed Virgin.

DIDRON, *Iconographie des anges*, in *Annales arch.* (1858), XVIII, 33-48; MARRIOTT, in *Dict. Christ. Antiq.*, I, 83; LECLERCQ, in *Dict. d'arch. chrét.*, I, 2079.

MAURICE M. HASSETT.

Angels of the Churches.—St. John in the Apocalypse is shown seven candlesticks and in their midst the Son of Man holding seven stars (Apoc., i, 13, 20). The candlesticks represent the seven Churches of Asia; the stars, the angels of those Churches. He is bidden to write to the respective angels of those Churches and distribute to each his meed of praise or blame. Origen (Hom., xiii in Luc., and Hom., xx in Num.) explains that these are the guardian angels of the Churches, a view upheld by Dean Alford. But St. Epiphanius (Hær., xxv) explicitly rejects this view, and, in accordance with the imagery of the passage, explains it of the bishops. The comparison of a teacher to a star is quite Scriptural (Dan., xii, 3). St. Augustine's reason for interpreting angels of the Churches as the prelates of the church is that St. John speaks of them as falling from their first charity which is not true of the angels [Ep., xliii (al. clxii), n. 22].

HUGH POPE.

Angelus.—PRESENT USAGE.—The Angelus is a short practice of devotion in honour of the Incarnation repeated three times each day, morning, noon, and evening, at the sound of the bell. It consists essentially in the triple repetition of the Hail Mary, to which in later times have been added three introductory versicles and a concluding versicle and prayer. The prayer is that which belongs to the antiphon of Our Lady, "Alma Redemptoris," and its recitation is not of strict obligation in order to gain the indulgence. From the first word of the three versicles, i. e. *Angelus Domini nuntiavit Mariæ* (The angel of the Lord declared unto Mary), the devotion derives its name. The indulgence of 100 days for each recitation, with a plenary once a month, was granted by Benedict XIII, 14 September, 1724, but the conditions prescribed have been somewhat modified by Leo XIII, 3 April, 1884. Originally it was necessary that the Angelus should be said kneeling (except on Sundays and on Saturday evenings, when the rubrics prescribe a standing posture), and also that it should be said at the sound of the bell; but more recent legislation allows these conditions to be dispensed with for any sufficient reason, provided the prayer be said approximately at the proper hours, i. e. in the early morning, or about the hour of noon, or towards evening. In this case, however, the whole Angelus as commonly printed has to be recited, but those who do not know the prayers by heart or who are unable to read them, may say five Hail Marys in their place. During paschal time the antiphon of Our Lady, "Regina cæli lætare," with versicle and prayer, is to be substituted for the Angelus. The Angelus indulgence is one of those which are not suspended during the year of Jubilee.

HISTORY.—The history of the Angelus is by no means easy to trace with confidence, and it is well to distinguish in this matter between what is certain and what is in some measure conjectural. In the first place it is certain that the Angelus at midday and in the morning were of later introduction than the evening Angelus. Secondly it is certain that the midday Angelus, which is the most recent of the three, was not a mere development or imitation of the morning and evening devotion. Thirdly, there can be no doubt that the practice of saying three Hail Marys in the evening somewhere about sunset had become general throughout Europe in the first half of the fourteenth century, and that it was recommended and indulgenced by Pope John XXII in 1318 and 1327. These facts are admitted by all writers on the subject, but when we try to push our investigations further we are confronted with certain difficulties. It seems needless to discuss all the problems involved. We may be content to state simply the nearly identical conclusions at which T. Esser, O. P., and the present writer have arrived, in two series of articles published about the same time quite independently of each other.

THE EVENING ANGELUS.—Although according to Father Esser's view we have no certain example of three Hail Marys being recited at the sound of the bell in the evening earlier than a decree of the Provincial Synod of Gran in the year 1307, still there are a good many facts which suggest that some such practice was current in the thirteenth century. Thus there is a vague and not very well confirmed tradition which ascribes to Pope Gregory IX, in 1239, an ordinance enjoining that a bell should be rung for the salutation and praises of Our Lady. Again, there is a grant of Bishop Henry of Brixen to the church of Freins in the Tyrol, also of 1239, which concedes an indulgence for saying three Hail Marys "at the evening tolling". This, indeed, has been suspected of interpolation, but the same objection cannot apply to a decree of the Franciscan General Chapter in the time of St. Bonaventure (1263 or 1269), directing preachers to encourage the people to say Hail Marys when the Complin bell rang. Moreover, these indications are strongly confirmed by certain inscriptions still to be read on some few bells of the thirteenth century. Further back than this direct testimonials do not go; but on the other hand we read in the "Regularis Concordia", a monastic rule composed by St. Aethelwold of Winchester, c. 975, that certain prayers called the *tres orationes*, preceded by psalms, were to be said after Complin as well as before Matins and again at Prime, and although there is no express mention of a bell being rung after Complin, there is express mention of the bell being rung for the *tres orationes* at other hours. This practice, it seems, is confirmed by German examples (Martène, De Antiq. Eccles. Ritibus, IV,39), and as time went on it became more and more definitely associated with three separate peals of the bell, more especially at Bec, at St. Denis, and in the customs of the Canons Regular of St. Augustine (e. g. at Barnwell Priory and elsewhere). We have not in these earlier examples any mention of the Hail Mary (q. v.), which in England first became familiar as an antiphon in the Little Office of Our Lady about the beginning of the eleventh century (The Month, November, 1901), but it would be the most natural thing in the world that once the Hail Mary had become an everyday prayer, this should for the laity take the place of the more elaborate *tres orationes* recited by the monks; just as in

the case of the Rosary, one hundred and fifty Hail Marys were substituted for the one hundred and fifty psalms of the Psalter. Moreover, in the Franciscan decree of St. Bonaventure's time, referred to above, this is precisely what we find, viz., that the laity in general were to be induced to say Hail Marys when the bell rang at Complin, during, or more probably after, the office of the friars. A special appropriateness for these greetings of Our Lady was found in the belief that at this very hour she was saluted by the angel. Again, it is noteworthy that some monastic customals in speaking of the *tres orationes* expressly prescribe the observance of the rubric about standing or kneeling according to the season, which rubric is insisted upon in the recitation of the Angelus to this day. From this we may conclude that the Angelus in its origin was an imitation of the monks' night prayers and that it had probably nothing directly to do with the curfew bell, rung as a signal for the extinction of fires and lights. The curfew, however, first meets us in Normandy in 1061 and is then spoken of as a bell which summoned the people to say their prayers, after which summons they should not again go abroad. If anything, therefore, it seems more probable that the curfew was grafted upon this primitive prayer-bell rather than vice versa. If the curfew and the Angelus coincided at a later period, as apparently they did in some cases, this was probably accidental.

THE MORNING ANGELUS.—This last suggestion about the *tres orationes* also offers some explanation of the fact that shortly after the recital of the three Hail Marys at evening had become familiar, a custom established itself of ringing a bell in the morning and of saying the Ave thrice. The earliest mention seems to be in the chronicle of the city of Parma, 1318, though it was the town-bell which was rung in this case. Still the bishop exhorted all who heard it to say three Our Fathers and three Hail Marys for the preservation of peace, whence it was called "the peace bell". The same designation was also applied elsewhere to the evening bell. In spite of some difficulties it seems probable enough that this morning bell was also an imitation of the monastic triple peal for the *tres orationes* or morning prayers; for this, as noted above, was rung at the morning office of Prime as well as at Complin. The morning Ave Maria soon beeame a familiar custom in all the countries of Europe, not excepting England, and was almost as generally observed as that of the evening. But while in England the evening Ave Maria is enjoined by Bishop John Stratford of Winchester as early as 1324, no formal direction as to the morning ringing is found before the instruction of Archbishop Arundel in 1399.

THE MIDDAY ANGELUS.—This suggests a much more complicated problem which cannot be adequately discussed here. The one clear fact which seems to result alike from the statutes of several German Synods in the fourteenth and fifteenth centuries, as also from books of devotion of a somewhat later date, is that the midday ringing, while often spoken of as a peace bell and formally commended by Louis XI of France in 1475 for that special object, was closely associated with the veneration of the Passion of Christ. At first it appears that this midday bell, e. g. at Prague in 1386, and at Mainz in 1423, was only rung on Fridays, but the custom by degrees extended to the other days of the week. In the English *Horæ* and the German *Hortulus Animæ* of the beginning of the sixteenth century rather lengthy prayers commemorating the Passion are provided to be said at the midday tolling of the bell in addition to the ordinary three Aves. Later on (c. 1575), in sundry books of devotion (e. g. Coster's Thesaurus), while our modern Angelus versicles are printed, much as we say them now, though minus the final prayer, an alternative form commemorating our Lord's death upon the cross is suggested for the noontide ringing. These instructions, which may already be found translated in an English MS. written in 1576 (MSS. Harleian 2327), suggest that the Resurrection should be honoured in the morning, the Passion at noon, and the Incarnation in the evening, since the times correspond to the hours at which these great Mysteries actually occurred. In some prayer-books of this epoch different devotions are suggested for each of the three ringings, e. g. the Regina Cœli for the morning (see Esser, 784), Passion prayers for noon and our present versicles for sundown. To some such practice we no doubt owe the substitution of Regina Cœli for the Angelus during paschal time. This substitution was recommended by Angelo Rocca and Quarti at the beginning of the seventeenth century. Our present three versicles seem first to have made their appearance in an Italian catechism printed at Venice in 1560 (Esser, 789); but the fuller form now universally adopted cannot be traced back earlier than 1612. Be it noted that somewhat earlier than this a practice grew up in Italy of saying a "De profundis" for the holy souls immediately after the evening Angelus. Another custom, also of Italian origin, is that of adding three Glorias to the Angelus in thanksgiving to the Blessed Trinity for the privileges bestowed upon our Lady. (See also HAIL MARY.)

ESSER, *Das Ave Maria Läuten*, in the *Historisches Jahrbuch*, XXIII, 22–51, 247–269, 775–825 (1902); THURSTON, *Our Popular Devotions*, in *The Month*, November and December, 1901, 483–499, 597–616; January and May, 1902, 61 and 518; January, 1904, 57–67; BOUDINHON, *L'Angelus*, in the *Revue du clergé français* (1902), XXXI, 24–29; FALK, *Zur Geschichte des Ave Maria*, etc., in *Der Katholik*, April, 1903, 333; *Stimmen aus Maria-Laach*, September, 1903, 366; HENRY, in *Dict. d'arch.*, I, 2068–78; BERTIÈRE, in *Dict. de théol. cath.*, I, 1278–81. Of older accounts may be mentioned ROCCA, *De Campanis Commentarius* (Rome, 1612); GERBERON, *Dissertation sur l'angelus* (Paris, 1675); TROMBELLI, *Mariæ Sanctissimæ Vita*, etc., Diss. IX (Bologna, 1761); *Acta SS.*, October, VII, 1109–13; BRIDGETT, *Our Lady's Dowry* (3d ed. London, 1890), 216–218, and 482; WATERTON, *Pietas Mariana Britannica*, 144; ROCK, *Church of our Fathers* (2d ed. London, 1904), III, 245–250. For the Angelus indulgences see MOCCHEGIANI, *Collectio Indulgentiarum* (Quaracchi, 1897), 167–172; BERINGER, *Les indulgences*, Part II, 183 sqq.; *The American Ecclesiastical Review*, Nov. 1902, 542–545.

HERBERT THURSTON.

Angelus Bell.—The triple Hail Mary recited in the evening, which is the origin of our modern Angelus, was closely associated with the ringing of a bell. This bell seemingly belonged to Complin, which was theoretically said at sundown, though in practice it followed closely upon the afternoon office of Vespers. There can be little doubt that in all save a few exceptional cases, the tolling of the Ave bell was distinct from the ringing of curfew (*ignitegium*); the former taking place at the end of Complin and perhaps coinciding with the prayers for peace, said in choir; the latter being the signal for the close of day and for the general bed-time. In many places, both in England and France, the curfew bell is still rung, and we note that not only is it rung at a relatively late hour, varying from 8 to 10, but that the actual peal lasts in most cases for a notable period of time, being prolonged for a hundred strokes or more. Where the town-bell and the bells of the principal church or monastery were distinct, the curfew was generally rung upon the town-bell. Where the church-bell served for both purposes, the Ave and the curfew were probably rung upon the same bell at different hours. There is a great lack of records containing any definite note of time regarding the ringing of the Ave bell, but there is at least one clear example in the case of Cropredy, Oxfordshire, where in 1512 a bequest was made to the churchwardens on condition that they should "toll dayly the Avees bell at six of the clok in the mornyng, at xii of the clok at noone and at foure

of the clok at afternoone" (North, Church Bells of Lincolnshire, 169). At the same time it seems clear that in the case of cathedral churches, etc., where the Office was said in choir, the interval between Complin and the (anticipated) Matins of the next

ANGELUS BELL, CALLED "PIAGNONA," IN ST. MARK'S CONVENT, FLORENCE

day was not very great; at any rate, at some seasons of the year. Under these circumstances the three interrupted peals of the Ave bell probably served as a sort of introduction to the continuous tolling of the curfew which preceded Matins. This would be sufficient to account for certain clear traces of a connection in some localities between the curfew and the recital of the three evening Aves. For instance, the poet Villon (fifteenth century) must clearly be thinking of the curfew, when he writes:

J'oy la cloche de la Sarbonne
Qui toujours à neuf heures sonne
Le salut que l'ange prédit.

Again, if there were no such connection, it would be difficult to explain why some of the Reformation bishops like Hooper did their best to suppress the tolling of the curfew as a superstitious practice. Still the attempt was not successful. Long before this, in 1538, a Protestant Grand Jury in Canterbury had presented the parson of St. Peter's church for superstitious practices, complaining of the "tolling of the Ave bell after evening song done" (Stahlschmidt, Church Bells of Kent, 358), but this could hardly have been the curfew.

INSCRIPTIONS ON ANGELUS BELLS.—Many circumstances point to the conclusion that the ringing of the Angelus in the fourteenth and even in the thirteenth century must have been very general (see The Month, Jan., 1902, 69–70, and Jan., 1904, 60–63). The number of bells belonging to these two centuries which still survive is relatively small, but a considerable proportion bear inscriptions which suggest that they were originally intended to serve as Ave bells. In the first place, many bear the words *Ave Maria;* or, as in the case of a bell at Helfta, near Eisleben, in Germany, dated 1234, the whole sentence: *Ave Maria, gratia plena, Dominus tecum.* Bells with this *Ave Maria* inscription are also numerous in England, though in England the Angelus bells seem in a very large number of instances to have been dedicated to St. Gabriel. These Gabriel inscriptions take various forms. For example: *Dulcis instar mellis campana vocor Gabrielis* (I am sweet as honey, and am called Gabriel's bell). In which very common inscription the second word is often *sisto*, or *cisto;* the true reading is perhaps *dulcissimi mellis.* Or again: *Ecce Gabrielis sonat hæc campana fidelis* (Behold this bell of faithful Gabriel sounds); or *Missi de cælis nomen habeo Gabrielis* (I bear the name of Gabriel sent from heaven), or *Missus vero pie Gabriel fert læta Mariæ* (Gabriel the messenger bears joyous tidings to holy Mary). We can hardly be wrong in regarding these bells as Angelus bells, for in the Diocese of Lincoln alone we find nineteen of the surviving medieval bells bearing the name of Gabriel, while only six bear the name of Michael, a much more popular patron in other respects. In France, the *Ave Maria* seems to have been the ordinary label for Angelus bells; but in Germany we find as the most common inscription of all, even in the case of many bells of the thirteenth century, the words *O Rex Gloriæ Veni Cum Pace* (O King of Glory, Come with Peace); as for instance, one of the bells of Freiburg in the Breisgau, dated 1258. To explain the popularity of this inscription we have to remember that according to medieval tradition the Annunciation took place at evening. It was then that the Prince of Peace took flesh and dwelt among us. Moreover in Germany, the Netherlands and in some parts of France the Angelus bell was regularly known as the "Peace bell", and *pro pace schlagen* (to toll for peace) was a phrase popularly used for ringing the Angelus.

MANNER OF RINGING.—With regard to the manner of ringing the Angelus it seems sufficient to note that the triple stroke repeated three times with a pause between seems to have been adopted from the very beginning. In the fifteenth-century constitutions of Syon monastery it is directed that the lay brother "shall toll the Ave bell nine strokes at three times, keeping the space of one Pater and Ave between each three tollings". Again a fifteenth-century bell at Erfert bears the words: *Cum ter reboo, pie Christiferam ter aveto* (When I ring thrice, thrice devoutly greet the Mother of Christ). Still earlier, the statutes of Wells Cathedral, in 1331, direct that "three strokes should be struck at three several times upon the great bell in quick succession", and this shortly before curfew. Similarly, at Lerida in Spain, in 1308, the bishop directs that "after Complin and as the shades of night are falling" the bell is to be pealed three times with intervals between (Villanueva, Viage, XVI, 323), while the faithful are directed on hearing the bell to fall on their knees and recite the *Ave Maria.*

OTTO, *Glockenkunde*, (2d ed. Leipzig, 1884); WORDSWORTH, *Notes on Medieval Services* (London, 1898); BERTHELÉ, *Enquêtes campanaires* (Montpellier, 1903); RAVEN, *Church Bells of Suffolk* (London, 1890); STAHLSCHMID, *The Church Bells of Kent* (London, 1887); DOWNMAN, *Ancient Church Bells in England* (London, 1890); NORTH, *Church Bells of Lincolnshire* (Lincoln, 1882); BERGNER, *Zur Glockenkunde Thüringens* (Jena, 1896); Id., *Die Glocken des Herzogtum Sachs.-Meiningen*, (Jena, 1899); EFFMAN, *Die Glocken der Stadt Freiburg in der Schweiz* (Strasburg, 1899); LIEBESKIND, *Die Glocken des Neustädter Kreises* (Jena, 1905); *The Month*, Jan., 1902, Jan., 1904; RAVEN, *The Bells of England*, Lord, 1907.

HERBERT THURSTON.

Angelus SILESIUS (Johannes Scheffler), convert, poet, controversialist, the son of a Lutheran Polish nobleman, b. in Breslau in 1624; d. 9 July, 1677. He took the degree of doctor of philosophy and medicine, in Padua, in 1648, became court physician to the prince of Oels, in Silesia, was received into the Catholic Church in 1653, taking at confirmation the name of Angelus, to which he added the surname Silesius (Silesian), by which name he is known in the history of literature. In 1661 he was ordained priest and retired to the monastery of the Knights of the Cross in Breslau, where he died. His fortune he gave to pious and charitable institutions. With the Jesuits Spee and Balde, he was one of the few distinguished poets that Germany produced in an age of poetical barrenness and debased taste. He pub-

lished, in 1657, the two poetical works on which his fame rests. "The Soul's Spiritual Delight" (Heilige Seelenlust) is a collection of more than two hundred religious songs, many of them of great beauty, which have found their way not only into Catholic, but even into Protestant hymn books. "The Cherubic Pilgrim" (Der Cherubinische Wandersmann) is a collection of over sixteen hundred rhymed couplets, full of deep religious thought expressed in epigrammatic form. A small number of these couplets seem to savour of quietism or pantheism. They ought to be interpreted in an orthodox sense, for Angelus Silesius was not a pantheist. His prose writings are orthodox; "The Cherubic Pilgrim" was published with the ecclesiastical *Imprimatur*, and, in his preface, the author himself explains his "paradoxes" in an orthodox sense, and repudiates any future pantheistic interpretation. In 1663 he began the publication of his fifty-five controversial tracts against the various Protestant sects. Of these, he afterwards selected thirty-nine which he published in two folio vols. under the title of "Ecclesiologia".

LINDEMANN, *Angelus Silesius* (Freiburg, 1876); SELTMANN, *Angelus Silesius und seine Mystik* (Breslau, 1876); ROSENTHAL (ed.) complete works (Ratisbon, 1862).

B. GULDNER.

Anger, the desire of vengeance. Its ethical rating depends upon the quality of the vengeance and the quantity of the passion. When these are in conformity with the prescriptions of balanced reason, anger is not a sin. It is rather a praiseworthy thing and justifiable with a proper zeal. It becomes sinful when it is sought to wreak vengeance upon one who has not deserved it, or to a greater extent than it has been deserved, or in conflict with the dispositions of law, or from an improper motive. The sin is then in a general sense mortal as being opposed to justice and charity. It may, however, be venial because the punishment aimed at is but a trifling one or because of lack of full deliberation. Likewise, anger is sinful when there is an undue vehemence in the passion itself, whether inwardly or outwardly. Ordinarily it is then accounted a venial sin unless the excess be so great as to go counter seriously to the love of God or of one's neighbour.

ST. THOMAS, *Summa Theol.* (ed. Turin, 1885).

JOSEPH F. DELANY.

Angers, DIOCESE OF (*Andegavum*), comprises the territory embraced in the department of Maine and Loire. It was a suffragan see of the Archdiocese of Tours under the old régime as well as under the Concordat The first Bishop known in history is Defensor, who, when present in 372, at the election of the Bishop of Tours, made a determined stand against the nomination of St. Martin. The legend concerning the earlier episcopate of a certain Auxilius is connected with the cycle of legends that centre about St. Firmim of Amiens and is contradicted by Angevin tradition anterior to the thirteenth century. Among the illustrious names of the Diocese of Angers during the first centuries of its existence are those of St. Maurilius, disciple of St. Martin, and at an earlier period hermit of Chalonnes, who made a vigorous stand against idolatry, and died in 427; Thalassius, consecrated bishop in 453, who has left a brief but valuable compendium of canon law, consisting of the decisions of the councils of the province of Tours; St. Albinus (sixth century); St. Licinius former Count of Anjou, and bishop during the early part of the seventh century. As for the tradition that St. Renatus, who had been raised from the dead by St. Maurilius, was Bishop of Angers for some time shortly before 450, it bases its claims to credibility on a late life of St. Maurilius written in 905 by the deacon Archinald, and circulated under the name of Gregory of Tours, and it seems to have no real foundation. Among the Bishops of Angers in modern times were Cardinal de la Balue (1467) confined by Louis XI in an iron cage (1469–80) for his negotiations with Charles the Bold; the Jansenist, Henri Arnauld (1649–93); Monsignor Freppel (1870–91), who had a seat in the Chamber of Deputies, and warmly defended religious interests; Monsignor Mathieu (1893–96), now cardinal of the Curia and member of the French Academy.

The cathedral of St. Maurice, a majestic structure without side aisles, dates from the twelfth century and exhibits the characteristic type of Angevin or Plantagenet architecture. During the Middle Ages Angers was a flourishing monastic city with six great monasteries: St. Aubin founded by King Childebert I; St. Serge by Clovis II; St. Julien, St. Nicholas and Ronceray, founded by Count Foulques Nerra, and All Saints, an admirable structure of the twelfth century. In 1219 Pope Callixtus II went in person to Angers to assist at the second consecration of the church attached to the abbey of Ronceray. The Diocese of Angers includes Fontevrault, an abbey founded at the close of the eleventh century by Robert d'Arbrissel but which did not survive the Revolution. The cloister and the old abbey church containing the tombs of the four Plantagenets have great archæological value. The ruins of St. Maur perpetuate the memory of the great Benedictine abbey of that name. In 1244, a university was founded at Angers for the teaching of canon and civil law. In 1432 faculties of theology, medicine, and art were added. This university was divided into six "nations", and survived up to the time of the Revolution. In consequence of the law of 1875, giving liberty in the matter of higher education, Angers again became the seat of a Catholic university. The Congregation of the Good Shepherd (Bon Pasteur), which has houses in all parts of the world, has its mother-house at Angers by virtue of a papal brief of 1835. Berengarius, the heresiarch, condemned for his doctrines on the Holy Eucharist, was Archdeacon of Angers about 1039, and for some time found a protector in the person of Eusebius Bruno, Bishop of Angers. Bernier, who played a great rôle in the wars of La Vendée and in the negotiations that led to the Concordat, was curé of St. Laud in Angers. At the close of 1905 the Diocese of Angers comprised 514,658 inhabitants, 37 cures or parishes of the first-class, 377 parishes of the second-class and 129 vicariates with salaries formerly paid by the State.

Gallia christiana (Vetus, 1656), II, 110–154; TRESVAUX, *Histoire de l'église et du diocèse d'Angers* (Paris, 1858).

GEORGES GOYAU.

Angers, UNIVERSITY OF.—The University of Angers is, probably, a development of the cathedral school of that city. Early in the eleventh century this school became famous under the direction of Marbodus, afterwards Bishop of Rennes, and of Ulger, afterwards Bishop of Angers, both pupils of the renowned canonist, Fulbert de Chartres. It was enlarged in 1229 by an influx of students, many of them Englishmen, from the University of Paris, who sought in Angers a shelter from the direct control of the King of France. (See PARIS, UNIVERSITY OF.) Angers then became a centre for the study of civil law, and a *studium generale*, although it was officially recognized as such only in 1337, by an episcopal ordinance. It received in 1364 from King Charles V a charter granting the same privileges as those enjoyed by the University of Orleans. It was only in 1432 that a Bull of Eugene IV added the usual faculties of theology, medicine, and arts to the faculty of canon and civil law. This organization continued until the French Revolution. After the National Assembly had granted to all freedom of teaching (1 July, 1875), the French bishops decided to found five Catholic universities, and Angers

thanks to Bishop Freppel, was chosen for the western portion of France, including the Dioceses of Angers, Rennes, Laval, Le Mans, Angoulême, Tours, and Poitiers. The university then took the title of "Facultés Catholiques de l'Ouest". It comprises the faculties of letters, of sciences, and law, and a superior school of agriculture, with a teaching staff of 45 professors and from 200 to 300 students, most of whom are laymen belonging to the faculty of law. Angers has numbered among its faculty in the past Monsignor Sauve, author of numerous theological and philosophical works, Father Billot, now a professor in the Gregorian University at Rome, Father Antoine, author of a remarkable course of social economy, while it still retains Monsignor Legendre, an authority on biblical geography, and the distinguished novelist, René Bazin. The University publishes the "Revue des Facultés Catholiques de l'Ouest" and a "Bulletin des Facultés Catholiques de l'Ouest".

RASHDALL, *The Universities of Europe in the Middle Ages* (Oxford, 1895), II, 148; RANGEARD, *Histoire de l'université d'Angers* (Angers, 1872); DE LENS, *L'université de l'Anjou* (Angers, 1880), a continuation of RANGEARD; FOURNIER, *Les statuts et privilèges des universités françaises* (Paris, 1890–92); CALVET, *The Catholic Institutes of France* in *Catholic University Bulletin*, Jan., 1907.

GEORGE M. SAUVAGE.

Anges, NOTRE DAME DES (OUR LADY OF THE ANGELS), a miraculous shrine near Lurs, France, containing a crypt (Sainte Chapelle) which tradition dates back to an early period. Archæological finds, inscriptions, and the records left by antiquaries give evidence that this was once the site of a Roman colony and a station termed in ancient itineraries Alaunium (founded 150 B. C.). Situated as it was on a Roman road connecting cities which are believed to have been evangelized at an early period, Alaunium probably received the Faith at the same time. There is an ancient tradition to the effect that one of the immediate disciples of Christ erected an oratory here in honour of the Mother of God, and that it took the name Alaunium, later contracted into Aulun. Though several chapels were built on this site and destroyed, an ancient tablet survived all calamities. On the occasion of a cure wrought before this tablet (2 August, 1665) a choir of angels, it is said, was heard singing; on the repetition of the marvel the following year the name of the shrine was changed to Our Lady of Angels, and it was placed in charge of the Recollect Fathers of St. Francis. In 1752 Bishop Lafiteau of Sisteron instituted the feast of the Relatives of Mary, making this sanctuary a centre of the devotion. In 1791 the religious were expelled, and the church despoiled. On the reopening of the churches the pilgrimages recommenced, and still continue. The most important of them takes place on 2 August.

LEROY, *Histoire des pèlerinages de la Sainte Vierge en France* (Paris, 1873), III, 423 sqq.; *Acta SS.*, 2 August.

F. M. RUDGE.

Angilbert, SAINT, Abbot of Saint-Riquier, d. 18 February, 814. Angilbert seems to have been brought up at the court of Charlemagne, where he was the pupil and friend of the great English scholar Alcuin. He was intended for the ecclesiastical state and must have received minor orders early in life, but he accompanied the young King Pepin to Italy in 782 in the capacity of *primicerius palatii*, a post which implied much secular administration. In the academy of men of letters which rendered Charlemagne's court illustrious Angilbert was known as Homer, and portions of his works, still extant, show that his skill in verse was considerable. He was several times sent as envoy to the pope, and it is charged against him that he identified himself with the somewhat heterodox views of Charlemagne in the controversy on images. In 790 he was named Abbot of Centula, later known as Saint-Riquier, in Picardy, and by the help of his powerful friends he not only restored or rebuilt the monastery in a very sumptuous fashion, but endowed it with a precious library of 200 volumes. In the year 800 he had the honour of receiving Charlemagne as his guest. It seems probable that Angilbert at this period (whether he was yet a priest is doubtful) was leading a very worldly life. The circumstances are not clear, but modern historians consider that Angilbert undoubtedly had an intrigue with Charlemagne's unmarried daughter Bertha, and became by her the father of two children, one of whom was the well-known chronicler Nithard. This intrigue of Angilbert's, sometimes regarded as a marriage, has been disputed by Hénocque and others, but is now generally admitted. We should probably do well to remember that the popular canonizations of that age were very informal and involved little investigation of past conduct or virtue. It is, however, stated by Angilbert's twelfth-century biographer that the abbot before his death did bitter penance for this "marriage", and the historian Nithard, in the same passage in which he claims Angilbert for his father, also declares that Angilbert's body was found incorrupt some years after his burial. Angilbert has been claimed as the author of a fragment of an epic poem on Charlemagne and Leo III, but the authorship is disputed. On the other hand, Monod believes that he is probably responsible for certain portions of the famous "Annales Laurissenses".

Acta SS., 3 Feb.; WERNER in *Kirchenlex.* s. v.; BOUTHORS, *Histoire de St. Riquier* (Abbeville, 1902), 62–86; HÉNOCQUE, *Histoire de l'Abbaye de St. Riquier* (Paris, 1880), I, 95–208, etc.; WATTENBACH, *Deutschlands Geschichtsquellen* (Berlin, 1904), I, 191–198; MONOD, *Etudes critiques sur les sources de l'histoire carolingienne* (Paris, 1898), 120–126; HODGKIN, *Italy and her Invaders* (Oxford, 1899), VIII, 150–154; TRAUBE, *Karolingische Dichtungen* (Berlin, 1888), 55 sqq.; HAUCK, *Kirchengeschichte Deutschlands*, II, 174–176; ALTHOF, *Angilberts Leben und Dichtungen* (Münden, 1888). For Angilbert's poems (ed. DÜMMLER) see the quarto series of the *Mon. Germ. Script.*

HERBERT THURSTON.

Angilram, BISHOP OF METZ. See FALSE DECRETALS.

Angiolini, FRANCESCO, a noted scholar, b. at Piacenza, Italy, 1750; d. at Polotsk, 21 February, 1788. He entered the Society of Jesus in 1765, and after the suppression of the Jesuits retired to Polotsk. Angiolini has left after him many works that attest his scholarship. He is the author of a Polish grammar for the use of Italians; he wrote original poems in Italian, Latin, Greek, and Hebrew, and several comedies in Polish, and a translation from the Greek into Italian in three octavo volumes of Josephus Flavius (Florence, Paolo Fumagalli, 1840–44). Angiolini also translated into his mother tongue the Electra, Œdipus, and Antigone of Sophocles (Rome, 1782). Other works of Angiolini are an Italian translation of Thucydides, incomplete, and a Polish translation of Sophocles.

SOMMERVOGEL, *Biblioth.*, I, 391; CASSANI, *Varones Ilustres*, III, 268–277.

JOSEPH M. WOODS.

Anglesea, THE PRIORY OF, Cambridgeshire, England, was founded in honour of the Blessed Virgin Mary and St. Nicholas for a community of Austin Canons, by Henry I. Dugdale was unable to find any charter of foundation; but a deed cited by him in an appendix, with regard to the rights of patronage and election ceded by Elizabeth de Burgh, Lady de Clare, to the canons in 1333, lends some support to the opinion of Leland and Speed that Richard de Clare was a founder, or at least a patron, of the house, as was also Edmund Mortimer, Earl of March, in the reign of Henry V. Information with regard to this priory is scanty. No register is known. The ruins are meagre. "There are some remains of Anglesea Priory in the back part of a mansion-house",

says Lysons, "which has been erected on its site, apparently not more ancient than the time of Queen Elizabeth; the most remarkable of these remains consist of a kind of undercroft, thirty-six feet by twenty-two, with a groined roof supported by clustered pillars, now divided into two rooms; and a row of arches supported by brackets against a wall on the outside of the building". The last prior was John Bonar, who had a pension of £20 a year granted to him at the surrender. In 26, Hen. VIII, the revenues were returned at £124.19s.

DUGDALE, *Monasticon Anglicanum;* LYSONS, *Magna Britannia (Cambridgeshire).*

FRANCIS AVELING.

Anglican Orders.—In the creed of the Catholic Church, Holy Order is one of the Seven Sacraments instituted by Our Lord Jesus Christ. Its office is to transmit and perpetuate those mystic powers of the priesthood whereby the Blessed Sacrament of the altar is consecrated and offered up in sacrifice; and whereby alone the Sacraments of Confirmation, Penance, and Extreme Unction can be validly administered. Holy Order is in three degrees: those of bishops, priests, and deacons, the bishops possessing the priesthood in its plenitude, that is, with the power not only to exercise this ministry personally, but also to transmit it and the diaconate to others. Thus the bishop is the only minister of Holy Order, and for its valid administration it is essential that he (1) should himself have received a valid episcopal consecration, and (2) should use a rite in which are preserved all the essentials of validity as instituted by Christ. To have received or failed to receive orders under these conditions is to be within or without the Apostolical succession of the Catholic ministry.

In the sixteenth century this doctrine of a priesthood endowed with mystical powers was pronounced superstitious by most of the Protestant Reformers, who, accordingly, rejected Holy Order from among the number of their sacraments. They recognized, however, that from primitive times downwards there had always been a body of clergy set apart for the pastoral duties, and this they desired to retain in their separated communions; in some cases organizing it in two degrees only, of presbyters and deacons, in others of three degrees, which, in accordance with ancient practice, they continued to designate by the names of bishops, priests, and deacons. But their doctrine in regard to these ministers was that they could possess no powers beyond those of other men, but only "authority in the congregation" to preach and teach, to govern churches, and to preside over services and ceremonies; and that the rites, of imposition of hands or otherwise, whereby candidates were inducted into the grades of their ministry, were to be regarded merely as simple and impressive external ceremonies employed for the sake of decency and order. This view of the Christian ministry is very distinctly expressed in the public formularies and private writings of the continental Reformers. In England it was certainly shared by Cranmer, Ridley, and others who with them presided over the ecclesiastical alterations in the reign of Edward VI. That the present Anglican clergy are bishops, priests, and deacons in the latter sense admits of no dispute. But are they so also in the former and Catholic sense; and are they in consequence in the true line of Apostolical succession, and endowed with all its mystical powers over the Sacrifice and sacraments? This is the question of Anglican orders.

THE CHARACTER OF CATHOLIC ORDINALS.—From time immemorial a group of ordination rites have been in use in the Catholic Church and in those Oriental schisms which broke away from it in early times, but whose orders it has always recognized as valid. When these various rites are compared, they are found to differ indeed in the text, but to be entirely alike in the essential character of the "forms" appointed to accompany the imposition of hands. All, that is to say, signify in appropriate terms the order to be imparted, and supplicate Almighty God to bestow upon the candidate the divine gifts necessary for his state. In the Western Church, though there are traces of a now obsolete "form" anciently employed in parts of Gaul, the form of the Roman Church is the only one that has persisted, and it quickly passed into universal use. This is the prayer, *Deus honorum omnium*, which can be found in the "Pontificale Romanum." Its earliest appearance in writing is in the so-called "Leonine Sacramentary", referred by Duchesne to the sixth century; that it should appear there is proof positive that it must have been in existence for some time previously, at least as orally preserved, the force of which proof is greatly strengthened by the testimony to the conservatism of the Roman Church which we have from Pope Innocent I. For this Pope, writing in A. D. 416, to Decentius, Bishop of Eugubium, complains that "if the priests of the Lord desired to preserve ecclesiastical ordinances as they were handed down to us by the Blessed Apostles, no diversity, no variety would be found in the very orders and consecrations themselves", but adds, "Who does not know and consider that what was delivered to the Roman Church by St. Peter, the Prince of the Apostles, and *is to this day kept* (by it), ought to be observed by all, and that no practice should be substituted or added without being sanctioned by authority or precedent." When we trace downwards the history of this Roman rite we find that the conservative principle enunciated by St. Innocent has been faithfully followed. Thus Morinus, a great authority, writes, "We deem it necessary for the reader to know that the modern Roman Pontifical contains all that was in the earlier Pontificals, but that the earlier Pontificals do not contain all that is in the modern Roman Pontifical. For some things have been added to the recent Pontificals, for various pious and religious reasons, which are wanting in all the ancient editions. And the more recent Pontificals are, the more these additions obtrude themselves. But this is a wonderful and impressive fact, that in all the volumes, ancient, more modern, and contemporary, there is ever one form of ordination both as regards words and as regards ceremony, and the later books omit nothing that was present in the older. Thus the modern form of ordination differs neither in word nor in ceremony from that used by the ancient Fathers." Among the additions which Morinus has in mind as having been made during the early Middle Ages, the tradition of the instruments, that is, of the paten and chalice in the case of the priesthood, and that of the book of the Gospels in the case of the episcopate, are the most important. Indeed, these drew to themselves so much attention that for many centuries they and the words accompanying them were supposed by many to be more essential even than the imposition of hands and the prayer, *Deus honorum*. Still there was never any danger that the prevalence of these theological views would affect the validity of the ordinations given, for the simple reason that the principle of never omitting anything was rigidly adhered to.

THE ORIGIN OF THE ANGLICAN SUCCESSION.—It was this venerable ordination rite, as preserved in the English varieties of the Roman Pontifical, which was in use in the country when Henry VIII began his assaults on the ancient religion. He did not himself venture to touch it, but in the next reign it was set aside by Cranmer and his associates who, under the rule of Somerset and Northumberland, were engaged in remodelling the whole fabric of the Church of

England to suit their extreme Protestant conceptions. These men pronounced the ancient forms to be utterly superstitious and requiring to be replaced by others more in conformity with the simplicity of the Gospel. Hence the origin of the Edwardine Ordinal, which, under the sanction of the Act of 1550, was drawn up by "six prelates and six other men of the realm learned in God's law, by the King's Majesty to be appointed and assigned". This new rite underwent some further changes two years later, and was thus brought into the form in which it remained till the year 1662, when it was somewhat improved by the addition of clauses defining the nature of the orders imparted. As the Ordinal of 1550 had no lasting influence on the country, we may disregard it here, as we may also disregard, as of less consequence, the rite for the ordination of deacons. In the Ordinal of 1552 the "essential form", that is, the form adjoined to the imposition of hands, was, in the case of the priesthood, merely this: "Receive the Holy Ghost. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the Word of God and of His Holy Sacraments"; and these other words, whilst the Bible was being delivered, "Take thou authority to preach the Word of God and to minister the Holy Sacraments in this Congregation, where thou shalt be so appointed." In the case of the episcopate it was, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power, and love, and of soberness"; and these others, while the Bible was delivered, "Give heed unto reading, exhortation, and doctrine. Think upon these things contained in this book. . . . Be to the flock of Christ a shepherd not a wolf; feed them, devour them not; hold up the weak, heal the sick, bind together the broken, bring again the outcast, seek the lost. . . ." The additions made in 1662 were, in the case of the priesthood (after the words, "receive the Holy Ghost"), "for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands"; and in the case of the episcopate (after the words, "Take the Holy Ghost"), "for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands". By this new Ordinal seven bishops and a number of inferior clergy were made during the last two years of Edward VI. On the accession of Mary in 1553 it was discarded, and the Pontifical resumed, but on the accession of Elizabeth in 1558 its use was restored, and has continued (with the addition of the defining clauses since 1662) down to the present day. The Anglican clergy are thus the creation of this Ordinal, and, primarily, the validity of their orders is dependent on its sufficiency—that is, on its sufficiency in its earlier form, for if that be wanting, the Apostolical succession must have lapsed long before 1662, and could not be resuscitated by the additions then made. It was on this consideration of the character of the Edwardine rite that the Holy See based its definitive decree of 1896. Still, for the complete understanding of the history of the subject it is necessary to know something of the circumstances under which Archbishop Parker was raised to the episcopate, and of the further defects which the Anglican succession has been thought to inherit from its relation to the same. This Dr. Matthew Parker was chosen by Queen Elizabeth to be her first Archbishop of Canterbury. The metropolitan see was then vacant by the death of Cardinal Pole, and all the other sees of the kingdom, with a single exception, were vacant likewise, either because of the death of their previous occupants, or because the bishops who survived were, in the eyes of the Government, deprived for refusing to conform to the new order of things. The Queen intended through Parker to raise up a new hierarchy, but a difficulty confronted her. When consecrated himself, Parker could consecrate his intended colleagues; but how was he to get consecrated himself? None of the Catholic bishops still living would consent to perform the ceremony, and in default of them she had recourse to four ecclesiastics of no very high reputation, three of whom (William Barlow, John Scory, and Miles Coverdale) had been deprived by Mary, and the fourth (John Hodgkins) was a turncoat who had been consecrated suffragan Bishop of Bedford in 1537 and had consistently changed with every change of the times. To Barlow was given the lead, and he, with the others as his assistants, consecrated Parker, 17 December, 1559, in the private chapel at Lambeth, using the Edwardine Ordinal. Three days later Parker, with the aid of Barlow, Scory, and Hodgkins, consecrated four others at Bow Church. From these ancestors the whole Anglican succession is sprung. Was, then, the consecration of Parker a valid act? This is the other ground of dispute round which, as a matter of history, the controversy has gathered.

THE PRACTICE OF THE HOLY SEE.—Apart from exceptional circumstances, such as arose in 1896, the Holy See does not indulge in purely theoretical pronouncements on questions like that of Anglican Orders, but limits its intervention to cases of practical difficulty that are brought before it—as when persons or classes of persons who wish to minister at the Church's altars have undergone ceremonies of ordination outside its fold. And even in thus intervening the Holy See is chary of doctrinal decisions, but applies a common-sense rule that can give practical security. Where it judges that the previous orders were certainly valid it permits their use, supposing the candidate to be acceptable; where it judges the previous orders to be certainly invalid it disregards them altogether, and enjoins a re-ordination according to its own rite; where it judges that the validity of the previous orders is doubtful, even though the doubt be slight, it forbids their use until a conditional ceremony of re-ordination has first been undergone. Such a class of cases requiring its intervention arose when Queen Mary set to work to draw order out of the chaos in which her two predecessors had involved the affairs of the Church. What was to be done with those who had received Edwardine orders? The question was investigated at Rome, whither the needful information and documents were sent by Pole, and, although we have no record of the discussion, it is clear from what has just been said about its known principles of action that the Holy See judged these orders to be invalid, for it sent directions to Pole to treat them as non-existent. That this was so appears (1) from the letters of Julius III and Paul IV, and the sense in which they were taken by Pole, for these letters direct that all recipients of Edwardine Orders shall, if accepted for the Church's ministry, be ordained afresh; (2) from a comparison between the Edwardine and Marian registers which reveals several double entries of names of persons who received first Edwardine and afterwards Catholic ordination; (3) from the course taken in punishing recalcitrant Edwardine ecclesiastics, in the ceremony of whose degradation no account was taken of their Edwardine orders. And the practice thus initiated during the reign of Mary was adhered to ever afterwards, when Anglican clergymen came over to the Catholic Church and sought admission into the ranks of the priesthood. A list of twenty such re-ordinations has been gathered by Canon Estcourt from the "Douay Diaries", and others could be gathered from the registers of the English College at Rome and other sources. Nor is the fact disputed—save perhaps as regards a few

isolated cases, the documentary evidence for which is deficient. Moreover, Leo XIII, in his Bull "Apostolicæ Curæ", speaks of many such cases as having been formally referred to the Holy See at different times, with the result that the practice of re-ordaining was invariably observed. Two of these cases were, in 1684 and 1704, the second of which attracted a certain amount of attention. It was that of John Clement Gordon, who had received all the Anglican orders, the episcopate included, by the Edwardine rite and from the hands of the prelates who derived their orders from the Anglican succession. The decision was that, if he would minister as a priest, he must receive the priesthood and all previous orders afresh.

THE HISTORY OF THE CONTROVERSY.—Though such was the practice sanctioned by the Holy See for dealing with Anglican orders administratively, the Holy See did not, as it usually does not, publish the motives of its decision. The duty of vindicating its action in regard to these orders was thus left to the zeal and industry of private theological writers, whose method was to inquire into the facts as best they could and apply to them the same theological tests as the Church authorities were known to recognize. In this way there came into existence that series of controversial treatises on either side which covered the whole period from the beginning of the seventeenth century to the present day. Now that the Holy See has given not merely a final decision, but one supported by the motives on which it is based, these ancient treatises have lost a good deal of their interest. A very brief account of them may therefore suffice here, but the reader who requires more may be referred to the pages of Canon Estcourt. That the controversy did not begin till early in the reign of James I is, perhaps, explicable on the ground that the first generation or two of the Anglican clergy were too Zwinglian or Calvinistic to care about having Apostolical succession. But in 1588–89 Bancroft, in a celebrated sermon at Paul's Cross, took up the higher ground, which was powerfully maintained a few years after by Bilson and Hooker, the pioneers of the long line of Jacobean and Caroline divines. Then the writers on the Catholic side began to controvert this position, but in the first instance not very happily. The circumstances of Parker's consecration had been shrouded in much secrecy and were unknown to the Catholic party, who accordingly gave credence to a piquant rumour called "The Nag's Head story". This was to the effect that, as no Catholic bishop could be got to consecrate Parker, he and others, when together at the Nag's Head in Cheapside, knelt down before Scory, the deprived Bishop of Chichester, who placed a Bible on the neck of each, saying at the same time, "Receive the power of preaching the Word of God sincerely"; and that this strange ceremony was the fountain-head of the whole Anglican succession. This story was first published by Kellison in 1605, in his "Reply to Sutcliffe", and was taken up by some other Catholic writers in the following years. To these Mason in his "Vindiciæ Ecclesiæ Anglicanæ" replied on the Anglican side, in 1613, and was the first to call attention, at all events effectively, to the entry in Parker's "Register" of his consecration on 17 December, 1559, in the private chapel at Lambeth. In the following year (1614) Archbishop Abbot, to clench this statement of Mason's, caused four Catholic priests, prisoners in the Tower, to be taken to Lambeth and there shown the "Register", on the genuineness of which they were invited to declare. An inspection under such circumstances (for they were all the time under the jealous eyes of seven Protestant bishops) was not calculated to convince, and Champney, who wrote in 1616, suggests, what was clearly the general opinion of the Catholics at the time, that the entry in question was a forgery. On one or two occasions previously it had apparently been seen by individual Catholics, but its existence had not become generally known till Mason's book appeared, and then the fact that an appeal to it should not have been made by the Anglican party till so long after the reputed date of the occurrence seemed to be highly suspicious. Nor will these suspicions appear unnatural to anyone who reflects on the curious reticence shown by the Elizabethan writers when challenged to say how their Metropolitan was consecrated; such as, for instance, was shown by Jewell in his replies to Harding's direct inquiries. Probably, however, the real motive of this reticence was in the reputation of the consecrators to whom Parker was driven to have recourse; for there can be no question, to us who know all the lines of converging evidence that tell in its favour, but that his consecration did take place on the day and in the manner described in the "Register", and that the latter was a contemporary document. On the other hand, the Nag's Head story is too unsupported by solid evidence and too incredible in itself to be accepted as historical—although to say this is by no means the same as saying that those who brought it forward in the first instance, or maintained it during several generations, were acting dishonestly. It is, however, an error to suppose that the early Catholic controversialists rested their case against Anglican orders exclusively on the spuriousness of the Lambeth "Register" or the truth of the Nag's Head story. On the contrary, although they intermingled some proofs like those mentioned which have had to be abandoned, it is wonderful how sound was the position they took up from the first in their general statement of the argument. Thus Champney, the first systematic writer on the Catholic side, directs his first and chief attack against all orders conveyed by the Edwardine Ordinal, whether in the reign of Edward VI or subsequently, and contests their validity on the ground of the insufficiency of the rite itself. Moreover, though inclining, with most of the theologians of his time, to hold that other ceremonies besides imposition of hands and the words, "Receive the Holy Ghost", were essential to validity, he gives due weight to the contrary opinion of Vasquez, and takes up exactly the same position as was afterwards taken up by Morinus in regard to the practical course to be followed. "The determinate matter", he says, "and form of some sacraments—and, among others, of Holy Orders, . . . are not so clearly and distinctly declared in the Councils and Fathers, but that various opinions, based on weighty reasons and authorities, have been held and defended with good probability of truth . . . (But) the Church does not suffer any harm or loss (from this uncertainty) because she knows for certain that she has (in her rites) the true matter and form which Christ gave to His Apostles, although no one can define precisely in what things and words it is contained . . . provided that there is no omission of any part (of the rite) which the Church is wont to use in administering her sacraments, and in which it is universally agreed that the true matter and form is contained. But if anyone were obstinately to follow his own opinion, and exclude all other things, actions, and words in administering the said sacraments, save such as he himself judges essential, he would render those sacraments untrustworthy, and would in consequence be inflicting on the Church a most serious harm." It is only when he comes to treat of Elizabethan orders in their relation to Archbishop Parker that Champney alleges other grounds of invalidity, and he then comprises his entire case against them under the following five heads—(1) the truth of the Nag's Head story; (2) the spuriousness of the Lam-

beth "Register"; (3) the want of episcopal character in Barlow, Parker's chief consecrator; (4) the insecurity of the rite used, in view of its many omissions; (5) the probability that it does not contain the essentials of a valid Ordinal. These are the same arguments which the subsequent writers debated and developed, except for a somewhat different handling of the fifth, the necessity for which became apparent not long after Champney's time. For Champney, as we have seen, though without speaking too positively, contended for the necessity of other elements in the matter and form than the mere imposition of hands and the words attached to this. In 1655, however, Morinus's epoch-making work, "De Sacris Ordinationibus", appeared, and proved by irresistible documentary evidence that not only, as was previously recognized, had imposition of hands been all through the sole matter of ordination, episcopal and sacerdotal, in the Oriental rites, but that even in the Western rite it had been so for about 900 years, the ceremonies of tradition of instruments and of unction not being found in any text of more ancient date, still less that of the second imposition of hands in the ordination of priests. The discovery of this liturgical fact necessarily influenced the Anglican controversy, and though the Holy See, in its rigid adherence to the practical rule indicated by Champney, still insists on the retention of the other ceremonies in all Western ordinations, the general tendency since the publication of Morinus's work has been to reject the Anglican rite mainly on the ground of the insufficiency of the "form" attached to the imposition of hands. On these lines the controversy was continued in the latter part of the seventeenth century by Talbot and Lewgar on the Catholic side, and by Bramhall, Burnet, and Prideaux on the Anglican. At the commencement of the next century, in 1704, the case of John Clement Gordon, to which reference has already been made, was taken before the Holy See and examined. The result was to elicit from the Holy Office a formal re-affirmation of the necessity of re-ordaining convert clergymen; nor was this decision motived, as an incorrect publication of the decree by Le Quien suggested, by any acceptance of the Nag's Head story, but, as is now known, by the nature of the Edwardine rite, a copy of which was procured and specially examined by the Sacred Congregation. A few years later the scene of the controversy shifted to France. The Abbé Renaudot wrote a "Mémoire", published in 1720, in which he rejected Anglican orders on the grounds of the Nag's Head story, and of the novelty and insufficiency of the Anglican rite. He was answered shortly after by the Père Courayer, whose works in defence of Anglican orders, as coming from the Catholic side, caused a great sensation in England, where the author was held in high favour; and later, when he had to leave France on a charge of unsound doctrine, he was invited over to this country and was given a pension by George II. The principal answer to Courayer was that of the Abbé Le Quien, whose "Nullité des ordinations anglicanes" appeared (Paris) in 1730, but Father John Constable, S.J., embodied a great part of it in his "Clerophilus Alethes", an English work published very shortly after. In the nineteenth century, with the rise of the Tractarian party, and of the more Catholic ideas of the priesthood which it caused to prevail, the question of Anglican orders was felt to be of vital importance for the High Church clergy, and the controversy became proportionately more acute. As, too, the principles of historical evidence had by then come to be better understood, and the facilities for the study of documents were vastly improved, a series of works resulted which has considerably advanced our knowledge of the subject. Of these the most valuable on the Anglican side were Mr. A. W. Haddan's edition of Bramhall, and his own "Apostolical Succession in the Church of England", Dr. F. G. Lee's "Validity of the Holy Orders of the Church of England", and more recently Mr. Denny's "Anglican Orders and Jurisdiction", the last being perhaps the most complete work that has appeared in defence of these orders. On the Catholic side, Canon Estcourt's "Question of Anglican Orders Discussed" and Mr. W. A. Hutton's "Anglican Ministry" were the most noticeable. The former, though it errs in giving away an important argument, through misconceiving the purport of a decision of the Holy Office, still bears the palm among Catholic treatises for its scholarly investigation of many historical points; the latter is chiefly valuable for its exposition of the broader aspect under which Newman preferred to regard the subject.

SUMMARY OF ARGUMENTS ON EITHER SIDE.—To some extent the proofs and disproofs cast to and fro by the disputants have necessarily been indicated above, but it will be well to summarize them here as a preliminary to an account of the Bull "Apostolicæ Curæ" (which see also *s. v.*).

1. Of the Nag's Head story nothing more need be said, as no person of intelligence now believes in it.

2. Nor is there any doubt but that Parker really did undergo a ceremony of consecration on 17 December, 1559, at Lambeth, in which the Edwardine rite was employed, and the consecrators were Barlow, Scory, Coverdale, and Hodgkins. Machyn's and Parker's diaries prove conclusively that a consecration did then and there take place. A paper in the State Paper Office (in which the order of procedure to be followed at the consecration is drawn up by a clerk, and Cecil's and Parker's annotations are in the margin) proves that they intended to have a consecration by bishops according to the Edwardine rite, whilst there was nothing to prevent them from carrying their intention into effect. And the Commission of 6 December, 1559, issued to Kitchen, Barlow, Scory, Coverdale, and Hodgkins, shows that these, or some of them, were the prelates who were to perform the ceremony.

3. In regard to Barlow's episcopal character, the Anglican case is that (1) although there is no record of his consecration in the "Archiepiscopal Register", this only proves that the "Register" was very negligently kept; that (2) there is no record in this "Register" of the consecrations of several other bishops, Gardiner included, yet no one doubts that these were really consecrated; and that (3) it is not conceivable that Barlow could have gone on acting as bishop for over twenty years without attention having been called by some person or other to his want of consecration. The Catholic writers, on the other hand, point out that it is not merely the absence of just a single entry in Cranmer's "Register" which stands against him, but (1) the absence of an entire set of documents which should have borne reference to his consecration if it occurred; (2) the discovery of one document which is exceptionally worded, and so worded as apparently to provide for the avoidance of consecration; (3) the views of the non-necessity of consecration which Barlow held and expressed; (4) the difficulty of assigning a date when the ceremony could have taken place; (5) and the likelihood that, as the King and Cranmer are known to have shared his views, he might have been able to keep his secret to himself and pass as a consecrated bishop. Still the Catholic writers do not maintain on these grounds that it is certain he was not consecrated, but only that it is not certain that he was, and hence, that orders derived from him, as are those of the Anglican clergy, must be considered doubtful, unless supplemented by a conditional ceremony.

4. For the sufficiency of the Anglican Rite, as it

stood in the first century of its use, the defenders argue that, although it may have been undesirable to substitute this new rite for the ancient and venerable rite which preceded it, the change was within the competence of the Edwardine and Elizabethan authorities, since every national Church has authority to select its own rites and ceremonies, as long as it eliminates no element which, in the judgment of the Universal Church, is essential to validity. To this it is replied that no evidence is forthcoming to show that any such authority has ever been recognized in national Churches; that, on the contrary, though local churches have at times added further prayers and ceremonies to the rites handed down to them from time immemorial, they have, as Morinus has told us, never ventured to subtract anything that was in previous use, fearing lest in so doing they might touch something which was essential. To this the defenders reply that at least the Anglican rite has retained all that is to be found in the Roman Ordinal in its earliest known form, as well as in the Eastern ordinals, which the Holy See has ever recognized as valid; and that it must be held therefore to have retained all that can reasonably be claimed as necessary. But in the first place, though the course of theological opinion inclines to judge that the tradition of instruments and other added ceremonies in the modern Western rite might be laid aside without danger to validity, the Holy See, as has been said, feeling that in a matter of such supreme importance it is best to follow an absolutely safe rule, is loth to trust to speculative opinions, and has always required a conditional re-ordination whenever any one of the added ceremonies has been omitted. Moreover, it is not correct to say that the Anglican rite retains all those elements which the Eastern and early Western rites have in common. For what these have in common (cf. App. IV of the Vindication) is imposition of hands accompanied by a prayer in which the order to be imparted is defined either by its accepted name, or by words expressive of its grace and power, which is chiefly the power to consecrate and offer up in sacrifice the Body and Blood of Our Lord Jesus Christ under the appearances of bread and wine. The original Anglican rite, on the contrary, contained no words whatever in the "form" accompanying the imposition of hands to define the order to be imparted. In the rite for the episcopate the consecrating bishop says, "Take the Holy Ghost"; but he does not say for what—whether for the office of a bishop, or priest, or deacon—so much so that Dr. Lingard could suggest that it was a form as suitable for the admission of a parish clerk as for the consecration of a bishop. And so, too, with the priesthood, though in a somewhat less degree. For here the words of the "form" are, "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments"; whereas the power to forgive sins does not discriminate between the priest and the bishop, and besides is only a secondary and incidental, not the primary and essential, function of the priestly office. Still the defenders of the Anglican Ordinal have their further rejoinder. It is not necessary, they contend, that the nature of the order imparted should be defined by the words of the "form" taken by itself alone; it is sufficient if the meaning of this "form" is determined to a definite sense by the context, or other prayers and ceremonies which precede or follow; and they point out that in the titles of the rites—"The form of ordering Priests" and "The form of consecrating an Archbishop or Bishop"—in the presentation of the candidates, and in several of the prayers, the needful mention of the order to be imparted is declared. Moreover, they refer to a decision of the Holy Office, 9 April, 1704, in regard to some Abyssinian ordinations, as witnessing that the Holy See itself has recognized the words, "Take the Holy Ghost", to be sufficient, when said with the imposition of hands, if the remainder of the rite is sufficiently determinate. But, in the first place, as regards this Abyssinian case, its nature has been misapprehended, as may be seen from the documents published by Father Brandi, in his "Roma e Canterbury". In the second place, none of the rites, ancient or modern, which the Holy See has ever recognized lends any support to this theory of an indeterminate form determined by a remote context. In the third place, it is contrary to the analogy of all the other sacraments and is unreasonable in itself. It is as if, writes Cardinal Segna (Revue Anglo-Romaine, 29 February, 1896), in a wedding ceremony, "the bride and bridegroom should stand at the altar and in many an eloquent phrase declare their mutual love, but when the moment has arrived for pronouncing the decisive word 'I will', should shut their lips in stubborn silence." And in the fourth place, the remote context, instead of determining the words, "Receive the Holy Ghost", to signify the bestowal of a true priesthood, determines them to an exactly opposite sense. It is true that the traditional names of the three orders occur in places, but, as explained at the head of this article, these names at the Reformation were often used in a sense from which all notion of the priesthood and its mystical powers had been drained off. That this was the sense in which they were intended by those who framed and authorized the Edwardine rites is proved by the statements of classical Anglican writers like Hooker, who defend the retention of the old names on the plea that "as for the people, when they hear the name [priest] it draweth no more their minds to any cogitation of sacrifice than the name of a senator or of an alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient because years were respected in the nomination of both" (Eccles. Polity, V, lxxviii, 2). There is, moreover, the broad fact that, when the old and the new rite are compared, it appears that the difference lies just in this: that the framers of the new have cut out all that in the old gave expression to the idea of a mystic *sacerdotium* in the Catholic sense of the term. There is also the connected fact that the introduction of the Edwardine Ordinal was the outcome of the same general movement which led to the pulling down of the altars and the substitution of communion tables, in order that, as Ridley expressed it, "the form of a table shall more move the simple people from the superstitious opinions of the Popish mass unto the right use of the Lord's supper".

5. According to Catholic doctrine, it is necessary for validity that the minister of a sacrament should not only employ a proper form, but should also have a proper *intention*. Thus Pole, in his instructions to the Bishop of Norwich (which Leo XIII cites in his Bull of condemnation), tells him to treat as not validly consecrated those pretending bishops in whose previous consecration ceremonies "the form and *intention* of the Church had not been observed", thereby implying that this double defect was present in the Edwardine consecrations. On this point the defenders of Anglican orders urge that (1) to admit that the mental intentions of the minister can affect the validity of the Sacrament is to involve in uncertainty all ordinations whatever—for how are we to know what internal lapses or deflections from the due intention may not have been secretly made by those on whose acts the orders of whole generations of Christian ministers have been dependent?—and (2) even granting this doctrine of intention, no defect of due intention should be imputed to the An-

glican prelates of any generation, since, according to theologians like Bellarmine, even an heretical minister's intention is sufficient as long as it is a general intention to do what Christ does or His true Church does, whatever this may be. But, it is replied, it is impossible not to recognize that the minister's intention is an essential element. Why, for instance, is there a valid consecration at Mass when the priest pronounces the words, "This is my Body", but no valid consecration when he pronounces the same words in the presence of bread whilst reading from St. Matthew's Gospel in a community refectory? Still the Church trusts to the Providence of God to watch over all such defective intentions as are not externally manifested, and assumes that the minister's intention is correct in every serious administration of her own rites, even when he is—like Cranmer, for instance—a person of heterodox opinions. Where, however, a defective intention is manifested externally, she must deal with it, and that is what has happened in respect to the Anglican ordinations. The rite, as has been explained, was altered in Edward VI's time to give expression to a heterodox belief concerning the nature of Holy Orders, and was likewise adopted in this sense by the Elizabethan authorities. When, then, they proceeded to administer it, the only reasonable interpretation of their action was that they conformed their intention to their rite, and hence that, from a Catholic point of view, their acts were invalid on a twofold ground: the defect of the form and the defect of the intention.

6. In modern times the Anglican clergy often appeal, as confirmatory of the above doctrinal and historical considerations, or even as having an independent value, to what may be called an experiential argument. "It is all very well", they say, "to bring forward these external arguments to discredit our orders. But we have an internal testimony which appeals to us more powerfully, namely our intimate consciousness of the spiritual benefit we experience when we make use of the sacraments of which our orders are the source to us. If they were invalid orders, how is it conceivable that God should so bless their use to those who have recourse to them?" This is an argument which no one has stated more forcibly than Cardinal Newman in the Third Lecture of his "Anglican Difficulties", where, too, the most searching answer to it may be found. Here it will be enough to say (1) that for those who bring it forward it proves too much, since Wesleyans and others could claim as much, and on the same grounds, for their own ordinances, which no one supposes to be dependent for their efficacy on the validity of an Apostolical succession; (2) that it confounds the efficacy of a rite *ex opere operato*, or as an appointed channel of sacramental grace, and its efficacy *ex opere operantis*, or as a stimulus to the piety of well-disposed hearts; (3) that the rule of the Catholic Church is, while by no means undervaluing the evidential power of internal experience, to interpret this and detect its true bearing by applying the test of her own divinely authenticated external teaching.

THE BULL OF LEO XIII.—From the foregoing account it can readily be understood why the practice of re-ordaining convert clergymen has subsisted. Anglicans, however, have always resented this practice, and maintained that the Holy See could never have sanctioned it had the facts been properly presented. In 1894 this contention was pressed upon the notice of some French ecclesiastics by some Anglican leaders who were discussing with them the prospects of corporate reunion. The result was that the French ecclesiastics brought the matter to the notice of Leo XIII, assuring him that this impression prevailed among many well-disposed Anglicans, who felt that they were being unfairly treated. The Pope was moved by what he heard, and determined that he would have the whole question re-investigated thoroughly. Accordingly, he selected eight divines who had made a special study of the subject, and of whom four were known to be disposed to recognize Anglican orders and four to be disposed to reject them. These he summoned to Rome and formed into a consultative commission under the presidency of Cardinal Mazzella. They were given access to all documents from the archives of the Vatican and the Holy Office which would throw light upon the points at issue, and they were bidden to sift the evidence on either side with all possible fulness and care. After sessions which lasted six weeks, the Commission was dissolved, and the *acta* of its discussions were laid before a judicial committee of cardinals. These, after a two months' study, in a special meeting under the presidency of the Pope, decided by a unanimous vote that Anglican orders were certainly invalid. After an interval for prayerful consideration of this vote, Leo XIII determined to adopt it and accordingly published his Bull "Apostolicæ Curæ" on the 18th of September, 1896. In this Bull he begins by expressing his affectionate interest in the English people and his desire for their return to unity, and by reciting the circumstances which had led to the issue of this solemn decision. He then calls attention to the action taken in the same matter by his predecessors. In the reign of Mary, when she and Cardinal Pole were engaged in reconciling the kingdom, letters of direction were sent to the latter, which, as their text shows, required him to treat those who had received orders by a form other than "the accustomed form of the Church"—a phrase which, says Pope Leo, can only refer to the Edwardine Ordinal—as needing to be ordained or consecrated afresh. At that time, then, the Holy See judged the Anglican form to be insufficient, and that it persisted in this adverse judgment is manifest from the fact that for more than three centuries it has sanctioned the practice of re-ordaining absolutely the holders of orders obtained through this form; for "since in the Church it has always been a firm and established rule that the sacrament of Order ought not to be repeated, it never could have silently acquiesced in and tolerated such a custom", had it deemed the Anglican form to be in any way sufficient. Moreover, continues the Bull, the Holy See not only acquiesced in the practice, but on many occasions gave it renewed sanction by express judgments, to two of which, the second being that of John Clement Gordon, it calls particular attention, repudiating in connexion with this latter the allegation that the rejection of Gordon's previous orders had been motived by any other cause than the character of the Anglican rite (a copy of which was procured and examined by the judges), or even that in judging of the rite the essential point considered was the omission in it of any tradition of the instruments. This account of the practice of his predecessors forms the first part of the "Apostolicæ Curæ", and in view of it Leo XIII observes that the question could not really be considered still open. He has wished, however, "to help men of good will by shewing them the greatest consideration and charity," and he proceeds to expound the principles on which the Anglican Rite is judged by himself, as well as by his predecessors, to lack the conditions of validity. "In the examination", he says, "of any rite for the effecting and administering of Sacraments, distinction is rightly made between the part which is *ceremonial* and that which is *essential*, usually called the 'matter' and 'form'. All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify.

Although the signification ought to be found in the whole essential rite, that is to say, in the 'matter' and 'form', it still pertains chiefly to the 'form'; since the 'matter' is the part which is not determined by itself, but which is determined by the 'form'. And this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as we have to consider it in this case, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several orders and for confirmation. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly ordination—namely: 'Receive the Holy Ghost'—certainly do not in the least definitely express the sacred Order of Priesthood, or its grace and power, which is chiefly the power 'of consecrating and of offering the true Body and Blood of the Lord' (Council of Trent, Sess. XXIII, de Sacr. Ord., Can. 1) in that sacrifice which is 'no nude commemoration of the sacrifice of the Cross' (*ibid.*, Sess. XXIII, de Sacr. Miss., Can. 3). . . . The same holds good of episcopal consecration. For to the formula, 'Receive the Holy Ghost', not only were the words 'for the office and work of a bishop' etc., added at a later period, but even these, as we shall presently state, must be understood in a sense different from that which they bear in the Catholic rite." In this passage the Bull sanctions the principle that a sacramental rite must signify definitely what it is to effect, and that this definite signification must be in the essential "form", or words in proximate connection with the "matter"; also that, in the case of Holy Order, what must be definitely signified is, in the ordination of priests, the Order of the Priesthood or its grace and power, and similarly in the consecration of bishops; the grace and power in each having reference to the accomplishment of the Holy Sacrifice of the Mass. This principle accepted, it follows at once that the Anglican Ordinal, at least as it stood till 1662, lacks the essential conditions of sufficiency. But the Bull further examines how far the remainder of this Ordinal, or the circumstances under which it came into being, can be held to determine the ambiguity of the "essential form". And here it sanctions the judgment which the Catholic writers had already formed. "The history," it says, "of that time is sufficiently eloquent as to the *animus* of the authors of the Ordinal against the Catholic Church; as to the abettors whom they associated with themselves from heterodox sects; and as to the end in view. . . . Under a pretext of returning to the primitive form, they corrupted the liturgical order in many ways to suit the errors of the Reformers. For this reason, in the whole Ordinal not only is there no clear mention of the sacrifice, but every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character—or spirit, as it is called—of the Ordinal clearly manifests itself. Hence, if, vitiated in its origin, it was wholly insufficient to confer orders, it was impossible that in the course of time it should become sufficient, since it remained always what it was (i. e. of vitiated origin). . . . For once a new rite has been initiated, in which, as we have seen, the Sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula, 'Receive the Holy Spirit' (the Spirit, namely, which is infused into the soul with the grace of the Sacrament) no longer holds good, and so the words 'for the office and work of a priest or bishop', and the like, no longer hold good, but remain as words without the reality which Christ instituted." Likewise in regard to the defect of intention, the Bull endorses the judgment, adverse to Anglican ordination which Catholic writers had always urged. "When anyone has rightly and seriously made use of the due 'form' and 'matter' requisite for effecting or conferring the sacrament, he is considered by that very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church, and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of a sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to, and destructive of, the sacrament."

These are the defects in the Anglican Succession, on the existence of which the Bull bases its decision. It will be noticed that they are of the most fundamental kind, and are independent of any defects that may be thought to arise out of the omission in the Ordinal of a tradition of the instruments, or of the doubt about Barlow's consecration. To examine into the nature and bearing of the latter when a sufficient basis for a certain conclusion had been supplied by the former would have been a superfluous task, and for the same reason it is unlikely that even for the private inquirer these other considerations will retain in the future the interest they had in the past. At the same time the Bull has in no way pronounced them to be frivolous or unfounded, as has been suggested. It remains to give the formal definition of the Bull, which is in the following terms: "Wherefore, strictly adhering in this matter to the decrees of the Pontiffs Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our authority, of Our own motion and certain knowledge We pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and void."

The publication of the "Apostolicæ Curæ" caused, as was to be expected, much excitement in England; nor did the Anglican party, for whose sake it was intended, show any disposition to accept either its arguments or its decision. It was deemed, however, to have created a crisis sufficiently serious to require that it should be met by some formal reply. Accordingly, in the early part of 1897 there appeared, in both a Latin and an English edition, an "Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on English Ordinations", which was "addressed to the whole body of Bishops of the Catholic Church". This answer, which came to be known by its Latin name of the "Responsio", is a distinctly Low-Church document, of which the leading contention is that the Pope has misjudged the Anglican Ordinal through failure to recognize the right of national Churches to reform and revise their own formulas, and by applying to this Ordinal a false and untrustworthy rule. The true rule to which an ordinal should be conformed, it urges, is the rule of Holy Scripture, and it is in this rule that the Reformers sought their guidance. They found an enormous accretion of sacerdotalist ideas embodied in the words and ceremonies of the older Ordinal, whereas, in the New Testament, the sacerdotalist conception of the Christian ministry was altogether absent. And, on the other hand, they found that the aspects of the Christian ministry on which Our Lord and His Apostles had laid the most stress—those, namely, which concerned the pastor's duty to go forth in His Master's name as His steward, His watchman, His messenger, to tend the sheep, and, if need be, lay down his life for their sakes, to preach the word, to convert sinners, to remit offences in the Church,

to render mutual services to one another, and much else of the same kind—were very insufficiently set forth in the Pontifical. Accordingly, in drawing up their new rite, they endeavoured as far as possible to eliminate the former element and give prominence to the latter, while in their "forms" they assigned to the priesthood the words which, according to the New Testament, Our Lord used in promoting His Apostles to this office, and to the episcopate the words of St. Paul which "were believed to refer to the consecration of St. Timothy to be Bishop of Ephesus". Nor, in following precedents so lofty, could they reasonably be charged with having endangered the efficacy of their rite. This is in brief the defensive argument of the "Responsio". But it also charges the Pope with having, in his zeal to condemn the orders of the Anglican Church, overlooked the contradictions in which he was involving the position of his own Church. In condemning the Anglican "forms" as wanting in definite signification, he condemned, by implication, the orders of his own Church, since the Roman Pontifical in its pre-medieval text was not a whit more definite than the Elizabethan Anglican; and in attaching the sacramental virtue to the imposition of hands and the connected words he was condemning by implication his predecessor, Eugenius IV, who attached that virtue to the tradition of instruments and the words connected therewith, not even making mention of imposition of hands among the requisites. One thing was made clear by the "Responsio", and by the other criticisms of the "Apostolicæ Curæ" which poured forth from the Anglican press, namely, that the character of the Bull and its arguments had been greatly misapprehended. Hence, Cardinal Vaughan and the English Catholic Bishops, in the early part of 1898, published a "Vindication of the Bull 'Apostolicæ Curæ,' in reply to a letter addressed to them by the Anglican Archbishops of Canterbury and York." In this "Vindication," after some preliminary observations on the extrinsic reasons which the Bull had given for its decision, attention is called to the false standpoint from which the two Archbishops had judged the arguments of the Bull. In their "Responsio" they are mainly occupied with challenging the soundness of the principles on which the papal decision had been based. They urge that it rests on a false and unscriptural conception of the priesthood, and that, if for this the more scriptural conception expounded by themselves had been substituted, the decision must have been different. But this, the "Vindication" points out, is *ignoratio elenchi*. Of course the Pope considers that the Catholic conception of the priesthood is in conformity with Scripture; but that was not the question under consideration. The Anglican grievance was that those of their clergy who came over to us were re-ordained; and to complain of this was to contend that even on our principles their orders ought to be recognized; while no doubt the particular section of the Anglican communion which took most to heart this practice of re-ordination was in substantial agreement with us as to our conception of the priesthood. Hence the Holy See, in examining the question, necessarily assumed the validity of its own principles, and inquired only if they had been duly applied. The "Vindication", however, to facilitate the understanding of the Pope's reasons, sets itself to expand, explain, and vindicate by reference to the facts those points which the Bull, after the manner of legal documents, gives only in a highly condensed form. It is not necessary here to epitomize the "Vindication", but mention may be made of its study of the opinions in regard to the Eucharistic Presence, the Mass, and the priesthood of Cranmer and his associates, as likewise of the opinions on the same subjects expressed by a series of Anglican divines during the sixteenth and seventeenth centuries, which showed that the tradition initiated by Cranmer persisted.

THE AUTHORITY OF "APOSTOLICÆ CURÆ".—The question has been raised whether the pronouncement of the Bull "Apostolicæ Curæ" is or is not to be taken as an infallible utterance of the Holy See. But even if it were not it would not follow that it can be disregarded, and its eventual withdrawal confidently anticipated. What may be safely assumed is that it fixes the belief and practice of the Catholic Church irrevocably. This at least Leo XIII must have meant to signify when in his letter to Cardinal Richard, of 5 November, 1896, he declared that his "intention had been to pass a final judgment and settle (the question) forever" (*absolute judicare et penitus dirimere*), and that "Catholics were bound to receive (the judgment) with the fullest obedience as *perpetuo firmam, ratam, irrevocabilem*". Still, as a matter of speculative interest, it may be asked whether the definition is strictly infallible, and the answer may be stated shortly thus. It belongs to a class of *ex cathedrâ* utterances for which infallibility is claimed on the ground, not indeed, of the terms of the Vatican definition, but of the constant practice of the Holy See, the consentient teaching of the theologians, as well as of the clearest deductions from the principles of faith. To understand what is meant it is necessary to bear in mind the distinction between a dogma and a dogmatic fact, the former being a doctrine of revelation, the latter a fact so intimately connected with a revealed doctrine that it would be impossible without inconsistency to assert the former and deny the latter. It may be urged that the Vatican Council merely defined that the Pope when speaking *ex cathedrâ* has "that infallibility which the divine Redeemer wished His Church to have in defining doctrine of faith and morals", without going on to define the range of infallibility which Our Lord wished His Church to have. But it must be remembered (1) that the Vatican Council, had it not been forced to suspend its sittings by the outbreak of the Franco-Prussian war, intended to supplement this first definition by others which would have gone into details in regard to the object of infallibility; (2) that to suppose that Church authority can define a doctrine to be true, but cannot decide whether it is contained in or denied by any particular writing—such as an ordination rite—is to suppose that the power of defining doctrine is largely nugatory; and (3) that since the time of Jansenius there has been a practical *consensus theologorum* in holding that infallibility does extend to dogmatic facts, a judgment which would undoubtedly bring this Bull within the category of infallible utterances.

Most of the leading works on Anglican Orders have been mentioned in the body of this article, but of recent date there are also the following: On the Catholic side, BARNES, *The Pope and the Ordinal* (1898), a convenient collection of the documents concerned; RAYNAL, *Ordinal of Edward VI* (1870); MOYES, articles in *Tablet* (February–May and September–December, 1895; and February–July, 1897); SYDNEY F. SMITH, *Reasons for rejecting Anglican Orders* (London, 1896); SEGNA, *Breves Animadversiones in Responsionem Archiepiscoporum Anglicanorum, ad Litteras Apostolicas Leonis PP. XIII, "Apostolicæ Curæ"* (1897); BRANDI, *La Condanna delle Ordinazioni Anglicane*, in *La Civiltà Cattolica*, Ser. 16, VIII (tr. in *Am. Ecc. Rev.*, XVI, 1897). On the Anglican side, DENNY AND LACEY, *De Hierarchiâ Anglicanâ* (1895), written with the object of laying the Anglican case before continental students; and the CHURCH HISTORICAL SOCIETY'S *Treatise on the Bull "Apostolicæ Curæ"* (1898).

SYDNEY F. SMITH.

Anglicanism.—A term used to denote the religious belief and position of members of the Established Church of England, and of the communicating churches in the British possessions, the United States, and elsewhere. It includes those who have accepted the work of the English Reformation as embodied in the Church of England or in the offshoot Churches which in other countries have adhered, at

east substantially, to its doctrines, its organization, and its liturgy. Apart from minor or missionary settlements, the area in which Anglicanism is to be found corresponds roughly with those portions of the globe which are, or were formerly, under the British flag. The number of Catholics in the world is said to exceed 230,000,000 (estimates by M. Fournier de Flaix; see The American Statistical Association Quarterly for March, 1892). The number belonging to the Greek and Eastern Churches is about 100,000,000. The number of Anglicans in all countries is something less than 25,000,000. Thus the relative proportion of those three Christian bodies which are sometimes grouped as being Episcopalian in constitution may be fairly stated by the three figures, 23, 10, 2½. The growth of Anglicanism has followed mainly upon the expansion of the Anglo-Saxon race. Its area may be said to include, besides the three nucleal countries (England, Ireland, Scotland), six others, namely: the United States, Canada, Australia, New Zealand, South Africa, and India. But the bulk of its membership, in fact more than two-thirds, is to be found in England. In all the other countries of its area it is in a minority of the Christian population. In five of them—Ireland, Scotland, the United States, Canada, and India—its numbers are considerably exceeded by those of the Catholic Church. Its foreign missions are very generously supported, and have extended their activity far into the heathen countries. The following table is compiled from comparatively recent statistics. The numbers given are of members, except when it is stated to be of communicants. The ratio of communicants to members may be anything between 1 in 3 and 1 in 8.

Country	Total Christian Population	Number of Anglicans
England	32,526,075	Between 13 and 17 millions or 2,223,207 communicants
Ireland	4,458,775	581,089
Scotland	4,472,103	134,155 (Epis. Ch. of Scotland—Year Book, 1906)
United States	76,303,387	823,066 communicants
Canada	5,371,051	680,346
Australia	3,774,282	1,256,673
New Zealand	772,719	315,263
South Africa	1,135,735	Under 300,000 or 48,487 communicants
India	2,928,241	453,462

The foregoing statistics concerning the Christian population of England and her dependencies are, with the exception of Australia and New Zealand, taken from the Census, 1901 (British Empire Official Year Book, which is also to be consulted for the Anglican population of Ireland, Canada, New Zealand, and India). The figures for the Christian populations of Australia, in 1901, and New Zealand are given respectively in "Whitaker's Almanac", 1906, which includes 6,851 aborigines, and the "New Zealand Year Book", 1904, which excludes the Maoris. The Christian population of the United States is based on the Abstract of the Twelfth Census, and that of South Africa on the European population, 1904, as contained in "Whitaker's Almanac", 1906. For several decades there has been no return of religious denominations in the British Government Census. The Church of England is popularly estimated to include about 17,000,000. Its official "Year Book" (1906), which is also the authority for the number of communicants in the United States and South Africa, gives the number of communicants in England as 2,223,207. This multiplied by 6 would give a membership of 13,339,242. The same authority gives the number of baptisms as 615,621. This, upon the usual multiple of 22½, would give a membership of 13,860,000. The number belonging to the Church of England would thus seem to be between thirteen and seventeen millions. For the number of Anglicans in Australia in 1901, refer again to "Whitaker's Almanac", 1906.

Beliefs.—To form a general idea of Anglicanism as a religious system, it will be convenient to sketch it in rough outline as it exists in the Established Church of England, bearing in mind that there are differences of detail, mainly in liturgy and church-government, to be found in the other portions of the Anglican communion. The members of the Church of England are professed Christians, and claim to be baptized members of the Church of Christ. They accept the Scriptures as contained in the Authorized Version, as the Word of God. They hold the Scriptures to be the sole and supreme rule of faith, in the sense that the Scriptures contain all things necessary to salvation and that nothing can be required of anyone as an article of faith which is not contained therein, and cannot be proved thereby. They accept the Book of Common Prayer as the practical rule of their belief and worship, and in it they use as standards of doctrine the three Creeds—the Apostles', the Nicene, and the Athanasian. They believe in two sacraments of the Gospel, Baptism and the Lord's Supper, as generally necessary to salvation. They claim to have Apostolic succession and a validly ordained ministry, and only persons whom they believe to be thus ordained are allowed to minister in their churches. They believe that the Church of England is a true and reformed part, or branch, or pair of provinces, of the Catholic Church of Christ. They maintain that the Church of England is free from all foreign jurisdiction. They recognize the King as Supreme Governor of the Church and acknowledge that to him "appertains the government of all estates whether civil or ecclesiastical, in all causes." The clergy, before being appointed to a benefice or licensed to preach, subscribe and declare that they "assent to the Thirty-nine Articles, and to the Book of Common Prayer, and of Ordering of Bishops, priests, and deacons, and believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God". One of the Articles (XXV) thus subscribed approves the First and Second Book of Homilies as containing "a godly and wholesome doctrine necessary for these times", and adjudges them to be read in churches "diligently and distinctly". To these general characteristics we may add by way of corrective that while the Bible is accepted much latitude is allowed as to the nature and extent of its inspiration; that the Eucharistic teaching of the Prayer Book is subject to various and opposed interpretations; that Apostolic succession is claimed by many to be beneficial, but not essential, to the nature of the Church; that the Apostles' Creed is the only one to which assent can be required from the laity, and the Articles of Religion are held to be binding only on the licensed and beneficed clergy.

Chief Government.—Inside these outlines, which are necessarily vague, the constitution of the Church of England has been largely determined by the events which attended its settlement under the Tudors. Before the breach with Rome under Henry VIII there was absolutely no doctrinal difference between the faith of Englishmen and the rest of Catholic Christendom, and "Anglicanism", as connoting a separate or independent religious system, was unknown. The name *Ecclesia Anglicana*, or English Church, was of course employed, but always in the Catholic and Papal use of the term as signifying that part or region of the one Catholic Church under the jurisdiction of the Pope which was situated in England, and precisely in the same way as the Church in Scotland was called the *Ecclesia Scotticana*, the Church in France, the *Ecclesia Gallicana*, and

the Church in Spain the *Ecclesia Hispanica*. That such national or regional appellations were a part of the style of the Roman Curia itself, and that they in no sense could have implied any indication of independence of Rome, is sufficiently well known to all who are familiar with pre-Reformation records. Pope Honorius III, in 1218, in his Bull to King Alexander speaks of the Scottish Church (*Ecclesia Scoticana*) as "being immediately subject to the Apostolic See" (Papal Letters I, 60), and the abbots and priors of England in their letter to Innocent IV, in 1246, declared that the English Church (*Ecclesia Anglicana*) is "a special member of the Most Holy Church of Rome" [Matthew Paris (Rolls Series), IV, 531]. In 1413 Archbishop Arundel, with the assent of Convocation, affirmed against the Lollards the faith of the English Church in a number of test articles, including the Divine institution of the Papacy and the duty of all Christians to render obedience to it (Wilkins, Concilia, III, 355). In 1521, only thirteen years before the breach, John Clerk, the English Ambassador at Rome, was able to assure the Pope in full consistory that England was second to no country in Christendom, "not even to Rome itself", in the "service of God: and of the Christian Faith, and in the obedience due to the Most Holy Roman Church" (Clerk's oration, ed. Jerome Emser). The first point of severance was clearly one of Erastianism. When news of the papal decision against the divorce reached England, Henry VIII gave his assent to four anti-papal statutes passed in Parliament in the spring of 1534, and in November the statute of the Royal Supremacy declared the King to be Supreme Head of the English Church (without the limiting clause of 1532), and an oath was prescribed, affirming the Pope to have no jurisdiction in the realm of England. The actual ministry of preaching and of the sacraments was left to the clergy, but all the powers of ecclesiastical jurisdiction were claimed by the sovereign. The Act of Supremacy required that the King, as Supreme Head of the Church, "shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts, enormities whatsoever they be which by any manner, spiritual authority or jurisdiction ought or may be lawfully reformed" (26 Henry VIII, i). The bishops were made to sue out their faculties from the King, and, that the meaning of this humiliation should be unmistakable, the very form of the license granted them affirmed the plain Erastian principle that the Crown was the source of their jurisdiction, "seeing that all authority of jurisdiction, and indeed jurisdiction of all kinds, both that which is called ecclesiastical and that which is secular, is originally derived from the royal power, as from the Supreme Head and foundation, and source of magistracy within our Kingdom" (Wilkins, Concilia, III, 799). The bishops and clergy in convocation were forbidden to make canons except when the King, by his "Letters of Business", gave them permission to do so, and even then the canons so made were to have effect only when approved by the King. Another statute secured to the Crown the absolute control in the appointment of bishops. The chapters were bound under penalties of *Præmunire* to elect the person named by the King and no other, and the Archbishop was bound under the same shameful penalties to consecrate the person so named within twenty days after receipt of the King's writ (*Significavit*) commanding him to do so. This enactment, which an Anglican bishop in recent times has aptly described as "the Magna Charta of tyranny", remains in force to the present day. Within the last few years the Law Courts have ruled that no opposition to the episcopal confirmation of a person nominated by the Crown can be allowed. Thus the chief note of the Henrician settlement is the fact that Anglicanism was founded in the acceptance of the Royal, and the rejection of the Papal Supremacy, and was placed upon a decidedly Erastian basis. When the Act of Royal Supremacy, which had been repealed by Queen Mary, was revived by Elizabeth, it suffered a modification in the sense that the Sovereign was styled "Supreme Governor" instead of "Supreme Head". In a subsequent "Admonition", Elizabeth issued an interpretation of the Royal Supremacy, to the effect that she laid claim "to no power of ministry of divine offices in the Church". At the same time she reasserted in full the claim made by Henry VIII as to the authority of the Crown in matters ecclesiastical, and the great religious changes made after her accession were carried out and enforced in a royal visitation commissioned by the royal authority. In 1628, Charles I, in a Royal Declaration prefixed to the Articles, stated that it belonged to the kingly office "to conserve and maintain the Church committed to our charge, in unity of religion and the bond of peace", and decreed that differences arising as to the external policy of the Church were to be settled in Convocation, but its ordinances were to be submitted to the Crown for approval, which would be given to them if they were not contrary to the laws of the land. Archbishop Laud, in 1640, had a series of canons drawn up in Convocation and duly published, but this attempt at spiritual independence was speedily suppressed. The indignation of Parliament was so great that he himself begged leave to withdraw them, and the House of Commons passed a resolution unanimously declaring that "the Clergy in Convocation assembled has no power to make any canons or constitutions whatsoever in matters of doctrine, discipline or otherwise to bind the Clergy and laity of the land without the common consent in Parliament" (Resolution, 16 December, 1640). The effect of the legislation under Henry VIII, revived by Elizabeth, and confirmed in subsequent reigns, has been, as Lord Campbell pointed out in his famous Gorham judgment, in April, 1850, to locate in the Crown all that decisive jurisdiction which before the Reformation had been exercised by the Pope. Until the year 1833, the Crown exercised this supreme jurisdiction through a special body called the Court of Delegates. Its members were appointed under the Great Seal, and consisted of lay judges, with whom might be associated a number of bishops or clergymen. In 1833 this Court was abolished, and its powers were transferred to the King in Council. Hence matters which come under its purview are now decided by the King upon the advice of that part of the Privy Council which is known as the Judicial Committee. The statute (2 and 3 William IV, xcii) expressly states that its decisions are final, and are not subject to any commission of review. It must be observed that this tribunal does not profess theoretically to decide articles of faith, or to pronounce upon the abstract orthodoxy or heterodoxy of opinions. "Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the due and legal construction of her Articles and formularies" (Gorham decision, March, 1850). But upon this ground the Crown decided that the views of Mr. Gorham, whose notorious rejection of the doctrine of baptismal regeneration had shocked his bishop and scandalized the Tractarians, were "not contrary or repugnant to the declared doctrine of the Church of England as by law established". Numerous protests and appeals were made by High Churchmen, but all attempts to reverse the decision were unavailing, and Mr. Gorham duly received institution to the benefice which his bishop had refused

him. In like manner, in 1849, when vehement opposition was made to the appointment of Dr. Hampden to the See of Hereford, the Prime Minister of the day insisted on the right of the Crown, and the Vicar-General of the Archbishop ruled that no exception could be suffered against one whom the Crown had duly nominated, and the Court of Queen's Bench sustained his ruling. Thus, whatever views or aspirations have been held theoretically by Anglican divines on the spiritual authority of the Anglican Church, the Royal Supremacy remains an effective reality, and the Crown, supported by Parliament and the Law Courts, both as to the doctrines which may be taught, and the persons who shall be put in office to teach them, has possession of the practical and substantial control. It is the characteristic of the Anglican Reformation that the supreme and far-reaching regulative jurisdiction which was exercised by the Holy See was, after the severance from Rome, taken over, to all intents and purposes, by the Crown, and was never effectively entrusted to the Anglican Spiritualty, either to the Primate, or to the Episcopate, or even to Convocation. As a result, there is to this day the lack of a living Church Spiritual Authority which has been to the Anglican Church a constant source of weakness, humiliation, and disorder. In 1904 a royal commission was appointed to investigate the complaints against ecclesiastical discipline, and in July, 1906, it issued its report, in which it points out that at no time in the past have the laws of public worship been uniformly observed, and recommends the formation of a Court which while exercising the Royal Jurisdiction, would be bound to accept the episcopate on questions of doctrine or ritual. This, if granted, would be the first step towards the partial emancipation of the Spiritualty from the thraldom of the civil power, in which it has been held for more than three centuries. It will be observed that Anglicanism as a religious system is separable from the doctrine of Royal Supremacy, which is an outcome of its union with the State, and of the circumstances of the English Reformation. In countries outside of England and Wales Anglican Churches exist, and, it is said, all the more prosperously from being untrammelled by the State connection. But even in those countries the decisive voice in the government of the Anglican Church is not entrusted to the Episcopate alone, and in some of them the lay power in the synods has made itself felt, and has shown that it can be as really a master as any Tudor sovereign invested with royal supremacy. The supremacy of the Spiritualty in the domain of doctrine, as the sole guarantee of true religious liberty, is still lacking in the Anglican system, and the problem of supplying it remains unsolved, if not insoluble.

DOCTRINAL AND LITURGICAL FORMULARIES.—The doctrinal position of the Anglican Church, in like manner, can only be adequately studied in its history, which divides itself into a number of stages or periods. The first, or Henrician, period (1534–47) includes the breach with Rome, the setting up of an independent national church, and the transfer of the supreme Church authority from the Papacy to the Crown. The Edwardian (1547–53) and Elizabethan (1558–1603) periods carried the work of separation much further. Both accepted the Henrician basis of rejection of the Papacy and erection of the Royal Supremacy, but built upon it the admission of the doctrinal and liturgical changes which make up mainly the Anglican Reformation, and brought the nation within the great Protestant movement of the sixteenth century. Although the policy of Henry VIII, after the breach with Rome, was ostensibly conservative, and his ideal seemed to be the maintenance of a Catholic Church in England, minus the Pope, it is incontestable that in other ways his action was in fatal contradiction to his professions. By raising to power, and by maintaining in positions of unique influence, his three great agents, Thomas Cromwell, Thomas Cranmer, and Edward Seymour, all of whom were always, and as openly as they dared, in sympathy with the Reformation, Henry VIII, whether by intention or by the indifference of his latter days, undoubtedly prepared the way and opened the gates to the Protestantism which came in under Edward and Elizabeth. In 1535 he sent agents to negotiate an agreement with the Reformers in Germany, and in 1537 he was led by Cromwell, in connivance with Cranmer, into further negotiations with the Protestant princes assembled at Smalkald. He wrote to Melanchthon to congratulate him on the work which he had done for religion, and invited him to England. Melanchthon was unable to come, but in 1538 three German divines, Burkhardt, Boyneburg, and Myconius, were sent to London, where they remained some months, and held conferences with a deputed number of the Anglican bishops and clergy. The Germans presented as a basis of agreement a number of Articles based on the Lutheran Confession of Augsburg. On the doctrinal part of these Articles, the first thirteen, both parties came to an agreement (Letter of Myconius to Cromwell, 8 September, 1538). On the second part, the "Abuses" (viz., private Masses, celibacy of the Clergy, invocation of Saints) the King would not give way, and finally dissolved the conference. Although the negotiations thus formally came to an end, the Thirteen Articles on which agreement with the Germans had been made were kept by Archbishop Cranmer, and afterwards by Archbishop Parker, and were used as test articles to which the preachers whom they licensed were required to subscribe. Eventually they became the nucleus of the Articles of Religion which were authorized under Edward VI and Elizabeth. Hence the almost verbal correspondence between these Articles and the Lutheran Confession of Augsburg, from which they were originally taken. By the death of Henry VIII (27 January, 1547) the main obstacle to the reforming influence was removed. With the accession of Edward VI, who had been brought up in the reformed faith, with Seymour, also a Protestant, omnipotent in the Council, and Cranmer, now able to show his hand and work his will, the party of the Reformation became possessed of all the resources of national power, and during the five years of the reign (1547–53) remained triumphantly in the ascendant. This period witnessed the introduction of the great doctrinal and liturgical changes. One of the cardinal principles of the Reformation which the German delegates had brought over in 1538 was that "the Mass is nothing but a Communion or synaxis" (Tunstall's Summary, M. S. Cleop. E. V., 209). Cranmer vehemently upheld this conception of the Eucharist. One of the first Acts under Edward VI was the introduction of a new English Communion Service, which was to be inserted at the end of the Mass, and which required Communion to be given under both kinds. This was soon after followed by a Book of Common Prayer, with a Communion Service entirely taking the place of the Latin Mass. Cranmer was the chief author of this book. Whether it ever received the assent of Convocation has been questioned, but it was approved by Parliament in 1549. Gardiner, Bishop of Winchester, in opposing Cranmer's denial of the Real Presence and of the Sacrifice of the Mass, argued that even certain passages in the new Prayer Book implied the acceptance of these doctrines; whereupon Cranmer and his fellow-reformers drew up a new Prayer Book, still more Protestant in tone and character. In it the order of the parts of the Communion Service was considerably altered, and the passages used by Gardiner as apparently favour-

ing the Catholic doctrine were studiously eliminated, or so changed as to preclude in future any such interpretation, and all allusion to Altar or Sacrifice was carefully omitted (Gasquet and Bishop, Edward VI and the Book of Common Prayer, 289). In 1552, this, the second Prayer Book of Edward VI, was authorized by Parliament. A new Ordinal or Order for making bishops, priests, and deacons was compiled, from which in like manner all mention of the sacrificial office of the priesthood was rigorously excluded. It was approved by Parliament in 1552. In 1551, quite in harmony with this liturgical reform, an Order in Council issued to Bishop Ridley required the altars to be torn down, and movable tables substituted, while a statement of reasons was to be made to the people explanatory of the change, namely, "that the form of a table may more move and turn the simple from the old superstition of the Mass and to the right use of the Lord's Supper". By Royal Proclamations and episcopal visitations, a multitude of Catholic practices and sacramentals, such as lights, incense, holy water, and palms, were suppressed. These reforms, proceeding tentatively but rapidly, were initiated and carried out mainly by Cranmer and his set, and they reflected his beliefs and those of his fellow-reformers. In 1553, a royal decree was issued requiring the bishops and clergy to subscribe forty-two Articles of Religion which embodied in great part what had been contained in the Thirteen Articles agreed upon with the Germans. The article on the Eucharist had been significantly changed to agree, as Hooper attests, with the teachings of the Swiss reformer, Bullinger. In November, 1558, Queen Elizabeth succeeded Queen Mary, and immediately proceeded to restore the work of Henry VIII and Edward VI. The new settlement of religion was based, not on the First Prayer Book of 1549, but on the more Protestant one of 1552. The latter was adopted with a few slight modifications, and it remains for the most part substantially unchanged to the present day. The statement that Pius IV offered to approve the Prayer Book is devoid of all historical foundation. It has not a vestige of contemporary evidence to support it. Camden, the earliest Anglican historian who mentions it, says: "I never could find it in any writing, and I do not believe any writing of it to exist. To gossip with the mob is unworthy of any historian" (History, 59). Fuller, another Anglican historian, describes it as the mere conjecture "of those who love to feign what they cannot find". In 1563 the Edwardian Articles were revised in Convocation under Archbishop Parker. Some were added, others altered or dropped, and the number was reduced to Thirty-eight. In 1571, the XXIXth Article, despite the opposition of Bishop Guest, was inserted, to the effect that the wicked do not eat the Body of Christ. The Articles, thus increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent and subscribe thereto. During the whole of Elizabeth's long reign, the prevailing tone of Anglican teaching and literature was decidedly Genevan and Calvinistic (Dr. Prothero, English Hist. Rev., October, 1886). In 1662 a reaction set in against Puritanism, and the Prayer Book, which had been suppressed during the Commonwealth, was brought back and subjected to revision in Convocation and Parliament. The amendments made were numerous, but those of doctrinal significance are comparatively few, and of a kind to emphasize the Episcopal character of Anglicanism as against Presbyterianism. The most notable were the reinsertion, with altered wording, of the Black Rubric (omitted by Elizabeth) and the introduction in the form of the words, "for the office of a Bishop" and "for the office of a Priest", in the Service of Ordination. The historic meaning and doctrinal significance of the Anglican formularies can only be determined by the candid and competent examination of the evidence as a whole, first, by the study of the plain meaning of the text; secondly, by the study of the historical setting and the circumstances in which they were framed and authorized; thirdly, by the known beliefs of their chief authors and of those by whom they were accepted; fourthly, by comparison with the Catholic pre-Reformation formularies which they supplanted; fifthly, by the study of their sources and the exact value of their doctrinal terminology as found in the controversies of the time; sixthly—if the examination is not to be hopelessly narrow—by the study of the general Reformation in Europe, of which the English Reformation, albeit with local and national characteristics, was both a part and a result. Here it is only possible to state the conclusions arising from such an inquiry in briefest outline.

CONNEXION WITH THE PARENT MOVEMENT OF REFORMATION.—There can be no doubt that the English Reformation is substantially a part of the great Protestant Reformation upheaval of the sixteenth century, and that its doctrine, liturgy, and chief promoters were to a very considerable extent derived from, and influenced by, the Lutheran and Calvinistic movements on the Continent. There was first of all the living or personal connection. The great English Reformers who took the leading part in the work of the Reformation in England—Cranmer, Barlow, Hooper, Parker, Grindal, Scory, May, Cox, Coverdale, and many others—were men who lived and laboured amongst the Protestants of the Continent, and remained in constant and cordial touch and communication with them. (See Original Letters of the Reformation.) Reciprocally, continental reformers, like Peter Martyr and Martin Bucer, were welcomed to England and made professors of Divinity at the universities. Others, like John à Lasco, and Paul Fagius, became the friends and guests of Cranmer. A second bond was the adoption of the same essential doctrines. The great principles and tenets set forth in the works of Luther, Melanchthon, and Calvin, or Zwingli, are reproduced with or without modifications, but substantially, and often almost verbatim in the literature of the English Reformation. The chief doctrines which are essentially and specifically characteristic of the Protestant Reformation as a whole are the following nine: rejection of the Papacy, denial of Church Infallibility; Justification by Faith only; supremacy and sufficiency of Scripture as Rule of Faith; the triple Eucharistic tenet [viz. (*a*) that the Eucharist is a Communion or Sacrament, and not a Mass or Sacrifice, save in the sense of praise or commemoration; (*b*) the denial of Transubstantiation and worship of the Host; (*c*) the denial of the sacrificial office of the priesthood and the propitiatory character of the Mass]; the non-necessity of auricular Confession; the rejection of the invocation of the Blessed Virgin and the Saints; the rejection of Purgatory and omission of prayers for the dead; the rejection of the doctrine of Indulgences. To these may be added three disciplinary characteristics which are founded on doctrine: the giving of Communion in both kinds; the substitution of tables for altars; and the abolition of monastic vows and the celibacy of the clergy. These twelve doctrines and practices of the continental Reformation have undoubtedly, though not always in the same measure, entered into the fibre of the English Reformation, and have all found expression, more or less emphatic, in the Anglican formularies. Hence while the name "Protestant" is not found in the Prayer Book, it is used in the Coronation Service when the King promises to maintain "the Protestant religion as by law established". It was from the beginning popularly applied to the

Anglican beliefs and services. In the Act of Union the Churches of England and Ireland are styled "the Protestant Episcopal Church", a name still retained by the Anglican Church in America. A third bond between the Reformation on the Continent and that which took place in England is to be found in the actual composition of the formularies. The Anglican Articles owe much, through the Thirteen Articles, to the Confession of Augsburg, and also to the Confession of Würtemberg. Notable portions of the baptismal, marriage, and confirmation services are derived from the "Simplex et Pia Deliberatio" which was compiled by the Lutheran Hermann von Wied, with the aid of Bucer and Melanchthon. That a considerable part of the Anglican ordinal (without the distinctive form for each Order) is found in Bucer's "Scripta Anglica", has been pointed out by the late Canon Travers Smith. In this triple bond—personal, doctrinal, and liturgical—the continental and Anglican Reformations are, amid many and notable differences, substantially and inseparably interwoven as parts of one and the same great religious movement.

Collation of Formularies.—The comparison of the Anglican Prayer Book and Ordinal with the Pre-Reformation formularies which they replaced leads to a second conclusion which is in harmony with the above. On making an analysis of what has been removed, and what has been retained, and what has been altered, it becomes unmistakably apparent that the main motive which determined and guided the construction of the new liturgy was the same as that which inspired the whole Reformation movement, namely: the determination to have the Lord's Supper regarded as a Sacrament or Communion, and not as a Sacrifice, and to remove whatever indicated the sacrificial character of the Eucharist, or the Real, Objective Presence, in the Catholic sense, in which Christ is worshipped in the Host. The Catholic liturgical forms, missal, breviary, pontifical, were in possession and had been in actual use for centuries. In making a liturgical reform, it was by the necessity of the case impossible that the changes made should not have reference to them, standing, as they did, in the relation of a *terminus a quo* to a *terminus ad quem* of reformation. If the Sarum Missal, Breviary, and Pontifical are placed side by side with the Anglican Prayer Book and Ordinal, and a comparison made of the corresponding parts, the motive, drift, and intention of the framers are clearly revealed. In the Catholic Pontifical, in the Ordination services there are twenty-four passages which express with clearness the Catholic *Sacerdotium*, or sacrificial character of the office and work of the priesthood. Of these not one was allowed to remain in the Anglican Ordinal. In the Ordinary of the Mass alone there are some twenty-five points in which the sacrificial nature of the Eucharist and the Real Presence of Christ as a Victim are expressed or implied. All these have been suppressed and eliminated in the Anglican Communion Service, and passages of a Reformational or non-committal character substituted. Thus, with regard to no less than forty-nine places, the new formularies bear the mark of deliberate exclusion and of anti-sacrificial and anti-sacerdotal significance. (See The Tablet, London, 12 June, 1897.)

Development and Parties.—Although the Anglican Articles and liturgy have been practically unchanged since 1662, it was inevitable that the life and thought of a religious body like the Church of England should present the note of development, and that such development should eventually outgrow, or at least strain, the historic interpretation of the formularies, and the more so because there has been no living authority to adapt or readjust them to the newer needs or aspirations. The development may be said to have been guided by three main influences. There has been the deep-seated attachment to the principles of the Reformation in which the Anglican settlement was founded, and the determination to preserve the standards of belief and worship then established. This loyalty to the Protestant character of the Anglican Church has produced the Low Church, or Evangelical, school of Anglicanism. A second influence is that of rationalism, which, both in England and in Germany, has acted as a solvent of Protestantism, especially in the form of destructive biblical criticism, and which, often in the effort to sublimate religion, has induced an aversion to all that is dogmatic, supernatural, or miraculous. Its exponents, who are numerous, learned, and influential, are generally classed as the Broad Church, or the Latitudinarian, school of Anglican religious thought. A third influence which has made itself felt upon Anglicanism, and one more vital and more penetrating and progressive than the other two, has been that of Catholicism, whether as reflected in Catholic antiquity or as beheld in the actual Catholic and Roman Church. The effect of this influence may be traced in what has been called the historic High Church party. A number of Anglican bishops and divines in the seventeenth and eighteenth centuries, while bitterly opposed to Rome, and loyally Protestant, stood above the prevailing low level of churchmanship, and put forward higher and more philocatholic views, in matters of Church authority, belief, and worship. Although comparatively few in number, and vehemently assailed by their fellow churchmen, they were destined to serve as a *point d'appui* for a subsequent development. Such writers as Bishop Andrews (d. 1626), Bishop Overall (d. 1619), Bishop Montague (d. 1641), Archbishop Laud (d. 1644), Archbishop Bramhall (d. 1663), Dr. Thorndike (d. 1672), Bishop Ken (d. 1711), Dr. Waterland (d. 1740), may be regarded as representative of this section.

Oxford Movement.—In 1833 a strong current of popular opinion directed against the Anglican Church aroused in its defence the zeal of a small band of Oxford students and writers, who gradually gathered under the informal leadership of John Henry Newman. Among these were John Keble, C. Marriott, Hurrell Froude, Isaac Williams, Dr. Pusey, and W. G. Ward. Their object was to make good for the Anglican Church its claim to the note of Catholicity. Their task led them to look both behind and outside the sphere of the Reformation. By forming a catena of Anglican High Church divines of the seventeenth and eighteenth centuries on one side, and a catena of certain Fathers on the other, it was hoped that a quasi-continuous chain of Catholic tradition could be made to connect the Anglican Church of their day with Catholic antiquity. Translations of the Fathers, works on liturgy, the festivals of the "Christian Year", and above all a memorable series of "Tracts for the Times", conveyed with telling force the newer and broader conceptions of churchmanship which entered into the spirit of the defenders. In "Tract 90" an attempt was made, somewhat on the lines of Sancta Clara, to show that the Anglican Articles might in certain aspects be reconciled to the teaching of the Council of Trent. The result was a doctrinal and devotional crisis such as England had not witnessed since the Reformation, and the Oxford or Tractarian movement, during the twelve years from Keble's sermon on "National Apostasy", in 1833, to Newman's conversion in 1845, formed a historic epoch in the annals of Anglicanism. The fact that the work of the movement was informally a study *de Ecclesiâ* brought both the writers and their readers more directly face to face with the claims of the Church of Rome. A large number of those who took part in the movement, and notably

its great leader, became Catholics, while others, in remaining Anglicans, gave a new and pro-Catholic direction and impulse to Anglican thought and worship. It may be said that in the case of Newman, Oakley, Wilberforce, Ward, and a host of others, the research of the nature of Catholicity and the rule of faith brought them to realize the need of the living voice of a Divine magisterium (the *regula proxima fidei*), and failing to find it in the Anglican episcopate, they sought it where alone it could be found. Others, like Pusey, Marriott, Keble, sought what they called the voice of the "Church" in the inanimate formularies (or *regula remota*) which, after all, was merely adding the Fathers, the liturgies, and conciliar definitions to the Scriptures as the area over which they still used, after the manner of true Protestants, their private judgment. The same principle is always more or less at work and goes as far now as then to sift those who come from those who stay. [If we bear in mind that by "Church" was thus meant the silent self-interpreted formularies (or *regula remota*), and by "Bishops" the living magisterium (or *regula proxima*) sought in Anglicanism, we shall feel that there is a great truth contained in Pusey's well-known saying, three years after the secession of Newman: "I am not disturbed, because I never attached any weight to bishops. It was perhaps the difference between Newman and me. He threw himself upon the bishops and they failed him. I threw myself on the English Church and the Fathers, as under God, her support" (Letter to C. Marriott, 2 January, 1848).]

ANGLICAN REVIVAL.—Although the Oxford movement is regarded as having come to a close at the conversion of Dr. Newman in 1845, a large section of the Anglican public had been much too profoundly stirred by its ideals ever to return to the narrowness of the religious horizons which were bounded by the Reformation. Its influence has survived in the unceasing flow of converts to the Catholic Faith, and is shown in the Anglican Church itself by that notable change of belief, temperament, and practice which is known as the Anglican Revival. The last fifty years have witnessed the development of an influential and growing school of religious thought which, amid the inconsistencies of its position, has steadily laboured to Catholicize the Church of England. It has set up the claim, hopelessly untenable in the face of historical evidence, that the Anglican Church is one and continuous with the Ancient Catholic Church of the country, and is an integral portion of the Catholic Church of to-day. It professes to be able to give to Anglicans all that the Catholic Church gives to her members, save communion with the Holy See. Though possessing neither the learning nor the logic of the Tractarians, it exercises a wider and more practical influence, and has won the favour of a large body of the Anglican public by importing into the Anglican services something of the beauty and power which it has borrowed from Catholic teaching and ritual. At the same time it has in many centres earned the respect and attachment of the masses by the example of zeal and self-sacrifice given by its clergy. It was natural that this advanced section of the Anglican Church should seek to ratify its position, and to escape from its fatal isolation, by desiring some scheme of corporate reunion and especially by endeavouring to obtain some recognition of the validity of its orders. With the truest charity, which consists in the candour of truth, Pope Leo XIII in his Encyclical on Unity, pointed out that there can be no reunion except on the solid basis of dogmatic unity and submission to the divinely instituted authority of the Apostolic See. In September, 1896, after a full and exhaustive inquiry, he issued a Bull declaring Anglican Orders to be "utterly null and void", and in a subsequent Brief addressed to the Archbishop of Paris, he required all Catholics to accept this judgment as "fixed, settled, and irrevocable" (*firmum, ratum et irrevocabile*). The Anglican Revival continues to reiterate its claim and to appropriate to itself, wherever practical, whatever in Catholic doctrine, liturgy, and practice, church vestments or church furniture, it finds helpful to its purpose. By the Lambeth judgment of 1891 it acquired a public sanction for many of its innovations. Since then it has gone further, and holds that no authority in the Church of England can override things which are authorized by "Catholic consent". It stands thus in the illogical and unhistorical position of a system which is philocatholic in its views and aspirations, but hopelessly committed to heresy and to heretical communication, and built upon an essentially Protestant foundation. Although to Catholics its very claim is an impious usurpation of what belongs of right to the Catholic Church alone, it fulfils an informal mission of influencing English public opinion, and of familiarizing the English people with Catholic doctrines and ideals. Like the Oxford movement, it educates more pupils than it can retain, and works upon premises which cannot but carry it in the long run farther than it is willing to go. A branch theory which is repudiated by the principal branches, or a province theory which is unknown to the rest of the provinces, and a continuity theory of which more than twelve thousand documents in the Record Office and the Vatican Library are the overwhelming refutation, cannot form a standing ground which is other than temporary and transitional. In the meantime, its work amongst the masses is often a species of catechumenate for Catholicism, and in all cases it is an active solvent and a steady undoing of the English Reformation.

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J. MOYES.

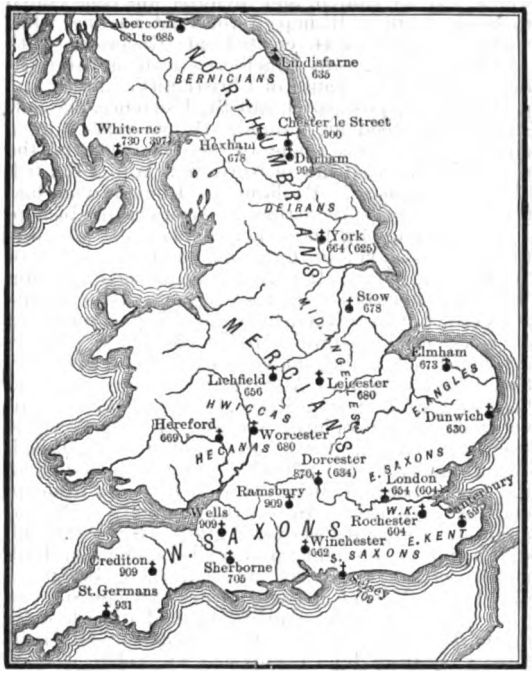
Anglin, TIMOTHY WARREN, Canadian journalist and member of Parliament, b. in the town of Clonakilty, County Cork, Ireland, 1822; d. 3 May, 1896, in Canada. He was educated in the endowed school of his native corporation. His family was financially ruined in the famine of 1846–47 and he emigrated to the city of Saint John, New Brunswick, in 1849. He was gifted as a public speaker, but made his mark as the most vigorous writer on the Catholic press in the province. He founded the "Weekly Freeman" and subsequently the "Morning Freeman" (1851). On the question of the total prohibition of the manufacture and sale of alcoholic liquors, although a strong advocate of temperance, he separated himself from his political friends and fought the measure which he considered too drastic and unworkable. The measure was carried by the legislature of New Brunswick, but was repealed at its next session. In 1860 Mr. Anglin was returned as representative of the city and county of Saint John, a constituency from which no Catholic had ever been elected. When the scheme of confederation of the British

North American provinces was mooted, he took a prominent part in the opposition, because he did not believe, as was asserted, that the proposed union of the provinces was necessary for the continuance of their connexion with the empire, and because he was convinced it must cause an enormous increase in the rate of taxation in New Brunswick. Just at this time a small body of men calling themselves Fenians appeared on the border of the province and threatened an invasion. Dr. D. B. Killam, their leader, issued a proclamation inviting the anti-confederates to join with them, overthrow British tyranny, and maintain the legislative independence of the province. The anti-confederates were in no way responsible for Dr. Killam's invasion or proclamation, which had the effect, however, of raising a no-popery cry, and of driving Mr. Anglin from public life for a few years. When Canadian confederation became an accomplished fact, Mr. Anglin accepted the situation loyally. He consented to become a candidate in the county of Gloucester for a seat in the House of Commons of Canada. When the McKenzie government was formed, Mr. Anglin was chosen Speaker of the House of Commons, a position he held from 26 May, 1874, until 31 May, 1877. No one lent more dignity to the high position of first commoner of Canada and his rulings were never questioned, so strict was his impartiality.

Mr. Anglin was a Canadian statesman of eminence, but he deserves a place in history more particularly as an able, fearless, and indefatigable journalist, doing battle for the cause of Catholic education. In New Brunswick the issue of the greatest importance was the anti-separate school legislation. During many years Mr. Anglin, through the columns of the "Freeman" and on the floor of the House of Commons, fought a valiant battle for his co-religionists. His efforts, and the exertion of those who laboured with him were so far successful that in the greater part of the province a compromise was made, which allows Catholics to have their own schools and teachers, and to give religious instruction before and after school hours. This was far from being all he would wish, but it is much better than the utterly anti-Catholic, irreligious system at first insisted upon by the promoters of the law. Mr. Anglin joined the editorial staff of "The Toronto Globe" in 1883, and was editor-in-chief of "The Toronto Tribune", a Catholic weekly. He died at the age of seventy-four.

J. J. CURRAN.

Anglo-Saxon Church, THE. I. ANGLO-SAXON OCCUPATION OF BRITAIN.—The word Anglo-Saxon is used as a collective name for those Teutonic settlers, the foundation stock of the English race, who after dispossessing the Celtic inhabitants of Britain in the middle of the fifth century, remained masters of the country until a new order of things was created in 1066 by the coming of the Normans. Though etymologically open to some objection (cf. Stevenson's "Asser", 149) the term Anglo-Saxon is convenient in practice, the more so because we do not know very much concerning the provenance of the Low German tribes who about the year 449 began to invade Britain. The Jutes, who came first and occupied Kent and the Isle of Wight, have been supposed to be identical with the inhabitants of Jutland, but it has been recently shown that this is probably an error (Stevenson, ibid., 167). They were, however, a Frisian tribe. The Saxons of the fifth century were better known and more widely spread, occupying the present Westphalia, Hanover, and Brunswick. The Angles in Tacitus's day were settled on the right bank of the Elbe close to its mouth. They seem to have been nearly akin to their then neighbours, the Lombards, who after long wanderings eventually became the masters of Italy. It is curious to find the great historian of the Lombards, Paul the Deacon, describing their dress as resembling that "which the Anglo-Saxons are wont to wear." In England the Saxons, after establishing themselves in the south and east, in the localities



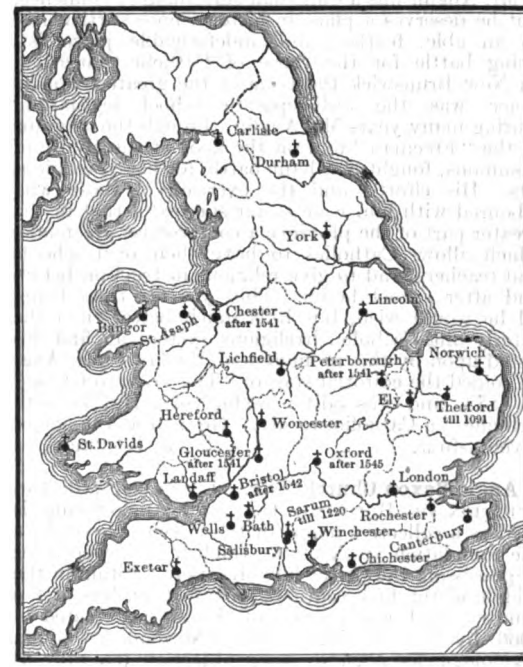
BISHOPRICS IN ANGLO-SAXON ENGLAND

now represented by Sussex and Essex, founded a great kingdom in the West which gradually absorbed almost the whole country south of the Thames. In fact, the King of Wessex ultimately became the lord of the entire land of Britain. The Angles, who followed close upon the heels of the Saxons, founded the kingdoms of East Anglia (Norfolk and Suffolk), Mercia (the Midlands), Deira (Yorkshire), and Bernicia (the country farther north). The extermination of the native inhabitants was probably not so complete as was at one time supposed, and a recent authority (Hodgkin) has declared that "Anglo-Celt rather than Anglo-Saxon is the fitting designation of our race." But, although the Britons were Christians, the survivors were in any case too insignificant a body to convert their conquerors. Only in the extreme west and north, where the Teutonic invaders could not penetrate, did the Celtic Church still maintain its succession of priests and bishops. No effort seems to have been made by them to preach to the Saxons, and later on, when St. Augustine and St. Lawrence tried to open up friendly relations, the British Church held severely aloof.

II. CONVERSION.—Everyone knows the story of the Roman Mission which first brought to the English the knowledge of the Gospel. St. Gregory's deep compassion for the angel-faces of some captive Angle children in the Roman slave-market led in time to the sending of the monk St. Augustine and his companions. They were well received by Ethelbert of Kent who had already married a Christian wife. Augustine landed in Thanet only in 597, but before the end of the century most of the Jutes of Kent had been converted. Acting on instructions previously received, he went to Arles to receive episcopal consecration. Frequent communications were ex-

changed with Rome, and St. Gregory in 601 sent Augustine the pallium, the emblem of archiepiscopal jurisdiction, directing him to consecrate other bishops and to set up his see in London. This was not then possible, and Canterbury became the mother church of England. London, however, very shortly afterwards had its church, and Mellitus was consecrated to reside there as Bishop of the East Saxons, while another church was erected at Rochester with Justus as bishop. On Ethelbert's death in 616 great reverses befell the cause of Christianity. Essex and part of Kent apostatized, but St. Lawrence, the new archbishop, stood his ground. A few years later a great advance was made by the marriage of the powerful King Eadwine of Northumbria to a Kentish Christian princess. Paulinus, a Roman who had been sent to help Augustine, was consecrated bishop, and, accompanying her as her chaplain, he was able to baptize Eadwine in 627, and build the church of St. Peter at York. It is true that a pagan reaction six years afterwards swept away most of the results achieved, but even then his deacon James remained at work in Yorkshire. Meanwhile Felix, a Burgundian monk acting under orders from Canterbury, had gained over East Anglia; and Birinus, who had been sent straight from Rome, began in 634 the conversion of the people of Wessex. In the North it seemed as if the Faith was almost extinguished, owing mainly to the relentless opposition of Penda, the pagan King of Mercia, but help came from an unexpected quarter. In 634 the remnants of Northumbrian sovereignty were soon grasped by St. Oswald, who had been brought up in exile among the Irish monks settled in Iona, and had there become a Christian. When this young prince had gained a victory over his enemies and established himself more firmly, he summoned (c. 635) a Scottish (i. e. Irish) missionary from Iona. This was St. Aidan, who established a community of his followers in the island of Lindisfarne, and thence evangelized all the land of the north. St. Aidan followed the Celtic traditions in the points in which they differed from the Roman (e. g. the keeping of Easter), but there can be no question as to his sanctity or as to the wonderful effects of his preaching. From Lindisfarne came St. Cedd and St. Chad, two brothers who respectively evangelized Essex and Mercia. To Lindisfarne also we are indebted, at least indirectly, for St. Cuthbert, who consolidated the empire of Christianity in the north, and for St. Wilfrid, who, besides converting the South Saxons, the tardiest of the Teutonic settlers to receive the Gospel, accomplished the great task of reconciling the Christians of Northumberland to the Roman Easter and to the other institutions which had the support of papal authority. To sum up, it has been said, not inaptly, that in the conversion of the Anglo-Saxons "the Roman planted, the Scot watered, the Briton did nothing."

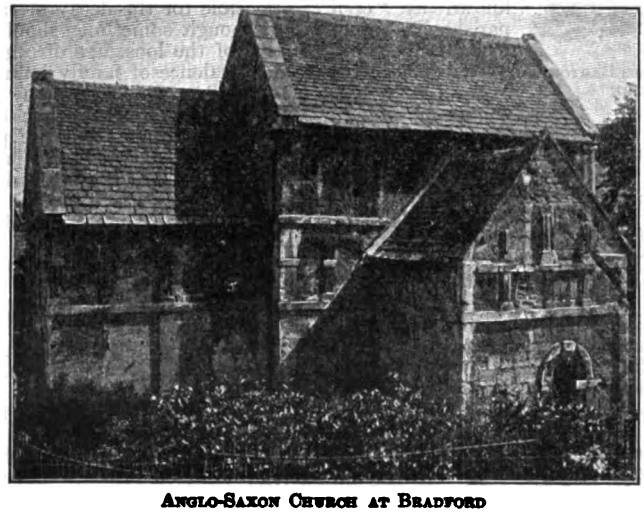
III. Development under Roman Authority.—Meanwhile a great work of organization had been going on. Theodore of Tarsus, a Greek monk who had been consecrated Archbishop of Canterbury by Pope Vitalian, came to England in 669. He was warmly welcomed by all, and in 673 held a national council of the English bishops at Hertford, and another in 680 at Hatfield. In these synods much was done to promote unity, to define the limits of jurisdiction, and to restrain the wanderings and mutual interference of the clergy. What was still more important, St. Theodore, visiting the whole of England, consecrated new bishops and divided up the vast dioceses which in many cases were coextensive with the kingdoms of the heptarchy. It seems to have been a consequence of this last proceeding that a feud for a while broke out between Theodore and Wilfrid, the latter being driven from his See of Ripon and appealing to Rome. But after some tempestuous years, marked alike by great endurance and missionary zeal on Wilfrid's part, Theodore acknowledged that he had done grave wrong to his brother bishop. They were reconciled and for the short time that remained worked together harmoniously in the cause of Roman order and discipline. It would seem that in the interests of anti-papal controversy, a great deal too much has been made of the divergent customs of the Roman and Celtic missionaries. Both in Scotland and on the Continent, Irish Christianity was thoroughly loyal in spirit to the See of Rome. Such men as St. Cuthbert, St. Cedd, St. Chad, and St. Wilfrid co-operated heartily with the efforts to preach the Gospel made by the teachers sent from Canterbury. The Celtic customs had already received their death-blow in the choice made by the Northumbrian King Oswiu, when at the Synod of Whitby (664) he elected to stand by the Roman Key-bearer, St. Peter. In fact, after the lapse of a few years they are no more heard of. In the eighth century the pope granted the pallium to Egbert, Bishop of York, and thus restored the see as an archbishopric according to a scheme already foreshadowed in St. Gregory's letter to Augustine. Moreover, two very important synods were held at this period. The one, in 747, was summoned at the instance of Pope Zacharias, whose letter was read aloud, and devoted itself to thorough-going legisla-



Dioceses in England after the Norman Conquest

tion for the internal reform of the clergy. The other, in 787, was presided over by the two papal legates, George and Theophylact, who forwarded to Pope Adrian a report of the proceedings, including among other things a formal recognition of tithes. In this synod Lichfield, through the influence of Offa, King of Mercia, who made misleading representations at Rome, was erected into an archbishopric; but, sixteen years later, when Offa and Pope Adrian were dead, Leo III reversed the decision of his predecessor. It has been suggested that the institution of Peter's-pence, which dates from this period, was the price paid by Offa for Adrian's complaisance, but this is pure conjecture. During the ninth century, in the

course of which Wessex gradually acquired a position of supremacy, the Danish incursions destroyed many great seats of learning and centres of monastic discipline, such, for instance, as Jarrow, the home of St. Bede, and these calamities soon exercised a disastrous effect upon the lives and work of the clergy. King Alfred the Great strove hard to put things on a better footing, and, speaking generally, the devotion of secular rulers towards the papacy and the Church was never more conspicuous than at this period. To this age belongs the famous grant to the Church of a tenth of his land by Ethelwulf, father of Alfred. This had nothing directly to do with tithes, but it showed how completely the principle was recognized and how close was the union between Church and State. The final victory of Alfred over the Danes, the treaty with Guthrum their leader at Wedmore, and the consequent reception of Christianity by the invaders, did much to restore the Church to happier conditions. In the joint code of laws published by Alfred and Guthrum, apostasy was declared a crime, negligent priests were to be fined, the payment of Peter's-Pence was commanded, and the practice of heathen rites was forbidden. The union between secular and ecclesiastical authority at this time, and indeed throughout the whole of the Anglo-Saxon period, was very close, and some of the great national councils seemed almost to have the character of Church synods. But the clergy, while remaining closely identified with the people, and discharging in each district the functions of local state officials, seem never to have quite regained the religious spirit which the period of Danish incursions had impaired. Hence, in the time of St. Dunstan, who was Archbishop of Canterbury from 960 to 988, a very strong movement made itself felt (encouraged especially by St. Æthelwold of Winchester, and St. Oswald of Worcester and York), which aimed at replacing the secular clergy by monks in all the more important "minsters". There can be no doubt that at this period the law of celibacy was ill observed by priests, and the custom of marrying was so general that it seemed to have been impossible to enforce any very severe penalties against delinquents. Hence, great efforts were made by the three saints named and by King Edgar to renovate and spiritualize monasticism upon the lines of the great Benedictine rule, hoping thereby also to raise the tone of the secular clergy and to increase their influence for good. For the same end St. Dunstan sought to remedy the isolation of the English Church not only by intercourse with France and Flanders, but also, in the words of Bishop Stubbs, "by establishing a more intimate communication with the Apostolic See". Henceforth nearly all archbishops went personally to Rome for the pallium. These efforts resulted in a distinct advance in general culture, though England no longer led, but was content to follow the scholars of the Continent. Still, much was gained, and when, after renewed invasions, a Danish dynasty became masters of England, "the society which was unable to withstand the arms of Canute, almost immediately humanized and elevated him". Canute was a fervent convert. He made a great pilgrimage to Rome in 1026–27. His legislation was largely ecclesiastical in character, and he insisted anew on the payment of Peter's-Pence. These Roman influences were also reinforced under Edward the Confessor by the appointment of several foreigners to English sees and by a great revival of pilgrimages to Rome. The foreigners were probably both more devout and more capable than any native priests that were available. There is nothing to show that competent Englishmen were passed over. On the contrary, when in 1062 papal legates again visited England they were responsible for the appointment of one of the greatest native churchmen of Anglo-Saxon times, St. Wulstan, Bishop of Worcester. In himself "a faultless character" (Dict. Nat. Biog., s. v.), he lived on under Norman rule, for nearly thirty years, serving to perpetuate the best traditions of the Anglo-Saxon Church in the reorganized hierarchy of the Conquest.



ANGLO-SAXON CHURCH AT BRADFORD

IV. ECCLESIASTICAL ORGANIZATION.—There can be no doubt that in the Christianizing of Britain the monk came before the secular priest, the minster (*monasterium*) was prior to the cathedral. St. Augustine and his companions were monks, belonging seemingly to communities founded by St. Gregory himself, though it would be a mistake to regard them as identical in discipline, or even in spirit, with the Benedictines of a later age. Still greater would be the error of using modern standards to judge of the monks of the Celtic Church, those rude but ascetic missionaries who established themselves in the lonely island of Lindisfarne, and who in their excursions under the leadership of St. Aidan gradually built up the Church of Northumbria. The early monastic institutions of the West, both Roman and Celtic, were very adaptable and seem to have been well fitted for missionary efforts; but they were nevertheless incapable of providing permanently for the spiritual needs of a Christian population, as they essentially supposed some form of common life and the gathering of numbers in one monastic centre. As soon, then, as the work of conversion had made some little progress, it became the aim of the bishop or abbot—and under the Celtic system the abbot was often the religious superior of the bishop—to draw young men into intercourse with their community and after more or less of instruction to ordain them priests and send them to dwell among the people, wherever their ministrations were most needed, or where provision for their support was most readily offered. To a large extent the parochial system in England was brought into being by what may be called private chaplaincies (cf. Earle, Land Charters, 73). It was not, as used formerly to be maintained, the creation of Archbishop Theodore or any one organizer. The *gesith*, or noble landowner

in any "township" (this, of course, was a rural division) would build a church for his own private convenience, often in contiguity to his own house, and then he would either obtain from the bishop a priest to serve it or, more commonly, would present some nominee of his own for ordination. No doubt the bishop himself was also active in providing churches and clergy for noteworthy centres of population. Indeed, Bede writing to Archbishop Egbert of York urged that there ought to be a priest in each township (*in singulis vicis*), and to this day the parishes coincide with the former townships (now known as "civil parishes"), or in more thinly populated districts with a group of townships. While, in this way parishes came into being out of the oratories of the lords, a strong effort seems to have been made by the bishops at an early date both to check abuses and to secure some definite provision of a permanent nature for the support of the priest. This often took the form of lands legally "booked" to the saint to whom the church was dedicated. At first the bishop seems to have been seised of these endowments, as also of the tithes and of the general contributions for ecclesiastical purposes known as "Church-shot", but soon the parish priest himself acquired, along with fixity of tenure, the administration of these emoluments. It is quite possible that the general prevalence in England of lay patrons with the right to present to benefices (q. v.) is to be traced to the fact that the parish church in so many cases originated in the private oratory of the lord of the township. It is difficult to decide at what date the organization of the parochial system should be regarded as complete. We can only say that the Domesday commission in the reign of William the Conqueror takes it for granted that every township had its own parish priest. The dioceses which were first divided up with some degree of adequacy by Archbishop Theodore were further added to. As time went on, York, as we have noticed, became an archbishopric under Egbert, but the province of York was always far behind Canterbury in the number of its suffragans. On the other hand, the recognition almost universally accorded to Canterbury, and the oaths of fealty taken by the bishops to the archbishop probably did much towards developing the idea of the national unity. At the close of the Anglo-Saxon period there were some seventeen bishoprics, but the numerous subdivisions, suppressions, translations, and amalgamations of sees during the preceding centuries are too complicated to be detailed here. The matter has been very fully discussed, in "English Dioceses", by G. Hill, who gives the following list of bishoprics in 1066. I add the date of foundation; but in some cases, indicated in brackets, the see was suppressed or transferred and afterwards refounded. Canterbury, 597; London, 604; Rochester, 604; York, (625), 664; Dorchester (634), 870 with Leicester; Lindisfarne, 635, later Durham; Lichfield, 656; Winchester, Hereford, 669; 662; East Anglia (Elmham), 673; Worcester, 680; Sherborne, 705; Sussex (Selsey), 708; Ramsbury, c. 909; Crediton, c. 909; Wells, c. 909; Cornwall (St. Germans), 931. Some of these dioceses afterwards became more famous under other names. Thus Ramsbury was later on represented by Salisbury or Sarum, which, owing to the influence of St. Osmund (d. 1099), a post-Conquest bishop, acquired a sort of liturgical primacy among the other English dioceses. Similarly, the sees established at Dorchester, Elmham, and Crediton were after the Conquest transferred to the far more famous cities of Lincoln, Norwich, and Exeter. Other bishoprics at one time renowned, such as those of Hexham and Ripon, were suppressed or merged into more important dioceses. At the period of the Norman Conquest, York had only one suffragan see, that of Lindisfarne or Durham, but it obtained a sort of irregular supremacy over Worcester, owing to the abuse that for a long time the same archbishop had been accustomed to hold the sees of York and Worcester at once. Undoubtedly a large part of the chopping and changing which are noticed in the delimitation of the old Saxon dioceses must be attributed to the effects of the Danish irruptions. The same cause is no doubt mainly responsible for the decay of the older monastic system; though something should also be laid to the charge of the looseness of organization and the undue prevalence of family influence in the succession of superiors, which in many instances left to the cloister only the semblance of religious life. The "booking" of land to these pretended monasteries seems in the early period to have become recognized as a fraudulent means of evading certain burdens to which the land was subject. The prevalent system, of "double monasteries", in which both sexes resided though of course in separate buildings, the nuns under the rule of an abbess, seems never to have been viewed with approval by Roman authority. It is not clear whether the English derived this institution from Ireland or from Gaul. The best known examples are Whitby, Coldingham, Bardney, Wenlock, Repton, Ely, Wimborne, and Barking. Some of these were purely Celtic in origin; others, for example the last, were certainly founded under Roman influences. Only in the case of Coldingham have we any direct evidence of grave scandals resulting. When, however, in the tenth century, after the submission of the Danes, the monasteries began to revive once more, English monks went to Fleury which had recently been reformed by St. Odo of Cluny, and the Fleury tradition was imported into England. (Eng. Hist. Review, IX, 691 sq.). It was the spirit of Fleury which, under the guidance of St. Dunstan and St. Æthelwold, animated the great centres of English monastic life, such as Winchester, Worcester, Abingdon, Glastonbury, Eynsham, Ramsey, Peterborough, and many more. We must also remember, as an explanation of the efforts made at this time to dislodge the secular canons from the cathedrals, that these secular canons were themselves the successors, and sometimes the actual progeny, of degenerate monks. It was felt that all sacred traditions cried out for the restoration of a worthier clergy and a stricter observance. Even during times of the greatest corruption ecclesiastical authority never fully acquiesced in the marriage of the Anglo-Saxon Mass-priests, though this was undoubtedly prevalent. On the other hand, it should be remembered that the word *preost* (as opposed to *messe-preost*) of itself only means cleric in minor orders, and consequently every mention of the son of a priest does not necessarily presuppose a flagrant violation of the canons. To the clergy in general, from a social point of view, great privileges were accorded which the law fully recognized. The priest, or *mass-thegn*, enjoyed a high

WESTERN TOWER, EARLS BARTON, NORTHAMPTONSHIRE

THE BEWCASTLE CROSS (WEST SIDE)

ANGLO-SAXON CROSSES (SOUTH KENSINGTON MUSEUM)

wergeld (i. e. man-price, a claim for compensation proportionate to dignity), and an increased *mundbyrd*, or right of protection. He ranked as a thane, and the parish priest together with the reeve and the four best burghers of each township attended the hundred-moot as a matter of right. On the other hand, the clergy and their property, at least in later times, were not exempt from the public burdens common to all. Save for the option of the *corsned*, a form of ordeal by blessed bread, the clergy were judged in the ordinary tribunals, and *frithborh*, or the duty of finding a number of sureties for their keeping the peace, was incumbent upon them as upon other men.

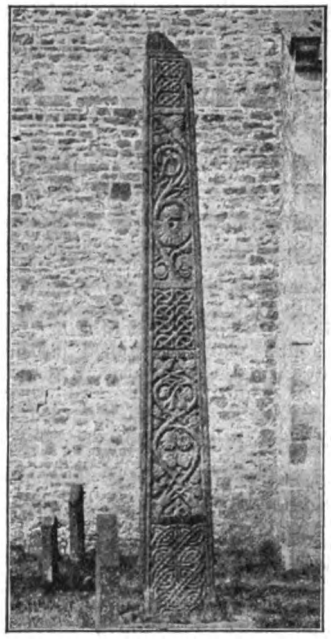
ANGLO-SAXON STONE CARVING FROM JEDBURGH CASTLE (DATE UNCERTAIN)

V. ECCLESIASTICAL OBSERVANCES.—The close union of the religious and social aspects of Anglo-Saxon life is nowhere more clearly seen than in the penitential system. Codes of penalties for moral offences, which were known as Penitentials and were ascribed to such venerated names as Theodore, Bede, and Egbert, meet us from an early period. The application of these codes, at least in some imperfect way, lasted on until the Conquest, and the public penance enforced upon the offenders seems almost to have had the effect of a system of police. Closely related with this was the practice of making confession to the parish priest on Shrove Tuesday or shortly afterwards. In cases of public offences against morality, reconciliation was commonly deferred at least until Maundy Thursday, at the end of Lent, and belonged of strict right to the bishop alone. Confession may have been relatively infrequent, and probably enough its necessity was only recognized when there was question of sins of a palpably grievous character, but it is certain that secrecy was respected in the case of hidden sins, and that absolution was given, at least in the precatory form. The earliest example of our modern declarative form of absolution in the West is probably of Anglo-Saxon origin. Of the general prevalence of confession no stronger proof can be given than the fact that the term commonly used in Anglo-Saxon to denote a parish was *scriftscir* (i. e. shrift shire, confession district). Like the observance of certain appointed fasts and festivals, the obligation of confession was made a subject of secular legislation by the king and his Witan. Another obligation enforced by legal enactment in the *Witena gemot* (council of the wise men) was the *Cyricsceat* (i. e. church-shot, church dues). The nature of this payment is not quite clear, but it seems to have consisted in the first fruits of the seed-harvest (cf. Kemble, Saxons in England, II, 559). It was apparently distinct from tithes and probably was even older than the formation of regular parishes (Baldwin Brown, Arts in Early Eng., I, 314–316). The payments of the tithe of increase was first plainly enjoined in the legatine synod held at Cealchythe (Chelsea?) in 787 and the obligation was confirmed in an ordinance of Athelstan, 927. Soul-shot (*saul sceat*), also a payment enforced by legal sanction, seems to have been a due paid to the parish church with a view to the donor's burial in its churchyard. The importance attached to it shows how intimately bound up with Anglo-Saxon religious conceptions was the duty of prayer for the dead. The offering of Masses for the dead is legislated for in some of the earliest ecclesiastical documents of the English Church which have been preserved to us, e. g. in the "Penitential" of Theodore. The same desire to obtain the prayers of the living for the souls of the departed is manifested alike in the wording of the land charters and in the earliest stone monuments. The cross erected at Bewcastle in Cumberland about 671, in honour of the Northumbrian king Alchfrith, has a runic inscription asking prayers for his soul. Religious communities as early as the first half of the eighth century banded themselves together in associations pledged to recite the psalter and offer Masses for their deceased members, and this movement which spread widely in Germany and on the Continent had its origin in England. (See Ebner, Gebetsverbrüderungen, 30.) Similarly among secular persons guilds were formed, the main object of which was to secure prayers for the souls of their members after death (Kemble, Saxons, I, 511). For the same purpose, at the obsequies of the great, doles of food were commonly distributed, and slaves were manumitted. Another institution many times mentioned in the later Anglo-Saxon laws is that of Peter's-Pence (*Rom-feoh, Rom-pennig*). It appears from a letter of Pope Leo III (795–816) that King Offa of Mercia promised to send 365 mancusses yearly to Rome for the maintenance of the poor and of lights, and Asser tells of some similar gift of Ethelwulf, the father of King Alfred, to St. Peter's. Not very long after, it seems to have taken the form of a regular tax collected from the people and annually transmitted to Rome. This voluntary contribution undoubtedly bears witness to a very close union between England and the Holy See, and indeed this is made clear to us in numerous other ways. It is Bede who directs special attention to the constant pilgrimages from England to the Holy City and to the abdication of kings, like Cædwalla and Ine, who resigned the crown and went to Rome to die. The prevalence of dedications to St. Peter, the generous gifts of such men as the Abbot Ceolfrith, whose present to the Pope, the magnificent Northumbrian manuscript now known as the "Codex Amiatinus", is preserved to this day, together with the language of several of

the English synods, all point in the same direction. The fact was even commented upon by continental contemporaries, and the "Gesta Abbatum Fontanellensium" (Saint Vandrille), written c. 840, speaks of the "English who are always specially devoted to the Apostolic See" (Hauck, Kirchengeschichte Deutschlands, I, 457, 3d ed.). We have very good evidence of the existence in the Anglo-Saxon Church of the whole of the present sacramental system, including Extreme Unction, Holy Orders, and Matrimony. The Mass was the centre of all religious worship, and the Holy Sacrifice was certainly offered privately, sometimes as often as three or four times in the same day by the same priest, but always fasting. The attempt made, upon the authority of certain expressions of Abbot Ælfric (q. v.), to show that the Anglo-Saxons did not believe in the Real Presence is wholly illusory. (See Bridgett, Hist. of Holy Eucharist, I, 119 sq.). In these matters of faith and ritual England differs in no substantial respect from the rest of Western Christendom. The Latin language was used both in the liturgy and in the canonical hours. The books were the Roman service books without any important additions of native or Celtic growth. The principal foreign influence which can be discerned is a likeness to the ritual observances of southern Italy (e. g., Naples), a peculiarity to which attention has been drawn on many occasions by Edmund Bishop and Dom Germain Morin. It is probably due to the fact that Adrian, Abbot of St. Augustine's, Canterbury, who came to England in the train of Archbishop Theodore, had brought with him the traditions of Monte Cassino. Even the coronation service, which began by being pronouncedly Celtic, was remodelled about the time of Eadgar (973) in imitation of the usages which obtained in the coronation of the Emperor of the West (Robertson, Historical Essays, 203 sq.; Thurston, Coronation Ceremonial, 18 sq.). Hence many interesting details of liturgical custom, e. g. the churchyard procession on Palm Sunday, the dramatic dialogue beside the Sepulchre on Easter eve, the episcopal benediction after the Pater Noster of the Mass, the multiplication of prefaces, the great O's of Advent, the communion of the laity under both species, etc., were not peculiar to England, even though in some cases the earliest recorded examples are English examples. As regards the veneration of the saints and of their relics, no Church was farther removed than the Anglo-Saxon Church from the principles of the Reformation. The praises of our Blessed Lady are sung by Aldhelm and Alcuin in Latin, and by the poet Cynewulf (c. 775) in Anglo-Saxon, in glowing verse. An Anglican writer (Church Quarterly Rev., XIV, 286) has frankly admitted that "Mariolatry is no very modern development of Romanism—the Blessed Virgin was not only Dei Genitrix and Virgo Virginum, but in a tenth-century English litany she is addressed thus:—

Sancta Regina Mundi, ora pro nobis;
Sancta Salvatrix Mundi, ora pro nobis;
Sancta Redemptrix Mundi, ora pro nobis."

The bodies of the saints, e. g. that of St. Cuthbert, were reverently honoured from the beginning and esteemed the most precious of treasures. Besides the feasts of Christ and Our Lady, a number of saints' days were observed throughout the year, to which in a synod of 747 the festivals of St. Gregory and St. Augustine, the true apostles of England, were specially added. Later secular legislation determined the number of such feasts and prescribed abstention from servile work. All feasts of the Apostles had vigils on which men fasted. Sts. Peter and Paul's day was celebrated with an octave. The Ordeals, a method of trial by "judgment of God", though accompanied by prayer and conducted under the supervision of the clergy, were not exactly an ecclesiastical institution, neither were they peculiar to the Anglo-Saxon Church.



BEWCASTLE CROSS (SOUTH SIDE)

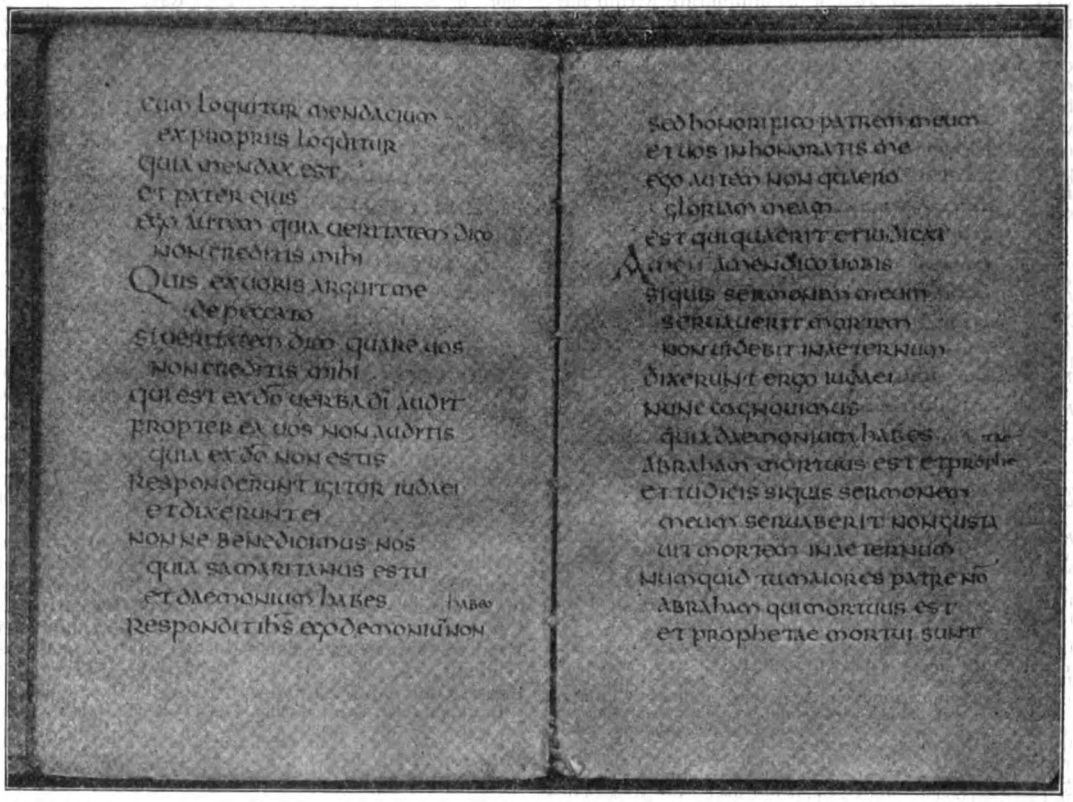
VI. MISSIONS.—Of the missionary enterprise of the Anglo-Saxons a more detailed account must be sought under the names of the principal missionaries and of the countries evangelized. It will be sufficient to say here in general that the preaching of the Irish monks, of whom St. Columban was the most celebrated, in central and western Europe, was followed and eclipsed by the efforts of the Anglo-Saxons, in particular by those of the Northumbrian St. Willibrord and the West Saxon Winfrith better known as St. Boniface. St. Boniface, to whom a later age gave the name of the Apostle of Germany, was supported by many followers, e. g. Lull, Willibald, Burchard, and others. The work of evangelization in Germany was almost accomplished in the eighth century, the crowning effort being made by St. Wille-

COVER, BOOK OF THE GOSPEL OF ST. JOHN

had between 772 and 789, in the North, beside the banks of the Elbe and the Weser. These missionary undertakings were much assisted by the devotion of many holy Englishwomen, e. g. Sts. Walburg, Lioba, Tecla, and others, who founded communities of nuns and in this way did much to educate and Christianize the young people of their own sex. At a somewhat later date another great missionary field was pro-

vided for Anglo-Saxon zeal in the northern lands of Denmark and Scandinavia. St. Sigfrid led the way under the protection of King Olaf Tryggvesson, but the accession of King Canute to the throne of England was an important factor in this new development. Although not much is known of the history of the missions in Sweden and Norway, it has lately been shown by such scholars as Taranger and Freisen, alike from linguistic and liturgical considerations, that the impress of the Anglo-Saxon Church is everywhere recognizable in the Christian institutions of the extreme North.

VII. Literature and Art.—Both literature and art among the Anglo-Saxons were intimately bound up with the service of the Church, and owed almost all their inspiration to her ministers. In the century or more which preceded the terrible Viking raid of 794 extraordinary progress was made. Aldhelm, Bede, and Alcuin represented the high-water mark of Latin scholarship in the Christian West of that day, and the native literature, so far as we can judge from the surviving poetry of Cædmon and Cynewulf (if the latter, as seems likely, is really the author of the "Christ" and the "Dream of the Rood") was of unparalleled excellence. With this high standard the arts introduced from Rome, especially by St. Wilfrid and St. Benedict Biscop, seem to have kept pace. Nothing could be more remarkable for graceful design than the ornamentation of the stone crosses of Northumbria belonging to this period, e. g. those of Bewcastle and Ruthwell. The surviving manuscripts of the same epoch are not less wonderful in their way. We have spoken of the copy of the Bible written at Jarrow and taken to Rome by Ceolfrid as a present for the Pope. Two other equally authentic relics are the Lindisfarne Gospels and the copy of the Gospel of St. John, now at Stonyhurst College, which was buried with St. Cuthbert and found in his tomb. But this precocious development of culture was, as already explained above, terribly blighted by the inroads of the Danes. With the era of King Alfred, however, there are many signs of recovery. His own Anglo-Saxon prose, mostly translations, is conspicuous for its grace and freedom, also the remarkable work of art known as the Alfred jewel bears witness, with rings and other objects of the same epoch, to a very high level of technical skill in goldsmith's work. Within the century of Alfred's death we also find that in this period of comparative peace and religious revival an admirable school of calligraphy and illumination had grown up which seems to have had its principal home at Winchester. The Benedictional of St. Æthelwold and the so-called Missal of Robert of Jumièges are famous



Gospel of St. John, found in St. Cuthbert's Tomb

MSS. which may be regarded as typical of the period. In literature also this was a time of great development, the inspiring motive of which was almost always religious. Considerable collections of homilies are preserved to us, many of them rhythmical in structure, which are specially connected with the names of Ælfric and Wulfstan. Besides these we have a number of manuscripts which contain translations, or at least paraphrases, of books of Scripture; Bede's last work, as is well known, was to translate into his native tongue the Gospel of St. John, though this has not survived. Still more commonly Latin texts were transcribed, and an Anglo-Saxon gloss written over each word as an aid to the student. This was the case with the famous Lindisfarne Gospels, written and illuminated about the year 700, though the Anglo-Saxon interlinear translation was only added some 250 years afterwards. The manu-

script, one of the treasures of the British Museum, is also remarkable for the beauty of its interlaced ornament. This form of decoration, though no doubt originally derived from the Irish missionaries who accompanied St. Aidan to Northumbria, soon became a distinctive feature of the art of the Anglo-Saxons. It is as conspicuous in their stone carvings (compare the early crosses mentioned above) as it is in the decoration of their manuscripts, and it long survived in a modified form. In the field of history, again, we possess in the so-called "Anglo-Saxon Chronicle", reaching in some manuscripts from the Saxon conquest down to the middle of the twelfth century, the most wonderful chronicle in the vernacular which is known to any European people; while in the "Beowulf" we have a comparatively late transcription of a pagan Teutonic poem which in subject and inspiration is older than the eighth century. But it is impossible to enumerate within narrow limits even the more important elements of the rich literature of the Anglo-Saxon period. Neither can we describe the many architectural remains, more particularly of churches, which survive from before the Conquest, and which, though mainly noteworthy for their massive strength, are not by any means lacking in a sense of beauty or destitute of pleasing ornament. The ancient Saxon tower of Earl's Barton church near Northampton may be appealed to as an illustration of the rest.

LINGARD, *History and Antiquities of the Anglo-Saxon Church* (London, 1845); BISHOP, *English Hagiology*, an extremely valuable summary, in *Dublin Review*, Jan., 1885; HADDAN AND STUBBS, *Councils* (Oxford, 1871), III; THORPE, *Ancient Laws and Institutes of England*) London, 1840); ID., *Diplomatarium Anglicum* (London, 1865); LIEBERMANN, *Die Gesetze der Angelsachsen* (Leipzig, 1903), I; SCHMID, *Die Gesetze der Angelsachsen* (1858); TURK, *Legal Code of Alfred* (Boston, 1893); KEMBLE, *Codex Diplomaticus* (London, 1848); ID., *The Saxons in England* (London, 1876); BIRCH, *Cartularium Anglo-Saxonicum* (London, 1899); ROBERTSON, *Historical Essays* (Edinburgh, 1876); ADAMS (and others), *Essays in Anglo-Saxon Law* (Boston, 1876); PEARSON, *History of England* (London, 1867), I; RAMSAY, *The Foundations of England* (London, 1898), I; HUNT, *History of the English Church to the Conquest* (London, 1899); HODGKIN, *Political History of England to 1066* (London, 1906); PLUMMER AND EARLE, *Two Saxon Chronicles Parallel* (Oxford, 1899); PLUMMER, *Bedæ Opera Historica* (Oxford, 1896); STEVENSON, *Asser's Life of King Alfred* (Oxford, 1904); BRIGHT, *Chapters of Early English Church History* (3d ed., Oxford, 1897); EARLE, *A Handbook to the Land Charters* (Oxford, 1888); CHADWICK, *Studies in Anglo-Saxon Institutions* (Cambridge, 1905); GEE AND HARDY, *Documents Illustrative of Eng. Ch. Hist.* (London, 1896); MAKOWER, *Constitution of the Church of England* (London, 1895); STUBBS, *Constitutional History* (London, 1875), I, viii; FREEMAN, *The Norman Conquest*, I, II; also in general the works of LAPPENBERG, PAULI, and PALSGRAVE. The conclusions of LINGARD have been assailed from the extreme Protestant standpoint in several volumes by SOAMES.

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HERBERT THURSTON.

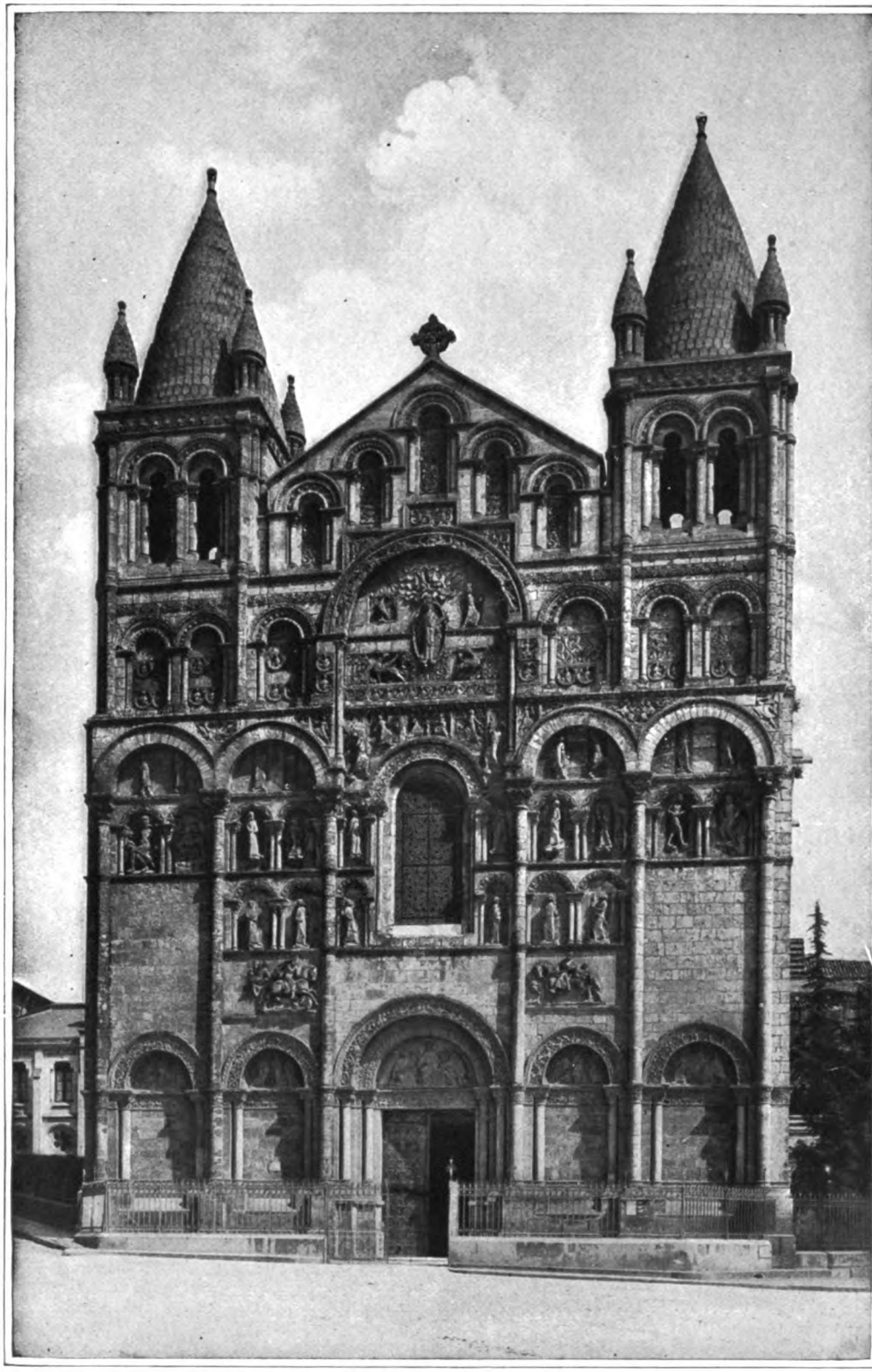
Anglona-Tursi, an Italian diocese comprising twenty-seven towns and three villages in the province of Potenza and nine towns and one village in the province of Cosenza, Archdiocese of Acerenza. The diocese is sometimes called Tursi because to this last-named city was transferred the See of Anglona, after the latter's destruction, in the days of Queen Johanna of Naples. Mention of the Diocese of Anglona in history is very late; all knowledge of its origin and ecclesiastical organization is lost in the Middle Ages. Only in 1077 do we find a Bishop of Anglona, Simon, who was present at the ceremony of donation of some rich fields made by Hugo di Chiaromonte and his wife Ginarga to the celebrated Basilian monastery of Sts. Elias and Anastasius (Ughelli, VII, 79). It has 40 parishes, 138 secular priests, and 95,000 inhabitants.

UGHELLI, *Italia Sacra* (Venice, 1722), VII, 68; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XX, 453; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 850; *Poliorama Pittoresco* (28 March, 1846).

E. BUONAIUTI.

Angola and Congo, also known as SANTA CRUZ DE REINO DE ANGOLA, and as SÃO PAOLO DE LOANDA, diocese of Portuguese West Africa, suffragan of Lisbon. Its territory was discovered by the Portuguese in the latter part of the fifteenth century, and after 1514 was subject to the ecclesiastical jurisdiction of the Grand Prior of the Order of Christ at Funchal in the Madeira Islands. In 1596 it was made an episcopal see by Clement VIII. The natives (Bantus, Bundas, Bushmen, etc.) number, it is said, 2,000,000. There are 1,000,000 Catholics, for whom, according to Father Werner's figures, there are 82 parishes, 8 churches, 10 chapels, and 36 priests. For these figures he quotes the diocesan reports to the Propaganda, in "Missiones Catholicæ", for 1888. The bishop resides at Loanda, a great seaport (14,000), with a railway that reaches inland some 200 miles to Ambaca, through a territory covered with rich plantations.

BATTANDIER, *Annuaire pont. cath.* (Paris, 1905), 213; WERNER, *Orbis Terr. Cath.* (Freiburg, 1890), 52; RECLUS-



CATHEDRAL OF ST. PETER, ANGOULÊME

KEANE, *The Earth and Its Inhabitants* (New York, 1900), IV, 37–42; MARTINS, *Portugal em Africa* (Oporto, 1891).

THOMAS J. SHAHAN.

Angora, THE DIOCESE OF (Armenian rite), in Asia Minor (Asiatic Turkey).—The Europeans now call Angora, and the Turks, Enguru, the ancient capital of Galatia, in Asia Minor, which was known to the Greeks and Romans as Ancyra. Midas was its legendary founder, and it witnessed the triumphal march of Alexander the Great. Under the Seleucid king, Antiochus III (222–186 B. C.) it lost temporarily its freedom. It was the capital of the Galatian kings, Dejotarus and Amyntas. When the latter died (25 B. C.), it became a Roman city and was very flourishing under Augustus. The Byzantines permitted its capture by the Persians in A. D. 619; later it was often ravaged by the Arabs, who were in turn dispossessed by the Seldjucids of Konia. Though taken by the Crusaders, its possession was long disputed by Islam, and it finally fell into the hands of Sultan Mourad, in 1362. Since then it has remained in the power of the Ottoman Turks, with the exception of some years after the battle of 2 July, 1402, in which Sultan Bajazet was killed by Timour-Leng (Tamerlane) and his Mongols, and six months in 1833, when Ibrahim Pasha, the son of the Khedive Mehemet-Ali, led the Egyptian troops as far as the Bosphorus. Though the chief town of the vilayet, or district, of the same name, the modern Angora no longer reminds us of the glory of ancient Ancyra. It can show, however, besides a great many inscriptions, the ruins of several Roman monuments, among them the famous temple of Rome and Augustus, on whose walls is inscribed in marble the will of Augustus, with the principal events of his reign (*Monumentum Ancyranum*). Ancyra was at an early date a Christian city, and counts several martyrs; the best known are the Bishop St. Clement, whose memory is preserved by a medieval church, and the publican St. Theodotus. Unhappily, neither the Acts of Clement nor those of Theodotus can claim high rank as historical documents. After the persecution of Maximinus (probably in 314) Ancyra witnessed an important council whose twenty-five canons are yet extant. Marcellus, Metropolitan of Ancyra, was prominent in the Arian controversy, likewise his successor Basil (d. 373). Among the other Metropolitans of Ancyra special mention is due to Domitian, who took part in the Origenist controversies during the sixth century. The actual population of Angora comprises 18,000 Mussulmans, 16,000 Orthodox Greeks, 5,000 Catholic Armenians, 100 Protestant Armenians, 400 Jews. The Orthodox Greek community is governed by a metropolitan and has 2 churches, 1 monastery, 2 schools for boys, and 2 for girls. The Catholic Armenian community is organized as a diocese, and has 4 churches, 1 convent for men, 1 for women, 3 schools for boys, and 1 for girls. The Gregorian Armenian community is governed by a bishop, and has 2 churches, 1 monastery, 1 school for boys, and 1 for girls. The Protestant Armenians have 1 church, and form a missionary station under the American Board of Commissioners for Foreign Missions, directed from Cæsarea. The little Latin colony, attracted by the railway, is visited by the Augustinians of the Assumption, missionaries at Eski-Chehir. Angora also possesses a prosperous French establishment conducted by the Christian Brothers. (See ANCYRA).

J. PARGOIRE.

Angoulême (ENGOLISMA), DIOCESE OF, comprises the Department of the Charente in France, and has always been suffragan to the Archbishopric of Bordeaux, under the old régime as well as under the Concordat. Its first bishop was Ausonius, a disciple, it is said, of St. Martial, concerning whom we have two historical authorities: St. Gregory of Tours, who held that St. Martial preached the gospel in Limoges about the year 250, and the Limousin traditions, transmitted or invented by the chronicler Adhémar de Chabannes, who maintained that St. Martial was the immediate disciple of St. Peter. According to the latter opinion St. Ausonius was a bishop of the first century; according to the former, of the third century. We incline towards the opinion of St. Gregory. (See LIMOGES.) St. Salvius, honoured as a martyr at Valenciennes, whom the "Gallia Christiana" makes a Bishop of Angoulême, was undoubtedly only a missionary bishop of the eighth century. In the list of the Bishops of Angoulême is found the name of the poet Octavien de St. Gelais (1494–1502). The religious monuments of the province of Angoumois are remarkable for their admirable Romano-Byzantine façades. The most beautiful of them is St. Peter's Cathedral at Angoulême. The memory of a wealthy and famous Augustinian abbey, founded in 1122, is kept alive by its ruins at Couronne, near Angoulême. The Diocese of Angoulême (at the end of 1905), contained 330,305 inhabitants, 30 cures or first-class parishes, 332 succursales or second-class parishes, and 6 vicariates formerly with State subventions.

The pages of *Gallia Christiana* (ed. 1720, II, 975–1030) on the diocese of Angoulême are quite mediocre. See especially DUCHESNE, *Fastes épiscopaux de l'ancienne Gaule* (Paris, 1900), II, 64–72, 135–137; CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 157–158.

GEORGES GOYAU.

Angra, DIOCESE OF, the episcopal see of the Azores, suffragan of Lisbon, known as Angra do Heroismo, created in 1534 by Paul III, vacant from 1637 to 1671. It is situated on the island of Terceira and includes, besides that island, the eight others that form the group of the Azores: São Jorge, Graciosa, Fayal, Pico, Flores, Corvo, São Miguel, and Santa Maria. The entire population, nearly all Catholic, is 262,073. There are 353 priests, 108 parishes, 41 succursal, or mission, churches, and 332 churches and chapels.

BATTANDIER, *Ann. Pont. Cath.* (Paris, 1905), 213; WERNER, *Orbis Terr. Cath.* (Freiburg, 1890), 51; THOMAS AB INCARNAT., *Hist. Eccl. Lusitaniæ* (Coimbra, 1757–63).

Angulo, PEDRO, native of Burgos in Spain, came to America in 1524 as a soldier, but joined the Dominican order in 1529, and became a companion of Las Casas in Guatemala, Central America in general, and the greater Antilles (Santo Domingo). He was made Provincial of the Dominicans for Chiapas and Bishop of Vera Paz, but died soon afterwards, in 1561. Fray Pedro Angulo was one of the principal figures of the earliest Indian Missions in Southern Mexico and Guatemala, much more important, capable, and successful than Las Casas. His devotion to his work knew no obstacles; he visited tribe after tribe, lived and taught among them. He was one of those who, perceiving the tendency of the Indian to grasp things rather with the eye than with the ear, resorted to charts on which biblical subjects were allegorically represented. These he carried with him through the wilderness to use as illustrations for his discourses to the natives. He was very proficient in two Indian languages, the Nahuatl and the Zutuhil, and wrote several tracts on religious subjects in the latter.

Documents concerning Las Casas, in the *Documentos inéditos de Indias;* the writings of Las Casas himself; REMESAL, *Historia de la provincia de Guatemala y San Vicente de Chyapas* (Madrid, 1619); BRASSEUR DE BOURBOURG, *Bibliothèque méxico-guatémalienne* (Paris, 1871); SQUIER, *Monograph of Authors who have Written on the Languages of Central America* (New York, 1861).

AD. F. BANDELIER.

Anhalt, VICARIATE APOSTOLIC, comprising the territory of the German Duchy of Anhalt, with an area of 860 square miles. It contained, 1 December, 1905, 328,029 inhabitants: 13,493 Catholics, 311,999

Protestants, 1,460 Jews, and 1,077 members of other sects. The vicar apostolic is the Bishop of Paderborn, who names the pastors of the vicariate. There are four parishes: Dessau, Bernburg, Cöthen, and Zerbst; also three missions (filialkirchen) with a total of ten secular priests. The "Grey Nuns" from the mother-house in Breslau are the only religious order in Anhalt. They have two establishments for visiting nurses in Dessau and Cöthen, in charge of twenty-one sisters, and also conduct a kindergarten and a school for first communicants in Cöthen. The public schools are under the direction of the State, yet the Church, with the permission and support of the government, maintains sixteen private schools and fifteen teachers, with about nine hundred children in average attendance. Before the Reformation, the territory comprised under the present vicariate apostolic belonged to the Bishoprics of Meissen, Brandenburg, and Merseburg. The few Catholics who remained true to their faith after the fall of these dioceses, received little attention from the Roman Propaganda, to which they were subject until after 1622. In 1719, the Franciscans of the Saxon province of their order established a mission in Dessau; in 1805, Duke Friedrich Franz gave it a chapel, and in 1807 permission to hold divine services in public. A mission was founded at Zerbst in 1773, and at Cöthen in 1816. Duke Ferdinand of Cöthen and his wife became Catholics at Paris, 24 October, 1825, and established at Cöthen in place of the mission, a congregation under the direction of Father Beckx, S.J. Pope Leo XII raised this to the dignity of a parish (17 May, 1826) and placed it directly under the Holy See, whose first representative was the Vicar Apostolic of Saxony, Papal Nuncio at Munich since 1827. The Jesuits remained in charge until 1848; since then the parish has been under secular priests from the Diocese of Paderborn. The mission station at Dessau was made a parish in 1830; the Papal Nuncio established parishes 2 June, 1859, in Bernburg and Zerbst, which were not recognized by the government of Anhalt until 1871, being founded without its consent. By the Papal Brief of the 17 March, 1868, the Catholics of Anhalt became subject to Bishop Martin of Paderborn. Since that time with the approval of the government of Anhalt, the Bishop of Paderborn undertakes the direction of the Catholics of Anhalt as the "Apostolic Administrator of the Catholic parishes in the district of Anhalt". During the Prussian Kulturkampf, after the death of Bishop Martin (16 July, 1879), the see of Paderborn remained vacant, the appointment of the temporary vicar apostolic was assigned to the Nuncio at Munich; Canon Drobe of Paderborn was appointed Apostolic Delegate and made Bishop of Paderborn in 1882 (d. March, 1891). His successors were Simar, (1892) and Schneider (1900).

FREISEN, *Staat und katholische Kirche in den deutschen Bundesstaaten Lippe*, etc., (Stuttgart, 1906) II, 1–142.

JOSEPH LINS.

Anicetus, SAINT, POPE, the Roman Pontiff who succeeded Pius towards the year 157, and reigned till about 168. According to Duchesne (Origines) the confusion of dates about this period is such that more exact verification is impossible. While Anicetus was Pope, St. Polycarp, then in extreme old age, came to confer with him (160–162) about the Paschal controversy; Polycarp and others in the East celebrating the feast on the fourteenth of the month of Nisan, no matter on what day of the week it fell; whereas in Rome it was always observed on Sunday, and the day of the Lord's death on Friday. The matter was discussed but nothing was decided. According to Eusebius: "Polycarp could not persuade the Pope, nor the Pope, Polycarp. The controversy was not ended but the bonds of charity were not broken"; the Pope permitting the aged saint to celebrate on the day he had been accustomed to in the Church of Smyrna.

Hegesippus, the first Christian historian whose writings are of great value, because he lived so near the time of the Apostles, also came to Rome at this time. His visit is recorded by most ecclesiastical authors as noteworthy, inasmuch as it calls attention to the fact that many illustrious men repaired to Rome at that period, thus emphasizing very early the supreme dignity and authority of the Roman Pontiffs. Marcion, Marcellinus, Valentine, and Cerdo were also at Rome, disturbing the Church by their Manichæism. Anicetus suffered martyrdom in 161, but the dates vary between 16, 17, and 20 April.

Acta SS., 11 April; BUTLER, *Lives of the Saints*, 17 April; MICHAUD, *Biog. Univ.*; JUNGMANN, *Dissert. Hist. Eccl.*; MOBERLY in *Dict. Christ. Biogr.*

T. J. CAMPBELL.

Anima, COLLEGE AND CHURCH OF THE, IN ROME.—S. Maria dell' Anima, the German national church and hospice in Rome, received its name, according to tradition, from the picture of Our Lady which forms its coat of arms (the Blessed Virgin between two souls). It was founded as early as 1350, as a private hospice for German pilgrims, and was erected on its present site in 1386, by Johann Peters of Dodrecht, officer of the Papal Guard, and his wife. Pope Boniface IX granted it indulgences in 1398. In 1406, it was raised by the German colony to the rank of a national institution and united with a Brotherhood governed by Provisors and a Congregation. The foundation was confirmed by Innocent VII, who exempted it from all but papal jurisdiction, and took it under his immediate protection. In 1418, it was greatly enriched by the legacy of its second founder, Diedrich of Niem. The Popes of the fifteenth century, with the exception of Sixtus IV, showed it great favour. United, in 1431, with the German hospice of St. Andrew which had been founded in 1372, by a priest, Nicholas of Kulm, it became during the fifteenth and sixteenth centuries the German national and religious centre in Rome, as well as burial place; in short, it became synonymous with the German nation in Rome, and in its remarkable Community Book (unscientifically edited at Rome and Vienna in 1875) the most important names may be found.

The chief "Protectors" of this period were: Theodorich of Niem (1406); Johann of Montmart (1427); Gerhard of Elten (1431); Johann Rode (1431); Heinrich Senftleben (1450); Nicolaus Tungen (1462); Albert Cock (1468); Melchior Neckau (1479); Johann Burkhard of Strasburg (1494); Bernhard Sculteti (1503); Kaspar Wirt (1506); Wilhelm of Enckenwort (1509); Jakob Apocellus (1530); Martin Lupi (1536); Peter Vorstius (1543); Jodokus Hötfilder (1548); Kaspar Hoyer (1551); Alexander Junius (1557); Johann Fonck (1558); Kaspar Gropper (1564); Gerhard Voss (1584); Klemens Sublindius (1586); Richard Stravius (1589). These were followed, later, by: Lambert de Vivardis (1595); Hermann Ortenberg (1602); Johann Baptist Rembold (1614); Ægidius de Vivariis (1619); Lukas Holstenius (1635); Theodorich Amayden (1636); the two Gualterii, and the two Emerix.

The present church which owes its Renaissance style to the influence of Bramante, was built by German subscriptions, between 1499 and 1526. It stands on the site of the older church, built between 1431 and 1499, and was decorated by the great artists of the period. Among its treasures is the famous Holy Family of Giulio Romano. It is the resting place of the last German Pope, Adrian VI, as well as of Cardinals Enckenvort, Gropper, Andrew of Austria, Slusius and the Hereditary Prince of Cleve (1575). Although the Emperor Maximilian I took

the institution under his special imperial protection in 1518, it fell off greatly, during the period of religious strife; it remained nevertheless a stronghold of German influence and a refuge to all Germans in need. After Sixtus V, the Anima grew in political importance as well, inasmuch as during the great events that took place in Germany, and during the Thirty Years War, it came to be looked upon by the nation, the national representatives, and even by the popes, as a national work of thanksgiving and supplication to God. The violent interference of the Ambassador Martinitz in 1697 (confirmed by an edict of Leopold I in 1699), ushered in the most eventful period in the history of the Anima. In 1742 the Congregation decided in favour of Maria Theresa and against the Emperor. In 1798, the French plundered the church and took possession of it as the property of the French Republic (in behalf of Belgium), but were driven out by the Neapolitan troops. An attempt on the part of Napoleon to annex this institution was also defeated. These vicissitudes had the effect of gradually changing the house from what its original founders had intended it to be and of turning it over, almost entirely, to Italians. It was only in 1853 that the noble determination of the Emperor Francis Joseph I restored it to its former purpose. He opened the institution to his Austrian subjects, and brought about its reorganization by means of an Apostolic Visitation in 1859 (Brief of 15 March).

From that time forward the Anima has gradually regained its old position, by timely adaptation to modern conditions. Its field of action is extending, step by step, to the boundaries of the German-speaking peoples. It has been the originator and support of almost every new German national undertaking in Rome. It possesses a special importance as the place where religious services are held on the occasion of political or national festivals, as parish church of the German colony, and as the centre in Rome of national charitable associations. It is also a hospice for German pilgrims, and the stopping place of German bishops and priests from Austria, Germany, and America. It acts, at the same time, as intermediary for Austrian and German dioceses in their relations with the Curia, and serves as a home for German-speaking priests.

The Anima, as a college of priests, dates back to the year 1496, and was founded by the well known Master of Papal Ceremonies, Burkhard of Strasburg. As early as the sixteenth century it consisted of fourteen chaplains. No noteworthy persons, however, are to be found among them, for the reason that they held their positions for an indefinite term, or even for life. Notwithstanding numerous attempts at reform, especially that of 1584, the moral condition of the college left much to be desired. The French Revolution destroyed it, and, in particular, eliminated the German elements. It was only after the restoration of 1859 that the college was reorganized (1863). The brief of reorganization, placed prominently in the refectory, enjoins that the members of the college "shall acquire a better and more perfect knowledge of theological matters in Rome and shall study the transaction of ecclesiastical affairs in the Holy See, so that each may carry to his diocese the methods of the Roman Curia, the spirit of discipline, and a true knowledge of the sacred sciences." The two years' residence in the college affords special opportunities for the study of canon law in theory at the Papal universities, and in practice under the higher church officials. It is for this reason that many students of the Anima are promoted, on their return home, to positions of trust and authority in their respective dioceses. The list of deserving men who, since its restoration, have gone forth from this training school, no fewer than 300 in all, includes eleven bishops and twenty university professors. In addition to the chaplains, whom the German and Austrian bishops appoint in regular succession, other priests are admitted on moderate terms, so that there are twenty-one priests now residing in the house. The college is governed by a rector, who controls the spiritual management under a Cardinal Protector (at present H. E. Cardinal Steinhüber), and the temporal, under Austrian protection, assisted by a procurator. The first rector was the well known writer and university professor, Alois Flir, the restorer of the institution, who died in 1859 as auditor of the Rota. He was succeeded by Michael Gassner, afterwards Dean of Brixen (1860–72); by Karl Jänig of Prague (1875–87); Franz Doppelbauer, now Bishop of Linz (1887–89; Franz Vogl, now Bishop of Triest (1889–1902) and by Protonotary Joseph Lohninger of Linz (since 1902).

KERSCHBAUMER, *Geschichte des deutschen Nationalhospizes Anima in Rom* (Vienna, 1868); GRAUS, *S. Maria dell' Anima, Grazer Kirchenschmuck* (1881); STEFFENS, *Das deutsche Nationalhospiz S. Maria dell'Anima während des Priester-Jubiläums-Jahres Leos XIII* (Linz, 1893); NAGLUND LANG, *Mitteilungen aus dem Archiv des deutschen Nationalhospizes S. Maria dell' Anima* (Rome, 1899); SCHMIDLIN, *Geschichte der deutschen Nationalkirche in Rom S. Maria dell'Anima* (Freiburg, 1906).

J. SCHMIDLIN.

Anima Christi.—This well-known prayer dates its origin from the first half of the fourteenth century and was enriched with indulgences by Pope John XXII in the year 1330. All the manuscripts practically agree as to these two facts, so there can be no doubt of their exactness. In regard to its authorship all we can say is that it was, perhaps, written by John XXII. Of this we are not certain, as this Pope has been falsely accredited with similar pious compositions, and a mistake could easily be made of confounding the one who gave the indulgence with the real author. The *Anima Christi* was and is still generally believed to have been composed by St. Ignatius Loyola, as he puts it at the beginning of his "Spiritual Exercises" and often refers to it. This is a mistake, as has been pointed out by many writers, since the prayer has been found in a number of prayer books printed during the youth of the saint and is in manuscripts which were written a hundred years before his birth (1491). James Mearns, the English hymnologist, found it in a manuscript of the British Museum which dates back to about 1370. In the library of Avignon there is preserved a prayer book of Cardinal Peter De Luxembourg, who died in 1387, which contains the *Anima Christi* in practically the same form as we have it to-day. It has also been found inscribed on one of the gates of the Alcazar of Seville, which brings us back to the times of Don Pedro the Cruel (1350–69). This prayer was so well known and so popular at the time of St. Ignatius, that he only mentions it in the first edition of his "Spiritual Exercises", evidently supposing that the exercitant or reader already knew it. In the later editions, it was printed in full. It was by assuming that everything in the book was written by St. Ignatius that it came to be looked upon as his composition. All this has been told at length by Guido Dreves (Stimmen aus Maria-Laach, LIV, 493) and B. Baesten (Précis Historiques, XXXII, 630).

S. H. FRISBEE.

Anima Mundi. See PANTHEISM.

Animals, WORSHIP OF. See IDOLATRY.

Animals in Christian Art.—In Christian art animal forms have always occupied a place of far greater importance than was ever accorded to them in the art of the pagan world. In the early days of Latin and Byzantine Christianity, as well as in the period of its full bloom in the Middle Ages, a prodigious number of representations of animals is found not only in monumental sculpture, but in il-

luminated manuscripts, in stained glass windows, and in tapestry as well. Three reasons may be given for this unexampled fondness for animal life. First, because it affords an easy medium of expressing or symbolizing a virtue or a vice, by means of the virtue

FRESCO IN CRYPT AT CYRENE

or vice usually attributed to the animal represented. Secondly, because of the traditional use of animal forms as an element of decoration. And, thirdly, because of that return to the direct study of nature on the part of the medieval designers, which included, in one loving investigation, man, the lower animals, and the humblest plants. The paintings of the first period, as seen in the Catacombs, show us, usually, the lamb accompanying the Good Shepherd, a representation of the Christian soul during its earthly life. Birds, too, appear, either as simple decorative elements transmitted from antique paintings, or used symbolically as in Noah's dove, symbolical of the Christian soul released by death; the peacock, with its ancient meaning of immortality, and the phœnix, the symbol of apotheosis. The symbol of perhaps the widest distribution is the Ichthys, which since the second century has represented graphically the celebrated acrostic: "Jesous Christos Theou Uios Soter", and so becomes the symbol of Christ in the Eucharist. Artistically, these various representations are somewhat crude and artless, and show the decadence of the pagan art of the time, although a certain trace of youthful grace hints of the coming revival.

CARVED GEM, II OR III CENTURY

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After the recognition of the Church by Constantine, the Apocalypse is the source from which are derived most of the decorative themes of Christian Art. The lamb is now the most important of these, and its meaning is either the same as before or, more frequently perhaps, it is symbolic of Christ the expiatory victim. The dove is the Holy Spirit, and the four animals that St. John saw in Heaven (Apoc., iv, v,) are used as personifications of the Four Evangelists. Under the influence of Byzantine art, a great variety of fantastic animals, such as dragons birds with human heads, winged lions, etc., entwined themselves around the decorative forms until foreign wars and the iconoclast movement brought this period of vigorous art to an end. During the succeeding three centuries, we find merely unimportant artistic manifestations, and it is only in the Romanesque buildings that we find new types of animals. These are usually either purely fantastic or composite, that is, made up of elements of different species combined in one. Often, the subject grows out of foliage forms; and monsters are shown fighting and even devouring one another. In the spandrels of the entrance doorways, around the glorified Christ, the lion, the ox, the man, and the eagle are shown, holding the holy books. This is a favourite motif in the sculpture of the eleventh and twelfth centuries. Sometimes the jaws of a monster figure the entrance of Hell, into which sinners are plunged.

WINE, LOAVES AND FISH, CATACOMB OF CALIXTUS, SYMBOLIZING EUCHARIST, II CENTURY

With the beginning of the thirteenth century Gothic art affords the greatest number and the best representations of animal forms. The great cathedrals, especially those of the Isle of France, where sculpture reached its highest point of excellence, are a sort of encyclopedia of the knowledge of the time. They show, therefore, examples of all the then known animals, that is, whether by legend or experience. The "bestiaries", popular treatises on natural history which exhibit a curious admixture of truth and error, are fully illustrated in the cathedrals in the stone carving of the capitals, the parapets, and the tops of the buttresses, and in the woodwork of the stalls. For example, one readily recalls the beautiful birds of prey, the wild boars, and the feline forms of the towers of Notre Dame in Paris; the birds covered with draperies, or the elephants at Reims; the enormous oxen of the towers of Laon placed there in memory of the patient service of those animals during the construction of the Cathedral. With the animals of the country, domestic or wild, those of remote parts of the earth, known by a few specimens, are also represented. Thus we find the lion, the elephant, apes, etc.; legendary animals also, like the unicorn, the basilisk, the dragon, and the griffin. Imaginary creatures are also frequent, and the gargoyles alone display such a variety of them as to make us wonder at the fecundity of the artists of the period. Viollet-le-Duc remarks that he does not know, in France, two gargoyles alike. These unreal figures are, nevertheless, given such a semblance of reality as to make them appear faithful copies of nature. The failure in modern times to rival these productions of medieval sculpture, while avoiding a literal copy of them, but increases our appreciation of their value. The symbolism which usually attaches to the various animals is derived for the most part from the "bestiaries". Thus, for the lion, strength, vigilance, and courage; for the siren, voluptousness; for the pelican, charity. The four animals which symbolize the leading characteristics of each of the Four Evangelists became more and more an accessory used to characterize the figure of the Evangelists themselves.

In the same way many saints, when not characterized by the instruments of their martyrdom, are accompanied by animals which identify them;

as, St. Roche, with a dog; St. Hubert, with a stag; St. Jerome, with a lion; St. Peter, with a cock; St. Paul the Hermit, with a raven, etc. The Bible, also, gives some motives, as the ram of Isaac, the golden calf, the brazen serpent. The artistic value of such varied productions, whether painted or carved, cannot be too much praised or studied. With the fourteenth century, animals become less frequent in iconography. The fifteenth and sixteenth centuries use them again, but copied more closely from life, usually of small size, and without any intention of symbolism. One finds now rats, snakes, rabbits, snails, lizards, etc. With the Renaissance, animals were nearly banished, except as an accessory to the human figure. Modern Christian art, being mostly temporary revivals of one or another period of the art of other ages, takes the symbols and decoration of the period under revival, without adding anything new. The study of animals, therefore, though adding much of value and interest to profane art, did not produce any results in church sculpture or painting worth mentioning.

NORTHCOTE AND BROWNLOW, *Roma Sotterranea* (London, 1870); LÜBKE, *History of Sculpture* (London, 1872); BARBET DE JOUY, *Les mosaïques chrétiennes* (Paris, 1863); BOND, *Gothic Architecture in England* (London, 1906); VIOLLET-LE-DUC, *Dictionnaire raisonné de l'architecture française du XI au XVI siècle* (Paris, 1858); DE BAUDOT, *La sculpture française au moyen âge et la renaissance* (Paris, 1885).

PAUL P. CRET.

Animals in the Bible.—The Bible makes no pretensions to science; we must not therefore expect to meet in its pages with any kind of elaborate classification, whether zoological or otherwise. The sacred books, on the other hand, were composed by, and for a people almost exclusively given to husbandry and pastoral life, hence in constant communication with nature. To such a people references to the animal world, animal customs, etc., are quite natural, and the more animals abounded in the country, the more frequent and varied these allusions may be expected to be. In point of fact, the names of a large number of animals—over a hundred and twenty species—occur in the Scriptures. A closer examination of the way in which references to animals are introduced, the frequency of allusions to certain species, and the date of the documents in which they are found, may give a fair idea of the conditions of the country at the different stages of its history. The species, for instance, called in Hebrew *re'ĕm*, very probably the aurochs, or wild ox, totally disappeared about the time of the Babylonian captivity; the wild ass, the lion, and a few others long ago became extinct in Palestine; other species are now so scarce that they could hardly afford a familiar subject for illustration. The variety of animals spoken of in the Bible is remarkable; the ostrich, for instance, a denizen of the torrid regions, and the camel, of the waterless districts around Palestine, are mentioned side by side with the roebuck and deer of the woody summits of Lebanon. This variety, greater probably in Palestine than in any other country in the same latitude, should be attributed to the great extremes of elevation and temperature in this small country. Furthermore, that the Palestinian fauna is not now as rich as it used to be during the Biblical times, must not be wondered at; the land, now bare, was then well wooded, especially on the hills east of the Jordan; hence the changes. Although no regular classification is to be sought for in the Bible, it is easy to see, however, that the animal creation is there practically divided into four classes, according to the four different modes of locomotion; among the animals, some walk, others fly, many are essentially swimmers, several crawl on the ground. This classification, more empiric than logical, would not by any means satisfy a modern scientist; it must be known, however, if we wish fairly to understand the language of the Scriptures on the matters connected therewith. The first class, the *behēmŏth*, or beasts, in the Biblical parlance, includes all quadrupeds living on the earth, with the exception of the amphibia and such small animals as moles, mice, and the like. Beasts are divided into cattle, or domesticated (*behēmŏth* in the strict sense), and beasts of the field, i. e. wild animals. The fowls, which constitute the second class, include not only the birds, but also "all things that fly", even if they "go upon four feet", as the different kinds of locusts. Of the many "living beings that swim in the water" no particular species is mentioned; the "great whales" are set apart in that class, while the rest are divided according as they have, or have not, fins and scales (Lev., xi, 9, 10). The reptiles, or "creeping things", form the fourth class. References to this class are relatively few; however, it should be noticed that the "creeping things" include not only the reptiles properly so called, but also all short-legged animals or insects which seem to crawl rather than to walk, such as moles, lizards, etc. From a religious viewpoint, all these animals are divided into two classes, clean and unclean, according as they can, or cannot, be eaten. We shall presently give, in alphabetical order, the list of the animals whose names occur in the Bible; whenever required for the identification, the Hebrew name will be indicated, as well as the specific term used by naturalists. This list will include even such names as griffon, lamia, siren or unicorn, which, though generally applied to fabulous beings, have nevertheless, on account of some misunderstandings or educational prejudices of the Greek and Latin translators, crept into the versions, and have been applied to real animals. (In the following list D.V. stands for Douay Version, A.V. for Authorized and Revised Version respectively.)

ADDAX.—A kind of antelope (*antilope addax*) with twisted horns; it very probably corresponds to the *dîshŏn* of the Hebrews and the pygarg of the divers translations (Deut., xiv, 5). ADDER.—A poisonous snake of the genus *Vipera*. The word, unused in the D.V., stands in the A.V. for four different Hebrew names of serpents. ANT. (Prov., vi, 6; xxx, 25).—Over twelve species of ants exist in Palestine; among them the ants of the genus *Atta* are particularly common, especially the *atta barbara*, of dark colour, and the *atta structor*, a brown species. These, with the *pheidole megacephala*, are, unlike the ants of northern countries, accustomed to lay up stores of corn for winter use. Hence the allusions of the wise man in the two above-mentioned passages of Proverbs. ANTELOPE.—The word, first applied as a qualification to the gazelle, on account of the lustre and soft expression of its eye, has become the name of a genus of ruminant quadrupeds intermediate between the deer and the goat. Four species are mentioned in the Bible: (1) the *dîshŏn* (D.V. pygarg; Deut., xiv, 5), commonly identified with the *antilope addax;* (2) the *ṣebhî* (Deut., xii, 15, etc.; D.V. roe) or gazelle, *antilope dorcas;* (3) the *the'ô* (Deut., xiv, 5; D.V. wild goat; Is., li, 20, D.V. wild ox), which seems to be the bubale (*antilope bubalis*); and (4) the *yâhmûr* (Deut., xiv, 5), the name of which is given by the Arabs to the roebuck of Northern Syria and to the oryx (the white antelope, *antilope oryx*) of the desert. APE.—Nowhere in the Bible is the ape supposed to be indigenous to Palestine. Apes are mentioned with gold, silver, ivory, and peacocks among the precious things imported by Solomon from Tharsis (III K., x, 22; II Par., ix, 21). ASP.—This word, which occurs ten times in D.V., stands for four Hebrew names: (1) *Pĕthén* [Deut., xxxii, 33; Job, xx, 14, 16; Ps., lvii (Hebr., lviii), 5; Is., xi, 8]. From several allusions both to its deadly venom (Deut., xxxii, 33), and to its use by

serpent-charmers [Ps., lvii (Hebr., lviii), 5, 6], it appears that the cobra (*naja aspis*) is most probably signified. Safely to step upon its body, or even linger by the hole where it coils itself, is manifestly a sign of God's particular protection [Ps., xc (Hebr., xci), 13; Is., xi, 8]. Sophar, one of Job's friends, speaks of the wicked as sucking the venom of *péthén*, in punishment whereof the food he takes shall be turned within him into the gall of this poisonous reptile (Job, xx, 16, 14). (2) *'Akhshûbh*, mentioned only once in the Hebrew Bible, namely Ps., cxl (Vulg., cxxxix), 4, but manifestly alluded to in Ps., xiii, 3, and Rom., iii, 13, seems to have been one of the most highly poisonous kinds of viper, perhaps the *toxicoa*, also called *echis arenicola* or scytale of the Pyramids, very common in Syria and North Africa. (3) *Shâhâl* is also found only once to signify a snake, Ps., xci (Vulg., xc), 13; but what particular kind of snake we are unable to determine. The word *shâhâl* might possibly, owing to some copyist's mistake, have crept into the place of another name now impossible to restore. (4) *çphônî* (Is., lix, 5), "the hisser", generally rendered by basilisk in D.V. and in ancient translations, the latter sometimes calling it *regulus*. This snake was deemed so deadly that, according to the common saying, its hissing alone, even its look, was fatal. It was probably a small viper, perhaps a *cerastes*, possibly the *daboia xanthina*, according to Cheyne. Ass.—The ass has always enjoyed a marked favour above all other beasts of burden in Palestine. This is evidenced by two very simple remarks. While, on the one hand, mention of this animal occurs over a hundred and thirty times in Holy Writ; on the other hand, the Hebrew vocabulary possesses, to designate the ass, according to its colour, sex, age, etc., a supply of words in striking contrast with the ordinary penury of the sacred language. Of these various names the most common is *hămôr*, "reddish", the hair of the Eastern ass being generally of that colour. White asses, more rare, were also more appreciated and reserved for the use of the nobles (Judges, v, 10). The custom was introduced very early, as it seems, and still prevails, to paint the most shapely and valuable donkeys in stripes of different colours. In the East the ass is much larger and finer than in other countries, and in several places the pedigrees of the best breeds are carefully preserved. Asses have always been an important item in the resources of the Eastern peoples, and we are repeatedly told in the Bible about the herds of these animals owned by the patriarchs (Gen., xii, 16; xxx, 43; xxxvi, 24, etc.), and wealthy Israelites (I K., ix, 3; I Par., xxvii, 30, etc.). Hence the several regulations brought forth by Israel's lawgiver on this subject: the neighbour's ass should not be coveted (Exod., xx, 17); moreover, should the neighbour's stray ass be found, it should be taken care of, and its owner assisted in tending this part of his herd (Deut., xxii, 3, 4). The ass serves in the East for many purposes. Its even gait and surefootedness, so well suited to the rough paths of the Holy Land, made it at all times the most popular of all the animals for riding in those hilly regions (Gen., xxii, 3; Luke, xix, 30). Neither was it ridden only by the common people, but also by persons of the highest rank (Judges, v, 10; x, 4; II K., xvii, 23; xix, 26, etc.). No wonder therefore that Our Lord about to come triumphantly to Jerusalem, commanded His disciples to bring Him an ass and her colt; no lesson of humility, as is sometimes asserted, but the affirmation of the peaceful character of His kingdom should be sought there. Although the Scripture speaks of "saddling" the ass, usually no saddle was used by the rider; a cloth spread upon the back of the ass and fastened by a strap was all the equipment. Upon this cloth the rider sat, a servant usually walking alongside. Should a family journey, the women and children would ride the asses, attended by the father (Exod., iv, 20). This mode of travelling has been popularized by Christian painters, who copied the eastern customs in their representations of the Holy Family's flight to Egypt. Scores of passages in the Bible allude to asses carrying burdens; the Gospels, at least in the Greek text, speak of millstones run by asses (Matt., xviii, 6; Mark, ix, 41; Luke, xvii, 2); Josephus and the Egyptian monuments teach us that this animal was used for threshing wheat; finally, we repeatedly read in the O. T. of asses hitched to a plough (Deut., xxii, 10; Is., xxx, 24, etc.), and in reference to this custom, the Law forbade ploughing with an ox and an ass together (Deut., xxii, 10). From Is., xxi, 7, confirmed by the statements of Greek writers, we learn that part of the cavalry force in the Persian army rode donkeys; we should perhaps understand from IV K., vii, 7, that the Syrian armies followed the same practice; but no such custom seems to have ever prevailed among the Hebrews. With them the ass was essentially for peaceful use, the emblem of peace, as the horse was the symbol of war. The flesh of the ass was unclean and forbidden by the Law. In some particular circumstances, however, no law could prevail over necessity, and we read that during Joram's reign, when Benadad besieged Samaria, the famine was so extreme in this city, that the head of an ass was sold for fourscore pieces of silver (IV K., vi, 25). Ass's COLT.—This is more specially the symbol of peace and meek obedience (John, xii, 15). Ass, WILD, corresponds in the O. T. to two words, *pére'* and *'ărôdh*. Whether these two names refer to different species, or are, the one, the genuine Hebrew name, the other, the Aramaic equivalent for the same animal, is uncertain. Both signify one of the wildest and most untamable animals. The wild ass is larger and more shapely than the domestic one, and outruns the fleetest horse. Its untamableness joined to its nimbleness made it a fit symbol for the wild and plunder-loving Ismael (Gen., xvi, 12). The wild ass, extinct in western Asia, still exists in central Asia and the deserts of Africa. ATTACUS (Lev., xi, 22).—Instead of this Latin word, the A.V. reads bald-locust. According to the tradition enshrined in the Talmud, the common *truxalis*, a locust with a very long smooth head is probably signified. AUROCHS, or wild ox (*urus*, *bos primigenius*), is undoubtedly the *rimu* of the Assyrian inscriptions, and consequently corresponds to the *re'ĕm* or *rêm* of the Hebrews. The latter word is translated sometimes in our D.V. by rhinoceros (Num., xxiii, 22; xxiv, 8; Deut., xxxiii, 17; Job, xxxix, 9, 10), sometimes by unicorn (Ps., xxi, 22; xxviii, 6; xci, 11; Is., xxxiv, 7). That the *re'ĕm*, far from being unicorn, was a two-horned animal, is suggested by Ps., xxi, 22, and forcibly evidenced by Deut., xxxiii, 17, where its horns represent the two tribes of Ephraim and Manasses; that, moreover, it was akin to the domestic ox is shown from such parallelisms as we find in Ps., xxviii, 6, where we read, according to the critical editions of the Hebrew text: "The voice of Yahweh makes Lebanon skip like a bullock, and Sirion like a young *re'ĕm*"; or Is., xxxiv, 7: "And the *re'ĕm* shall go down with them, and the bulls with the mighty"; and still more convincingly by such implicit descriptions as that of Job, xxxix, 9, 10: "Shall the *rêm* be willing to serve thee, or will he stay at thy crib? Canst thou bind the *rêm* with thy thong to plough, or will he break the clods of the valleys after thee?" These references will be very clear, the last especially, once we admit the *re'ĕm* is an almost untamable wild ox, which one would try in vain to submit to the same work as its domestic kin. Hence there is very little doubt that in all the above-mentioned places the word *aurochs* should be substituted for

rhinoceros and unicorn. The aurochs is for the sacred poets a familiar emblem of untamed strength and ferocity. It no longer exists in western Asia.

BABOON, a kind of dog-faced, long-haired monkey, dwelling among ruins (gen. *Cynocephalus*); it was an object of worship for the Egyptians. Some deem it to be the "hairy one" spoken of in Is., xiii, 21 and xxxiv, 14, but it is very doubtful whether it ever existed west of the Euphrates. BADGER.—No mention of the badger (*meles taxus*) is found in the D.V., whereas the A.V. regularly gives it as the English equivalent for *tâḥâsh*. The skin of the *tâḥâsh* is repeatedly spoken of as used for the outer cover of the tabernacle and the several pieces of its furniture. The old translations, and the D.V. after them, understood the word *tâḥâsh* to mean a color (violet; Ex., xxv, 5; xxvi, 14; xxxv, 7, 23; xxxvi, 19; Num., iv, 10, 25; Ezech., xvi, 10); but this is a misrepresentation; so also is the rendering of the A.V.; for though the badger is common in Palestine, yet the Hebrew name most probably indicates the dugong (*halicore hemprichii* or *halicore tabernaculi*), a very large species of the seal family living in the Red Sea, the skin of which is used to the present day for such purposes as those alluded to in the Bible. BASILISK occurs in the D.V. as an equivalent for several Hebrew names of snakes: (1) *Pêthén* (Ps. xc, 13), the cobra; had the Latin and English translators been more consistent they would have rendered this Hebrew word here, as in the other places, by asp; (2) *Çéphâ'* and *Çiphe 'ônî* (Prov., xxiii, 32; Is., xi, 8; xiv, 29; Jer., viii, 17; (3) *'éphe'éh* (Is., lix, 5), a kind of viper impossible to determine, or perhaps the *echis arenicola;* (4) flying *sārāph* (Is., xiv, 29; xxx, 6), a winged serpent (?), possibly also a reptile like the *draco fimbriatus*, which, having long ribs covered with a fringe-like skin, is able to glide through the air for short distances. BAT.—The bat, fourteen species of which still exist in Palestine is reckoned among unclean "winged things" (Lev., xi, 19; Deut., xiv, 18). Its abode is generally in dark and desolate places such as ruins and caverns. BEAR.—The bear spoken of in the Bible is the *ursus syriacus*, scarcely different from the brown bear of Europe. Since the destruction of the forests, it is now rarely seen south of Lebanon and Hermon, where it is common. Not unfrequently met in the Holy Land during the O. T. times, it was much dreaded on account of its ferocious and destructive instincts; to dare it was accordingly a mark of uncommon courage (I K., xvii, 34–36). Its terror-striking roars and its fierceness, especially when robbed of its cubs, are repeatedly alluded to. BEAST, WILD.—The expression occurs twice in the D.V., but much oftener in the A.V., and R.V., where it is in several places a substitute for the awkward "beast of the field", the Hebrew name of wild animals at large. The first time we read of "wild beasts" in the D.V., it fairly stands for the Hebrew word *zîz* [Ps. lxxix (Hebr., lxxx), 14], albeit the "singular wild beast" is a clumsy translation. The same Hebrew word in Ps. xlix, 11, at least for consistency's sake, should have been rendered in the same manner; "the beauty of the field" must consequently be corrected into "wild beast". In Is., xiii, 21, "wild beasts" is an equivalent for the Hebr. *Çiyyîm*, i. e. denizens of the desert. This word in different places has been translated in divers manners: demons (Is., xxxiv, 14), dragons (Ps. lxxiii, 14; Jer., l, 39); it possibly refers to the hyena. BEE.—Palestine, according to Scripture, is a land flowing with honey (Ex., iii, 8). Its dry climate, its rich abundance, and variety of aromatic flowers, and its limestone rocks render it particularly adapted for bees. No wonder then that honey bees, both wild and hived, abound there. All the different species known by the names of *bombus, nomia, andrena, osmia, megachile, anthophora*, are widely spread throughout the country. The hived honey bee of Palestine, *apis fasciata*, belongs to a variety slightly different from ours, characterized by yellow stripes on the abdomen. Wild bees are said to live not only in rocks [Ps. lxxx (Hebr., lxxxi), 17], but in hollow trees (I K., xiv, 25), even in dried carcasses (Judges, xiv, 8). Syrian and Egyptian hives are made of a mash of clay and straw for coolness. In O. T. times, honey was an article of export (Gen., xliii, 11; Ezech., xxvii, 17). Bees are spoken of in Holy Writ as a term of comparison for a numerous army relentlessly harassing their enemies. *Debôrah*, the Hebrew name for bee, was a favourite name for women. BEETLE, given by A.V. (Lev., xi, 22) as an equivalent for Hebrew, *ârbéh*, does not meet the requirements of the context: "Hath the legs behind longer wherewith it hoppeth upon the earth", any more than the *bruchus* of D.V., some species of locust, the *locusta migratoria* being very likely intended. BEHEMOTH, is generally translated by "great beasts"; in its wider signification it includes all mammals living on earth, but in the stricter sense is applied to domesticated quadrupeds at large. However in Job, xl, 10, where it is left untranslated and considered as a proper name, it indicates a particular animal. The description of this animal has long puzzled the commentators. Many of them now admit that it represents the hippopotamus, so well known to the ancient Egyptians; it might possibly correspond as well to the rhinoceros. BIRD. —No other classification of birds than into clean and unclean is given. The Jews, before the captivity, had no domestic fowls except pigeons. Although many birds are mentioned, there occur few allusions to their habits. Their instinct of migration, the snaring or netting them, and the caging of song birds are referred to. BIRD, DYED.—So does the English version, Jer., xii, 9, wrongly interpret the Hebrew *'ayṭ*, which means beast of prey, sometimes also bird of prey. BIRD, SINGING.—This singing bird of Soph., ii, 14, according to the D.V., owes its origin to a mistranslation of the original, which most probably should be read: "And their voice shall sing at the window"; unless by a mistake of some scribe, the word *qôl*, voice, has been substituted for the name of some particular bird. BIRD, SPECKLED, Hebrew *çābhûa'* (Jer., xii, 9). A much discussed translation. The interpretation of the English versions, however meaningless it may seem to some, is supported by the Targum, the Syriac, and St. Jerome. In spite of these authorities many modern scholars prefer to use the word hyena, given by the Septuagint and confirmed by Ecclesiasticus, xiii, 22 as well as by the Arabic (*ḍabûḥ*) and rabbinical Hebrew (*çebhûa'*), names of the hyena. BISON, according to several authors, the *re'êm* of the Bible. It belongs to the same genus as the aurochs, but being indigenous to America (whence its name, *bos americanus*), and specifically different from the aurochs, cannot possibly have been known by the Hebrews. BITTERN (*bothaurus vulgaris*), a shy, solitary, wading bird related to the heron and inhabiting the recesses of swamps, where its startling, booming cry at night gives a frightening impression of desolation. In the D.V., bittern stands for Hebr. *qā'āth* (Lev., xi, 18; Is., xxxiv, 11; Soph., ii, 14), although by some inconsistency the same Hebrew word is rendered Deut., xiv, 17, by cormorant, and Ps. ci (Hebr., cii), 7, by pelican. The pelican meets all the requirements of all the passages where *qā'āth* is mentioned, and would perhaps be a better translation than bittern. BLAST certainly, designates, Deut., xxviii, 42, a voracious insect; the Hebrew *çelāçal*, "chirping", suggests that the cricket was possibly meant and might be substituted for blast. In Ps. lxxvii (Hebr., lxxviii), 46, blast stands for *ḥāsîl*, "the destroyer", perhaps the locust in its caterpillar state,

in which it is most destructive. BOAR, WILD.—The only allusion to this animal is found Ps. lxxix (Hebr., lxxx), 14; however, the wild boar was undoubtedly always, as it is now, common in Palestine, having its lair in the woods, and most destructive to vineyards. BRUCHUS.—Though it occurs once (Lev., xi, 22) as an equivalent for Hebrew, *'ârbéh* (probably the *locusta migratoria*), the word bruchus is the regular interpretation for *yéléq*, "licker". The Biblical bruchus may be fairly identified with the beetle, or some insect akin to it. Anyway the *yéléq* of Jer., li, 14, 27, should have been rendered in the same manner as everywhere else. BUBALE, *antilope bubalis*, or *alcephalus bubalis*, which should not be confounded with the bubale, *bos bubalus*, is probably signified by the Hebrew, *the'ô*, interpreted by the Douay translators, wild goat, in Deut., xiv, 5, and wild ox, Is., li, 20. It still exists in Palestine, but was formerly much more common than now. BUFFALO (*bos bubalus*).—So does the D.V. translate the Hebrew, *yâhmûr*, III K., iv, 23 (Hebr., I K., v, 3). Being a denizen of marshy and swampy lands, the buffalo must have been scarcely known by the Hebrews. Moreover, its coarse, unpleasant smelling flesh seems to exclude the identification with the animal referred to in the above mentioned passage, where we should probably read roebuck. BUFFLE.—Another word for buffalo, D.V., Deut., xiv, 5. According to good authorities, the oryx, or white antelope, might be here intended, the Hebrew word *yâhmûr* possibly meaning, as its Arabic equivalent does, both the roebuck and the oryx. BULL.—A symbol of fierce and relentless adversaries [Ps. xxi (Hebr., xxii), 13]. BULLOCK.—The bullock, as yet unaccustomed to the yoke, is an image of Israel's insubordinate mind before he was subdued by the captivity (Jer., xxxi, 18). BUZZARD (Hebr., *rā'ah*).—Probably the ringtail of D.V. and the glede of A.V. (Deut., xiv, 13); possibly, through a scribe's error, might be identified with the kite, *dā'ah*, of Lev., xi, 14. The buzzard, three species of which exist in Palestine, has always been common there.

CALF, one of the most popular representations of the deity among the Chanaanites. The calf is, in Biblical poetry, a figure for vexing and pitiless foes [Ps., xxi (Hebr., xxii), 13]. The fatted calf was a necessary feature, so to say, of a feast dinner. CAMEL, a prominent domestic animal of the East without the existence of which life in the Arabian deserts would be impossible. It was perhaps the first beast of burden applied to the service of man; anyway it is mentioned as such in the Biblical records as early as the time of Abraham. It constituted a great element in the riches of the early patriarchs. There are two species of camel: the one-humped camel (*camelus dromedarius*), and the two-humped camel (*camelus bactrianus*). The camel is used for riding as well as for carrying loads; its furniture is a large frame placed on the humps, to which cradles or packs are attached. In this manner was all the merchandise of Assyria and Egypt transported. But the camel is appreciated for other reasons: it may be hitched to a wagon or to a plough, and in fact is not unfrequently yoked together with the ass or the ox; the female supplies abundantly her master with a good milk; camel's hair is woven into a rough cloth wherewith tents and cloaks are made; finally its flesh, albeit coarse and dry, may be eaten. With the Jews, however, the camel was reckoned among the unclean animals. CAMELOPARDALUS, occurs only once in the D.V. (Deut., xiv, 5), as a translation of *zémér*. The word, a mere transcription of the Latin and the Greek, is a combination of the names of the camel and the leopard, and indicates the giraffe. But this translation, as well as that of the A.V. (chamois), is doubtless erroneous; neither the giraffe nor the chamois ever lived in Palestine. The wild sheep, or moufion, which still lingers in Cyprus and Arabia Petrala, is very likely intended CANKERWORM, the locust in its larva state, in which it is most voracious. So does A.V. render the Hebrew, *gāzâm;* the word palmerworm, given by the D.V. seems better. CAT.—Mention of this animal occurs only once in the Bible, namely Bar., vi, 21. The original text of Baruch being lost, we possess no indication as to what the Hebrew name of the cat may have been. Possibly there was not any; for although the cat was very familiar to the Egyptians, it seems to have been altogether unknown to the Jews, as well as to the Assyrians and Babylonians, even to the Greeks and Romans before the conquest of Egypt. These and other reasons have led some commentators to believe that the word cat, in the above cited place of Baruch, might not unlikely stand for another name now impossible to restore. CATTLE.—Very early in the history of mankind, animals were tamed and domesticated, to be used in agriculture, for milk, for their flesh, and especially for sacrifices. Many words in Hebrew expressed the different ages and sexes of cattle. West of the Jordan the cattle were generally stall-fed; in the plains and hills south and east they roamed in a half-wild state; such were the most famous "bulls of Basan". CERASTES (Hebr., *shephîphōn*) should be substituted in D.V. for the colourless "serpent", Gen., xlix, 17. The identification of the *shephîphōn* with the deadly horned cerastes (*cerastes hasselquistii* or *vipera cerastes*) is evidenced by the Arabic name of the latter (*shúffon*), and its customs in perfect agreement with the indications of the Bible. The cerastes, one of the most venomous of snakes, is in the habit of coiling itself in little depressions such as camels' footmarks, and suddenly darting on any passing animal. CHAMELEON (Hebr., *kôâḥ*).—Mentioned Lev., xi, 30, with the mole (Hebr., *tinshémḗth*). In spite of the authority of the ancient translations, it is now generally admitted that the *tinshémḗth* is the chameleon, very common in Palestine; whereas the *kôâḥ* is a kind of large lizard, perhaps the land monitor (*psammosaurus scincus*). CHAMOIS (*antilope rupicapra*) is now totally unknown in western Asia, where it very probably never existed. The opinion of those who see it in the Hebrew *zémér* (Deut., xiv, 5) should consequently be entirely discarded (see *Camelopardalus*). CHARADRION (Hebr., *'ănāphah*, Lev., xi, 19; Deut., xiv, 18) would be the plover; but it rather stands here for the heron, all the species of which (this is the sense of the expression "according to its kind"), numerous in Palestine, should be deemed unclean. CHEROGRILLUS (Lev., xi, 5; Deut., xiv, 7), a mere transliteration of the Greek name of the porcupine, corresponds to the Hebrew *shāphān*, translated, Ps. ciii (Hebr., civ), 18, by irchin, and Prov., xxx, 26, by rabbit. As St. Jerome noticed it, the *shāphān* is not the porcupine, but a very peculiar animal of about the same size, dwelling among the rocks, and in holes, and called in Palestine "bear-rat", on account of some reremblance with these two quadrupeds. We call it coney, or daman (*hyrax syriacus*). Its habit of lingering among the rocks is alluded to, Ps. ciii, 18; its wisdom and defencelessness, Prov., xxx, 24-26. "It cannot burrow, for it has no claws, only nails half developed; but it lies in holes in the rocks, and feeds only at dawn and dusk, always having sentries posted, at the slightest squeak from which the whole party instantly disappears. The coney is not a ruminant (cf. Lev., xi, 5), but it sits working its jaws as if re-chewing. It is found sparingly in most of the rocky districts, and is common about Sinai" (Tristram). COBRA (*naja aspis*), most likely the deadly snake called *péthēn* by the Hebrews, found in Palestine and Egypt and used by serpent-charmers. COCHINEAL (*coccus ilicis*).—A hemiptera homoptera

insect very common on the Syrian holm-oak, from the female of which the crimson dye (*kermes*) is prepared. The complete name in Hebrew is equivalent to "scarlet insect", the "insect" being not unfrequently omitted in the translations. Cock, Hen.—Domestic poultry are not mentioned till after the captivity. No wonder, consequently, that the three times we meet with the word cock in the D.V. it is owing to a misinterpretation of the primitive text. (1) Job, xxxviii, 36, the word *sékhwi* means soul, heart: "Who hath put wisdom in the heart of man? and who gave his soul understanding?" (2) Prov., xxx, 31, *zârzîr* should be translated as "hero". (3) Is., xxii, 17, where the word *gébhér*, great, strong man, has been rendered according to some rabbinical conceptions. In Our Lord's time domestic poultry, introduced from India through Persia, had become common, and their well-known habits gave rise to familiar expressions, and afforded good and easy illustrations (Mark, xiii, 35; xiv, 30, etc.). Jesus Christ compared His care for Jerusalem to that of a hen for her brood. Cockatrice.—A fabulous serpent supposed to be produced from a cock's egg brooded by a serpent; it was alleged that its hissing would drive away all other serpents, and that its breath, even its look, was fatal. The word is used in A.V. as the regular equivalent for Hebrew, *çiphe'ônî*. Colt.—See Ass's Colt (*sup.*). Coney.—See *Cherogrillus* (*sup.*). Coral, Hebrew, *rāmôth*, should probably be substituted, Job, xxviii, 18, for "eminent things", and Ezech., xxvii, 16, for "silk" in the D.V. The coral dealt with at Tyre was that of the Red Sea or even of the Indian Ocean; coral seems to have been scarcely known among the Jews. Cormorant (Lev., xi, 17; Deut., xiv, 17), very frequently met with on the coasts, rivers, and lakes of Palestine, probably corresponds to the *shālāk* of the Hebrew, although this name, which means "the plunger", might be applied to some other plunging bird. Cow.—See Cattle (*sup.*). Crane (*grus cinerea*).—The word does not occur in D.V., but seems the best translation of Hebrew, *'āghûr*, read in two passages: Is., xxxviii, 14, and Jer., viii, 7, where its loud voice and migratory instincts are alluded to. There is little doubt that the two above indicated places of D.V., where we read "swallow", should be corrected. Cricket, a good translation for Hebr., *çelāçâl*, "chirping", which besides the feature suggested by the etymology, is described Deut., xxviii, 42, as a voracious insect. See Blast (*sup.*). Crocodile.—We do not read this word in any other place than Lev., xi, 29 (D.V.), where it corresponds to the Hebrew, *çāb;* the animal is, nevertheless, oftener spoken of in the Holy Books under cover of several metaphors: *râhâb*, "the proud" (Is., li, 9); *tânnîn*, "the stretcher" (Ezech., xxix, 3); *liweyāthān* (leviathan) [Ps. lxxiii (Hebr., lxxiv), 14; Job, xl, 20, xli, 25]. See Dragon (*inf.*). The crocodile (*crocodilus vulgaris*) is still found in great numbers, not only in the upper Nile, but also in Palestine. A remarkable description of the crocodile has been drawn by the author of the Book of Job. He depicts the difficulty of capturing, snaring, or taming him, his vast size, his impenetrable scales, his flashing eyes, his snorting, and his immense strength. Dreadful as he is, the crocodile was very early regarded and worshipped as a deity by the Egyptians. He is, in the Bible, the emblem of the people of Egypt and their Pharao, sometimes even of all Israel's foes. Cuckoo, according to some, would be the bird called in Hebrew *shâhâph* (Lev., xi, 16; Deut., xiv, 15), and there reckoned among the unclean birds. Two species, the *cuculus canorus*, and the *oxylophus glandarius* live in the Holy Land; however there is little probability that the cuckoo is intended in the mentioned passages, where we should perhaps see the shear-water and the various species of sea-gulls.

Daboia Zanthina.—See *Basilisk* (*sup.*). Daman.—See *Cherogrillus* (*sup.*). Deer.—(Hebr., *'ayyāl*). Its name is frequently read in the Scriptures, and its habits have afforded many allusions or comparisons, which fact supposes that the deer was not rare in Palestine. Its handsome form, its swiftness, its shyness, the love of the roe for her fawns, are alluded to; it seems from Prov., v, 19 and some other indirect indications that the words *'áyyāl* and *'áyyālah* (deer and hind) were terms of endearment most familiar between lovers. Demons (Is., xxxiv, 14).—So does D.V. translate *çiyyîm;* it is certainly a mistake. The word at issue is generally believed to refer to the hyena (*hyæna striata*), still found everywhere in caves and tombs. So also is the word "devils" of Bar., iv, 35. We possess no longer the Hebrew text of the latter; but it possibly contained the same word; anyway, "hyena" is unquestionably a far better translation than the mere meaningless "devils". Dipsas.—The D.V., following the Vulgate (Deut., viii, 15) thereby means a serpent whose bite causes a mortal thirst; but this interpretation seems to come from a misunderstanding suggested by the Septuagint; the original writer most likely intended there to mean "drought", as the A.V. rightly puts it, and not any kind of serpent. Dog.—The dog in the East does not enjoy the companionship and friendship of man as in the western countries. Its instinct has been cultivated only in so far as the protecting of the flocks and camps against wild animals is concerned. In the towns and villages it roams in the streets and places, of which it is the ordinary scavenger; packs of dogs in a half-wild state are met with in the cities and are not unfrequently dangerous for men. For this reason the dog has always been, and is still looked upon with loathing and aversion, as filthy and unclean. With a very few exceptions, whenever the dog is spoken of in the Bible (where it is mentioned over forty times), it is with contempt, to remark either its voracious instincts, or its fierceness, or its loathsomeness; it was regarded as the emblem of lust, and of all uncleanness in general. As the Mohammedans, to the present day, term Christians "dogs", so did the Jews of old apply that infamous name to Gentiles. Dove (Hebr., *yônah*).—Though distinguishing it from *tôr*, the turtle-dove, the Jews were perfectly aware of their natural affinity and speak of them together. The dove is mentioned in the Bible oftener than any other bird (over fifty times); this comes both from the great number of doves flocking in Palestine, and of the favour they enjoy among the people. The dove is first spoken of in the record of the flood (Gen., viii, 8–12); later on we see that Abraham offered up some in sacrifice, which would indicate that the dove was very early domesticated. In fact several allusions are made to dove-cotes, with their "windows" or latticed openings. But in olden times as well as now, besides the legions of pigeons that swarm around the villages, there were many more rock-doves, "doves of the valleys", as they are occasionally termed (Ezech., vii, 16; Cant., ii, 14; Jer., xlviii, 28), that filled the echoes of the mountain gorges with the rustling of their wings. The metallic lustre of their plumage, the swiftness of their flight, their habit of sweeping around in flocks, their plaintive coo, are often alluded to by the different sacred writers. The dark eye of the dove, encircled by a line of bright red skin, is also mentioned; its gentleness and innocence made it the type of trust and love, and, most naturally, its name was one of the most familiar terms of endearment. Our Lord spoke of the dove as a symbol of simplicity; the sum of its perfections made it a fitting emblem for the Holy Spirit. Dragon, a word frequently found in the translations of the Bible as substitute, so it seems, for other names of animals that the translators

were unable to identify. It stands indeed for several Hebrew names: (1) *thán* (Job, xxx, 29; Is., xxxiv, 13; xxxv, 7; xliii, 20; Jer., ix, 11; x, 22; xiv, 6; xlix, 33; li, 37; Mich., i, 8; Mal., i, 3), unquestionably meaning a denizen of desolate places, and generally identified with the jackal; (2) *tánnîm*, in a few passages with the sense of serpent [Deut., xxxii, 33; Ps., xc (Hebr., xci), 13; Dan., xiv, 22–27], in others most likely signifying the crocodile [Ps., lxxiii (Hebr., lxxiv), 13; Is., li, 9; Ezech., xxix, 3], or even a sea-monster (Ezech., xxxii, 2), such as a whale, porpoise, or dugong, as rightly translated Lam., iv, 3, and as probably intended Ps., cxlviii, 7; (3) *liwyāthān* (leviathan), meaning both the crocodile [Ps., lxxiii (Hebr., lxxiv), 14] and sea-monster [Ps. ciii (Hebr., civ), 26]; (4) *çiyyim* (Ps. lxxiii, 14; Jer., l, 39), which possibly means the hyena. Other places, such as Esth., x, 7; xi, 6; Ecclus., xxv, 23, can be neither traced back to a Hebrew original, nor identified with sufficient probability. The author of the Apocalypse repeatedly makes mention of the dragon, by which he means "the old serpent, who is called the Devil and Satan, who seduceth the whole world" (Apoc., xii, 9, etc.). Of the fabulous dragon fancied by the ancients, represented as a monstrous winged serpent, with a crested head and enormous claws, and regarded as very powerful and ferocious, no mention whatever is to be found in the Bible. The word dragon, consequently, should really be blotted out of our Bibles, except perhaps Is., xiv, 29 and xxx, 6, where the *draco fimbriatus* is possibly spoken of. See BASILISK, 4 (*sup.*). DROMEDARY.—The word so rendered, Is., lx, 6, signifies rather a swift and finely bred camel. DUGONG.—See BADGER (*sup.*).

EAGLE.—So is generally rendered the Hebrew, *néshér*, but there is a doubt as to whether the eagle or some kind of vulture is intended. It seems even probable that the Hebrews did not distinguish very carefully these different large birds of prey, and that all are spoken of as though they were of one kind. Anyway, four species of eagles are known to live in Palestine: *aquila chrysætos*, *aquila nævia*, *aquila heliaca*, and *circætos gallicus*. Many allusions are made to the eagle in Scripture: its inhabiting the dizziest cliffs for nesting, its keen sight, its habit of congregating to feed on the slain, its swiftness, its longevity, its remarkable care in training its young, are often referred to (see in particular Job, xxxix, 27–30). When the relations of Israel with their neighbours became more frequent, the eagle became, under the pen of the Jewish prophets and poets, an emblem first of the Assyrian, then of the Babylonian, and finally of the Persian kings. ELEPHANT.—We learn from Assyrian inscriptions that before the Hebrews settled in Syria, there existed elephants in that country, and Tiglath-Pileser I tells us about his exploits in elephant hunting. We do not read, however, of elephants in the Bible until the Machabean times. True, III Kings speaks of ivory, or "elephants' teeth", as the Hebrew text puts it, yet not as indigenous, but as imported from Ophir. In the post-exilian times, especially in the books of the Machabees, elephants are frequently mentioned; they were an important element in the armies of the Seleucides. These animals were imported either from India or from Africa. ERICIUS, a Latin name of the hedgehog, preserved in the D.V. as a translation of the Hebrew word *qippôdh* (Is., xiv, 23; xxxiv, 11; Soph., ii, 14, the word urchin has been used) and *qippôz* (Is., xxxiv, 15). The above identification of the *qippôdh* is based both on the Greek rendering and the analogy between this Hebrew word and the Talmudic (*qippádh*), Syriac (*qūfdô'*), Arabic (*qunfud*) and Ethiopian (*qinfz*) names of the hedgehog. Several scholars, however, discard this identification, because the hedgehog, contrary to the *qippôdh*, lives neither in marshes nor ruins, and has no voice. The bittern meets all the requirements of the texts where the *qippôdh* is mentioned. It should be noticed nevertheless that hedgehogs are far from rare in Palestine. As to the *qippôz* of Is., xxxiv, 15, read *qippôdh* by some Hebrew MSS., and interpreted accordingly by the Septuagint, Vulgate and the versions derived therefrom, its identity is a much discussed question. Some, arguing from the authorities just referred to, confound it with the *qippôdh*, whereas others deem it to be the arrow-snake; but besides that no such animal as arrow-snake is known to naturalists, the context seems to call for a bird. EWE.—The Hebrew language, generally poor, shows a remarkable opulence when there is question of all things connected with pastoral life. Six names at least, with their feminines, express the different stages of development of the sheep. Its domestication goes back to the night of time, so that the early traditions enshrined in the Bible speak of the first men as shepherds. Whatever may be thought of this point, it is out of question that from the dawn of historical times down to our own, flocks have constituted the staple of the riches of the land. The ewe of Palestine is generally the *ovis laticaudata*, the habits of which, resembling those of all other species of sheep, are too well known to be here dwelt upon. Let it suffice to notice that scores of allusions are made in the Holy Books to these habits as well as to the different details of the pastoral life.

FALCON.—See HAWK (*inf.*). FALLOW-DEER (*cervus dama* or *dama vulgaris*), believed by some to be signified by Hebrew, *yáḥmûr*. The fallow-deer is scarce in the Holy Land and found only north of Mount Thabor. If it is mentioned at all in the Bible, it is probably ranked among the deer. FAWN (Prov., v, 19), for Hebrew, *yá'álah*, feminine of *yá'ēl* which should be regularly, as it is in several passages, rendered by wild goat (*ibex syriacus*). See GOAT, WILD (*inf.*). FAUN.—An equivalent in D.V. (Jer., l, 39), after St. Jerome, for Hebrew, *'iyyîm*. St. Jerome explains that they were wild beings, denizens of deserts and woods, with a hooked nose, a horned forehead, and goat feet. He translated the Hebrew by fig-faun, adding to the original the adjective *ficarii*, possibly following in this the pagan idea which, supposing that figs incline to lust, regarded fig-groves a well fitted abode for fauns. The same Hebrew word is rendered Is., xiii, 22 by owls, and Is., xxxiv, 14, by monsters, which shows a great perplexity on the part of the translators. The true meaning being "howlers", seems to point out the jackal, called the "howler" by the Arabs. FLEA, spoken of I K., xxiv, 15; xxvi, 20, as the most insignificant cause of trouble that may befall a man. FLOCK.—The flocks of Palestine include generally both sheep and goats: "The sheep eat only the fine herbage, whereas the goats browse on what the sheep refuse. They pasture and travel together in parallel columns, but seldom intermingle more closely, and at night they always classify themselves. The goats are for the most part black, the sheep white, dappled or piebald, forming a very marked contrast . . ." (Tristram). The shepherd usually leads the flock, calling the sheep by their names from time to time; in his footsteps follows an old he-goat, whose stately bearing affords to the natives matter for several comparisons; the Arabs, indeed to this day, call a man of stately mien a "he-goat". The shepherd at sunset waters his flock, folds them ordinarily in some of the many caves found on every hillside, and with trained dogs guards them at night. FLY.—Two Hebrew words are thus translated: (1) *'ārōbh* is the name of the Egyptian fly of the fourth plague; this name, a collective one, though translated by dog-fly in the Septuagint, seems to signify all kinds of flies. Flies are at all times an

almost insufferable nuisance; the common house-fly, with the gnat, vexes men, while gad-flies of every description *tsetse*, *œstru*, *hippoboscida*, *tabanus marocanus*, etc., infest animals. (2) *Zebhûbh* is likewise the collective name of the Palestinian fly, but more specifically of the gad-fly. Though a trifle less annoying than in Egypt, flies were, however, deemed a plague severe enough in Palestine to induce the natives to have recourse to the power of a special god, Bá'ál-zebhûbh, the master of the flies, that they and their cattle be protected against that scourge. FOWL.—This word which, in its most general sense, applies to anything that flies in the air (Gen., i, 20, 21), and which frequently occurs in the Bible with this meaning, is also sometimes used in a narrower sense, as, for instance, III K., iv, 23, where it stands for all fatted birds that may be reckoned among the delicacies of a king's table; so likewise Gen., xv, 11 and Is., xviii, 6, where it means birds of prey in general. In this latter signification allusions are made to their habit of perching on bare or dead trees, or of flocking together in great numbers. FOX.—Thus is usually rendered the Hebrew, *shû'ál*, which signifies both fox and jackal, even the latter more often than the former. The fox, however, was well known by the ancient Hebrews, and its cunning was as proverbial among them as among us (Ezech., xiii, 4; Luke, xiii, 32). FROG.—Though not rare in Palestine, this word is only mentioned in the O. T. in connection with the second plague of Egypt. Two species of frogs are known to live in the Holy Land: the *rana esculenta*, or common edible frog, and the *hyla arborea*, or green tree-frog. The former throngs wherever there is water. In Apoc., xvi, 13, the frog is the emblem of unclean spirits.

GAZELLE (Hebr., *çebî*, i. e. beauty) has been known at all times as one of the most graceful of all animals. Several species still exist in Palestine. Its different characteristics, its beauty of form, its swiftness, its timidity, the splendour and meekness of its eye, are in the present time, as well as during the age of the O. T. writers, the subjects of many comparisons. However, the name of the gazelle is scarcely, if at all, to be found in the Bible; in its stead we read roe, hart, or deer. Like a few other names of graceful and timid animals, the word gazelle has always been in the East a term of endearment in love. It was also a woman's favourite name (I Par., viii, 9; IV K., xii, 1; II Par., xxiv, 1; Acts, ix, 36). GECKO.—Probable translation of the *'ănâqah* of the Hebrews, generally rendered in our versions by shrew-mouse, for which it seems it should be substituted. The gecko, *ptyodactylus gecko* of the naturalists, is common in Palestine. GIER-EAGLE.—So does A.V. render the Hebrew, *rāḥām* (Lev., xi, 18) or *rāḥāmah* (Deut., xiv, 17). By the gier-eagle, the Egyptian vulture (*neophron percnopterus*), or Pharao's hen, is generally believed to be signified. However, whether this bird should be really recognized in the Hebrew, *rāḥām*, is not easy to decide; for while, on the one hand, the resemblance of the Arabic name for the Egyptian vulture with the Hebrew word *rāḥām* seems fairly to support the identification, the mention of the *rāḥām* in a list of wading birds, on the other hand, casts a serious doubt on its correctness. GIRAFFE.—See CAMELOPARDALUS (*sup.*). GNAT.—The same insect called sciniph in Ex., viii, 16, 17 and Ps. civ (Hebr., cv), 31, and known under the familiar name of mosquito, *culex pipiens*, is taken in the New Testament as an example of a trifle. GOAT.—Though the sacred writers spoke of the ewe more frequently than of the goat, yet with the latter they were very well acquainted. It was indeed, especially in the hilly regions east of the Jordan, an important item in the wealth of the Israelites. The goat of Palestine, particularly the *capra membrica*, affords numerous illustrations and allusions. Its remarkably long ears are referred to by Amos, iii, 12; its glossy dark hair furnishes a graphic comparison to the author of Cant., iv, 1; vi, 4; this hair was woven into a strong cloth; the skin tanned with the hair on served to make bottles for milk, wine, oil, water, etc. The kid was an almost essential part of a feast. The goat is mentioned in Dan., viii, 5, as the symbol of the Macedonian empire. The grand Gospel scene of the separation of the just and the wicked on the last day is borrowed from the customs of the shepherds in the East. GOAT, WILD, Job, xxxix, 1; I K., xxiv, 3, where it is an equivalent for *yā' ĕl*, translated, Ps., ciii (Hebr., civ), 18, by hart, Prov., v, 19, by fawn, is most probably the *ibex syriacus*, a denizen of the rocky summits [Ps. ciii (Hebr., civ), 18]. It was regarded as a model of grace (Prov., v, 19), and its name, Jahel, Jahala, was frequently given to persons (Judges, v, 6; I, Esd., ii, 56, etc.). GRASS-HOPPER, is probably the best rendering for the Hebrew, *ḥāgāb* [Lev., xi, 22; Num., xiii, 34 (Hebr., xiii, 33); Is., xl, 22; Eccles., xii, 5, etc.], as in the A.V., if the Hebrew word be interpreted "hopper" as Credner suggests; the D.V. uses the word locust. The grasshopper is one of the smaller species of the locust tribe. GRIFFON.—So D.V., Lev., xi, 13 (whereas Deut., xiv, 12, we read "grype") translates the Hebrew, *pérĕç*, the "breaker" whereby the lammergeyer or bearded vulture, *gypœtus barbatus*, the largest and most magnificent of the birds of prey is probably intended. The opinion that the Bible here speaks of the fabulous griffon, i. e. a monster begotten from a lion and an eagle, and characterized by the beak, neck, and wings of an eagle and the legs and rump of a lion, is based only on a misinterpretation of the word. GRIFFON-VULTURE, a probable translation in several cases of the Hebrew, *néshér*, regularly rendered by eagle. This most majestic bird (*gyps fulvus*), the type, as it seems, of the eagle-headed figures of Assyrian sculpture, is most likely referred to in Mich., i, 16, on account of its bare neck and head. GRYPE, Deut., xiv, 12. See GRIFFON (*sup.*).

HAJE.—See *Asp* (*sup.*). HARE.—Mentioned Lev., xi, 6; Deut., xiv, 7, in the list of the unclean quadrupeds. Several species live in Palestine: *lepus syriacus* in the north; *lepus judææ* in the south and the Jordan valley, together with *lepus sinaiticus*, *lepus ægyptiacus* and *lepus isabellinus*. The statement of the Bible that the hare "cheweth the cud" is a classical difficulty. It should be noticed that this is not the reason why the hare is reckoned among the unclean animals; but the cause thereof should be sought for in the fact that though it chews the cud, which certainly it appears to do, it does not divide the hoof. HART and HIND.—Either the fallow-deer, still occasionally found in the Holy Land, or the red deer, now extinct, or the deer generally. It has afforded many illustrations to the Biblical writers and poets, especially by its fleetness (Cant., ii, 9; Is., xxxv, 6), its surefootedness [Ps. xvii (Hebr., xviii), 34; Hab., iii, 19], its affection (Prov., v, 19), and its habit of hiding its young (Job, xxxix, 1). HAWK (Hebr., *nĕç*) is, in the Scriptures, a general denomination including, with the falcon, all the smaller birds of prey, the kestrel, merlin, sparrow-hawk, hobby, and others, most common in Palestine. NIGHT-HAWK, A.V. for Hebrew, *tâhmâs*, more exactly translated in D.V. by owl; some bird of the latter kind is indeed undoubtedly intended, probably the barn owl (*strix flammea*). SPARROW-HAWK (*falco nisus*), one of the hawks of Palestine, so common that it might be regarded, in reference to the Bible, as the hawk *par excellence*. HEDGEHOG.—See *Ericius* (*sup.*). HEN.—See COCK (*sup.*). HERON.—Mentioned Lev., xi, 19, in the list of unclean birds, but probably in the wrong

place in the D.V.; heron, indeed, should be substituted for charadrion, whereas in the same verse it stands for stork, as the A.V. correctly states it. HIND.—See HART (*sup.*). HIPPOPOTAMUS.—See BEHEMOTH (*sup.*). HOBBY (*falco subbuteo*). See HAWK (*sup.*). HOOPOE.—See HOUP (*inf.*). HORNET (Hebr., *çire'ah; vespa crabro*).—One of the largest and most pugnacious wasps; when disturbed they attack cattle and horses; their sting is very severe, capable not only of driving men and cattle to madness, but even of killing them (Exod., xxiii, 28; Deut., vii, 20; Jos., xxiv, 12). HORSE.—The horse is never mentioned in Scripture in connection with the patriarchs; the first time the Bible speaks of it, it is in reference to the Egyptian army pursuing the Hebrews. During the epoch of the conquest and of Judges, we hear of horses only with the Chanaanean troops, and later on with the Philistines. The hilly country inhabited by the Israelites was not favourable to the use of the horse; this is the reason why the Bible speaks of horses only in connection with war. David and Solomon established a cavalry and chariot force; but even this, used exclusively for wars of conquest, seems to have been looked upon as a dangerous temptation to kings, for the Deuteronomy legislation forbids them to multiply horses for themselves. The grand description of the war-horse in Job is classical; it will be noticed, however, that its praises are more for the strength than for the swiftness of the horse. The prophet Zacharias depicts (ix, 10) the Messianic age as one in which no hostilities will be heard of; then all warlike apparel being done away with, the horse will serve only for peaceful use. HOUP (Lev., xi, 19; Deut., xiv, 18).—The analogy of the Hebrew with the Syriac and Coptic for the name of this bird makes the identification doubtless, although some, after the example of the A.V., see in the Hebrew *dûkhîphâth*, the lapwing. The Egyptians worshipped the houp and made it the emblem of Horus. HYENA.—This word is not to be found in any of the English translations of the Bible; it occurs twice in the Septuagint, Jer., xii, 9, and Ecclus., xiii, 22, being in both places the rendering for the Hebrew name *çâbhûâ*. The hyenas are very numerous in the Holy Land, where they are most active scavengers; they feed upon dead bodies, and sometimes dig the tombs open to get at the corpses therein buried. Two Hebrew names are supposed to designate the hyena: (1) *çâbhûâ'*. This word, which has been interpreted "speckled bird", Jer., xii, 9, by modern translators following the Vulgate, has been rendered by "holy man", Ecclus., xiii, 22. Despite the authorities that favour the above mentioned translation of Jer., xii, 9, the consistency of the Septuagint on the one hand, and on the other the parallelism in the latter passage, in addition to the analogy with the Arabic and rabbinical Hebrew names for the hyena, fairly support the identification of the *çâbhûâ'* with this animal. (2) *çîyyîm*, rendered in divers manners in different places: wild beasts, Is., xiii, 21; demons, Is., xxxiv, 14; dragons, Ps. lxxiii (Hebr., lxxiv), 14; Jer., l, 39.

IBEX.—See GOAT, WILD (*sup.*). IBIS.—The word occurs twice in the D.V. (Lev., xi, 17; Is., xxxiv, 11) as an equivalent for *yânshûph;* some good authorities, however, though the *yânshûph* is mentioned among wading birds, do not admit the above identification and think that the Egyptian eagle-owl (*bubo ascalaphus*), which they term great owl, is spoken of. The ibis was worshipped by the Egyptians as the emblem of Thot. ICHNEUMON.—See WEASEL (*inf.*). IRCHIN.—D.V. Ps. ciii, 18. See CHEROGRILLUS (*sup.*).

JACKAL.—Frequently alluded to in Holy Writ, though the name is read neither in the D.V. nor in any of the western translations, probably because the animal, however common in Africa and south-western Asia is unknown in European countries. The name regularly substituted for jackal is fox. The jackal seems to be designated in Hebrew by three different names: *shû'âl*, "the digger"; *'îyyîm*, "the howlers"; and *tân*, "the stretcher", although we are unable to state the differences marked by these three names. Numerous references may be found throughout the Bible to the jackal's howlings and gregarious habits. JERBOA.—This little animal, at least four species of which abide in Syria, is nowhere nominally mentioned in the Bible; it must, nevertheless, very probably be reckoned among the unclean animals indicated under the general name of mouse.

KESTREL.—A slender hawk, most likely one of the species intended by Lev., xi, 16, for it is very common in Palestine. The remark of Job, xxxix, 26, strikingly points out the *tinnulus cenchris*, one of the Palestinian kestrels. KID.—See GOAT (*sup.*). KINE.—See CATTLE (*sup.*). KITE.—As suggested by the analogy with the Arabic, the black kite (*milvus nigrans*) is probably meant by Hebr. *dâ'ah* or *dâyyah* (Lev., xi, 14; Deut., xiv, 13; Is., xxxiv, 15), interpreted kite in the D.V.; it is one of the most common of the scavenger birds of prey of the country, and for this reason, is carefully protected by the villagers. Other kinds of kites, in particular the *milvus regalis*, are common in Palestine.

LAMB.—The Paschal Lamb was both a commemoration of the deliverance from the bondage in Egypt, and a prophetic figure of the Son of God sacrificed to free His people from their slavery to sin and death. See EWE. (*sup.*) LAMIA (Is., xxxiv, 14).—Is a translation of Hebrew, *lîlîth;* according to the old popular legends, the lamia was a feminine bloodthirsty monster, devouring men and children. In the above cited place, some kind of owl, either the screech or the hooting owl, is very probably meant. LAMMERGEYER (*gypœtus barbatus*), very likely signified by the Hebrew, *pérés*, translated by griffon in D.V. LARUS.—Lev., xi, 16; Deut., xiv, 15. See CUCKOO (*sup.*). HORSE-LEECH (Prov., xxx, 15).—Both the medicinal leech and the horse-leech are frequently found in the streams, pools, and wells; they often attach themselves to the inside of the lips and nostrils of drinking animals, thereby causing them much pain. LEOPARD.—Under this name come a certain number of carnivorous animals more or less resembling the real leopard (*felis leopardus*), namely *felis jubata, felis lynx, felis uncia*, etc., all formerly numerous throughout Palestine, and even now occasionally found, especially in the woody districts. The leopard is taken by the Biblical writers as a type of cunning (Jer., v, 6; Osee, xiii, 7), of fierceness, of a conqueror's sudden swoop (Dan., vii, 6; Hab., i, 8). Its habit of lying in wait by a well or a village is repeatedly alluded to. LEVIATHAN.—The word Leviathan (Hebrew, *liwyâthân*), which occurs six times in the Hebrew Bible, seems to have puzzled not a little all ancient translators. The D.V. has kept this name, Job, iii, 8; xl, 20; Is., xxvii, 1; it is rendered by dragon Ps. lxxiii (Hebr., lxxiv), 14, and ciii (Hebr., civ), 26; The word leviathan means: (1) crocodile (Job, xl, 20 and Ps. lxxiii, 14); (2) a sea-monster (Ps. ciii, 26, Is., xxvii, 1); (3) possibly the Draco constellation (Job, iii, 8). LION.—Now extinct in Palestine and in the surrounding countries, the lion was common there during the O. T. times; hence the great number of words in the Hebrew language to signify it; under one or another of these names it is mentioned a hundred and thirty times in the Scriptures, as the classical symbol of strength, power, courage, dignity, ferocity. Very likely as the type of power, it became the ensign of the tribe of Juda; so was it employed by Solomon in the decoration of the temple and of the king's house. For the same reason, Apoc., v, 5, represents Jesus Christ as the lion of the tribe of Juda. The craft and ferocity of the lion, on the other hand, caused it to be taken as an emblem of Satan (I Pet., v, 8) and of the enemies of the truth

(II Tim., iv, 17). LIZARD.—Immense is the number of these reptiles in Palestine; no less than forty-four species are found there. Among those mentioned in the Bible we may cite: (1) The *Leṭā'ah*, general name of the lizard, applied especially to the common lizard, the green lizard, the blind worm, etc.; (2) the *chōmeṭ*, or sand-lizard; (3) the *çāb*, or ḍâbb of the Arabs (*uromastix spinipes*); (4) the *kôâh*, the divers kinds of monitor (*psammosaurus scincus, hydrosaurus niloticus*, etc.); (5) the *'ănāqah* or gecko; (6) the *semāmîth* or stellio. LOCUST.—One of the worst scourges of the East, very often referred to in Holy Writ. As many as nine Hebrew words signify either the locust in general or some species: (1) *'arbéh*, probably the *locusta migratoria;* (2) *gāzām*, possibly the locust in its larva state, the palmerworm; (3) *Gôbh*, the locust in general; (4) *chagab*, most likely the grasshopper; (5) *ḥāṣṭl*, "the destroyer", perhaps the locust in its caterpillar state, in which it is most destructive; (6) *hârgōl*, translated in the D.V. ophiomachus; (7) *yélēq*, the stinging locust; (8) *çelāçāl* possibly the cricket; and (9) *sôl'ām*, rendered by attacus, or bald locust (probably the *truxalis*). Unlike other insects, locusts are most voracious in every stage of their existence. LOUSE.—According to some this species of vermin was one of the features of the third Egyptian plague. It is but too common through all eastern countries.

MILDEW.—A word occurring a certain number of times in the D.V. as an equivalent for Hebrew, *ḥāṣṭl*, which probably means a kind of locust. MOLE.—Two Hebrew words are thus rendered. The first, *tînshémēth* (Lev., xi, 30), would, according to good authorities, rather signify the chameleon; with the second, *ḥaphârpērōth* (Is., ii, 20), some burrowing animal is undoubtedly intended. The mole of Syria is not the common mole of Europe, *talpa europœa*, but the mole-rat (*spalax typhlus*), a blind burrowing rodent. MOSQUITO.—See GNAT (*sup.*). MOTH.—Is in the D.V. besides Is., xiv, 11, where it stands for *rimmah*, "worms", the common rendering for two words: *'āsh* (Job, iv, 19), and *ṣāṣ* (Is., li, 8), the exact meaning of the former is uncertain, whereas by the latter the clothes moth is meant. MOUFLON.—See CHAMOIS, CAMELOPARDALUS (*sup.*). MOUSE.—This word seems to be a general one, including the various rats, dormice, jerboas, and hamsters, about twenty-five species of which exist in the country. MULE.—In spite of the enactment of the Law (Lev., xix, 19), the Israelites early in the course of their history possessed mules; these animals, in a hilly region such as the Holy Land, were for many purposes preferable to horses and stronger than asses; they were employed both for domestic and warlike use.

OPHIOMACHUS.—See LOCUST (*sup.*). ORYX.—See ANTELOPE (*sup.*). OSPREY (Hebr., *'ózniyyah*).—The fishing eagle, which name probably signifies all the smaller eagles. OSSIFRAGE.—See LAMMERGEYER (*sup.*). OSTRICH.—Still occasionally found in the southeastern deserts of Palestine, the ostrich, if we are to judge from the many mentions made of it, was well known among the Hebrews. The beauty of its plumage, its fleetness, its reputed stupidity, its leaving its eggs on the sand and hatching them by the sun's heat are repeatedly alluded to. OWL.—A generic name under which many species of nocturnal birds are designated, some having a proper name in the Hebrew, some others possessing none. Among the former we may mention the little owl (*athene persica*), the Egyptian eagle-owl (*bubo ascalephus*), the great owl of some authors, called ibis in the D.V., the screech or hooting owl, probably the *lîlîth* of Is., xxxiv, and the lamia of St. Jerome and the D.V.; the barn owl (*stryx flammea*), possibly corresponding to the *tâḥmāṣ* of the Hebrews and rendered by nighthawk in the A.V.; and the *qîppôz* of Is., xxxiv, 15, as yet unidentified. OX.—See CATTLE (*sup.*). OX, WILD, Is., li, 20, probably *antilope bubalis*. See ANTELOPE (*sup.*).

PALMERWORM (Hebr., *gāzām*).—A general word for the locust, very likely in its larva state. PARTRIDGE.—Although very common in the Holy Land, the partridge is mentioned only three times in the sacred literature: I K., xxvi, 20 alludes to chasing it on the mountains; Jer., xvii, 11, to the robbing of its eggs; Ecclus., xi, 32, to the keeping a decoy partridge. Two kinds of partridges are known to abide in the hilly resorts of Palestine; the francolin inhabits the plains, and various sand-grouse are found in the deserts. PEACOCK.—The texts where it is spoken of (III K., x, 22; II Par., ix, 21) clearly indicate that it was not indigenous to Palestine, but imported, probably from India. PELICAN, D.V., Ps., ci (Hebr., cii), 7, for Hebr. *qā'āth*, in other places is rendered by bittern, for which it might be advantageously substituted. Pelicans are usually found about marshes (Is., xxxiv, 11), and are in the habit of sitting for hours in sandy desolate places [Ps., ci (Hebr., cii), 7; Soph., ii, 14] after they have gorged. PHŒNIX might possibly be read instead of palmtree (Hebr. *ḥôl*) in Job, xxix, 18, where the belief in its immortality seems referred to; however the sense adopted by D.V., after Vulgate and Septuagint, should not be slighted. PIGEON.—See DOVE (*sup.*). PLUNGER.—See CORMORANT (*sup.*). PORCUPINE.—Believed by some, on account of a certain analogy of the Hebrew *qippōd* with the Arabic name of this animal, to be spoken of in the Bible. See ERICIUS (*sup.*) PORPHYRION is in Vulgate and D.V. (Lev., xi, 18), the equivalent for the Hebrew, *rāḥām*, translated in the Septuagint by "swan"; in the Greek version, porphyrion stands for the Hebrew, *tînshémēth*, interpreted "swan" by the Latin and English Bibles. The hypothesis that the Greek translators used a Hebrew text in which the two words *rāḥām* and *tînshémēth* stood contrariwise to their present order in the Massoretic text, might account for this difference. This hypothesis is all the more probable because in Deut., xiv, 17, porphyrion seems to be the Greek translation for *rāḥām*. Whatever this may be, whether the porphyrion, or purple water-hen (*porphyrio antiquorum*), or the Egyptian vulture, should be identified with the *rāḥām* remains uncertain. See GIER-EAGLE (*sup.*) PYGARG (Deut., xiv, 5).—This word, a mere adaptation from the Greek, means "white-rumped", a character common to many species, though the *antilope addax* is possibly signified by the Hebrew word *dîshōn*.

QUAIL.—The description given Ex., xvi, 11–13; Num., xi, 31, 32; Ps., lxxvii (Hebr., lxxviii) 27–35, and civ (Hebr., cv), 40, the references to their countless flocks, their low flying, their habit of alighting on land in the morning, together with the analogy of the Hebrew and Arabic names, make it certain that the common quail (*coturnix vulgaris*) is intended.

RABBIT (Prov., xxx, 26).—A mistranslation for coney or daman. See CHEROGRILLUS, (*sup.*) RAM.—See EWE, FLOCK (*sup.*). RAVEN.—The Bible includes under this generic name a certain number of birds having more or less resemblance with the raven, such as the magpie, the jay, etc. The raven, eight species of which are found in Palestine, is by far the most common of all the birds of that country, where it is with buzzards, vultures, dogs, jackals, and hyenas, an active scavenger. Its plumage is glossy black, and its habits are frequently alluded to in Holy Writ, for instance feeding on carcasses, wandering for its precarious meals, picking out the eyes of the newly-dropped or weakly animals, resorting to desolate places, etc. The raven, when no other food is nigh, not unfrequently picks out grains freshly sown; hence its surname of seed-picker, *spermologos*, which, later on became a synonym for

ragamuffin. This name, applied to St. Paul by his sceptical listeners of Athens, has become, through a mistranslation, "word-sower" in our Bibles (Acts, xvii, 18). NIGHT-RAVEN, the equivalent in Ps. ci (Hebr., cii), 7, of the Hebrew word translated Lev., xi, 17, by screech-owl, seems to mean the blue thrush (*petrocynela cyanea*), a well-known solitary bird of the country, which is fond of sitting alone on a roof or a rock. RHINOCEROS, Num., xxiii, 22, stands for Hebrew, *re'ēm*, and should consequently be rendered by aurochs. RINGTAIL.—So D.V., Deut., xiv, 13, translates *rā'ah*, possibly substituted by a scribe's error for *dā'ah*, and very likely meaning the black kite (*milvus migrans*).

SATYR.—So is the Hebrew *sā'îr* rendered Is., xiii, 21, and xxxiv, 14, by R.V. (D.V.: "hairy one"). The same word in Lev., xvii, 7, and II Par., xi, 15, is translated "devils" in all English Bibles. *Sā'îr* usually signifies the he-goat. In the latter passages this sense is clearly inapplicable; it seems hardly applicable in the former. The writers of Leviticus, and II Paralipomenon possibly intended some representation of the same description as the goat-headed figures of the Egyptian Pantheon. Concerning the *sā'îr* mentioned in Isaias, no satisfactory explanation has as yet been given. SCARLET.—See COCHINEAL (*sup.*). SCINIPH.—See GNAT (*sup.*). SCORPION.—Very common in all hot, dry, stony places; is taken as an emblem of the wicked. SEA-GULL.—Its different kinds are probably signified by the word translated larus. See CUCKOO (*sup.*). SEAL.—See BADGER (*sup.*). SEA-MONSTER, Lam., iv, 3, probably means such animals as the whale, porpoise, dugong, etc. SERPENT.—A generic term whereby all ophidia are designated; ten names of different species of snakes are given in the Bible. SHREW.—So does D.V. translate the Hebr. *'ănāqah*, which however means rather some kind of lizard, probably the gecko. SIREN, Is., xiii, 22, a translation for Hebrew *tân*, which indicates an animal dwelling in ruins, and may generally be rendered by jackal. No other resemblance than a verbal one should be sought between this *tân* and the fabulous being, famous by its allurements, called Siren by the ancient poets. SNAIL should be read instead of wax, Ps., lvii (Hebr., lviii) 9, to translate the Hebrew, *shâbelûl*. Unlike the snails of northern climates which hibernate, those of Palestine sleep in summer. The Psalmist alludes "to the fact that very commonly, when they have secured themselves in some chink of the rocks for their summer sleep, they are still exposed to the sun rays, which gradually evaporate and dry up the whole of the body, till the animal is shrivelled to a thread, and, as it were, melted away" (Tristram). SPARROW.—The Hebrew word *çippôr*, found over forty times, is a general name for all small passerine birds, of which there exist about a hundred and fifty species in the Holy Land. SPIDER.—An insect living by millions in Palestine, where several hundred species have been distinguished. Its web affords a most popular illustration for frail and ephemeral undertakings (Job, viii, 14; Is., lix, 5); in three passages, however, the translators seem to have wrongly written spider for moth [Ps. xxxviii (Hebr., xxxix), 12], sigh [Ps. lxxxix (xc), 9], and pieces (Os., viii, 6). STORK.—The Hebrew word *ḥăsîdhah*, erroneously rendered "heron" by the Douay translators, Lev., xi, 19, alludes to the well-known affection of the stork for its young. Several passages have reference to this bird, its periodical migrations (Jer., viii, 7), its nesting in fir-trees, its black pinions stretching from its white body (Zach., v, 9; D.V., kite; but the stork, *ḥăsîdhah*, is mentioned in the Hebrew text). Two kinds, the white and the black stork, live in Palestine during the winter. SWALLOW.—Two words are so rendered: *deror*, "the swift flyer", which means the chimney swallow and other species akin to it [Ps. lxxxiii (Hebr., lxxxiv), 4; D.V., turtle; Prov., xxvi, 2; D.V., sparrow], whereas *ṣûṣ* or *ṣîṣ* may be translated by "swift", this bird being probably intended in Is., xxxviii, 14, and Jer., viii, 7. SWAN.—Mentioned only in the list of unclean birds (Lev., xi, 18; Deut., xiv, 16). The swan having always been very rare in Syria, there was little need of forbidding to eat its flesh; by the Hebrew *tinshémêth*, some other bird might possibly be designated. SWINE.—The most abhorred of all animals among the Jews; hence the swineherd's was the most degrading employment (Luke, xv, 15; cf. Matt., viii, 32). Swine are very seldom kept in Palestine. TIGER, Job, iv, 11 (Hebr., *láyish*), should be "lion". TURTLE.—See DOVE (*sup.*).

UNICORN.—See AUROCHS (*sup.*). URCHIN, Soph., ii, 14. See ERICIUS (*sup.*).

VIPER.—See ASP (*sup.*). VULTURE.—So does D.V. render the Hebrew, *'ayyah*, Lev., xi, 14; Deut., xiv, 13; Job, xxviii, 7. As has been suggested above, the text of Job at least, seems to allude to the kite rather than to the vulture. Several kinds of vultures are nevertheless referred to in the Bible; so, for instance, the bearded vulture (*gypætus barbatus*), called griffon in the D.V.; the griffon-vulture (*gyps fulvus*), the Egyptian vulture (*neophron percnopterus*), etc. In the biblical parlance vultures are oftentimes termed eagles.

WATERHEN.—See PORPHYRION (*sup.*). WEASEL, Lev., xi, 29, must be regarded as a general name, probably designating, besides the weasel proper, the polecat and ichneumon, all very common in the Holy Land. WHALE (Gen., i, 21).—*Tannîm* would perhaps be better translated generally "sea-monster"; porpoises and dugongs were certainly known to the Hebrews. WOLF.—Frequently mentioned in the Scriptures as a special foe to flocks (Ecclus., xiii, 21; Matt., vii, 15), and an emblem of treachery, ferocity, and bloodthirstiness. Wolves usually prowl at night around the sheepfolds, and, though fewer in numbers than jackals, are much more harmful. The tribe of Benjamin, owing to its warlike character, was compared to a wolf. WORM.—In English the translation for two Hebrew words: *rimmah* [Exod., xvi, 24; Is., xiv, 11; (Job, vii, 5, A.V.)] and *tôlá'* (Exod., xvi, 20, etc.); these two Hebrew words are general; the former designates particularly all living organisms generated and swarming in decaying or rotten substances; the latter includes not only worms, but also such insects as caterpillars, centipedes, etc.

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CHARLES L. SOUVAY.

Animism (Lat., *Anima*, Soul) is the doctrine or theory of the soul. In current language the term has a twofold signification: I. PHILOSOPHICAL—the doctrine that the soul is the principle of life in man and in other living things. As applied to man it embodies the essence of spiritualistic as opposed to Materialistic philosophy. II. ETHNOLOGICAL—a theory proposed in recent years to account for the origin and development of religion. As such it is known as the Soul or Ghost-theory of religion.

PHILOSOPHICAL.—For the application of the theory of animism to living things in general, see LIFE. So far as it is specially concerned with man, animism aims at a true knowledge of man's nature and dignity by establishing the existence

and nature of the soul, its union with the body, its origin and duration. These problems are at the basis of our conscious existence and underlie all our studies in mental and moral life. The importance of animism to-day is shown because (1) its validity as a theory has been questioned; (2) a school has risen which treats psychology without reference to the soul; hence the attempt at "psychology without a soul", e. g. Sully, James, Murray, Davis, Kœlpe, Höffding.

In establishing the doctrine of animism the general line of reasoning is from effect to cause, from phenomena to their subject or agent. From the acts of mind and of will manifested in individual conscious life, we are forced to admit the existence of their source and principle, which is the human soul; from the nature of the activity is inferred the nature of the agent. Scholastic philosophy, with Aristotle and the Christian Fathers, vindicates the true dignity of man by proclaiming the soul to be a substantial and spiritual principle endowed with immortality. The soul is a substance because it has the elements of being, potency, stability, and is the subject of modifications—which elements make up the notion of substance. That the soul is a spiritual substance, i. e. immaterial and a spirit, is inferred from its acts of intelligence and of free-will, which are performed without the intrinsic co-operations of the bodily organs. By immortality is understood in general terms the future life of the soul after separation from the body. The chief errors are those which contend (1) that the soul is not a substance. Thus (a) some writers, e. g. Kant, hold that the soul is not a real, but only a logical, subject; (b) modern Pantheism, seen especially in New England Transcendentalism (e. g. Emerson, Royce) and the Neo-Hegelian school which unifies human and divine consciousness (e. g. Prof. T. H. Green); (c) the school of Associationists (e. g. Hume, Davis, Höffding, Sully), who contend that the soul is only a bundle or group of sensations; (d) those who teach that the soul is only activity, nothing more (Wundt), or "a wave of consciousness" (Morgan); (e) the Agnostic and Positivistic school (e. g. Locke, Spencer. James, Prof. Bowne, Comte), who affirm that the soul is unknown and unknowable, although some among them postulate it as the subject of our conscious states; (f) the materialistic school which denies its existence altogether (e. g. Tyndall, Huxley).

(2) That the soul is neither spiritual, nor immortal. Modern Materialism, Positivism, and Agnosticism have tried in every way to establish this thesis. Various theories of knowledge have been proposed, and the discoveries of modern science have been cited in its behalf. Appeal has been taken to psychophysics and to such facts as the localization of function, the correlation of thought to the structure of the brain, and the results of cerebral lesion. Theories of Monism (e. g. the double-aspect theory) and of Parallelism have been advanced to account for the acts of mind and of will. Yet animism as a doctrine of the spiritual soul remains unshattered, and the spiritualistic philosophy is only more strongly entrenched. (Cf. SUBSTANCE, AGNOSTICISM, POSITIVISM, MATERIALISM, SOUL, IMMORTALITY, PSYCHOLOGY).

ETHNOLOGICAL.—In this sense animism is the theory proposed by some evolutionists to account for the origin of religion. Evolution assumes that the higher civilized races are the outcome and development from a ruder state. This early stage resembles that of the lowest savages existing to-day. Their religious belief is known as animism, i. e. belief in spiritual beings, and represents the minimum or rudimentary definition of religion. With this postulate as the groundwork for the philosophy of religion, the development of religious thought can be traced from existing data and therefore admits of scientific treatment. The principle of continuity, which is the basal principle in other departments of knowledge, was thus applied to religion. Comte had given a general outline of this theory in his law of the three states. According to him the conception of the primary mental condition of mankind is a state of "pure fetishism, constantly characterized by the free and direct exercise of our primitive tendency to conceive all external bodies soever, natural or artificial, as animated by a life essentially analogous to our own, with mere difference of intensity". Proposed at a time when evolution was in the ascendency, this opinion fell at once under the dominion of the current conviction. The hope was entertained that by a wider and more complete induction religion might be considered as a purely natural phenomenon and thus at last be placed on a scientific basis.

The foundation of animism as a theory of religion is the twofold principle of evolution: (1) the anthropological assumption that the savage races give a correct idea of religion in its primitive state; (2) the philosophical assumption that the savage state was the childhood of the race and that the savage mind should be likened to a child (e. g. Lubbock, Tylor, Comte, Tiele, Reville, and Spencer). Hence the evolution of religious thought can be traced from existing data, viz. the beliefs of the lowest savages, and though deeply modified as mankind rises in culture, yet it always preserves an unbroken continuity into the midst of modern civilization. This *continuum*, or common element, in all religions is animism. The importance of animism in the science of religion is due to Tylor, who represents it as a primitive philosophy supplying at the same time the foundation of all religion. His work entitled "Primitive Culture", first published in 1863, is justly called the "Gospel of Animism". Animism comprehends the doctrine of souls and spirits, but has its starting point in the former. Dreams and visions, apparitions in sleep and at death, are supposed to have revealed to primitive man his soul as distinct from his body. This belief was then transferred to other objects. As the human body was believed to live and act by virtue of its own inhabiting spirit-soul, so the operations of the world seemed to be carried on by other spirits. To the savage mind, animals, plants, and all inanimate things have souls. From this doctrine of souls arises the belief in spirits. Spirits are of the same nature as souls, only separated from bodies—e. g. genii, fairies, demons—and acting in different ways as tutelary guardians, lingering near the tomb or roaming about (Spiritism), or incorporated in certain objects (Fetishism, Totemism). They appear to man in a more subtle material form as vapour, or as an image retaining a likeness to the bodily shape; and they are feared by him, so that he tries to control their influence by propitiation and magic (Shamanism). Thus unconsciousness, sickness, derangement, trance were explained by the departure of the soul. Among savages and Buddhist Tatars the bringing back of lost souls was a regular part of the sorcerer's profession. The belief prevails among the American Indians that if one wakes a sleeper suddenly he will die, as his vagrant soul may not get back in time. For the savage, as the lowest of men, is supposed to be actuated by the lowest of passions. Hence the fear-theory of religion is essential to animism.

Animism therefore discovers human life in all moving things. To the savage and to primitive man there is no distinction between the animate and the inanimate. Nature is all alive. Every object is controlled by its own independent spirit. Spirits are seen

in the rivers, the lakes, the fountains, the woods, the mountains, the trees, the animals, the flowers, the grass, the birds. Spiritual existences—e. g. elves, gnomes, ghosts, manes, demons, deities—inhabit almost everything, and consequently almost everything is an object of worship. The Milky Way is "the path of the souls leading to the spirit-land"; and the Northern Lights are the dances of the dead warriors and seers in the realms above. The Australians say that the sounds of the wind in the trees are the voices of the ghosts of the dead communing with one another or warning the living of what is to come. The conception of the human soul formed from dreams and visions served as a type on which primitive man framed his ideas of other souls and of spiritual beings from the lowest elf up to the highest god. Thus the gods of the higher religions have been evolved out of the spirits, whether ghosts or not, of the lower religions; and the belief in ghosts and spirits was produced by the savage's experience of dreams and trances. Here, it is claimed, we have the germ of all religions, although Tylor confesses that it is impossible to trace the process by which the doctrine of souls gave rise to the belief in the great gods. Originally, spirits were the application of human souls to non-human beings; they were not supernatural, but only became so in the course of time. Now, as modern science shows the belief in ghosts or spirits to be a hallucination, the highest and purest religion—being only the elaboration of savage beliefs, to the savage mind reasonable enough—cannot be accepted by the modern mind for the reason that it is not supernatural nor even true. Such in brief is the outline of the theory by which Tylor attempts to explain not only the phenomenon but the whole history and development of religion.

Tylor's theory expresses two sides of animism, viz., souls and spirits. Spencer attempts to synthesize them into one, viz., souls or ancestor-worship. He agrees with Tylor in the animistic explanation of dreams, diseases, death, madness, idiocy, i. e. as due to spiritual influences; but differs in presenting one solution only; viz., cult of souls or worship of the dead. "The rudimentary form of all religion", he writes, "is the propitiation of dead ancestors", or "ghost propitiation". Hence Spencer denies that the ascription of life to the whole of nature is a primitive thought, or that men ever ascribed to animals, plants, inanimate objects, and natural phenomena souls of their own. Spencer's theory is known as the "Ghost-theory of Religion" and at the present time is generally discredited even by evolutionists. With Tylor the worship of the dead is an important subdivision of animism; with Spencer it is the one and all of religion. Lippert consistently carries out the theory of Spencer and, instead of animism, uses the word *Seelenkult*. De la Saussaye says that Lippert pushes his view to an extreme and supports it with rich, but not over-trustworthy, material. Schultze considers fetishism and animism as equally primitive. F. B. Jevons rejects the theory that all gods of earlier races were spirits of dead men deified.

The animism of Tylor is vague and indefinite. It means the doctrine of spirits in general, and is best expressed by "Animated Nature". Fetishism is a subordinate department of animism, viz. the doctrine of spirits embodied in, or attached to, or conveying influence through, certain animals or material objects. The animism of Tylor differs little from the naturalism of Reville or the fetishism of De la Rialle. It accounts for the belief in immortality and metempsychosis. It thus explains the belief in the passage of souls from men to beasts, and to sticks and stones. It includes tree-worship and plant-worship—e. g. the classic hamadryad, the tree-worship of the South African natives, the rice-feasts held by the Dyaks of Borneo to keep the rice-souls in the plants lest by their departure the crop decay. It is the solution proposed for Manes-worship, for the Lares and the Penates among the Greeks and Romans, where the dead ancestors, passing into deities, go on protecting the family as the dead chief watches over the tribe. In animism Tylor finds an explanation for funeral rites and customs—feasts of the dead, the human sacrifices of widows in India, of slaves in Borneo; sending messages to dead chiefs of Dahomey by killing captives taken in war, the slaughtering of the Pawnee's horse and of the Arab's camel at the graves of their masters, placing food and weapons in, or on, the tomb—customs which survive in the practice of burning paper messengers and placing stone, clay, or wooden substitutes on graves in China and Japan.

The general principles of animism are: (1) in the last analysis it is a biological theory, and attempts to explain all phenomena through analogy with biological phenomena. To the savage, and to primitive man, all moving things lived, and the fancy which created ghosts or souls to account for human life soon extended this explanation to all other external objects. (2) The greater value it attaches to unwritten sources, viz., folk-lore, customs, rites, tales, and superstitions, in comparison with literary sources. (3) That spiritual beings are modelled by man on the primary conception of his own human soul. (4) Their purpose is to explain nature on the primitive, childlike theory that it is thoroughly and throughout animated nature. (5) The conception of the human soul is the source and origin of the conceptions of spirit and deity, from the lowest demon up to Plato's ideas and the highest God of Monotheism. (6) Yet it gives no unified concept of the world, for the spirits which possess, pervade, and crowd nature are individual and independent. (7) It is without ethical thoughts and motives. Thus Tylor holds as proved that religion and morality stand on independent grounds; that, while lower races have a code of morals, yet their religion—animism—is unmoral, and thus the popular idea that the moral government of the universe is an essential tenet of natural religion simply falls to the ground.

The followers of Tylor have pushed these principles to an extreme and applied them with more clearness and precision. The present tendency of the anthropological school is to begin with a pre-religious stage, from which religious ideas slowly emerged and elaborated themselves. Hence religious life was preceded by a period characterized by an utter absence of religious conceptions. Thus Tiele holds that animism is not a religion, but a sort of primitive philosophy, which not only controls religion, but rules the whole life of man in the childhood of the world. It is a belief that every living thing—i. e. moving thing—is for primitive man animated by a thinking, feeling, willing spirit, differing from the human in degree and power only. Religion did not spring from animism, but its first manifestations are dominated by animism, that being the form of thought natural to primitive man. Pfleiderer teaches that belief in God was formed out of the prehistoric belief in spirits, that these spirits are ancestor-spirits and nature-spirits found everywhere in the primeval period of peoples side by side with one another and passing into each other in various forms of combination without the one being able to be referred to the other, that the prehistoric belief in spirits cannot yet be properly called religion—it only contained the germs of religion. Caspari teaches a pre-animistic period in the family circle and holds that the worship of elders and chieftains was the first religion. Brinton

says "the present probability is that in the infancy of the race there was at least no objective expression of religious feeling", and that "there must have been a time in the progress of organic forms from some lower to that highest mammal, man, when he did not have a religious consciousness; for it is doubtful if even the slightest traces of it can be discerned in the inferior animals". The French school of anthropology is distinguished by its outspoken atheism and materialism. Darwin, Spencer, and Lubbock hold that primitive man had no idea of God. Linguistic analysis, as Baynes clearly proves, shows this to be false. The theory of animism has exerted great influence on the study of religions during the last twenty years. This is shown in the animistic trend of Prof. Maspero's study of the Egyptian religion; in the contention of the late Prof. W. Robertson Smith that the religion and social institutions of the Semites are founded on Totemism; in the emphasis laid on the animism of the ancient Israelites by Dr. Stade; in the worship of the dead and of ancestors among the Vedic Indians and the Persians; in the study of soul-worship among the Greeks, by E. Rhode. That this influence was not for good is the opinion of Prof. Brinton, who says that the acceptance of animism as a sufficient explanation of early cults has led to the neglect, in English-speaking lands, of their profounder analysis and scientific study.

Tylor published the third edition of "Primitive Culture" in 1891, confident of having proved the evolution theory as to the origin of our civilization from a savage condition, the savage belief in souls and spirits as the germs of religion, and the continuity of this belief in its progressive forms of development up to Monotheism. Yet the hope was short-lived. More scientific research and severer criticism have deprived this theory of its former wide influence. (1) The assumption that the lowest savages of to-day give approximately a faithful picture of primitive times is not true. Savages have a past and a long one, even though not recorded. "Nothing in the natural history of man", writes the Duke of Argyll, "can be more certain than that morally and intellectually and physically he can and often does sink from a higher to a lower level". Max Müller assures us that "if there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. . . . Whenever we can trace back a religion to its first beginnings, we find it free from many blemishes that affected it in its later states". Even Tylor admits that animism is everywhere found with the worship of a great God. Brinton holds that the resemblance of the savage mind to that of the child is superficial and likens the savage to the uncultivated and ignorant adult among ourselves.

(2) It is opposed by the Philological and Mythological schools. Thus Max Müller explains much in animism by superstition, a poetical conception of nature, and especially by personification. He says that inanimate objects were conceived as active powers and as such were described as agents by a necessity of language, without, however, predicating life or soul of them; for human language knows at first no agents except human agents. Hence animism was a stage of thought reached slowly, and not by sudden impulses. "What is classed as animism in ancient Aryan mythology", he writes, "is often no more than a poetical conception of nature which enables the poet to address sun, moon, rivers and trees as if they could hear and understand his words." The same truth finds abundant illustration in the Psalms. "Sometimes, however," he adds, "what is called animism is a superstition which, after having recognized agents in sun, moon, rivers and trees, postulates on the strength of analogy the existence of agents or spirits dwelling in other parts of nature also, haunting our houses, bringing misfortunes upon us, though sometimes conferring blessings. These ghosts are often mixed up with the ghosts of the departed and form a large chapter in the history of ancient superstition." The ghost, or ancestor, theory received a fatal blow from Lang's "Making of a Religion", where it is shown that the belief of the most primitive savages is in a High God, Supreme God, and Moral God. Lang thus confutes Tylor's contentions: (a) that man could not have possibly started with a belief in a Supreme Being; (b) that religion and morality must have separate origins. Even in China, where ancestor-worship prevails, we find it distinct from the worship of gods, and there is no trace of an ancestor having ever become a god. Again, soul-worship and ancestor-worship are not identical, and with many tribes much attention is paid to conciliating the souls of the dead where ancestor-worship is unknown. Brinton holds the former to be older and more general. The aim is to get rid of the soul, to put it to rest, or send it on its journey to a better land, lest it trouble the survivors. Karl Mullenhöff maintains that folk-lore has no independent value and as a source of mythology is of only secondary importance.

(3) Animism is not the sole and chief source of religion. De la Saussaye says that the belief of the early Teutons consisted only to a small extent of animistic ideas concerning souls and spirits. Prof. F. B. Gummere teaches that in Teutonic mythology animism has not succeeded in annexing nature-mythology. F. B. Jevons holds that the religious idea is no part of animism pure and simple, and to make the personal agents of animism into supernatural agents or divine powers there must be added some idea which is not contained in animism, and that idea is a specifically religious idea, one which is apprehended directly or intuitively by the religious consciousness. E. Mogk, whose inclinations lean to Tylor, is yet constrained by a scientific mind to recognize nature-worship and the great gods as original; and he warns the student of Teutonic mythology that he must not allow himself to be seduced into disregarding the fact that the worship of the God of Heaven is one of the most original elements of the Teutonic belief. De la Saussaye and Pfleiderer hold that the supposition according to which every conception of an object—e. g. tree, sun, moon, clouds, thunder, earth, heaven—as a living being has an animistic character is undemonstrable and improbable. They show from Teutonic mythology that the power and beneficent influence of these objects of nature and their symbolic conception belong to another sphere of ideas and sentiments than that of animism.

(4) Prof. W. Robertson Smith and Prof. Frazer conclusively prove that the animistic religion of fear was neither universal nor primitive. According to Prof. Frazer, the primitive reason of sacrifice was communion with God. Even worship of the dead cannot be entirely explained animistically as the cult of souls. Animistic conceptions may enter into the worship of ancestors and heroes; but other ideas are so essential that they cannot be regarded merely as modifications of soul-worship. (5) It is not primitive nor specific. Prof. Brinton says, "There is no special form of religious thought which expresses itself as what has been called by Dr. Tylor Animism, i. e. the belief that inanimate objects are animated and possess souls or spirits." This opinion, which in one guise or another is common to all religions and many philosophies, "is merely a secondary phenomenon of the religious sentiment, not a trait characteristic of primitive faiths". De la Saussaye holds that animism

is always and everywhere mixed up with religion; it is nowhere the whole of religion. Cf. ANTHROPOLOGY, MYTHOLOGY, EVOLUTION, TOTEMISM, SHAMANISM, FETISHISM, RELIGION, SPIRITISM.

LADD, *Is Psychology a Science?* in *Amer. Jour. of Psych.*, 1894; JAMES, *Psychology* (2 vols., New York, 1905); SULLY, *Outlines of Psychology* (New York, 1892); HÖFFDING, *Outlines of Psychology*, tr. LOWNDES (London, 1893); DRISCOLL, *The Soul* (New York, 1900); LADD, *Psychology; Descriptive and Explanatory* (New York, 1895); BOWEN, *Hamilton's Metaphysics* (Boston, 1876); BOWNE, *Metaphysics, A Study of First Principles* (New York, 1882); RICKABY, *On God and His Creatures* (London, 1906); MCCOSH, *Fundamental Philosophy; Mahek, Psychology* (London, 1905); TYLOR, *Primitive Culture*, (2 ed., London, 1891); TIELE, *Elements of the Science of Religion* (New York, 1896), cf. also his article in *Encyclopædia Britannica;* MÜLLER, *Lectures on the Origin of Religion* (London, 1878); PFLEIDERER, *Philosophy and Development of Religion* (New York and Edinburgh, 1894); SPENCER, *Principles of Sociology* (London, 1876–97); DRISCOLL, *Christian Philosophy; God* (New York, 1903); DE LA SAUSSAYE, *Manual of the Science of Religion*, tr. COLYER-FERGUSSON (London, 1891); LUBBOCK, *Origin of Civilization* (New York, 1895); DUKE OF ARGYLL, *Primeval Man* (New York, 1869); CUOQ, *Lexique de la langue Algonquine* (Montreal, 1886); STEINMETZ, *Ethnologische Studien* (Leyden, 1894); BRINTON, *Religions of Primitive Peoples* (New York, 1897); BAYNES, *The Idea of God and the Moral Sense in the Light of Language* (London, 1895); LANG, *The Making of a Religion* (London and New York 1898); ROBERTSON SMITH, *Religion of the Semites* (London, 1894); ALGER, *Critical History of the Doctrine of a Future Life* (Philadelphia, 1864); JEVONS, *Introd. to Hist. of Religion* (London and New York, 1896); SCHNEIDER, *Die Naturvölker* (2 vols., 1885–86); FRAZER, *The Golden Bough* (London, and New York, 1900).

J. T. DRISCOLL.

Animuccia, GIOVANNI, an Italian composer, b. at Florence about 1500; d. 1571. He was a pupil of Claude Goudimel. He was made choir-master at the Vatican and retained this position until his death. He was the real predecessor of Palestrina not only in office, but also in his earnest endeavours to attain harmonic clearness in the midst of all the devices of counterpoint then so much in vogue. He aimed at perfecting the style of the old Flemish school by harmonic fullness, by a more natural melodic progression of the voices, and a closer correspondence of the melody with the text. His friendship with St. Philip Neri resulted in his appointment as music-master to the new society founded by the Saint. He composed the first *laudi* for its use. These *laudi* were songs of praise for several voices, and were always performed after the sermon. For the sake of variety, Animuccia composed single stanzas and later on single lines in the shape of solos, concluding with a powerful and effective chorus. A first volume of them appeared in 1566, a second in 1570. These *laudi* proved to be the germs of the later *oratorio*, for from their dramatic tone and tendency the oratorio seems to have been developed. In this sense St. Philip Neri has been called the "Father of the Oratorio". In addition, Animuccia composed many masses, motets, psalms, and madrigals of which some were published in Venice and Rome, 1548–68. But his compositions which were never printed are far more numerous, and the MSS. of them to-day are, for the most part, in the Sistine Chapel.—ANIMUCCIA, PAOLO, brother of Giovanni, d. at Rome, 1563. He was choir-master at the Lateran for two years (1550–52). He left little printed music. There is a motet of his in a collection published at Venice (1568), and madrigals of his composition are found in many of the miscellaneous collections published between 1551 and 1611.

GROVE, *Dict. of Music and Musicians;* RIEMANN, *Dict. of Music;* KORNMÜLLER, *Lexikon der kirchl. Tonkunst.*

J. A. VÖLKER.

Anise (Matt., xxiii, 23) has been, since Wyclif, the rendering of ἄνηθον in the English Versions, But this is not accurate. The exact equivalent of the plant ἄνηθον is dill (*anethum graveolens*), while anise corresponds to the *pimpinella anisum*. The error in translation, however, is of no great importance, both plants belonging to the parsley family (*umbelliferæ*), and sharing many properties in common. The dill is an annual plant, "with finely striated stems, usually one foot to one foot and a half in height, pinnate leaves with setaceous linear segments, and yellow flowers" (Enc. Bib.). The Jews used it as a condiment. It is mentioned several times in Rabbinic literature, especially in connection with the question of tithes. Beside the articles specified in the Mosaic Law, the Rabbis had, in course of time, subjected to tithe many other objects, extending the prescription to all products of the earth that were esculent and could be preserved.

WUNSCHE, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch* (Göttingen, 1878), 291–292; SCHANZ, *Matthäus-Evangelium*, 469–470; ZAHN, *Ev. das Matthäus*, (2d ed.) 645, note 75; EDERSHEIM, *Life and T. of J. M.*, II, 412; *Nouveau Larousse illustré* (Paris), s. v. *Aneth, Anis, Peucedan;* NESTLE, *Anise* and *Rue*, in *Expository Times* (Aug., 1904), 528; WEISS, PLUMMER, SCHANZ, on Luke, xi, 42.

EDWARD ARBEZ.

Aniwa Versions of Scripture. See BIBLE, VERSIONS OF THE.

Anna.—Sept. Ἄννα; R. V. has Hannah, which is nearer the Hebrew חַנָּה, graciousness, from חָנַן, Hánán, to be gracious. (1) Anna (I K., i–ii, 21), mother of Samuel, was one of the two wives of Elcana, a man of Ramah, a Zuphite of the hill-country of Ephraim. As a true woman of her nation, she felt keenly the reproach of barrenness, all the more so that her rival, Phenenna, more favoured than she, did not fail to remind her of her affliction (I K., i, 6–7). On one of the family's pilgrimages to Silo, Anna made a vow that, should God bless her with a son, she would consecrate him to His service as a Nazarite (I K., i, 9–11). Her prayer was heard, and after weaning her son, she brought him to Heli in Silo (I K., i, 24–28). This generous fulfilment of her vow was amply rewarded (I K., ii, 21). Anna's canticle (I K., ii, 1–10) gives rise to questions similar to those regarding the Magnificat, to which it has some striking resemblances. Though a beautiful psalm, it is found inappropriate on Anna's lips, having no special reference to her situation, beyond the quite general remark in v. 5*b*. Unless v. 10*b* be taken as a prophecy of the rise of the monarchy or of the Messiah (cf. Vigouroux, Bible polyglotte, II, 295 note), the canticle would be, whatever its more precise date, posterior to establishment of the monarchy. (2) Anna, wife of Tobias, was, like her husband, of the tribe of Nephtali (Tob., i, 1–9). Together with her husband and son, also called Tobias, she was taken into captivity to Ninive by Shalmanaser (i, 2, 11). Her rôle is quite secondary in the narrative. Her rather passionate nature serves to bring out more strongly by contrast the deeply religious character of Tobias (cf. ii, 19–23 and the beautiful prayer which his misunderstanding with his wife brings on the lips of Tobias iii, 1–6). Her sincere and solicitous love for her son is well expressed in v, 23–28; x, 1–7; xi, 5 (cf. the remark above).

(3) Anna is carefully described by Luke, ii, 36–38, as a prophetess, daughter of Phanuel, of the tribe of Aser. The biographic notes given by Luke regarding the aged prophetess, of whom legend knows that she had had Mary under her tutelage in the Temple, bring out her great sanctity. In spite of her early widowhood, she had never married again, but had devoted her life to the service of God. She answers perfectly the portrait of the model widow of I Tim., v, 5–9. As she used to spend most of her time in the Temple, her presence at the scene narrated in Luke, ii, 25–35, is easily understood. Hence her praise to God, the subject of which was Jesus, with the burden that He was the longed-for Redeemer. (4) Anna is also the traditional name of the mother of the Blessed Virgin Mary.

DRIVER, *Literature of the Old Testament* (10 ed.), 174; *Notes on the Hebrew Text of Samuel* (1890) on 1 Sam., ii, 1, sqq;

CORNILL, *Einl. in das A. T.* (4th ed.), 106, 220; BENNETT AND ADENEY, *Bibl. Intr.* (New York, 1899); KENT, *Israel's Historical and Biographical Narratives;* SMITH, *Samuel* in *International Crit. Com.* (1904) 14–17; GUNKEL, *Ausgewählte Psalmen* (2 ed. Göttingen, 1905) 265–272.

EDWARD ARBEZ.

Anna Comnena, Byzantine historian, eldest daughter of Alexius Comnenus, Emperor of Constantinople (1081–1118). She was born in 1083, and received, as was the custom for Byzantine princesses, an excellent education in the Greek classics, history, geography, mythology, and even philosophy. She was married to Nicephorus Bryennius, son of a former pretender to the imperial office, and in 1118 joined in a conspiracy to place her husband on the throne. Failing in her ambition she retired with her mother, the Empress Irene, to a monastery that the latter had founded, and wrote there in fifteen books her famous "Alexias" ('Αλεξιάς). It was finished by 1148, and describes the career of her father, from 1069 to his death in 1118; it is thus a continuation of her husband's "Historical Materials", that comes down to 1079. The Princess is the historian of the fortunes of the Comneni family. Her own observations are often valuable by reason of her personal knowledge and the close acquaintance with public affairs that she owed to her high rank, but she also made use of diplomatic correspondence, the reports of her father's generals and soldiers, and the imperial archives. Critics praise the fullness and choice quality of her historical information; she seems to have gone so far as to utilize in her account of Robert Guiscard a Latin contemporary chronicle, which was written probably by the Archdeacon of Bari. At the same time they point out the panegyrical and ultra-filial character of her work, it being formally devoted to the fame and honor of her father. As a true Byzantine she looks on the Crusades only from the narrow and selfish standpoint of Constantinople, and detests soundly all Latins. The chronology is defective. She loves to describe scenes of splendour, great state-actions, audiences, and feasts, whatever is concrete and picturesque. Nor is she adverse to satire, court gossip, and detraction. Profounder matters, financial, military, and constitutional, escape her purview. Withal, however, Krumbacher calls it "one of the most remarkable efforts of medieval Greek historiography", the first notable production of the medieval Greek Renaissance set afoot by Psellos and powerfully furthered by the family of the Princess. She strains in her vocabulary for an Attic elegance, though construction and style betray too often the distance between her and the models (Thucydides and Polybius) whom she aims at imitating. She avoids, as unfit for the pen of an historian, uncouth foreign names and vulgar terms. Her studied precision in the matter of hellenizing causes her pages to take on a kind of mummy-like appearance when compared with the vigorous, living Greek of contemporary popular intercourse.

The *Alexias* was first edited by POSSINUS (Paris, 1651;) P.G. CXXXI, 39–1244. The best edition is that of the *Corpus Script. Byz.*, I (Bonn, 1839); II (1878), with a Latin transl. the commentary of DUCANGE, etc; KRUMBACHER, *Gesch. d. byzant. Lit.* (2d ed., 1902), pp. 274–279. He speaks of WALTER SCOTT'S *Count Robert of Paris* as "a rather unlucky reproduction" of the *Alexias*. See COLBURN, in *New Monthly Mag.* (1869), CXLIV, 667; OSTER, *Anna Comnena* (Rastatt 1868, 1870, 1871); NEUMANN, *Griech. Geschichtsschreiber u. gr. Quellen in XII. Jhdt.* (Leipzig, 1888), 17–30; CHEVALIER, *Répertoire* (*Bio-Bibl.*, 2d ed.), s. v. col. 248.

THOMAS J. SHAHAN.

Annals, ECCLESIASTICAL.—The historical literature of the Middle Ages may be classed under three general heads: chronicles, annals, and lives of the saints.

CHRONICLES.—Chronicles originated in ancient Greece, while annals are first found among the Romans. During the Middle Ages the term *chronicle* included every form of history, but the word in its earliest usage signified simply a chronological table. As a matter of fact, profane history, as dealt with by Pagan historians, no longer appealed to Christian writers. History, as viewed from the Christian standpoint, took into account only the Kingdom of God, and to the new generation the centre of such history was the narration of the misfortunes undergone by the Jewish nation, a subject ignored by Roman historians. Christians had need of a new general history in sympathy with their ideal. It was necessary, first of all, to synchronize the dates of Christian and profane chronology, so that an attempt might be made to combine the subject-matter of both. Thus it was that chronicles came into existence. Sextus Julius Africanus (221) attempted to synchronize the facts of profane history with those of the Bible. After him Eusebius (340), in his "Universal History", continuing the class of work originated by Africanus, compiled a chronological table in expository form, followed by synchronistic tables reaching to 325. This chronological narrative, or chronicle, of Eusebius was the source of all universal chronicles, both Byzantine and Western. It was continued up to 378 by St. Jerome, and the revision is found at the beginning of all the universal histories of the Middle Ages. It was this chronicle that fixed forever the form to be adopted in the annalistic record of events. Chronicles were, as a rule, nothing more than collections of dates without causal connection or synthesis. The genius of one writer, St. Augustine, conceived an original way of fusing matter in a universal history, and embodied it in his treatise on "The Two Cities". He had no disciples, however, in the Middle Ages. These early chronicles reviewed the facts of universal history, and are to be distinguished from the chronicles of the eleventh century, which are merely local narratives chiefly concerning the history of the author's country. Moreover, the chronicles deal chiefly with the past, and this distinguishes them from annals properly so called.

ANNALS.—The term *annals*, though often confused with chronicles, nevertheless indicates a different class. Like chronicles, they are chronological records, but taken down successively, registering from day to day the events of each year. This gives an idea of the fundamental distinction between annals and chronicles. Chronicles are ordinarily compilations requiring lengthy preparatory work, arranged after a preconceived plan, and revealing the personality of their author in the conduct of the narrative. Annals, on the other hand, are original, and are to be consulted as sources at first hand. Being written from day to day, they require no effort of composition; they reveal a succession of many hands, and leave an impression of impersonal labour. They might well be compared with our daily papers, while chronicles come nearest to our modern memoirs. The prototype of all medieval annals is the famous "Chronographus", or Calendar, of 354, an official document of the Roman Empire, containing in embryo the annals of later periods. Besides an official calendar, and other items, this precious document has a record of other consular annals up to 354, the paschal tables for the hundred years succeeding 312, a list of the popes up to Liberius, and a universal chronicle reaching as far as 338. Besides the consular annals drawn up at Ravenna, and of great importance for the fifth century, the paschal tables are interesting, inasmuch as they throw light upon the origin of medieval annals. Consular annals, and the method of calculation according to imperial reigns, were indeed of necessity before the ancient chronological system was abandoned. But once this custom fell into disuse, the paschal tables, used to determine the date of Easter and other movable feasts, became the basis of the chronology

of the day. Every church of any importance possessed a copy, and once Dionysius Exiguus had admitted the canon of Cyril, Bishop of Alexandria, for calculating the dates of the Christian era, and Bede had inserted these tables in his work entitled "De ratione temporum", the influence exerted by such tables increased.

ORIGIN OF ANNALS.—The use of paschal tables was very early prevalent in England, and the custom of making a chronological list of events was introduced into Gaul and Germany by Anglo-Saxon missionaries, who began their labours on the continent during the course of the seventh century. In the margin of these paschal cycles notes were made, opposite the year, of occurrences and historical events of which it was desired to keep a record. This is the origin of annals. The list of popes, as given by the "Chronographus" of 354, furnishes a concrete example of the formation of annals. This list, dating back to 230, was continually being filled out, and little by little it was embellished by an account of the chief events of the pontificate, a list of the works undertaken by the various pontiffs, their merits, details of ecclesiastical organization, and the management of their finances. This was the beginning of the famous "Pontificale Romanum", more commonly known under the title of "Liber Pontificalis". In imitation of this collection, there developed in many cathedrals and abbeys similar records, modelled on the plan of the "Liber Pontificalis". We may cite as an example the "Gesta episcoporum Antissiodorensium" of Henry of Auxerre (841), also the greater number of local histories of abbeys or episcopal sees gathered in the eleventh century under such titles as "Gesta episcoporum Cameracensium", "Gesta episcoporum Leodiensium", etc. The annals which we found in embryo in the "Chronographus" and the "Liber Pontificalis" do not appear in a well-defined form until the Carlovingian period. At least no specimens have come down to us dating from Merovingian times, and we can easily see why on the continent annals appear only towards the end of the eighth century. Having originated in England, where the tables of Bede were amplified by marginal annotations more copious as time went on, these rudimentary annals were introduced everywhere by the Anglo-Saxon missionaries. Copies were soon made of the marginal notes, and they were passed from hand to hand, and from monastery to monastery. Where copied separately, these notes formed the general basis of all medieval annals. To these notes as a nucleus were added local data; the different versions were compared and arranged in chronological order; other annotations were made, of special local interest; lastly, they were filled out from other sources. Some of the earliest annals clearly betray their foreign source or origin. Thus the "Annales Mosellani", taken from the great annals of the monastery of Lorsch, show at the beginning of the records for 704–707 names undoubtedly Irish, proving that the little chronicle "De temporibus" of Bede was in use until 708, when original notes of Frankish origin appear for the first time. Of great interest, also, from this point of view are the annals discovered by Pertz in a manuscript of St.-Germain-des-Prés. They begin with short annotations from Lindisfarne, for the years 643–664. Next in order come notes of Canterbury for 673–690. It appears that Alcuin took this manuscript from England to the court of Charlemagne and there, from 782 to 787, inserted yearly the names of the different places where the Emperor celebrated Easter. To this primitive basis the monks of Saint-Germain-des-Prés added local annotations based in turn on ancient annals of Saint-Denis reaching to 887. In conclusion, names from Lindisfarne are found heading the annals of Fulda and Corvei. The earliest Carlovingian annals are now grouped by historians under three principal heads: (1) The "Annales S. Amandi", and others derived from them; (2) The annals which grew out of the early historical annotations of the monastery of Lorsch; (3) The "Annales Murbacenses". In spite of the impersonal character of these narratives, they show traces of true Carlovingian legitimism, as well as the loyalty of their authors to the Austrasian dynasty. They are not continuous narratives, and their rudimentary form, consisting of a simple arrangement of recollections in chronological order, recalls the earliest stage of this class of literature. In Belgium especially these early annals were filled out in various monasteries, until after many alterations they formed the basis of the celebrated Chronicle of Sigebert of Gembloux (1112).

THE REICHSANNALEN.—Under Charlemagne annals as a class begin to appear in a new form. These narratives are without doubt anonymous, but many of them bear a personal stamp, which gives to the whole a certain official character. There now becomes apparent in annals a tendency to form a history of the kingdom, written under the inspiration of the court. Whence we have the term "Reichsannalen" in order to distinguish the latter class from monastic annals. The historian Ranke (Zur Kritik fränkisch-deutscher Reichsannalisten. Berlin, 1854) has demonstrated this official tendency especially in connection with the "Annales Laurissenses maiores". These annals could not have been written in the solitude of the cloister without external influence. If, on the one hand, the great internal misfortunes and dissensions of the kingdom are carefully ignored, so as not to cast discredit on the reigning princes, the writers of these annals are nevertheless very well informed and, on the other hand, show themselves to be fully in touch with whatever concerns military manœuvres and international affairs. After 796 the "Annales Laurissenses maiores" are written in an entirely different style, and in the form which characterizes them from this time until 829 there is a tendency to regard them as coming in part from the pen of Einhard. This is still, however, a controverted question. As the "Reichsannalen" date only from 741, need was felt of obtaining information on the history of the preceding period, and with this purpose in view (according to the opinion of Waitz) the "Chronicon Universale" (see "Monumenta Germaniæ Historica: Scriptores", XIII, 1–19) was drawn up about 761. There we find extracts from the "Little Chronicle" of Bede, diversified by matter borrowed from St. Jerome, Orosius, the chronicle of Fredegarius and his successors, the Gesta Francorum, the chronicle of Isidore of Seville, the "Liber Pontificalis", the "Annales Mosellani", and the "Annales Laureshamenses". From about this same period date the "Annales Laurissenses minores" (806?), the "Annales Maximiani" (710–811) and the "Annales of Flavigny" (816). The "Reichsannalen" were in greatest vogue, it is now thought, during the unity of the Carlovingian empire under Charlemagne. Though the Carlovingian monarchy was divided by the Treaty of Verdun (843), we find in the now independent provinces direct continuations of the "Reichsannalen". In Germany the reigns of Louis the Pious and his sons produced the "Annales Fuldenses". There is no doubt that they were written in a monastery, and the character of their contents betrays a local origin, although they pretend to review the history of the whole kingdom. The author must certainly have been in touch with the court. The narrative is objective and of great value. For the period from 711 to 829, they draw upon the royal annals, from 714 to 741 on the "Annales Laurissenses minores", and from 741 to 823 they take their inspiration from "Annales Lithienses", which in turn have an un-

doubtedly official character. A species of Reichsannalen is found in the "Annales Mettenses". In France also we have continuations of the "Reichsannalen". The "Annales Bertiniani" begin to exhibit 830–835 a universal character. These annals are almost the only source of the "Chronicon de gestis Normannorum in Franciâ", and after 835 were supplemented by the pen of Prudentius of Troyes (d. 861). They were continued by Hincmar of Reims to 882. Later, these annals with the "Annales Vedastini" passed into the "Chronicon Vedastinum", an attempt at a general history extending as far as 899. This class of annals was continued in the tenth century by Flodoard of Reims (d. 966), who reviewed the chief events from 919 to 966. The Reichsannalen were in vogue only in those countries that had once been part of the Carlovingian empire. For Lotharingia we must mention the "Chronicle" of Regino, Abbot of Prüm (d. 915), which covers the period between the birth of Christ and 906. The work is arranged according to the chronological list of the reigns of emperors, and the form resembles that of the Reichsannalen. Nevertheless, there is this difference, that Regino reviews the events of the past while the royal annals were contemporary with the events they recorded. In countries which were at some distance from the centre of the Carlovingian empire, or which had never been under the sway of Charlemagne and his successors, annals took either the form of chronicles, with pretentions to a universal character, or were merely local narratives, as those which appeared in Carlovingian provinces after the tenth and eleventh centuries.

ANNALS IN ITALY.—Thus Italy is very poor in annals, a barrenness which is attributed to the lack of speculative and theological interests in the country. It is difficult to give any praise to such examples as the "Chronica Sancti Benedicti Casinensis", written at Monte Cassino, under the Abbot John (914–934); the "Constructio Farfensis", a history of the foundation of the abbey, written at Farfa in the middle of the ninth century; an extract from Paul the Deacon with continuation, the "Andreæ presbyteri Bergomatis chronicon", written at Bergamo in 877; and the chronicle of Benedict of St. Andrew, at Mount Soracte in 968, which, unfortunately, is filled with legends. All these productions, conceived in the annalistic style, are extremely barbarous. The one noteworthy exception is the "Chronicon Salernitanum" of 974, which has some claims to literary merit. The matter is good despite the lack of critical ability which disfigures the work.

IN SPAIN.—In Spain we find only universal annals or chronicles. Mention may be made of the "Chronicon" of Idatius, Bishop of Galicia (870), who continued the Chronicle of St. Jerome; and the Chronicle of Isidore of Seville, "De sex aetatibus mundi", one of the earliest types of annals, dated according to the Spanish era, which began thirty-eight years before the Christian era.

IN ENGLAND.—England, where annals based on the paschal cycle had their origin, furnished but few examples of this class, as compared with France and Germany. Worthy of notice are the "Annales Cantuarienses" (618–690); the "Historia Eliensis Ecclesiæ" (700); the paschal tables and chronicle of Bede; the "Annales Nordhumbrani" (734–802); the "Annales Lindisfarnenses" (532–993); the "Annales Cambriæ" (444–1066), etc. In this country historiography proper begins only with the Norman Conquest (1066). At that time the authors of English chronicles begin to be vastly superior to others in their adherence to fact, and they evince a remarkable zeal for accuracy of information, and the employment and investigation of diplomatic documents.

IN IRELAND.—In medieval Ireland there was "a special class of persons who made it their business to record, with the utmost accuracy, all remarkable events, simply and briefly, without any ornament of language, without exaggeration, and without fictitious embellishment" (Joyce). As a rule they noted down only what occurred during their own lives; earlier happenings were regularly taken from previous compilations constructed on the same plan. The general accuracy of these records has been tested and verified in various ways, e. g. by their references to physical phenomena of known date (eclipses, comets), the concurrent testimony of foreign writers, their own consistency among themselves, and the evidence of ancient monuments. Many of the ancient Irish annals have disappeared and are known only by name; not a few, however, are still extant. To a great extent they were composed in the native Irish tongue, and they remain yet important philological monuments. Among these "Annals" written entirely or mostly in Irish are the following: The "Synchronisms of Flann", principal of the school of Monasterboice (d. 1056), known as "the Annalist" and the most learned scholar of his age in Ireland. This work exhibits in parallel columns the succession and regnal years of several pre-Christian, foreign dynasties, and a carefully constructed series of the Kings of Ireland. It contains, also, parallel lists of the same monarchs, and the provincial Kings of Ireland and the Kings of Scotland, from the time of St. Patrick to 1119. This work, composed in elaborate Irish metres, includes nearly 4,000 lines, and is really annals or history versified, a kind of class-book or manual of general history for the use of his pupils (Hyde). Imperfect copies of it are preserved at Dublin in the "Book of Lecan" and the "Book of Ballymote". The "Annals of Tigernach" (Teerna), written in Irish with an admixture of Latin, deal chiefly with the history of Ireland. He was Abbot of Clonmacnoise and Roscommon and died in 1088; it is conjectured by M. d'Arbois de Jubainville that his annals (valuable but meagre) were based on some ancient records kept uninterruptedly at Clonmacnoise from 544, the year of its foundation. These annals were edited by Whitley Stokes in the sixteenth and seventeenth volumes of the "Revue Celtique" (Paris, 1895–96).

The "Annals of Innisfallen", compiled in the abbey of that name on an island in the Lakes of Killarney, where its ruins are still visible, written in Irish and Latin, are generally ascribed to the year 1215, though "there is good reason to believe that they were commenced two centuries earlier" (Joyce). They were later on continued to 1318 (O'Conor, SS. Rer. Hib., 1825). The "Annals of Ulster" were written on the little island of Senait MacManus or Belle Isle in Upper Lough Erne. They deal almost exclusively with Ireland from 444 and were originally compiled by Cathal (Cahal) Maguire, who died in 1498, continued to 1541 by Rory O'Cassidy, and by an anonymous writer to 1604. They have been edited and translated in four volumes (vol. I, by W. M. Hennessy, vols. II–IV by B. MacCarthy, Rolls Series, London, 1887–1901). The "Annals of Loch Cé" (Key), from an island in Lough Key, Roscommon, are written in Irish, and treat chiefly of Ireland (1014 to 1636), though English, Scotch, and continental happenings are noticed. They were edited for the Rolls Series by W. M. Hennessy (London, 1871). The "Annals of Connaught" from 1224 to 1562 are written in Irish, and are extant in manuscript copies in Trinity College, and in the Royal Irish Academy, Dublin. The "Annals of Boyle", a famous abbey in Roscommon, are written in Irish and Latin, and though very meagre, come down from the remotest period to 1253 (O'Conor, SS. Rer. Hib. 1829). There is a vellum copy in the British Museum. The "Chronicon Scotorum" (Chronicle of the Scots,

or Irish), of uncertain origin, but written out in its present shape about 1650 by the Irish antiquary Duald MacFirbis, was edited and translated for the Rolls Series by W. M. Hennessy (London, 1866). The "Annals of Clonmacnoise" from a very early date to 1408 were written originally in Irish, but are now known only in an English translation made in 1627. They were recently edited by Rev. Denis Murphy, S.J. (Dublin, 1896). It was only after the Norman Conquest that exclusively Latin annals were written in Ireland. Probably the most ancient of them are the "Annals of Multifarnan", from the beginning of the Christian era to 1224, edited by Aquilla Smith for the Irish Archæological Society (Dublin, 1849). The same society published also the Latin annals of John Clyn (a Kilkenny Franciscan) and Thady Dowling, from the birth of Christ to 1348, "mere entries of names and facts". The "Annales Hiberniæ" of Christopher Pembridge, from 1162 to 1370, are said to be for that period "the chief authority on the affairs of the English settlement in Ireland" (ed. J. T. Gilbert, Rolls Series, London, 1884).

MONASTIC ANNALS.—The annals of the Carlovingian period, the Reichsannalen, and their continuations are to be found all through the Middle Ages. In the eleventh century, however, there appeared a new class of annals, which it is of importance to describe, for they sprang from new social conditions. By this time the feudal system had succeeded the former unity of the Carlovingian kingdom. Each estate (fief), both lay and ecclesiastical, had become a little world apart, having full charge of its own life. The political sense and the sympathy of common interests disappeared, and churches and monasteries busied themselves chiefly with their saints, their relics, and their local interests. The consequences soon appeared in the province of historiography. There could now be no question of general or universal history. Local history prevailed, and with the exception of Germany, where the great universal concept of the Roman Empire had persisted, and where the great Chronicles suffer no default during this period, other lands give us chiefly monastic annals and local histories. The most important of these are the episcopal annals or chronicles, which review the history of the diocese or metropolis. They are generally arranged after the plan of the "Liber Pontificalis", and relate in connection with each bishop or abbot the chief events and achievements of his administration in chronological order. Attempts had been made along the same line previous to the eleventh century; among the most remarkable annals of this earlier period we may mention the "Gesta abbatum Fontanellensium" (834–845), the "Gesta episcoporum Mettensium" of Paul the Deacon (eighth century), the "Acta Vetusta Abbatum Fuldensium" (ninth century), the "Gesta episcoporum Virdunensium" (917), the "Gesta episcoporum Antissiodorensium" (ninth century), the "Gesta episcoporum Tungrensium" of Herigerus of Lobbes (980), the "Acta episcoporum Cenomanensium" (850–856), the "Gesta episcoporum Neapolitanorum" (ninth century), the "Gesta episcoporum Halberstadensium" (968–994). Already there are genuine Chronicles, written by a single author after a preconceived plan, with an informing idea which dominates the narrative, giving it a personal character. The form alone still recalls earlier annals. During the eleventh century examples of this class were produced in Belgium: at Cambrai the "Gesta episcoporum Cameracensium", written by a clerk of the cathedral; at Liège the "Gesta episcoporum Leodiensium", by the Canon Anselm, a work directly connected with the chronicle of Herigerus of Lobbes. There are, even at this early period, great annals, real chronicles, embodying diplomas and acts of donation, with the subject-matter well synthesized. From this time on it is hard to distinguish between annals and chronicles. In addition we come across manuscripts, like the "Annales" of Lambert of Hersfeld (1077–80), which are in reality personal memoirs. By the side of these episcopal chronicles there appear an immense number of local monastic annals, which record with minute fidelity things of interest to the monastery—donations, misfortunes, floods, storms, transfers of relics, etc.—a miscellany reminding us of the various items of our daily papers. Some of these annals still recall the far-off origin of this class of literature by their titles; thus, for example, the "Chronicon Sti. Dionysii ad cyclos paschales" (eleventh and twelfth centuries). Every monastery of any importance possessed these collections of notes, the total number of which is extremely large. This movement is closely connected with the monastic revival, which began in the eleventh century owing to the Reforms of Cluny. With this religious awakening are connected two movements, one internal, the other external, which contributed not a little to the development of medieval historiography. On the one hand we have the Quarrel of Investitures and on the other the Crusades. For the Quarrel of Investitures, mention should be made above all of Lambert of Hersfeld, already named, and the celebrated chronicler Otto of Freisingen, or Bamberg (d. 1158). Son of St. Leopold of Austria, and related through his mother to the line of emperors, Otto was invited by Frederick Barbarossa, personally, to write the history of his times. It was for Frederick that he composed his "Chronicon", a universal history in eight books, filled with philosophical ideas, and imitating "De Civitate Dei" by St. Augustine. Otto reached the history of his own time (1100–46) in the seventh volume. The work was interrupted by his death, and was continued by Ragewin, Provost of Freisingen, who added four volumes (1155–60). The whole is remarkable for the manner in which events are linked together.

ANGLO-NORMAN CHRONICLES.—To this period belong the great Anglo-Norman chronicles, which came into existence with the conquest of William of Normandy. The principal Anglo-Norman chronicles were written by foreigners, the Normans of France: William of Jumièges, who in his "Historia Normannorum" gives a résumé of the chronicle of Dudan of Saint-Quentin (860–1002) and continues it up to 1135; Odericus Vitalis, the most important of all, who wrote a general history of the Normans in France, England, and Sicily, under the title "Historia Ecclesiastica", covering the period from the beginning of the Christian era to 1142. Lastly we have William of Malmesbury (d. 1148), who wrote the history of England, beginning with its Saxon origins, under the title "De Gestis Anglorum" in five books (449–1126), with a Supplement, "Historia Novella" (1126–46). At this time also there appeared two great chronicles, the "Chronica" of Roger Hoveden (732–1201) and the "Chronica major" of Matthew of Paris, beginning with the creation and continuing up to 1259. During the same period the Crusades gave the impulse for a new sort of literature, very important from an ecclesiastical point of view. The chief historian of this school, the author who furnishes us the true type of this class of literature, is William of Tyre, historian of the Latin kingdom of Jerusalem. Although based in part on the chronicle of Albert of Aix (1121), his history becomes entirely original on reaching the Second Crusade (1147–48). The author is extraordinarily learned, having a knowledge of classic literature and an acquaintance with the works of Arab historians. He was skilled in the art of narration, showed exceptional talent in arrangement of

his characters, and in logical presentation of facts. His "Belli Sacri historia" is a work remarkable for the times. In Spain the most important Chronicle for the period of the Crusades is the "Chronica Hispaniæ" of Rodriguez, Archbishop of Toledo (1243), which is original in the section on the thirteenth century. The Crusades also gave birth to two other classes of historical literature: a revival of universal chronicles, and the Chronicles and Annals written in the vernacular.

UNIVERSAL CHRONICLES.—The annals and chronicles of the feudal period put into circulation an amount of disconnected information, and an attempt was now made to meet the need of a new method of synthesis, which was making itself felt. Universal and general history, which had disappeared at the advent of feudalism, gained fresh vigour during the Crusades, when the different territories and populations came once more into contact with each other, and the political horizon widened out. These Latin annals and chronicles bear a close resemblance to one another and rest for the most part on common sources. Patient toil has been required to distinguish between the originals and copies. They differ only in the point of departure of the various narratives. The majority begin with the Creation of the World, some with the Christian era. The prototypes of these chronicles were universal annals written in Germany, the most celebrated of which is the "Chronicon" of Herman Contractus, monk of Reichenau (d. 1054). The author begins at the birth of Christ and is remarkable for the number of sources which he has utilized and the care exercised in establishing his chronology. This "Chronicon" was begun after the year 1048 and stopped at 1054. The real father of these universal annals of the twelfth and thirteenth centuries is Marianus Scotus, an Irish monk, who lived in Cologne, and later at Mainz, where he died in 1082 or 1083. He composed a "Chronicon" covering the period from the creation to 1082. This writer was concerned chiefly with the chronology of events, in which he wished to correct his predecessors. On this point he was highly esteemed during the Middle Ages, and is praised by Sigebert of Gembloux for his accuracy. His "Chronicon" had great vogue in England, where many chroniclers of the twelfth century made use of it and wrote continuations. This period also produced the "Chronicon", called in some manuscripts the "Chronographia", of Sigebert of Gembloux (d. 1112), a continuation of the chronicles of Eusebius and St. Jerome from 381 to the author's own time. In this work Sigebert, a well-informed man of independent spirit, follows the chronology of his predecessor Marianus Scotus, endeavouring to bring into proper proportion the various parts of his history. A multitude of annals of earlier centuries were used in the preparation of this "Chronicon". Quite as important as the "Chronicon" of Sigebert is the "Chronicon Uspergense" of Ekkehard of Aura (d. 1129?), one of the most celebrated German historians of the Middle Ages. Coming down to Robert of Auxerre (d. 1212), we find that he marks the transition between the twelfth and thirteenth centuries. His chronicle, reaching from the Creation to 1211, preserves the moderation of the earlier chronicles, eliminating the tales and romances of the troubadours and trouvères, who had created a legendary literature that was gradually gaining in influence. Alberic of Trois-Fontaines (d. about 1252) made a brave attempt to resist the current, by disregarding romantic fictions in his "Chronicle" (1241), but he admits without question the fables of Pseudo-Turpin. In this way these great compilations of annals of the thirteenth century lose in value what they gain in volume. At this same time John of Colonna (1298), an Italian Dominican, wrote his "Sea of Histoirie". Vincent of Beauvais (d. 1264), also a Dominican, compiled a great encyclopedia of annals, which is known under the title of "Speculum Majus". What gives an encyclopedic character to this lengthy work is the fact that the author combines sacred, profane, and literary history into a continuous narrative. Too extensive to come into common use, this work of Vincent of Beauvais nevertheless had great vogue through the medium of the chronicle of Martinus Polonus (d. 1279), who arranged a compendium.

INFLUENCE OF THE MENDICANT ORDERS.—With the rise of the mendicant orders, such as the Dominicans, there arose a new literature answering the different needs of these orders. In contrast with the ancient Benedictines, who, being confined within the silence of their cloisters, found no interests outside the monastery, the Dominican monks were less concerned with feudal questions and mingled more in the life of the people. The result is that their annals, while containing more material of general historical interest, show fewer charters and documents, and care less for the local affairs of a province or an estate. However, at this period we notice the spreading intrusion of legend into this field of literature. On the other hand, beginning with Robert of Auxerre, writers indicate their sources, perhaps under the influence of the scholastic method of disputation. The Crusades also mark the point of diversion between annals and national chronicles written in the vernacular. It was for the illiterate people—that is to say, the great mass of the populace who could not understand Latin—that the first chronicles and annals in the vernacular were intended. The earliest of these chronicles were in rhyme, like the ballads of the trouvères and troubadours which they were intended to replace. They contained quotations from the Latin chronicles which were consulted, or of which a translation was attempted. In Normandy and in England the most important of these chroniclers is Robert Wace (1155), Canon of Bayeux under Henry II of England. He wrote the "Roman de Brut", a popular version of the history of the Britons, and the "Roman de Rou", based in part on the Chronicles of William of Jumièges and Odericus Vitalis. For France mention may be made of Villehardouin (d. 1213), who in his "Conqueste de Constantinople" reviewed the history of the Second Crusade; and Joinville, known for his "Histoire de Saint Louys" completed in 1304. For the Netherlands, we must not omit Jehan Froissart and his "Chronique de France, d'Angleterre, de Flandre et pays circonvoisins", one of the most celebrated works of the fourteenth century. Spain produced the "Cronica general de España", which goes as far as 1252, and of which the original part begins with the thirteenth century. In Italy we find the history of Florence from the pen of John Villani, a Florentine citizen, and a rival of Froissart. England has the "Polychronicon" of Ranulph Higden (1367), translated into English by John of Treviso, with an original continuation reaching to 1387. Lastly, beginning with the fifteenth century we see for the first time official historiographers, among the first of whom was George Chastelain (d. 1475). This marks the beginning of the modern epoch in which a fresh orientation brought the historiography of the Middle Ages once more into favour.

AUTHORS OF ANNALS.—Medieval annals strictly speaking, that is to say collections in which facts are set down successively from day to day, are for the most part anonymous. There can be no question of discovering the authors of these collections, for often a brief examination of the original manuscript reveals a succession of many hands. Furthermore, it is very often impossible, or at least exceedingly difficult, to determine the original home of these annals.

They are very often called after the name of the monastery in which the manuscript was found, e. g. "Annales Bertiniani", "Annales Sci. Amandi", etc. Often the only indication of the source of these Annals is the appearance of notes of local interest peculiar to the annals in question, inserted among common material known to have been taken from other sources. The repetition of notes concerning a definite locality or region may often lead to the discovery of the place of origin. Undoubtedly there are exceptions, and the "Annales" of Flodoard and of Lambert of Hersfeld, to cite no others, do not come within this anonymous class. But there are real chronicles, and even memoirs, in which the style, the co-ordination of material, revealing a personality, are corroborated by indications of the author himself. This is notably true of the great majority of chronicles, and it happens more than once that great names like those of Herigerus of Lobbes, Anselm of Liège, Otto of Freisingen, Marianus Scotus, and Sigebert of Gembloux lend their authority to these literary productions. In annals and chronicles of a general character there is often to be found a section copied from earlier sources followed by original matter beginning with the very time of composition. In these annals the part which has been copied can often be traced very far back, and may reveal, in spite of the many disfigurements, the original source of this literary production. This is the case, for example, in the annals of the manuscript of Saint-Germain-des-Prés discovered by Pertz and mentioned above. In chronicles the copied portion corresponds almost always to the period previous to the time when the author began to write and that alone, as a general rule, has any value as a contemporary document. These points apply only to annals properly so called, and to universal chronicles. We have, obviously, historical collections which are valuable in all their parts, but for annals properly so called the case is rare, and for chronicles it is true, in general, only of local chronicles. These, in fact, are often based on documents which may have perished, such as acts of donation, deeds, domestic memoirs, information of a more particular character than universal chronicles, and by far more liable to destruction.

USE OF ANNALS AND CHRONICLES.—We have seen that we possess some chronicles which are of great value because they embody within the narrative documents which it is often impossible to find or which have disappeared. These chronicles, then, perform the function of a cartulary. There are annotated cartularies where the various documents are arranged in chronological order for the reign of the abbot or prince during which the events took place. This is notably the case in the "Gesta Abbatum Lithiensum" of Folcuin of Saint-Bertin, a work sometimes called "Chartularium Folcuini" (961). Episcopal chronicles also offer us frequent instances of this class. It is sufficient to mention the "Gesta episcoporum Cameracensium" of the eleventh century. The majority of these local chronicles reproduce the tradition, popular or local, of the monastery which they concern and confine themselves to recording gossip and various kinds of information. They often combine data based on monuments still in existence, without asking themselves whether the version of these sources had been tainted with legends, and they did not take the least trouble to examine the origin and value of their information. We should not be too severe in passing judgment on these works. The authors were bounded by a limited horizon, often equipped with merely a rudimentary training, without the many devices for facilitating labour furnished by science to-day, such as works of reference and indices, which constitute, so to speak, a condensed form of knowledge. Such chronicles, moreover, were often written with the same purpose as the lives of the saints. Those, having a general tendency to enhance as much as possible the glory of their hero, were nothing more than panegyrics. Monastic chronicles and annals are not free from this tendency, and often begin with an account of the life of the saint who founded the abbey, concerning themselves more with asceticism than with the historical facts and events, which would be of such value to us to-day. In conclusion, the first part of these chronicles, written for the most part since the eleventh century, almost always recounts legends, often based on oral tradition, but sometimes invented for the purpose of embellishing the early history of the monastery, and of thus increasing the devotion of the faithful. Prudent criticism should be applied to the majority of these productions; the errors with which they are tainted can best be discovered by consulting the charters and diplomas quoted. Chronology especially is often treated carelessly. As far as the annals are concerned, taken in their strictest sense, it is easily understood how such a thing could happen. As, in the beginning, they were nothing but annotations made in the margin of the "Paschal Cycle", the copyists were often deceived as to the juxtaposition of chronological notes and historical events. This material error became later the source of a multitude of chronological mistakes, which, passing from the annals into compilations or universal chronicles, falsified history for a long period. To correct errors of this sort Marianus Scotus wrote his chronicle. Finally, these annals and chronicles, being above all compiled works, were not concerned with eliminating the contradictions that the fusion of legendary and historical facts had caused. Thus Benedict of St. Andrew, of Mount Soracte, in his "Chronicon" accepts and reproduces the legend of Charlemagne's voyage to the Orient, an episode which had been spread abroad by legendary ballads. He inserts this narrative among the historical data taken from the "Vita Karoli" of Einhard, and does not seem to be at all chagrined at the contradiction resulting from this juxtaposition. It is true that there were in the Middle Ages choice minds, like those of Herigerus of Lobbes, Folcuin of Saint-Bertin, Otto of Freisingen, Sigebert of Gembloux, etc., whose works prove them to have been lights of criticism, but unfortunately they are the exception. All this class of literature—annals as well as chronicles—must be controlled by official documents and parallel sources of information, if they are to serve as material for the history of the distant past.

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L. VAN DER ESSEN.

Annam. See COCHIN-CHINA; TONGKING.

Annas, Ἄννας (according to Blass and Wescott-Hort, Ἄννας; Josephus, Ἀνανος). Name (cf. Heb.

Hănăn, Syr. Hanăn) of same derivation as Hannah (see ANNA). Annas, son of Seth, succeeded (A. D. 6 or 7) Joazar in the high-priesthood by appointment of Quirinius who had come to Judea to attend to the incorporation of Archelaus's territory into the Roman province of Syria (Josephus, Ant., XVIII, ii, 1). After his deposition (A. D. 15) by V. Gratus, the high-priests followed upon one another in rapid succession: Ismael, Eleazar (son of Annas; perhaps the Alexander of Acts, iv, 6, Alexander being the Græcized name of Eleazar), Simon, until we come to Joseph, called Caiaphas, who knew how to retain the favour of the Roman authorities from A. D. 18 to 36 (Josephus, Ant., XVIII, ii, 2). But his deposition did not deprive Annas of his influence which must have remained considerable, to judge by the fact that beside Eleazar, his son, and Joseph Caiaphas, his son-in-law (John, xviii, 13), four other sons, viz., Jonathan (perhaps the John of Acts, iv, 6, where D reads *Ἰωνάθας*), Theophilus, Matthias, Annas (Ananos) II, obtained the dignity of high-priests (Jos., Ant., XVIII, iv, 3; v, 3; XIX, vi, 4; XX, ix, 1). The New Testament references to Annas convey the same impression. His name appears with that of Joseph Caiaphas, who was the actual high-priest during the ministry of the Saviour (Matt., xxvi, 3, 57; John, xi, 49, 51) in the elaborate synchronisms wherewith St. Luke introduces the public ministry of Our Lord (Luke, iii, 2). The commanding position of the former high-priest is attested also by the prominent place awarded to him in Acts, iv, 6; here Annas is introduced as "the High-Priest", whilst Joseph Caiaphas's name simply follows with those of the other members of the high-priestly race. Those formulæ, which might leave on the reader the impression that the author considered Annas and Caiaphas as discharging the functions of the high-priesthood simultaneously (Luke, iii, 2), or even that Annas alone was the actual high-priest (Acts, iv, 6), have given rise to many hypotheses—more or less plausible. They are to be considered as not strictly accurate, but they are a testimony to the ascendency of Annas. But Annas is more than a mere chronological landmark in the life of the Saviour; according to our common text of John, xviii, 13–27, Annas would have played a part at a decisive point of the life of Jesus. After His arrest, the Lord is brought directly to Annas, in whose palace a kind of unofficial, preliminary interrogatory takes place, an episode entirely omitted by the Synoptists. It must be said, however, that the common text seems to be here in a disturbed condition, as Maldonatus had already remarked (I, 427–428). If the order of Syr. Sin. (XVIII, 13, 24, 14–15, 19–23, 16–18, 25–27) be adopted, the succession of the facts gains in clearness and consistency, though the Annas episode becomes altogether secondary in the narrative. The "house of Annas", wealthy and unscrupulous, is pronounced accursed in the Talmud, together with "the corrupt leaders of the priesthood", whose presence defiled the sanctuary (Edersheim, Life and Times of Jesus the Messiah I, 263 f.).

Commentaries on *Luke*, iii, 2, especially those of SCHANZ, PLUMMER, WEISS, and HOLTZMANN; on *Acts*, iv, 6, KNOWLING, *Expositor's Greek Testament* (New York, 1900), II, and BLASS; on *John*, xviii, 12–27, CALMES, *Commentaries* (Paris, 1904), 419–422; ZAHN, *Einl. in das N. T.* (Leipzig, 1900), II, 509, 510, 524; DRUMMOND, *The Authorship and Character of the Fourth Gospel* (London, 1903), 434–436; MOFFATT, *The Historical N. T.* (Edinburgh, 1901), p. xl and 693 sqq.; BRUNEAU, *Harmony of the Gospels* (New York, 1898), 121 sqq. or *Synopse évangélique* (Paris, 1901), 165 sqq.; SCHÜRER, *The Jewish People in the Time of J. C.* (tr.) Div. II, I, 182 sqq., 198, and 202–206.

EDWARD ARBEZ.

Annat, FRANÇOIS, French Jesuit, theologian, writer, and one of the foremost opponents of Jansenism, b. 5 February, 1590, at Rodez; d. in Paris, 14 June, 1670. He entered the novitiate of the Society of Jesus, 16 February, 1607, was professor of philosophy for six, and of theology for seven years, in the college of his order at Toulouse, of which he was subsequently appointed rector. Later he filled the same office at Montpellier. He was Assistant to the General in Rome, and Provincial of Paris. In 1654 he was sent to court as confessor to Louis XIV, and, after the faithful and unselfish discharge of the responsible duties of this office, he felt compelled to resign, owing to the illicit attachment of the King to the Duchesse de la Vallière. He became known to the learned world, in 1632, by the publication of a defence of the Jesuit doctrine of Divine grace against the Oratorian Gibieuf. In 1644 he began a series of more lengthy contributions to the celebrated controversy that sought to reconcile human freedom with Divine efficacious grace. He was prominent in defending Catholic orthodoxy against the attacks of the Port Royal theologians, and merited, in consequence, the notice of the versatile Pascal, who directed the last of the "Provincial Letters" against Père Annat. A full description of his published works may be found in Sommervogel's "Bibliothèque de la compagnie de Jésus". A complete edition, in three volumes, of his writings appeared in Paris, in 1666, under the title "Opuscula Theologica". JAMES J. SULLIVAN.

Annates, the first fruits, or first year's revenue of an ecclesiastical benefice paid to the Papal Curia (in medieval times to bishops also). One result of the centralizing of ecclesiastical administration in the Roman Curia during the course of the thirteenth century was that ecclesiastical benefices became more and more generally "collated," i. e. granted, directly by the Pope. This was so, not only in the case of bishoprics and monasteries, vacancies which were filled by Rome either by direct appointment or by papal confirmation, but also in the case of smaller church livings (canonicates, parishes, etc.). On such occasions the papal treasury received from the new incumbent a certain tax derived from the income of the living. Since the fifteenth century this tax has been generally known as annates, a term comprehending all money taxes paid into the Apostolic Camera (papal treasury) on the occasion of the collation of any ecclesiastical benefice by the Pope. Under this term were included four classes of payments: (1) the *servitia communia*, payable on the granting of bishoprics or monasteries, appointments made in a consistory; these payments were divided between the cardinals and the papal treasury; (2) the *servitia minuta*, due on like occasions to various subordinate officials of the Curia; (3) the real *annatæ* in the narrower sense of the term, which were paid on the granting of a minor ecclesiastical benefice by the Pope outside of the consistory; all these payments reverted to the Apostolic Camera; (4) the so-called *quindennia*, payable every fifteen years by livings permanently united with some other benefice. Originally, however, in the thirteenth and fourteenth centuries, *annatæ*, or *annalia*, signified only the third class, the taxes derived from lesser benefices. In their origin, therefore, as well as in actual character, annates are distinct from other money tributes received by the papal treasury, or Camera, from ecclesiastical persons and institutions—from the *census* paid by individual churches and monasteries in recognition of their direct dependence on the Chair of St. Peter, the pallium moneys contributed by an archbishop on receiving the pallium, the visitation tributes given by an individual bishop and archbishop on his regular *visitatio ad limina*. Still more are annates to be distinguished from the Peter's-Pence accruing to the Papal Curia chiefly from the kingdoms of Northern Europe (England, Denmark, Poland, etc.) in token of a certain protection

accorded by the Roman Church, and from the feudal tribute due from such territories as stood in real feudal relationship to Rome (e. g. Naples). Among the payments made to the Roman Curia in the fifteenth century under the general term of annates, the oldest are the *servitia communia* and the *servitia minuta*. At a very early period bishops who received episcopal consecration in Rome were wont to present gifts to the various ecclesiastical authorities concerned. Out of this custom there grew up a prescriptive right to such gifts; in the first half of the thirteenth century a regular scale of payment was prescribed for all the dioceses and abbeys liable to this tax upon appointment or confirmation of their prelates. During the thirteenth century there likewise arose in many cathedrals and collegiate churches the custom of appropriating for the bishops or other ecclesiastical officials a year's income from vacant benefices. In exceptional cases some bishops received from the Pope authority to levy this annate on all benefices in their dioceses falling vacant within a specified period. In 1306 Clement V reserved for the papal treasury a year's revenues from all benefices throughout England and Scotland at that time vacant or falling vacant within a period of three years. John XXII, in 1316, made a similar reservation of annates for three years on all ecclesiastical livings, with a few exceptions. From this time on the popes of the fourteenth century were very frequently forced to adopt these measures to obtain relief in financial straits. Moreover, after the thirteenth century the annate was required from benefices that had been for any reason whatever collated directly by the Pope. This tribute was fixed by John XXII (1316–34) at half the annual revenue. At the Council of Constance (1414–18) and later, many complaints were made concerning these assessments; and in concordats made by the popes with separate countries the annates were regulated anew. In particular it was decided that annates on reserved benefices could be paid to the Curia only when the annual income exceeded twenty-four gold gulden. With the gradual transformation of the system of benefices, the annates, strictly so called, disappeared. To-day they are levied only on the occasion of new appointments to dioceses not subject to Propaganda, and after the manner fixed by the latest concordats or by the papal documents (Bulls of Circumscription) that legally establish a diocese.

FERRARIS, *Prompta Bibliotheca*, s. v. *Annatæ* (ed. 1884, 247 sqq.); THOMASSINUS, *Vetus et nova eccles. disciplina*, Part. II, I, xliv; PHILIPPS, *Kirchenrecht*, V, 540 sqq.; BERTHIER, *Histoire de l'église gallicane*, XIX, 1 sqq. (4th ed., Paris, 1827); KÖNIG, *Die päpstliche Kammer unter Klemens V u. Johann XXII* (Vienna, 1894); KIRSCH, *Die päpstlichen Annaten in Deutschland während des 14 Jahrh.* (Paderborn, 1903), I; ID., *Die Finanzverwaltung des Kardinalkollegiums* in *Kirchengeschichtl. Studien* (Münster, 1895), II, 4; HALLER, *Papsttum und Kirchenreform* (Berlin, 1903), I; GOTTLOB, *Die Servitientaxe im 13. Jahrh.* (Stuttgart, 1903); GÖLLER, *Mitteilungen und Untersuchungen über das päpstliche Register—und Kanzleiwesen im 14. Jahrh.*, in *Quellen und Forschungen aus ital. Archiven* (Rome, 1904); SAMARAN ET MOLLAT, *La fiscalité pontificale en France au XIVe siècle* (Paris, 1905).

J. P. KIRSCH.

Anne, QUEEN. See ENGLAND.

Anne, SAINT (Heb., *Hannah*, grace), ANN, ANNE, ANNA, the traditional name of the mother of the Blessed Virgin Mary. All our information concerning the names and lives of Sts. Joachim and Anne, the parents of Mary, is derived from apocryphal literature, the Gospel of the Nativity of Mary, Pseudo-Matthew and the *Protoevangelium* of James. Though the earliest form of the latter, on which directly or indirectly the other two seem to be based, goes back to about A. D. 150, we can hardly accept as beyond doubt its various statements on its sole authority. In the Orient the Protoevangelium had great authority and portions of it were read on the feasts of Mary by the Greeks, Syrians, Copts, and Arabians. In the Occident, however, it was rejected by the Fathers of the Church until its contents were incorporated by Jacobus de Voragine in his "Golden Legend" in the thirteenth century. From that time on the story of St. Anne spread over the West and was amply developed, until St. Anne became one of the most popular saints also of the Latin Church.

The Protoevangelium gives the following account: In Nazareth there lived a rich and pious couple, Joachim and Hannah. They were childless. When on a feast-day Joachim presented himself to offer sacrifice in the temple, he was repulsed by a certain Ruben, under the pretext that men without offspring were unworthy to be admitted. Whereupon Joachim, bowed down with grief, did not return home, but went into the mountains to make his plaint to God in solitude. Also Hannah, having learned the reason of the prolonged absence of her husband, cried to the Lord to take away from her the curse of sterility, promising to dedicate her child to the service of God. Their prayers were heard; an angel came to Hannah and said: "Hannah, the Lord has looked upon thy tears; thou shalt conceive and give birth, and the fruit of thy womb shall be blessed by all the world". The angel made the same promise to Joachim, who returned to his wife. Hannah gave birth to a daughter whom she called Miriam (Mary). Since this story is apparently a reproduction of the biblical account of the conception of Samuel, whose mother was also called Hannah, even the name of the mother of Mary seems to be doubtful.

The renowned Father John Eck of Ingolstadt, in a sermon on St. Anne (published at Paris in 1579), pretends to know even the names of the parents of St. Anne. He calls them Stollanus and Emerentia. He says that St. Anne was born after Stollanus and Emerentia had been childless for twenty years; that St. Joachim died soon after the presentation of Mary in the temple; that St. Anne then married Cleophas, by whom she became the mother of Mary Cleophæ (the wife of Alphæus and mother of the Apostles James the Lesser, Simon and Judas, and of Joseph the Just); after the death of Cleophas she is said to have married Salomas, to whom she bore Maria Salomæ (the wife of Zebedæus and mother of the Apostles John and James the Greater). The same spurious legend is found in the writings of Gerson (Opp. III, 59) and of many others. There arose in the sixteenth century an animated controversy over the marriages of St. Anne, in which Baronius and Bellarmin defended her monogamy. The Greek Menæa (25 July) call the parents of St. Anne Mathan and Maria, and relate that Salome and Elizabeth, the mother of St. John the Baptist, were daughters of two sisters of St. Anne. According to Ephiphanius it was maintained even in the fourth century by some enthusiasts that St. Anne conceived without the action of man. This error was revived in the West in the fifteenth century. (*Anna concepit per osculum Joachimi.*) In 1677 the Holy See condemned the error of Imperiali, who taught that St. Anne in the conception and birth of Mary remained virgin (Benedict XIV, De Festis, II, 9). In the Orient the cult of St. Anne can be traced to the fourth century. Justinian I (d. 565) had a church dedicated to her. The canon of the Greek Office of St. Anne was composed by St. Theophanes (d. 817), but older parts of the Office are ascribed to Anatolius of Byzantium (d. 458). Her feast is celebrated in the East on the 25th of July, which may be the day of the dedication of her first church at Constantinople or the anniversary of the arrival of her supposed relics in Constantinople (710). It is found in the oldest liturgical document of the Greek Church, the Calendar of Constantinople (first

half of the eighth century). The Greeks keep a collective feast of St. Joachim and St. Anne on the 9th of September. In the Latin Church St. Anne was not venerated, except, perhaps, in the south of France, before the thirteenth century. Her picture, painted in the eighth century, which was found lately in the church of Santa Maria Antiqua in Rome, owes its origin to Byzantine influence. Her feast, under the influence of the "Golden Legend", is first found (26 July) in the thirteenth century, e. g. at Douai (in 1291), where a foot of St. Anne was venerated (feast of translation, 16 September). It was introduced in England by Urban VI, 21 November, 1378, from which time it spread all over the Western Church. It was extended to the universal Latin Church in 1584.

The supposed relics of St. Anne were brought from the Holy Land to Constantinople in 710 and were still kept there in the church of St. Sophia in 1333. The tradition of the church of Apt in southern France pretends that the body of St. Anne was brought to Apt by St. Lazarus, the friend of Christ, was hidden by St. Auspicius (d. 398), and found again during the reign of Charlemagne (feast, Monday after the octave of Easter); these relics were brought to a magnificent chapel in 1664 (feast, 4 May). The head of St. Anne was kept at Mainz up to 1510, when it was stolen and brought to Düren in Rheinland. St. Anne is the patroness of Brittany. Her miraculous picture (feast, 7 March) is venerated at Notre Dame d'Auray, Diocese of Vannes. Also in Canada, where she is the principal patron of the province of Quebec, the shrine of St. Anne de Beaupré is well known. St. Anne is patroness of women in labour; she is represented holding the Blessed Virgin Mary in her lap, who again carries on her arm the Child Jesus. She is also patroness of miners, Christ being compared to gold, Mary to silver.

RICKENBACH, *Ruhmeskranz der h. Anna* (Einsiedeln, 1901); STADLER, *Heiligenlexicon* I, 220.

FREDERICK G. HOLWECK.

Anne, SAINT, SISTERS OF. See PROVIDENCE, SISTERS OF.

Anne d'Auray, SAINTE, a little village three miles from the town of Auray (6,500 inhabitants), in the Diocese of Vannes (Morbihan), in French Brittany, famous for its sanctuary and for its pilgrimages, or *pardons*, in honour of St. Anne, to whom the people of Brittany, in very early times, on becoming Christian, had dedicated a chapel. This first chapel was destroyed about the end of the seventh century, but the memory of it was kept alive by tradition, and the village was still called "Keranna", i. e. "Village of Anne". More than nine centuries later, at the beginning of the seventeenth century (1624–25), St. Anne is said to have appeared several times to a simple and pious villager, and commanded him to rebuild the ancient chapel. The apparitions became so frequent, and before so many witnesses, that Sebastien de Rosmadec, Bishop of Vannes, deemed it his duty to inquire into the matter. Yves Nicolazic, to whom St. Anne had appeared, and numerous witnesses, testified to the truth of events which had become famous throughout Brittany, and the Bishop gave permission for the building of a chapel. Anne of Austria and Louis XIII enriched the sanctuary with many gifts, among them a relic of St. Anne brought from Jerusalem in the thirteenth century, and in 1641 the Queen obtained from the Pope the erection of a confraternity, which Pius IX raised to the rank of an archconfraternity in 1872. In the meanwhile pilgrimages had begun and became more numerous year by year, nor did the Revolution put a stop to them. The chapel, indeed, was plundered, the Carmelites who served it driven out, and the miraculous statue of St. Anne was burned at Vannes in 1793; yet the faithful still flocked to the chapel, which was covered with ex-votos. In 1810 the convent of the Carmelites was turned into a *petit séminaire*. In 1866, the Cardinal Saint Marc laid and blessed the first stone of the present magnificent basilica. Finally, in 1868, Pius IX accorded to the statue of St. Anne, before which many miracles had been wrought, the honour of being crowned. St. Anne has continued to be the favourite pilgrimage of Brittany down to the present day—

> C'est notre mère à tous; mort ou vivant, dit-on,
> A Sainte-Anne, une fois, doit aller tout Breton.—

The basilica, which is in Renaissance style, is a work of art. The marbles of the high altar are the gift of Pius IX; many of the bas-reliefs, with the statues of Nicolazic and Keriolet, are the work of the sculptor Falguière. The principal pilgrimages take place at Pentecost and on the 26 July.

NICOL, *Sainte-Anne d'Auray* (Sainte Anne, 1891); BÉCEL, *Souvenirs du pèlerinage de Sainte Anne* (Vannes, 1891).

A. FOURNET.

Anne de Beaupré, SAINTE.—Devotion to Saint Anne, in Canada, goes back to the beginning of New France, and was brought thither by the first settlers and early missionaries. The hardy pioneers soon began to till the fertile soil of the Beaupré hillside; in the region which now forms the parish of Sainte Anne de Beaupré the first houses date from the year 1650. Nor was it long before the settlers built themselves a chapel where they might meet for Divine worship. One of their number, the Sieur Etienne Lessard, offered to give the land required at the spot which the church authorities should find suitable. On 13 March, 1658, therefore, the missionary, Father Vignal, came to choose the site and to bless the foundations of the proposed chapel which, by general consent, was to be dedicated to St. Anne. That very day the Saint showed how favourably she viewed the undertaking by healing Louis Guimont, an inhabitant of Beaupré, who suffered terribly from rheumatism of the loins. Full of confidence in St. Anne, he came forward and placed three stones in the foundations of the new building, whereupon he found himself suddenly and completely cured of his ailment.

This first authentic miracle was the precursor of countless other graces and favours of all kinds. For two centuries and a half the great wonder-worker has ceaselessly and lavishly shown her kindness to all the sufferers who from all parts of North America flock every year to Beaupré to implore her help. The old church was begun in 1676, and used for worship until 1876, when it was replaced by the present one, opened in October of that year. This last was built of cut stone, by means of contributions from all the Catholics of Canada. The offerings made by pilgrims have defrayed the cost of fittings and decoration. It is two hundred feet long, and one hundred wide, including the side chapels. Leo XIII raised it to the rank of a minor basilica 5 May, 1887; on 19 May, 1889, it was solemnly consecrated by Cardinal Taschereau, Archbishop of Quebec. It has been served by the Redemptorists since 1878. On either side of the main doorway are huge pyramids of crutches, walking-sticks, bandages, and other appliances left behind by the cripples, lame, and sick, who, having prayed to St. Anne at her shrine, have gone home healed.

RELICS.—The canons of Carcassonne, at the request of Monseigneur de Laval, first Bishop of Quebec, sent to Beaupré a large relic of the finger-bone of Saint Anne, which was first exposed for veneration on 12 March, 1670, and has ever since been an object of great devotion. Three other relics of the

saint have been added in later times to the treasures of this shrine. In 1892 Cardinal Taschereau presented the Great Relic to the basilica, the wrist-bone of St. Anne. It measures four inches in length, and was brought from Rome by Mgr. Marquis, P.A.

PILGRIMAGE.—The pilgrimage to Beaupré has not always had the importance which it has gained in our time. Only in the last quarter of the nineteenth century did it attain to the growth, organization, and fame which now render it comparable with the great pilgrimage to Lourdes. Until 1875 the yearly number of pilgrims did not exceed 12,000, but to judge by the heap of crutches left at the saint's feet, there must always have been many marvellous cures wrought at Beaupré. More favourable conditions have made possible the truly wonderful growth of these pilgrimages of late years. The strong impulse given by Cardinal Taschereau and his suffragans; the zeal of the Canadian clergy in organizing parish and confraternity pilgrimages; the many new railways, and, particularly, the line between Quebec and Beaupré (21 miles); the "Annales de la Bonne Sainte Anne", more than 40,000 copies of which are published every month—all these have combined to favour the trend of pilgrimage to the shrine of Beaupré. Moreover, devotion to St. Anne is to-day more than ever the devotion of the Canadians.

The following figures will give an idea of the growth of the pilgrimages during the last twenty-five years:—In 1880, 36,000 pilgrims visited the shrine; in 1890, 105,000; in 1900, 135,000; in 1905, 168,000.

Annales de la bonne Sainte Anne de Beaupré (1905); *Pilgrims' and Visitors' Guide to the Good Sainte Anne* (published by a Redemptorist Father, in French and English, 1904).

C. LECLERC.

Anne of Jesus, VENERABLE. See CARMELITES.

Annecy (ANNECIENSIS), DIOCESE OF, comprises the Department of Haute-Savoie in France, with the exception of several parishes in the cantons of Alby and Rumilly, which belong to the Diocese of Chambéry, and in addition, the canton of Ugenes (Department of Savoie). It is suffragan to the Archdiocese of Chambéry. From 1535 to 1801 the bishops of Geneva, exiled by the Reformation from Geneva, lived at Annecy. St. Francis de Sales was Bishop of Annecy from 1602 to 1622. From 1801 to 1822, Annecy belonged to the Diocese of Chambéry and Geneva, but was made an episcopal see 15 February, 1822, by the bull "Sollicita catholici gregis". The memory of St. Bernard of Menthon, founder of the hospice of the Grand St. Bernard, is still honoured in the Diocese of Annecy. St. Francis de Sales and St. Jane Frances de Chantal founded the Congregation of the Visitation at Annecy in 1610; at the death of its foundress the convents belonging to this order numbered 87. The relics of these saints are preserved in the Church of the Visitation at Annecy. The ancient Benedictine abbey of Talloires, near the Lac d'Annecy, lends a certain picturesqueness to the scene. The Diocese of Annecy comprised (end of 1905) 267,496 inhabitants, 29 first class parishes, 270 second class parishes, and 167 vicariates, formerly with state subventions.

MERCIER, *Souvenirs hist. d'Annecy* (Annecy, 1878); PETTEX, *Statistique hist. du dioc. d'Annecy; Mem. de l'acad. Salés* (1880), II, 119-154; POUCET, *La cathédrale d'Annecy et ses tombeaux* (Annecy, 1876); DUCIS, *Etude sur l'origine d'Annecy* (Annecy, 1863).

GEORGES GOYAU.

Annegarn, JOSEPH, Catholic theologian and popular writer, b. 13 October, 1794, at Ostbevern in Westphalia; d. 8 July, 1843, at the Lyceum Hosianum, Braunsberg, East Prussia, where he was professor of church history. He rendered great service to Catholic literature and to the cause of the Church in Germany by his "Universal History", written primarily for Catholic youth, and published in eight volumes in 1827-29. His purpose was frankly Catholic; the style is often brilliant, always pleasing, and well suited to youthful readers and to the general public. The selection from the mass of materials and the arrangement are judicious. Excellent features of the History are the numerous character sketches of great historical personages and the chronological tables. Succeeding editors have kept it abreast with the advance of historical research, and it remains a standard work in Catholic families in Germany, where it has taken the place of anti-Catholic popular histories. Annegarn was also the author of "Handbuch der Patrologie" (1839). (See Buchberger Kirchliches Handlexicon, s. v.).

ANNEGARN, *Allgemeine Weltgeschichte* (Münster, 1899), 8 vols., 8th ed.; *Compendium* (1898), 3 vols., 2d ed.

B. GULDNER.

Annibaldi, ANNIBALE D', theologian, b. of a Roman senatorial family early in the thirteenth century; d. at Rome, 1 September, 1271. He joined the Dominican Order at an early age and was sent to Paris to complete his studies. Here he formed an intimate friendship with St. Thomas Aquinas and succeeded him as regent of studies at the Convent of St. Jacques. After teaching in Paris for some years, he was called to Rome in 1246 by Innocent IV to fill the post of Master of the Sacred Palace. He served in this capacity under Alexander IV and Urban IV, the latter of whom created him Cardinal in 1262. When Clement IV, in 1265, handed over the kingdom of the Two Sicilies to Charles I of Anjou, Annibale was put at the head of the commission empowered to treat with the monarch and register his agreement to the papal stipulations. The King received the insignia of investiture at Rome from the hands of the Cardinal. On 6 January, 1266, Annibale anointed and solemnly crowned Charles I in the Lateran Church at Rome, the Pope being detained at Perugia. During the vacancy succeeding the death of Clement IV, Annibale received and treated with Philip III of France and Charles I at Viterbo (1270). During a papal mission at Orvieto, the Cardinal died, and, by his own request, was buried in the Church of San Domenico. He was held in great esteem during life for his learning and virtues. St. Thomas Aquinas dedicated his "Catena Aurea" to him. Annibale, besides several small theological treatises now lost, wrote a commentary on the "Sentences" and "Quodlibeta", which has been ascribed to St. Thomas, and published with his works even as recently as the Paris edition of 1889, by Frette. A manuscript in the Carmelite monastery in Paris calls Annibale a Carmelite who later became a Cistercian abbot. But Echard shows that no man of that name belonged to either order in the twelfth or thirteenth century.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 261; TOURON, *Hommes illustres de l'ordre de Saint Dominique*, I, 262-269; EUBEL, *Hierarchia Catholica*, I, 8; CATTALANI, *De Magistro Sacri Palatii Apostolici* (Rome, 1751), 57-59; DUCHESNE, *Histoire de tous les cardinaux français de naissance* (Paris, 1699), II, 277, 278; MABETTI, *Monumenta Ordinis Prædicatorum Antiqua* (Rome, 1864), I, 301; FERET, *La faculté de théologie de Paris au moyen âge*, II, 550, 553.

THOS. M. SCHWERTNER.

Annibale, GIUSEPPE D', Cardinal, a theologian, b. at Borbona in the Diocese of Rieti, 22 September, 1815; d. at the same place, 18 July, 1892. He was appointed professor in the Seminary of Rieti and later vicar-general of the diocese. He was preconized Titular Bishop of Caryste by Leo XIII, 12 Aug., 1881, was created Cardinal-Priest of Sts. Boniface and Alexis, 11 Feb., 1889, and became Prefect of the Congregation of Indulgences. His treatise on moral theology is entitled "Summula theologiæ moralis", (Milan, 1881-83). Another work, a commentary on

the Constitution, "Apostolicæ Sedis" (Rieti, 1880), is also valuable to theologians and canonists.

HURTER, *Nomenclator*, III, 1448; BEUGNET, in *Dict. de Théol. Cath.*, s. v.

JOHN J. A' BECKET.

Annius of Viterbo (GIOVANNI NANNI), archeologist and historian, b. at Viterbo about 1432; d. 13 November, 1502. He entered the Dominican Order early in life and won fame as a preacher and writer. He was highly esteemed by Sixtus IV and Alexander VI; the latter made him Master of the Sacred Palace. He was skilled in the Oriental languages, and was so devoted a student of classical antiquity that he changed his name to one that reminded him of Rome's Golden Age. Among his numerous writings may be mentioned: (1) "De futuris Christianorum triumphis in Turcos et Saracenos"; a commentary on the Apocalypse, dedicated to Sixtus IV, to Christian kings, princes, and governments (Genoa, 1480); "Tractatus de imperio Turcorum" (Genoa, 1480). He is best known, however, by his "Antiquitatum Variarum", 17 vols. (Venice, 1499, *et sæp.*). In this work he published alleged writings and fragments of several pre-Christian Greek and Latin profane authors, destined to throw an entirely new light on ancient history. He claimed to have discovered them at Mantua. This work met at once both with believers in the genuineness of his sources, and with severe critics who accused him of wilful interpolation, or even fabrication. The spurious character of these "historians" of Annius, which he published both with and without commentaries, has long been admitted. It would appear that he was too credulous, and really believed the texts to be authentic. It may be recalled that Colbert left to the *Bibliothèque Nationale* at Paris a manuscript of the thirteenth century, supposed to contain fragments of the writings of two of these writers, i. e. Berosus and Megasthenes. The more important of his unpublished works are: "Volumen libris septuaginta distinctum de antiquitatibus et gestis Etruscorum"; "De correctione typographica chronicorum"; "De dignitate officii Magistri Sacri Palatii", and lastly, his "Chronologia Nova", wherein he undertakes to correct the anachronisms in the writings of Eusebius of Cæsarea.

STAHL, in *Kirchenlex.*, I, 866–867; HURTER, *Nomenclator*, IV, 954–955; TOURON, *Hommes ill. de l'ordre de S. Dominique*, III, 655; QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 4–7.

JOS. SCHROEDER.

Anniversary. See FEAST.

Anno, (or HANNO) SAINT, Archbishop of Cologne in 1055. When very young he entered the ecclesiastical state, under the guidance of his uncle, a canon of Bamberg. He had formerly adopted the profession of arms. His attainments both in sacred and profane learning, as well as his unusual virtue, attracted the attention of the Emperor Henry III who called him to his court. He is said to have been a man of remarkably handsome presence and of rare eloquence and in a very special way adapted for great undertakings. A lover of right and justice, he defended them fearlessly in all circumstances. He was made Archbishop of Cologne, and his consecration was a scene of unwonted splendour, though very trying to him, as he accepted the office with the greatest repugnance. At the death of Henry, the Empress Agnes made him regent of the empire, and entrusted him with the education of the young prince, afterwards Henry IV, who had already been corrupted by the flatterers who surrounded him. The Archbishop's strictness was soon found to be distasteful to the prince, and he was deprived of his office of regent, but the disorders which followed on account of the exactions and injustice of those who were attached to Henry became so unbearable that in 1072 Anno again resumed the reins of government.

The Church at that time was torn by the schisms of antipopes. Anno joined with Hildebrand and St. Peter Damian in the work of order and reformation. Hergenröther, however, speaks of "the discontent of the court of Germany because of the frequent sharp reprehensions addressed to the powerful Anno by Pope Nicholas II" (Hist. de l'église, III, 283). It was probably because of a plea for more power to be given to the German emperors in papal elections. The feeling was so bitter in Germany that a union was made with the bad elements of Italy, and an antipope in the person of Cadalus, the Bishop of Parma, was put forward. The rightful Pope, at the time, was Alexander II. At a great assembly held at Augsburg in 1062, Anno pronounced a discourse in favour of Alexander, but was unable to obtain the adherence of all the bishops. A council at Mantua ruled in favour of Alexander; the Empress Agnes had been won over by St. Peter Damian; but the influence of Adalbert, the Archbishop of Hamburg-Bremen, and others prevailed to such an extent that it was impossible to separate Germany altogether from Cadalus, who, however, died four years later. According to Hergenröther (Hist. de l'église, III, 377), the autocratic nepotism of prelates, so common then, was shared by Anno, and he instances the giving of the Archbishopric of Trier to his nephew Cunon, who because of it was assassinated shortly after his appointment. Whether or not this be true, it is certain that the cares of state did not prevent Anno from fulfilling his duty as a bishop. His prayer was continuous, his austerities extreme, his preaching incessant, his charity inexhaustible. He reformed all the monasteries of his diocese and established five new ones for the Canons Regular and Benedictines. He died 4 December, 1075, and was canonized shortly afterwards.

HERGENRÖTHER, *Hist. de l'église;* BUTLER, *Lives of the Saints*, 4 Déc.; MICHAUD, *Biog. Univ.*

T. J. CAMPBELL.

Anno Domini. See CHRONOLOGY, CHRISTIAN.

Annulment. See MARRIAGE; VOWS.

Annulus Piscatoris (RING OF THE FISHERMAN). See RING.

Annunciation of the Blessed Virgin Mary, THE FACT OF THE, is related in Luke, i, 26–38. The Evangelist tells us that in the sixth month after the conception of St. John the Baptist by Elizabeth, the angel Gabriel was sent from God to the Virgin Mary, at Nazareth, a small town in the mountains of Galilee. Mary was of the house of David, and was espoused (i. e. married) to Joseph, of the same royal family. She had, however, not yet entered the household of her spouse, but was still in her mother's house, working, perhaps, over her dowry. (Bardenhewer, Maria Verk., 69). And the angel having taken the figure and the form of man, came into the house and said to her: "Hail, full of grace (to whom is given grace, favoured one), the Lord is with thee." Mary having heard the greeting words did not speak; she was troubled in spirit, since she knew not the angel, nor the cause of his coming, nor the meaning of the salutation. And the angel continued and said: "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end." The Virgin understood that there was question of the coming Redeemer. But, why should

she be elected from amongst women for the splendid dignity of being the mother of the Messiah, having vowed her virginity to God? (St. Augustine). Therefore, not doubting the word of God like Zachary, but filled with fear and astonishment, she said: "How shall this be done, because I know not man?"

The angel to remove Mary's anxiety and to assure her that her virginity would be spared, answered: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." In token of the truth of his word he made known to her the conception of St. John, the miraculous pregnancy of her relative now old and sterile: "And behold, thy cousin Elizabeth; she also has conceived a son in her old age, and this is the sixth month with her that is called barren: because no word shall be impossible with God." Mary may not yet have fully understood the meaning of the heavenly message and how the maternity might be reconciled with her vow of virginity, but clinging to the first words of the angel and trusting to the Omnipotence of God she said: "Behold the handmaid of the Lord, be it done to me according to thy word."

Since 1889 Holzmann and many Protestant writers have tried to show that the verses Luke i, 34, 35, containing the message of conception through the Holy Ghost are interpolated. Usener derives the origin of the "myth" from the heathen hero worship; but Harnack tries to prove that it is of Judaic origin (Isaias, vii, 14, Behold a Virgin shall conceive, etc.). Bardenhewer, however, has fully established the authenticity of the text (p. 13). St. Luke may have taken his knowledge of the event from an older account, written in Aramaic or Hebrew. The words: "Blessed art thou among women" (v. 28), are spurious and taken from verse 42, the account of the Visitation. Cardinal Cajetan wanted to understand the words: "because I know not man", not of the future, but only of the past: up to this hour I do not know man. This manifest error, which contradicts the words of the text, has been universally rejected by all Catholic authors. The opinion that Joseph at the time of the Annunciation was an aged widower and Mary twelve or fifteen years of age, is founded only upon apocryphal documents. The local tradition of Nazareth pretends that the angel met Mary and greeted her at the fountain, and when she fled from him in fear, he followed her into the house and there continued his message. (Buhl, Geogr. v. Palæst., 1896.) The year and day of the Annunciation cannot be determined as long as new material does not throw more light on the subject. The present date of the feast (25 March) depends upon the date of the older feast of Christmas.

The Annunciation is the beginning of Jesus in His human nature. Through His mother He is a member of the human race. If the virginity of Mary before, during, and after the conception of her Divine Son was always considered part of the deposit of faith, this was done only on account of the historical facts and testimonials. The Incarnation of the Son of God did not in itself necessitate this exception from the laws of nature. Only reasons of expediency are given for it, chiefly, the end of the Incarnation. About to found a new generation of the children of God, the Redeemer does not arrive in the way of earthly generations: the power of the Holy Spirit enters the chaste womb of the Virgin, forming the humanity of Christ. Many holy fathers (Sts. Jerome, Cyril, Ephrem, Augustine) say that the consent of Mary was essential to the redemption. It was the will of God, St. Thomas says (Summa, III-XXX), that the redemption of mankind should depend upon the consent of the Virgin Mary. This does not mean that God in His plans was bound by the will of a creature, and that man would not have been redeemed, if Mary had not consented. It only means that the consent of Mary was foreseen from all eternity, and therefore was received as essential into the design of God.

FREDERICK G. HOLWECK.

Annunciation of the Blessed Virgin Mary, THE FEAST OF THE, 25 March, also called in old calendars: FESTUM INCARNATIONIS, INITIUM REDEMPTIONIS, CONCEPTIO CHRISTI, ANNUNTIATIO CHRISTI, ANNUNTIATIO DOMINICA. In the Orient, where the part which Mary took in the Redemption is celebrated by a special feast, 26 December, the Annunciation is a feast of Christ; in the Latin Church, it is a feast of Mary. It probably originated shortly before or after the Council of Ephesus (c. 431). At the time of the Synod of Laodicea (372) it was not known; St. Proclus, Bishop of Constantinople (d. 446), however, seems to mention it in one of his homilies. He says, that the feast of the coming of Our Lord and Saviour, when He vested Himself with the nature of man (*quo hominum genus indutus*), was celebrated during the entire fifth century. This homily, however, may not be genuine, or the words may be understood of the feast of Christmas.

In the Latin Church this feast is first mentioned in the Sacramentarium of Pope Gelasius (d. 496), which we possess in a manuscript of the seventh century; it is also contained in the Sacramentarium of St. Gregory (d. 604), one manuscript of which dates back to the eighth century. Since these sacramentaries contain additions posterior to the time of Gelasius and Gregory, Duchesne (Origines du culte chrétien, 118, 261) ascribes the origin of this feast in Rome to the seventh century; Probst, however, (Sacramentarien, 264) thinks that it really belongs to the time of Pope Gelasius. The tenth Synod of Toledo (656), and Trullan Synod (692) speak of this feast as one universally celebrated in the Catholic Church.

All Christian antiquity (against all astronomical possibility) recognized the 25th of March as the actual day of Our Lord's death. The opinion that the Incarnation also took place on that date is found in the pseudo Cyprianic work "De Pascha Computus", c. 240. It argues that the coming of Our Lord and His death must have coincided with the creation and fall of Adam. And since the world was created in spring, the Saviour was also conceived and died shortly after the equinox of spring. Similar fanciful calculations are found in the early and later Middle Ages, and to them, no doubt, the dates of the feast of the Annunciation and of Christmas owe their origin. Consequently the ancient martyrologies assign to the 25th of March the creation of Adam and the crucifixion of Our Lord; also, the fall of Lucifer, the passing of Israel through the Red Sea and the immolation of Isaac. (Thurston, Christmas and the Christian Calendar, Amer. Eccl. Rev., XIX, 568.) The original date of this feast was the 25th of March. Although in olden times most of the churches kept no feast in Lent, the Greek Church in the Trullan Synod (in 692; can. 52) made an exception in favour of the Annunciation. In Rome, it was always celebrated on the 25th of March. The Spanish Church transferred it to the 18th of December, and when some tried to introduce the Roman observance of it on the 25th of March, the 18th of December was officially confirmed in the whole Spanish Church by the tenth Synod of Toledo (656). This law was abolished when the Roman liturgy was accepted in Spain.

The church of Milan, up to our times, assigns the office of this feast to the last Sunday in Advent On the 25th of March a Mass is sung in honour of the Annunciation. (*Ordo Ambrosianus*, 1906; Magis-

tretti, Beroldus, 136.) The schismatic Armenians now celebrate this feast on the 7th of April. Since Epiphany for them is the feast of the birth of Christ, the Armenian Church formerly assigned the Annunciation to 5 January, the vigil of Epiphany. This feast was always a holy day of obligation in the Universal Church. As such it has been abrogated for France and the French dependencies, for the United States, for England and Scotland, though not for Ireland. By a decree of the S. R. C., 23 April, 1895, the rank of the feast was raised from a double of the second class to a double of the first class. If this feast falls within Holy Week or Easter Week, its office is transferred to the Monday after the octave of Easter. In some German churches it was the custom to keep its office the Saturday before Palm Sunday if the 25th of March fell in Holy Week. The Greek Church, when the 25th of March occurs on one of the three last days in Holy Week, transfers the Annunciation to Easter Monday; on all other days, even on Easter Sunday, its office is kept together with the office of the day. Although no octaves are permitted in Lent, the Dioceses of Loreto and of the Province of Venice, the Carmelites, Dominicans, Servites, and Redemptorists, celebrate this feast with an octave.

KELLNER, *Heortologie* (Freiburg, 1901), 146; HOLWECK, *Fasti Mariani* (Herder, 1892), 45; SCHROD, in *Kirchenlex.*, VIII, 82.

FREDERICK G. HOLWECK.

Annunciation, THE MILITARY ORDERS OF THE. See MILITARY ORDERS.

Annunciation, THE ORDERS OF THE.—I. ANNUNCIADES, a penitential order founded by St. Jeanne de Valois (b. 1464; d. 4 February, 1505), daughter of Louis XI of France, and wife of the Duke of Orléans, later Louis XII. After the annulment of her marriage with Louis XII she retired to Bourges, where, overcoming the opposition of her confessor Father Gilbert Nicolaï, and the counsellors of the Pope, she succeeded in her design of founding an order in honour of the Annunciation of the Blessed Virgin Mary. She herself composed the Rule, entitled "The Ten Virtues of the Blessed Virgin", the imitation of which she proposed as the aim of the order. It was confirmed by Alexander VI (1501), and 8 October, 1502, the first five members received the veil, the foundress herself taking solemn vows 4 June, 1503. Father Gabriel Nicolaï, whose name was changed by Brief of Alexander VI to Gabriele Maria, was constituted Superior, and after revising the constitutions, presented them for confirmation to Leo X (1517), who placed the Order under the jurisdiction of the Order of St. Francis. In addition to the triple vow of poverty, chastity, and obedience, the members were bound to the recitation of the Office, the observance of cloistral rule, and the wearing of the habit. This is grey with scarlet scapular and white mantle. Foundations were made in France, but did not survive the Revolution. During its most flourishing period the Order possessed forty-five convents in France and Belgium, of which several still exist in the latter country. The foundress was canonized in 1775.

II. ANNUNCIADES, CELESTIAL, a religious order for women founded by Bl. Maria Vittoria Fornari (b. 1562; d. 15 December, 1617) at Genoa. The death of her husband, Angelo Strata, left her the care of six children, and it was only after they had entered the religious life that she was free to carry out her life work, for which she had been preparing by retirement and the practice of austere virtue. Her lack of temporal means for some time caused her director, Father Bernardino Zannoni of the Society of Jesus, and the Archbishop of Genoa to withhold their consent, which, however, was finally obtained (1602), and a convent was erected at the expense of one of her companions, Vincenza Lomellini. Father Zannoni drew up the constitutions for the religious. Clement VIII approved them in 1604, placing the Order under the Rule of St. Augustine. In the same year ten members were received, each adding the name Maria Annunziata to her baptismal or religious name, and they made their solemn vows 7 September, 1605. The second foundation was made in 1612, and the third a little later in Burgundy; after which the Order spread through France, Germany, and Denmark. The constitutions were confirmed by Paul V (1613), Gregory XV, and Urban VIII (1631). The cloister is unusually rigid, and the members devote much of their time to preparing vestments and altar linen for poor churches.

III. ANNUNCIATES OF LOMBARDY, a religious order of Lombardy known as Ambrosians, Sisters of St. Ambrose, or Sisters of St. Marcellina, organized at Pavia in 1408 by young women from Venice and Pavia, under the direction of Father Beccaria, O.S.B., for the care of the sick, and at a later date placed under the Rule of St. Augustine. The constitutions, providing for a prioress-general assisted by three visitors, were approved by Nicholas V but amended by Pius V. Eventually each convent became subject to the ordinary of its own diocese. Among the many saints belonging to this Order is St. Catherine Fieschi of Genoa.

IV. ARCHCONFRATERNITY OF THE ANNUNCIATION, established in 1460 in Rome in order to provide dowries for poor girls. During the pontificate of Pius II it was connected with the Dominican Church of the Minerva in which was built later the beautiful chapel of the Annunciation. At an earlier period the Pope himself presided at the annual ceremonies held 25 March, and presented with his own hand the documents entitling the recipients to the dower. This association has received large bequests, and benefits on an average four hundred persons yearly. The money gift is now twenty-five scudi ($25.00) for those about to marry, and fifty for those entering a religious order.

V. ANNUNZIATA, a name by which the Servites are sometimes known, their chief monastery at Florence, Italy, being dedicated to the Annunciation.

BAUER in *Kirchenlex.*; *Acta SS.*, 4 Feb.; SPINOLA, *Vita della Ven. Maria Vittoria* (Genoa 1649); VICTOR, *Tableau de Paris*, II, 1184; HÉLYOT, *Hist. des ordres monastiques, religieux, etc.* (Paris, 1714); TOURON, *Hist. des hommes illustres de l'ordre de St. Dominique* (Paris, 1746) III, 435.

F. M. RUDGE.

Annus Sanctus. See JUBILEE YEAR.

Anointing. See BAPTISM; CONFIRMATION; EXTREME UNCTION; ORDER.

Anquetil, LOUIS-PIERRE, a French historian, b. in Paris, 21 Feb., 1723; d. 6 Sept., 1806. He entered the Congregation of Sainte-Geneviève when seventeen and became a priest. He taught theology and letters there; then became director of the seminary at Reims, and wrote a history of that city, his first historical work. In 1759 he became prior of the abbey of La Roë, in Anjou, and soon after was appointed director of the college of Senlis, which belonged to his order. Here he wrote his "Histoire de la Ligue". In 1766 he obtained a priory at Château-Renard and abandoned teaching. About the time of the Revolution he became curé of La Villette near Paris. During the Reign of Terror he was imprisoned for some time at Saint Lazare where he worked on his "Histoire Universelle". When released after 9 Thermidor he finished it. His last work, "Histoire de France", states in the preface that Anquetil undertook it at Napoleon's request. It reveals the weakening of his powers by old age. Augustin Thierry (Quatrième lettre sur l'Histoire de France) calls the work "cold and colourless" and says Anquetil compares unfavour-

ably with the French historians Mézeray, Daniel, and Velly, although he admits that he could freely grasp the manners and spirit of a past age when he studied them in their original sources. Anquetil's works are: 1. "Mémoire servant de réponse pour le sieur Delaistre, libraire à Reims, contre le sieur Anquetil" (Reims, 1758); 2. "Almanach de Reims" (1754); 3. "Esprit de la Ligue, ou Histoire politique des troubles de la Fronde pendant le XVIe et le XVIIe siècle" (1767, 3 vols.); 4. "Vie du maréchal de Villars, écrite par lui-même", followed by "Journal de la Cour de 1724 à 1734" (1787); 5. "Louis XIV, sa Cour et le Régent" (1789); "Précis de l'Histoire universelle" (1797); "Histoire de France depuis les Gaules jusqu'à la fin de la monarchie" (1805); "Notice sur la vie de M. Anquetil-Duperron". This was his brother, a notable Orientalist, his junior by eight years, who died one year before him.

QUÉRARD, *La France littéraire.*

JOHN J. A' BECKET.

Ansaldi, CASTO INNOCENZIO, theologian and archæologist, b. at Piacenza, in Italy, 7 March, 1710; d. at Turin, in 1780. In 1726 he entered the Dominican Order at Parma, where he pursued his preparatory studies, and in 1733 was a student of the Minerva College at Rome, where he attached himself to Cardinal Orsi. In 1735 he taught philosophy at Santa Caterina in Naples, and the following year received the chair of metaphysics at the University. The King of Naples created a chair of theology for him in 1737, which he retained till 1745. From 1745 to 1770 he taught successively at Brescia, Ferrara, and Turin. In the latter city he taught for twenty years with great success and repute. He was averse to the scholastic method and therefore had serious trouble with the authorities of the Order, which was finally smoothed over by Cardinal Quirini and Benedict XIV. His published works fill several volumes, and have ever been prized for a combination of theological and historical erudition. Most of them are directed against the anti-Christian tendencies of his day. His most important works are: "Patriarchæ Josephi, Ægypti olim proregis, religio a criminationibus Basnagii vindicata" (Naples, 1738), vol. XIII in the "Raccolta d'opuscoli di P. Calogerà" (Venice, 1741); "De traditione principiorum legis naturalis" (Brescia, 1743; Oxford, 1765); "De Romanâ tutelarium deorum in oppugnationibus urbium evocatione liber singularis" (Brescia, 1742; Venice, 1753, 1761, Oxford, 1765); "De martyribus sine sanguine" (Milan, 1744; Venice, 1756, in the "Thesaurus antiquitatum sacrarum" of Ugolini), a valuable anti-Dodwellian dissertation on the sufferings of the primitive Christians; "Herodiani infanticidii vindiciæ" against those who impugned its historicity (Brescia, 1746); "De authenticis sacrarum Scripturarum lectionibus" (Verona, 1747), a very learned and solid work in favour of the accuracy of the Fathers in quoting Scripture; "De baptismate in Spiritu Sancto et igni commentarius sacer philologico-criticus" (Milan, 1752); "De Theurgiâ deque theurgicis a divo Paulo memoratis commentarius" (Milan, 1761); "Riflessioni sopra i mezzi di perfezionare la filosfia morale" (Turin, 1778), with a biography of the author; "De perfectione morali" (Turin, 1790); "Prælectiones theologicæ de re sacramentariâ" (Venice, 1792); His controversy with Francesco Zanotti in defence of Maupertuis's apology (Berlin, 1749) for Christian morality, as superior to that of the Stoics, was celebrated in the eighteenth century. He also compiled: "Della necessità e verità della religione naturale e rivelata" (Venice, 1755), a collection of evidences and admissions from the works of celebrated non-Catholics. His brother, also a Dominican, Carlo Agostino, wrote a work (Turin, 1765) on the large number of the Christians before Constantine; another brother, Pietro Tommaso, wrote an excellent dissertation on the divinity of Christ (Florence, 1754).

HURTER, *Nomenclator* (2d ed.), III, 64–67.

THOS. M. SCHWERTNER.

Ansaloni, GIORDANO (sometimes called GIORDANO DI SAN STEFANO), b. at San Angelo in Sicily early in the seventeenth century; d. in Japan, 17 November, 1634. Having entered the Dominican Order and completed his studies at Salamanca, he was sent in 1625, together with many others, as a missionary to the Philippine Islands. Whilst serving as chaplain in a hospital for Chinese and Japanese at Manila he had occasion to master these languages. In 1631 he offered to go to Japan and arrived at the outbreak of the persecution in 1632. Disguised as a bonze he travelled over the land administering the rites of religion. He was seized 4 August, 1634, and subjected to tortures that lasted seven days. Not the least of his sufferings was his enforced presence at the beheading of his companion, Thomas of St. Hyacinth, and sixty-nine other Christians. On 18 November he was suspended till dead from a plank with his head buried in the ground. Whilst detained in Mexico, on his way to the Philippine Islands, he wrote in Latin a series of lives of Dominican saints after a similar work by Hernando del Castillo and left at Manila an unfinished treatise on Chinese sects and idols.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 478; ALVAREZ DEL MANZANO, *Compendio de la reseña biográfica de los religiosos de la Provincia de Santísimo Rosario de Filipinas* (Manila, 1895), 122 sqq.

THOS. M. SCHWERTNER.

Anschar (or ANSGARIUS), SAINT, called the Apostle of the North, was b. in Picardy, 8 September, 801; d. 5 February, 865. He became a Benedictine of Corbie, whence he passed into Westphalia. With Harold, the newly baptized King of Denmark who had been expelled from his kingdom but was now returning, he and Autbert went to preach the Faith in that country where Ebbo, the Archbishop of Reims, had already laboured but without much success. Anschar founded a school at Schleswig, but the intemperate zeal of Harold provoked another storm which ended in a second expulsion, and the consequent return of the missionaries. In the company of the ambassadors of Louis le Débonnaire, he then entered Sweden, and preached the Gospel there. Although the embassy had been attacked on its way and had apparently abandoned its mission, Anschar succeeded in entering the country, and was favourably received by the king, who permitted him to preach. The chief of the royal counsellors, Herigar, was converted, and built the first church of Sweden. Anschar remained there a year and a half, and returning was made bishop of the new see of Hamburg, and appointed by Gregory IV legate of the northern nations. He revived also the abbey of Turholt in Flanders, and established a school there. In 845 Eric, the King of Jutland, appeared off Hamburg with a fleet of 600 vessels, and destroyed the city. Anschar was for some time a fugitive and was deprived also of his Flemish possessions by Charles the Bald, but on the accession of Louis the German was restored to his see. The bishopric of Bremen which had been the See of Leudric, his enemy, was at the same time united to Hamburg, but though the arrangement was made in 847 it was not confirmed by the Pope until 857, and Anschar was made the first archbishop. Meantime he made frequent excursions to Denmark, ostensibly in the quality of envoy of King Louis. He built a church at Schleswig and afterwards went as Danish ambassador to his old mission of Sweden. King Olaf regarded him with favour, but the question of permitting him to preach was submitted to the oracles,

which are said to have given a favourable answer. It was probably due to the prayers of the saint. A church was built and a priest established there. In 854 we find him back in Denmark, where he succeeded in changing the enmity of King Eric into friendship. Eric had expelled the priests who had been left at Schleswig, but at the request of Anschar recalled them. The saint built another church in Jutland and introduced the use of bells, which the pagans regarded as instruments of magic. He also induced the king to mitigate the horrors of the slave-trade. He was eminent for his piety, mortification, and observance of the monastic rule. He built hospitals, ransomed captives, sent immense alms abroad, and regretted only that he had not been found worthy of martyrdom. Though he wrote several works, very little of them remains. He had added devotional phrases to the psalms, which, according to Fabricius, in his Latin Library of the Middle Ages, are an illustrious monument to the piety of the holy prelate. He had also compiled a life of St. Willehad, first Bishop of Bremen, and the preface which he wrote was considered a masterpiece for that age. It is published by Fabricius among the works of the historians of Hamburg. Some letters of his are also extant. He is known in Germany as St. Scharies and such is the title of his collegiate church in Bremen. Another in Hamburg under the same title was converted into an orphan asylum by the Lutherans. All of his success as a missionary he ascribed to the piety of Louis le Débonnaire and the apostolic zeal of his predecessor in the work, Ebbo, Archbishop of Reims, who, however, as a matter of fact, had failed.

Acta SS., I, Feb.; MICHAUD, *Biog. Univ.*; HERGENRÖTHER, *Kirchenq.* (1904) II, 180–84; BUTLER, *Lives of the Saints*, 3 Feb.

T. J. CAMPBELL.

Anse, COUNCILS OF.—Several medieval councils were held in this French town (near Lyons). That of 994 decreed, among other disciplinary measures, abstinence from servile labour after three o'clock (None) on Saturday, i. e. the observance of the vigil of Sunday. The council of 1025 was held for the purpose of settling a conflict between the monks of Cluny and the Bishop of Mâcon, who complained that, though their monastery was situated in his diocese, the monks had obtained ordination from the Archbishop of Vienne. St. Odilon of Cluny was present and exhibited a papal privilege exempting his monastery from the episcopal jurisdiction of Mâcon. But the fathers of the council caused to be read the ancient canons ordaining that in every country the abbots and monks should be subject to their own bishop, and declared null a privilege contrary to the canons. The Archbishop of Vienne was required to apologize to the Bishop of Mâcon. In 1076 a council was held for the purpose of furthering the ecclesiastical reforms of St. Gregory VII. At the council of 1100, Hugues, Archbishop of Lyons, demanded from the assembled fathers, among whom was St. Anselm of Canterbury, a subsidy for the expenses of the journey that, with the Pope's permission, he was about to make to Jerusalem. In 1112 the Catholic Faith and investitures were the subjects of conciliar decrees.

MANSI, *Coll. Conc.*, XIX–XXI; LA MURE, *Hist. diocésaine de Lyon* (1671); HEFELE, *Conciliengesch.*, IV (1873).

THOMAS J. SHAHAN.

Ansegisus, ARCHBISHOP OF SENS, d. 25 November, 879, or 883. He was a Benedictine monk, Abbot of St. Michael's, at Beauvais, and in 871 became Archbishop of Sens. After Charles the Bald was crowned Emperor by Pope John VIII, he asked the Pope to appoint Ansegisus papal legate and primate over Gaul and Germany. With a papal legate of French nationality, amicably disposed towards the Emperor, Charles the Bald thought he could more easily extend his influence as emperor over those countries. The Pope yielded to the wish of Charles, but when the bishops assembled at the Synod of Ponthion were asked to acknowledge the primacy of Ansegisus they protested, especially Hincmar, Archbishop of Reims, against what they considered an infringement on their rights. Though Ansegisus retained the title, it is doubtful whether he ever exercised the powers of Primate of France and Germany.

SCHMID in *Kirchenlex.*, I, 886; HEFELE, *Conciliengesch.*, IV, 516 sqq.; GFRÖRER, *Geschichte der Carolinger* (Freiburg, 1848), II, 130 sqq.

MICHAEL OTT.

Ansegisus, SAINT, b. about 770, of noble parentage; d. 20 July, 833, or 834. At the age of eighteen he entered the Benedictine monastery of Fontanelle (also called St. Vandrille after the name of its founder) in the diocese of Rouen. St. Girowald, a relative of Ansegisus, was then Abbot of Fontanelle. From the beginning of his monastic life St. Ansegisus manifested a deep piety united with great learning, and upon the recommendation of the Abbot St. Girowald he was entrusted by the Emperor Charlemagne with the government and reform of two monasteries, St. Sixtus near Reims and St. Memius (St. Mange) in the diocese of Châlons-sur-Marne. Under the direction of St. Ansegisus these two monasteries soon regained their original splendour. Charlemagne, being much pleased with the success of Ansegisus, appointed him Abbot of Flay, or St. Germer, a monastery in the Diocese of Beauvais, the buildings of which were threatening to fall into ruins. At the same time Charlemagne made Ansegisus supervisor of royal works under the general direction of Abbot Einhard. Under the management of Ansegisus the structures of the monastery of Flay were completely renovated, monastic discipline was restored, and the monks were instructed in the sacred and the profane sciences. Louis le Débonnaire esteemed Ansegisus as highly as his father Charlemagne had done and, seeing how all monasteries flourished that had at one time been under the direction of Ansegisus, he put him at the head of the monastery of Luxeuil in the year 817. This monastery was founded by St. Columban as early as 590 and, during the seventh and the first half of the eighth century, was the most renowned monastery and school of Christendom. Of late, however, its discipline had grown lax. Having restored this monastery to its former splendour, he was in 823, after the death of Abbot Einhard, transferred as abbot to the monastery of Fontanelle, where he had spent the early days of his monastic life. He immediately applied himself with vigour to restore monastic fervour by pious exhortations and, most of all, by his own edifying example. Some learned and saintly monks whom he invited from Luxeuil to Fontanelle assisted him in his great work of reform. Hand in hand with a reform of discipline came a love for learning. The library was enriched with valuable books, such as the Bible, some works of St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great, St. Bede, etc. The most learned of the monks were put to writing original works, while the others occupied themselves with transcribing valuable old books and manuscripts. In a short time the library of Fontanelle became one of the largest in Europe and acquired great renown for accuracy of transcribing and beauty of writing. A dormitory, a refectory, a chapter-house, a library, and other new structures were erected at Fontanelle by St. Ansegisus. On account of his great learning and prudence he was often sent as legate to distant countries by Louis le Débonnaire. The many and costly presents which he received as legate from foreign princes he distributed among various monasteries. While Abbot of Fontanelle he wrote a

"Constitutio pro monachis de victu et vestitu", in which he determines exactly how much food, what articles of dress, etc., the monks were to receive from the different landed properties of the monastery. The work which made the name of Ansegisus renowned for all times is his collection of the laws and decrees made by the Emperor Charlemagne and his son Louis le Débonnaire. These laws and decrees, being divided into articles or chapters, are generally called "Capitulars". Ansegisus was the first to collect all these "Capitulars" into the four books entitled "Quatuor Libri Capitularium Regum Francorum". The first and the second book contained all "Capitulars" relating to church affairs, while the third and the fourth books had all the "Capitulars" relating to state affairs. It was completed in the year 827. Shortly afterwards it was approved by the Church in France, Germany, and Italy, and remained for a long time the official book on civil and canon law. Shortly before his death Ansegisus was attacked by paralysis which ended his holy and useful life on 20 July, 833 or 834. His earthly remains lie buried in the Abbey of Fontanelle, where his feast is celebrated on 20 July, the day of his death.

LECHNER, *Martyrologium des Benediktiner Ordens* (Augsburg, 1855); STADLER, *Heiligen Lexikon* (Augsburg, 1858), I, 234; *Gesta abbat. Fontanell.* in D'ACHERY, *Spicileg.*, 1st ed., II, 279 sqq., and *Mon. Germ. Hist.* (Scriptores), II, 293 sqq.; MABILLON, *Acta SS. ord. S. Bened.* (Sæc., IV), IV (I), 630 sqq.; ZIEGELBAUER, *Hist. Rei Lit. Bened., IV*, 216, 259. The *Capitularia* were first edited by BALUZE (Paris, 1677–88); for a new and critical edition see BORETIUS, in *Mon. Germ. Hist.* (Leges, Sect. II), *Capitularia regum Francorum* (Hanover, 1883, 1890, 1897), I–II; the second volume is by BORETIUS AND KRAUSE. The PERTZ edition (op. cit., Leges, I, 256 sqq.) is found in *P. L.*, XCVII, 489 sqq.; SCHMID in *Kirchenlex.*

MICHAEL OTT.

Anselm, NICHOLAS. See ASCELIN.

Anselm, SAINT, Archbishop of Canterbury, Doctor of the Church, b. at Aosta, a Burgundian town on the confines of Lombardy, 1033–34; d. 21 April, 1109. His father, Gundulf, was a Lombard who had become a citizen of Aosta, and his mother, Ermenberga, came of an old Burgundian family. Like many other saints, Anselm learnt the first lessons of piety from his mother, and at a very early age he was fired with the love of learning. In after life he still cherished the memories of childhood, and his biographer, Eadmer, has preserved some incidents which he had learnt from the saint's own lips. The child had heard his mother speak of God, Who dwelt on high, ruling all things. Living in the mountains, he thought that Heaven must be on their lofty summits. "And while he often revolved these matters in his mind, it chanced that one night he saw in a vision that he must go up to the summit of the mountain and hasten to the court of God, the great King. But before he began to ascend the mountain, he saw in the plain through which he had passed to its foot, women, who were the King's handmaidens, reaping the corn; but they were doing this very negligently and slothfully. Then, grieving for their sloth, and rebuking them, he bethought him that he would accuse them before their Lord and King. Thereafter, having climbed the mountain he entered the royal court. There he found the King with only his cupbearer. For it seemed that, as it was now Autumn, the King had sent his household to gather the harvest. As the boy entered he was called by the Master, and drawing nigh he sat at his feet. Then with cheery kindliness he was asked who and whence he was and what he was seeking. To these questions he made answer as well as he knew. Then at the Master's command some moist white bread was brought him by the cupbearer and he feasted thereon in his presence, wherefore when morning came and he brought to mind the things he had seen, as a simple and innocent child he believed that he had truly been fed in heaven with the bread of the Lord, and this he publicly affirmed in the presence of others". (Eadmer, Life of St. Anselm, I, i.) Eadmer adds that the boy was beloved by all and made rapid progress in learning. Before he was fifteen he sought admission to a monastery. But the abbot, fearing the father's displeasure, refused him. The boy then made a strange prayer. He asked for an illness, thinking this would move the monks to yield to his wishes. The illness came, but his admission to the monastery was still denied him. None the less he determined to gain his end at some future date. But ere long he was drawn away by the pleasures of youth and lost his first ardour and his love of learning. His love for his mother in some measure restrained him. But on her death it seemed that his anchor was lost, and he was at the mercy of the waves.

At this time his father treated him with great harshness; so much so that he resolved to leave his home. Taking a single companion, he set out on foot to cross Mont Cenis. At one time he was fainting with hunger and was fain to refresh his strength with snow, when the servant found that some bread was still left in the baggage, and Anselm regained strength and continued the journey. After passing nearly three years in Burgundy and France, he came into Normandy and tarried for a while at Avranches before finding his home at the Abbey of Bec, then made illustrious by Lanfranc's learning. Anselm profited so well by the lessons of this master that he became his most familiar disciple and shared in the work of teaching. After spending some time in this labour, he began to think that his toil would have more merit if he took the monastic habit. But at first he felt some reluctance to enter the Abbey of Bec, where he would be overshadowed by Lanfranc. After a time, however, he saw that it would profit him to remain where he would be surpassed by others. His father was now dead, having ended his days in the monastic habit, and Anselm had some thought of living on his patrimony and relieving the needy. The life of a hermit also presented itself to him as a third alternative. Anxious to act with prudence, he first asked the advice of Lanfranc, who referred the matter to the Archbishop of Rouen. This prelate decided in favour of the monastic life, and Anselm became a monk in the Abbey of Bec. This was in 1060. His life as a simple monk lasted for three years, for in 1063 Lanfranc was appointed Abbot of Caen, and Anselm was elected to succeed him as Prior. There is some doubt as to the date of this appointment. But Canon Porée points out that Anselm, writing at the time of his election as Archbishop (1093), says that he had then lived thirty-three years in the monastic habit, three years as a monk without preferment, fifteen as prior, and fifteen as abbot (Letters of Anselm, III, vii). This is confirmed by an entry in the chronicle of the Abbey of Bec, which was compiled not later than 1136 Here it is recorded that Anselm died in 1109, in the forty-ninth year of his monastic life and the seventy-sixth of his age, having been three years a simple monk; fifteen, prior; fifteen, abbot; and sixteen, archbishop (Porée, Histoire de l'abbaye de Bec, III, 173). At first his promotion to the office vacated by Lanfranc gave offence to some of the other monks who considered they had a better claim than the young stranger. But Anselm overcame their opposition by gentleness, and ere long had won their affection and obedience. To the duties of prior he added those of teacher. It was likewise during this period that he composed some of his philosophical and theological works, notably, the "Monologium" and the "Proslogium". Besides giving good counsel to the monks under his care, he found time to comfort others by his letters. Remembering his attraction for the solitude of a hermitage we can hardly

wonder that he felt oppressed by this busy life and longed to lay aside his office and give himself up to the delights of contemplation. But the Archbishop of Rouen bade him retain his office and prepare for yet greater burdens.

This advice was prophetic, for in 1078, on the death of Herluin, founder and first Abbot of Bec, Anselm was elected to succeed him. It was with difficulty that the monks overcame his reluctance to accept the office. His biographer, Eadmer, gives us a picture of a strange scene. The Abbot-elect fell prostrate before the brethren and with tears besought them not to lay this burden on him, while they prostrated themselves and earnestly begged him to accept the office. His election at once brought Anselm into relations with England, where the Norman abbey had several possessions. In the first year of his office, he visited Canterbury where he was welcomed by Lanfranc. "The converse of Lanfranc and Anselm", says Professor Freeman, "sets before us a remarkable and memorable pair. The lawyer, the secular scholar, met the divine and the philosopher; the ecclesiastical statesman stood face to face with the saint. The wisdom, conscientious no doubt but still hard and worldly, which could guide churches and kingdoms in troublous times was met by the boundless love which took in all God's creatures of whatever race or species" (History of the Norman Conquest, IV, 442). It is interesting to note that one of the matters discussed on this occasion related to a Saxon archbishop, Elphage (Ælfheah), who had been put to death by the Danes for refusing to pay a ransom which would impoverish his people. Lanfranc doubted his claim to the honours of a martyr since he did not die for the Faith. But Anselm solved the difficulty by saying that he who died for this lesser reason would much more be ready to die for the Faith. Moreover, Christ is truth and justice, and he who dies for truth and justice dies for Christ. It was on this occasion that Anselm first met Eadmer, then a young monk of Canterbury. At the same time the saint, who in his childhood was loved by all who knew him, and who, as Prior of Bec, had won the affection of those who resisted his authority, was already gaining the hearts of Englishmen. His fame had spread far and wide, and many of the great men of the age prized his friendship and sought his counsel. Among these was William the Conqueror, who desired that Anselm might come to give him consolation on his death-bed.

When Lanfranc died, William Rufus kept the See of Canterbury vacant for four years, seized its revenues, and kept the Church in England in a state of anarchy. To many the Abbot of Bec seemed to be the man best fitted for the archbishopric. The general desire was so evident that Anselm felt a reluctance to visit England lest it should appear that he was seeking the office. At length, however, he yielded to the entreaty of Hugh, Earl of Chester and came to England in 1092. Arriving in Canterbury on the eve of the Nativity of the Blessed Virgin, he was hailed by the people as their future archbishop; but he hastened away and would in no wise consent to remain for the festival. At a private interview with the King, who received him kindly, he spoke freely on the evils by which the land was made desolate. Anselm's own affairs kept him in England for some months, but when he wished to return to Bec the King objected. Meanwhile the people made no secret of their desires. With the King's permission, prayers were offered in all the churches that God would move the King to deliver the Church of Canterbury by the appointment of a pastor, and at the request of the bishops Anselm drew up the form of prayer. The King fell ill early in the new year (1093), and on his sick-bed he was moved to repentance. The prelates and barons urged on him the necessity of electing an archbishop. Yielding to the manifest desire of all he named Anselm, and all joyfully concurred in the election. Anselm, however, firmly refused the honour, whereupon another scene took place still more strange than that which occurred when he was elected abbot. He was dragged by force to the King's bedside, and a pastoral staff was thrust into his closed hand; he was borne thence to the altar where the "Te Deum" was sung. There is no reason to suspect the sincerity of this resistance. Naturally drawn to contemplation, Anselm could have little liking for such an office even in a period of peace; still less could he desire it in those stormy days. He knew full well what awaited him. The King's repentance passed away with his sickness, and Anselm soon saw signs of trouble. His first offence was his refusal to consent to the alienation of Church lands which the King had granted to his followers. Another difficulty arose from the King's need of money. Although his see was impoverished by the royal rapacity, the Archbishop was expected to make his majesty a free gift; and when he offered five hundred marks they were scornfully refused as insufficient. As if these trials were not enough, Anselm had to bear the reproaches of some of the monks of Bec who were loath to lose him; in his letters he is at pains to show that he did not desire the office. He finally was consecrated Archbishop of Canterbury, 4 December, 1093. It now remained for him to go to Rome to obtain the pallium. But here was a fresh occasion of trouble. The Antipope Clement was disputing the authority of Urban II, who had been recognized by France and Normandy. It does not appear that the English King was a partisan of the Antipope, but he wished to strengthen his own position by asserting his right to decide between the rival claimants. Hence, when Anselm asked leave to go to the Pope, the King said that no one in England should acknowledge either Pope till he, the King, had decided the matter. The Archbishop insisted on going to Pope Urban, whose authority he had already acknowledged, and, as he had told the King, this was one of the conditions on which alone he would accept the archbishopric. This grave question was referred to a council of the realm held at Rockingham in March, 1095. Here Anselm boldly asserted the authority of Urban. His speech is a memorable testimony to the doctrine of papal supremacy. It is significant that not one of the bishops could call it in question (Eadmer, Historia Novorum, lib. I). Regarding Anselm's belief on this point we may cite the frank words of Dean Hook: "Anselm was simply a papist; He believed that St. Peter was the Prince of the Apostles; that as such he was the source of all ecclesiastical authority and power; that the pope was his successor; and that consequently, to the pope was due, from the bishops and metropolitans as well as from the rest of mankind, the obedience which a spiritual suzerain has the right to expect from his vassals" [Lives of the Archbishops of Canterbury, (London, 1860–75), II, 183].

William now sent envoys to Rome to get the pallium. They found Urban in possession and recognized him. Walter, Bishop of Albano, came back with them as legate bearing the pallium. The King publicly acknowledged the authority of Urban, and at first endeavoured to get Anselm deposed by the legate. Eventually a reconciliation was occasioned by the royal difficulties in Wales and in the north. The King and the Archbishop met in peace. Anselm would not take the pallium from the King's hand; but in a solemn service at Canterbury, on 10 June, 1095, it was laid on the altar by the legate, whence Anselm took it. Fresh trouble arose in 1097. On returning from his ineffectual Welsh campaign William brought a charge against the Archbishop in regard to the contingent he had furnished and

required him to meet this charge in the King's court. Anselm declined and asked leave to go to Rome. This was refused, but after a meeting at Winchester Anselm was told to be ready to sail in ten days. On parting with the King, the Archbishop gave him his blessing, which William received with bowed head. At St. Omer's Anselm confirmed a multitude of persons. Christmas was spent at Cluny, and the rest of the winter at Lyons. In the spring he resumed his journey and crossed Mont Cenis with two companions, all travelling as simple monks. At the monasteries on their way they were frequently asked for news of Anselm. On his arrival in Rome he was treated with great honour by the Pope. His case was considered and laid before the council, but nothing could be done beyond sending a letter of remonstrance to William. During his stay in Italy Anselm enjoyed the hospitality of the Abbot of Telese, and passed the summer in a mountain village belonging to this monastery. Here he finished his work, "Cur Deus Homo", which he had begun in England. In October, 1098, Urban held a council at Bari to deal with the difficulties raised by the Greeks in regard to the procession of the Holy Ghost. Here Anselm was called by the Pope to a place of honour and bidden to take the chief part in the discussion. His arguments were afterwards committed to writing in his treatise on this subject. His own case was also brought before this council, which would have excommunicated William but for Anselm's intercession. Both he and his companions now desired to return to Lyons, but were bidden to await the action of another council to be held in the Lateran at Easter. Here Anselm heard the canons passed against Investitures, and the decree of excommunication against the offenders. This incident had a deep influence on his career in England.

While still staying in the neighbourhood of Lyons, Anselm heard of the tragic death of William. Soon messages from the new king and chief men of the land summoned him to England. Landing at Dover, he hastened to King Henry at Salisbury. He was kindly received, but the question of Investitures was at once raised in an acute form. Henry required the Archbishop himself to receive a fresh investiture. Anselm alleged the decrees of the recent Roman council and declared that he had no choice in the matter. The difficulty was postponed, as the King decided to send to Rome to ask for a special exemption. Meanwhile, Anselm was able to render the King two signal services. He helped to remove the obstacle in the way of his marriage with Edith, the heiress of the Saxon kings. The daughter of St. Margaret had sought shelter in a convent, where she had worn the veil, but had taken no vows. It was thought by some that this was a bar to marriage, but Anselm had the case considered in a council at Lambeth, where the royal maiden's liberty was fully established, and the Archbishop himself gave his blessing to the marriage. Moreover, when Robert landed at Portsmouth and many of the Norman nobles were wavering in their allegiance, it was Anselm who turned the tide in favour of Henry. In the meantime Pope Paschal had refused the King's request for an exemption from the Lateran decrees, yet Henry persisted in his resolution to compel Anselm to accept investiture at his hands. The revolt of Robert de Bellesme put off the threatened rupture. To gain time the King sent another embassy to Rome. On its return, Anselm was once more required to receive investiture. The Pope's letter was not made public, but it was reported to be of the same tenor as his previous reply. The envoys now gave out that the Pope had orally consented to the King's request, but could not say so in writing for fear of offending other sovereigns. Friends of Anselm who had been at Rome, disputed this assertion. In this crisis it was agreed to send to Rome again; meanwhile the King would continue to invest bishops and abbots, but Anselm should not be required to consecrate them.

During this interval Anselm held a council at Westminster. Here stringent canons were passed against the evils of the age. In spite of the compromise about investiture, Anselm was required to consecrate bishops invested by the King, but he firmly refused, and it soon became evident that his firmness was taking effect. Bishops gave back the staff they had received at the royal hands, or refused to be consecrated by another in defiance of Anselm. When the Pope's answer arrived, repudiating the story of the envoys, the King asked Anselm to go to Rome himself. Though he could not support the royal request he was willing to lay the facts before the Pope. With this understanding he once more betook himself to Rome. The request was again refused, but Henry was not excommunicated. Understanding that Henry did not wish to receive him in England, Anselm interrupted his homeward journey at Lyons. In this city he received a letter from the Pope informing him of the excommunication of the counsellors who had advised the King to insist on investitures, but not decreeing anything about the King. Anselm resumed his journey, and on the way he heard of the illness of Henry's sister, Adela of Blois. He turned aside to visit her and on her recovery informed her that he was returning to England to excommunicate her brother. She at once exerted herself to bring about a meeting between Anselm and Henry, in July, 1105. But though a reconciliation was effected, and Anselm was urged to return to England, the claim to invest was not relinquished, and recourse had again to be made to Rome. A papal letter authorizing Anselm to absolve from censures incurred by breaking the laws against investitures healed past offences but made no provision for the future. At length, in a council held in London in 1107; the question found a solution. The King relinquished the claim to invest bishops and abbots, while the Church allowed the prelates to do homage for their temporal possessions. Lingard and other writers consider this a triumph for the King, saying that he had the substance and abandoned a mere form. But it was for no mere form that this long war had been waged. The rite used in the investiture was the symbol of a real power claimed by the English kings, and now at last abandoned. The victory rested with the Archbishop, and as Schwane says (Kirchenlexicon, s. v.) it prepared the way for the later solution of the same controversy in Germany. Anselm was allowed to end his days in peace. In the two years that remained he continued his pastoral labours and composed the last of his writings. Eadmer, the faithful chronicler of these contentions, gives a pleasing picture of his peaceful death. The dream of his childhood was come true; he was to climb the mountain and taste the bread of Heaven.

His active work as a pastor and stalwart champion of the Church makes Anselm one of the chief figures in religious history. The sweet influence of his spiritual teaching was felt far and wide, and its fruits were seen in many lands. His stand for the freedom of the Church in a crisis of medieval history had far-reaching effects long after his own time. As a writer and a thinker he may claim yet higher rank, and his influence on the course of philosophy and Catholic theology was even deeper and more enduring. If he stands on the one hand with Gregory VII, and Innocent III, and Thomas Becket, on the other he may claim a place beside Athanasius, Augustine, and Thomas Aquinas. His merits in the field of theology have received official recognition;

he has been declared a Doctor of the Church by Clement XI, 1720, and in the office read on his feast day (21 April) it is said that his works are a pattern for all theologians. Yet it may be doubted whether his position is generally appreciated by students of divinity. In some degree his work has been hidden by the fabric reared on his foundations. His books were not adopted, like those of Peter Lombard and St. Thomas, as the usual text of commentators and lecturers in theology, nor was he constantly cited as an authority, like St. Augustine. This was natural enough, since in the next century new methods came in with the rise of the Arabic and Aristotelean philosophy; the "Books of Sentences" were in some ways more fit for regular theological reading; Anselm was yet too near to have the venerable authority of the early Fathers. For these reasons it may be said that his writings were not properly appreciated till time had brought in other changes in the schools, and men were led to study the history of theology. But though his works are not cast in the systematic form of the "Summa" of St. Thomas, they cover the whole field of Catholic doctrine. There are few pages of our theology that have not been illustrated by the labours of Anselm. His treatise on the procession of the Holy Spirit has helped to guide scholastic speculations on the Trinity, his "Cur Deus Homo" throws a flood of light on the theology of the Atonement, and one of his works anticipates much of the later controversies on Free Will and Predestination. In the seventeenth century, a Spanish Benedictine, Cardinal d'Aguirre, made the writings of Anselm the groundwork of a course of theology, "S. Anselmi Theologia" (Salamanca, 1678–81). Unfortunately the work never got beyond the first three folio volumes, containing the commentaries on the "Monologium". In recent years Dom Anselm Öcsényi, O.S.B. has accomplished the task on a more modest scale in a little Latin volume on the theology of St. Anselm, "De Theologia S. Anselmi" (Brünn, 1884).

Besides being one of the fathers of scholastic theology, Anselm fills an important place in the history of philosophic speculation. Coming in the first phase of the controversy on Universals, he had to meet the extreme Nominalism of Roscelin; partly from this fact, partly from his native Platonism, his Realism took what may be considered a somewhat extreme form. It was too soon to find the golden mean of moderate Realism, accepted by later philosophers. His position was a stage in the process, and it is significant that one of his biographers, John of Salisbury, was among the first to find the true solution (Stöckl, History of Mediæval Philosophy, I, 425).

Anselm's chief achievement in philosophy was the ontological argument for the existence of God put forth in his "Proslogium". Starting from the notion that God is "that than which nothing greater can be thought", he argues that what exists in reality is greater than that which is only in the mind; wherefore, since "God is that than which nothing greater can be thought", He exists in reality. The validity of the argument was disputed at the outset by a monk named Gaunilo, who wrote a criticism on it to which Anselm replied. Eadmer tells a curious story about St. Anselm's anxiety while he was trying to work out this argument. He could think of nothing else for days together. And when at last he saw it clearly, he was filled with joy, and made haste to commit it to writing. The waxen tablets were given in charge to one of the monks, but when they were wanted they were missing. Anselm managed to recall the argument; it was written on fresh tablets and given into safer keeping. But when it was wanted it was found that the wax was broken to pieces. Anselm with some difficulty put the fragments together and had the whole copied on parchment for greater security. The story sounds like an allegory of the fate which awaited this famous argument, which was lost and found again, pulled to pieces and restored in the course of controversy. Rejected by St. Thomas and his followers, it was revived in another form by Descartes. After being assailed by Kant, it was defended by Hegel, for whom it had a peculiar fascination; he recurs to it in many parts of his writings. In one place he says that it is generally used by later philosophers, "yet always along with the other proofs, although it alone is the true one" (German Works, XII, 547). Assailants of this argument should remember that all minds are not cast in one mould, and it is easy to understand how some can feel the force of arguments that are not felt by others. But if this proof were indeed, as some consider it, an absurd fallacy, how could it appeal to such minds as those of Anselm, Descartes, and Hegel? It may be well to add that the argument was not rejected by all the great Schoolmen. It was accepted by Alexander of Hales (Summa, Pt. I, Q. iii, memb. 1, 2), and supported by Scotus. (In I, Dist. ii, Q. ii.) In modern times it is accepted by Möhler, who quotes Hegel's defence with approval.

It is not often that a Catholic saint wins the admiration of German philosophers and English historians. But Anselm has this singular distinction. Hegel's appreciation of his mental powers may be matched by Freeman's warm words of praise for the great Archbishop of Canterbury. "Stranger as he was, he has won his place among the noblest worthies of our island. It was something to be the model of all ecclesiastical perfection; it was something to be the creator of the theology of Christendom; but it was something higher still to be the very embodiment of righteousness and mercy, to be handed down in the annals of humanity as the man who saved the hunted hare and stood up for the holiness of Ælfheah" (History of the Norman Conquest, IV, 444).

Collections of the works of St. Anselm were issued soon after the invention of printing. Öcsényi mentions nine earlier than the sixteenth century. The first attempt at a critical edition was that of Th. Raynaud, S.J. (Lyons, 1630), which rejects many spurious works, e. g. the Commentaries on St. Paul. The best editions are those of Dom Gerberon, O.S.B. (Paris, 1675, 1721; Venice 1744; Migne, 1845). Most of the more important works have also been issued separately; thus the "Monologium" is included in Hurter's "Opuscula SS. Patrum" and published with the "Proslogium" by Haas (Tübingen). There are numerous separate editions of the "Cur Deus Homo" and of Anselm's "Prayers and Meditations"; these last were done into English by Archbishop Laud (1638), and there are French and German versions of the "Meditations" and the "Monologium". "Cur Deus Homo" has also been translated into English and German; see also the translations by Deane (Chicago, 1903). For Anselm's views on education, see BEC, ABBEY OF.

The chief sources for Anselm's life are his own letters and the two biographical works of his friend, disciple, and secretary, Eadmer, monk of Canterbury, and Bishop-elect of St. Andrews. EADMER'S *Historia Novorum* may be called the "Life and Times of St. Anselm"; his *Vita S. Anselmi* gives the inner life of the Saint. The first, published in 1623 with notes by JOHN SELDEN, is included in GERBERON'S and MIGNE'S editions of the works of St. Anselm. The second work of Eadmer has been many times reprinted; an edition was published by Nutt (London, 1886), together with *Cur Deus Homo*. Both have been edited in the *Rolls Series* by MARTIN RULE. Besides, there is a brief account of the miracles of St. Anselm which is also ascribed to Eadmer, but its authorship is doubtful. PÈRE RAGEY, in his valuable French monograph on Eadmer, has vindicated the veracity of the medieval chronicler, whose methods have much in common with those of the best modern biographers. Other early writers on Anselm, such as JOHN OF SALISBURY, add some new details, but their account of the

Saint is largely drawn from Eadmer. See also RULE, *Life and Times of St. Anselm* (London, 1883); RAGEY, *Histoire de St. Anselme* (Paris, 1890); IDEM, *Vie de St. Anselme* (Paris, 1877); IDEM, *St. Anselme Professeur* (Paris, 1890). GERMAN lives by MÖHLER, in *Gesammelte Schriften* (Ratisbon, 1839), RYMER, tr. (London, 1842), and HASSE (Leipsig, 1843), TURNER, abr. tr. (London, 1850); FRENCH lives by RÉMUSAT (Paris, 1853); CHARMA (Caen, 1853), and CROSET-MOUCHET (Paris, 1859); HOOK, *Lives of the Archbishops of Canterbury* (London, 1860–75); CHURCH in *The British Critic;* IDEM, *Life of St. Anselm* (London, 1873); STEPHENS in *Dict. Nat. Biog.;* SCHWANE in *Kirchenlex.;* BAINVEL, in *Dict. de théol. cath.* (1901), V, 1327–60; ALLIES and RAYMOND-BARKER in *Catholic World*, XXXVII (1883).

W. H. KENT.

Anselm, SAINT, ABBOT, Duke of Forum Julii, the modern Friuli, in the northeastern part of Italy. Wishing to serve God in a monastery, he left the world, and in 750 built a monastery at Fanano, a place given to him by Aistulph, King of the Lombards, who had married Anselm's sister Gisaltruda. Two years later he built the monastery of Nonantula, a short distance northeast of Modena. He then went to Rome where Stephen III invested him with the habit of St. Benedict and appointed him Abbot of Nonantula. Being very charitable, Anselm founded many hospices where the poor and the feeble were sheltered and cared for by monks. Desiderius, who had succeeded Aistulph as King of the Lombards (756–774) banished Anselm from Nonantula. The seven years of his exile the latter spent at Monte Cassino, but returned to Nonantula after the capture of Desiderius by Charlemagne. Having been abbot for fifty years, Anselm died at Nonantula in 305, and the town of that name still honours him as patron.

LECHNER, *Martyrologium des Benediktiner-Ordens* (Augsburg, 1855); STADLER, *Heiligen-Lexikon* (Augsburg, 1858), I, 235; *Acta SS.*, 1 March, 263, 891.

MICHAEL OTT.

Anselm of Laon (ANSELMUS LAUDINENSIS), d. 15 July, 1117, one of the famous theologians of the Middle Ages, known from his learning as *Doctor Scholasticus*. He was educated at the abbey of Bec, under St. Anselm of Canterbury, who made him acquainted with the new scholastic theology. From 1076 he taught for a while with much distinction at Paris, and co-operated with William of Champeaux in establishing the university there. He returned to Laon about the end of the eleventh century and set up a theological school which became so famous that Abelard, then thirty years of age, who was teaching philosophy at Paris, removed to Laon in order to study theology under him. Anselm's chief work is his "Glossa interlinearis", a commentary on the whole Vulgate (Antwerp, 1634), one of the two chief exegetical works of the Middle Ages, the other being the "Glossa ordinaria" of Walafrid Strabo. His known writings are found in Migne, P. L., CLXII, 1187–1660.

HEFELE in *Kirchenlex.*, s. v.; LEFÈVRE (Evreux, 1904); *Hist. litt. de France*, X, 170.

Anselm of Liège, a Belgian chronicler of the eleventh century, b. 1008; d. about 1056. He was educated at the famous episcopal school of Liège, and became canon and dean of the cathedral, where he enjoyed the friendship of the bishop, Wazo. His chronicle, regarded as one of the best of the period, both for literary merit and for historical value, is known as the "Gesta Episcoporum Tungrensium, Trajectensium, et Leodiensium", and is a continuation of the earlier work of Heriger, abbot of Lobbes (d. 1007) which dealt with the first twenty-seven bishops, from St. Maternus (90) to Remaclus (680). Anselm's work, written at the request of his godmother, the countess Ida, Abbess of St. Cecilia at Cologne, added the lives of twenty-five more bishops, down to Wazo, of whom he gave a very full and particular account. The latest edition of the "Gesta" is to be found in the "Monumenta Germaniæ Historica: Scriptores", VII, 161–234; also ibid., XIV, 107–120 (1883). Anselm's style is clear, and his zeal for church-reform is equalled by his critical intelligence.

SCHERER in *Kirchenlex.*, I, s. v.; WATTENBACH, 5th ed. II, 145.

FRANCIS W. GREY.

Anselm of Lucca, THE ELDER. See ALEXANDER II, POPE.

Anselm of Lucca, THE YOUNGER, SAINT, b. at Mantua c. 1036; d. in the same city, 18 March, 1086. He was nephew of Anselm of Lucca, the Elder, who ascended the Papal throne as Alexander II in 1061. In the year 1071 Alexander II designated Anselm as Bishop of Lucca and sent him to Germany to take investiture from Henry IV. Anselm went to Germany, but was loath to receive the insignia of spiritual power from a temporal ruler and returned without investiture. In 1073 Gregory VII, successor of Alexander II, also appointed Anselm Bishop of Lucca, but advised him not to accept his ring and crosier from Henry IV. For some reason, Anselm accepted investiture from Henry, but soon felt such remorse that he resigned his bishopric and entered the Order of St. Benedict at Padilirone, a monastery of the Cluniac Reform, situated near Mantua. Gregory VII ordered him to return to his episcopal see at Lucca. Anselm returned reluctantly, but continued to lead the life of a monk until his death. Inspired, like Gregory VII, with a holy zeal to reform the clergy, he wished to impose stricter discipline upon the canons of his cathedral. Most of the canons refused to submit to Anselm's regulations, and in 1081 he was expelled from Lucca with the help of the Emperor and his antipope, Guibert. Anselm now retired to the castle of the Countess Matilda of Tuscany, whose spiritual adviser he was. Some time later he was made Papal Legate of Lombardy with instructions to rule over all the dioceses which, during the conflict between pope and emperor, had been left without bishops. Anselm was well versed in the Scriptures and wrote some exegetical and ascetical works. In his work "Contra Guibertum et sequaces ejus" he shows the unlawfulness of lay-investiture and defends Gregory against the Antipope Guibert. He also made a collection of canons which afterwards were incorporated into the well-known "Decretum" of Gratian. Mantua, the city of his birth and death, honours him as its patron.

RANBECK, *A Benedictine Calendar* (London, 1896); MONTALEMBERT, *Les moines d'occident* (Paris, 1882), VI, 473 sqq.; GUERIN, *Les petits Bollandistes* (Paris), III, 498; LECHNER, *Martyrologium des Benediktiner-Ordens* (Augsburg, 1855).

MICHAEL OTT.

Anselme, ANTOINE, a celebrated French preacher, b. at l'Isle-Jourdain in the Comté d'Armagnac, 13 January, 1652; d. at Saint-Sever, 8 August, 1737. His father was a distinguished surgeon. Anselme studied at Toulouse and became a priest. As a child he was called the "Little Prophet", because he would repeat with appropriate gestures sermons which he had heard only once. The sobriquet clung to him up to his death. After his ordination he preached in Toulouse, and the Marquis de Montespan was so delighted with his eloquence that he made him instructor to his son, the Marquis d'Antin, and brought him to Paris. Père Anselme's eloquent sermons there soon procured him such repute as a sacred orator that parishes wishing to secure him had to do so two or three years in advance. In 1681 the French Academy chose him to deliver before it the panegyric on St. Louis. Two years later (1683) he preached at Court. Mme. de Sévigné in one of her letters (8 April, 1689) speaks in warm praise of his intelligence, eloquence, charm, and devotion. He became a member of the Academy of Inscriptions in 1710. He died at the age of eighty-five, in the Abbey of Saint-Sever which

Louis XIV had given him in 1699. Father Anselme's writings are some odes printed in the "Recueil de l'Académie des Jeux Floraux de Toulouse"; "Panegyrics of Saints and Funeral Orations at Paris in 1718" (3 vols. 8vo., with his portrait); "Sermons for Advent, Lent, and Various Occasions" (Paris, 1731, 4 vols. 8vo. and 6 vols. 12mo.); divers dissertations inserted in the "Mémoires de l'Académie des Inscriptions" from 1724 to 1729.

La Grande Encyc., III, 128. JOHN J. A' BECKET.

Anslo, REYER, Dutch poet and convert, b. at Amsterdam in 1622; d. at Perugia in 1669. His parents were Mennonites. He was baptized on the 16th of November, 1646, and brought up a member of the same sect. He had already gained fame as a poet, and had been rewarded by his native city, with a laurel crown and a silver dish, for a poem in honour of the new town hall. A poem inscribed to Queen Christina of Sweden, a great patroness of letters, entitled "The Swedish Pallas", brought him a golden chain. In 1651, he was received into the Catholic Church, together with forty-three others, as is shown by MS. records of the Society of Jesus (Lit. annuæ Soc. Jes., in the Burgundian Library at Brussels, VI, No. 21818b f° 300, a° 1651). He proceeded to Rome, where he became secretary to Cardinal Capponi, and received from Pope Innocent X a gold medal for his poetical labours. In 1655 he was presented to Queen Christina, to whom he dedicated new poems. His collected works were published in 1713, the finest being a tragedy, "The Parisian Blood-Bridal" (De parysche bloed-bruiloff), dealing with the Massacre of St. Bartholomew.

THUM in *Kirchenlex.*; ID., in the *Dietsche Warande* (Amsterdam); ID., *Spiegel van Nederlandsche Letteren* (Louvain, 1877, II, III).

FRANCIS W. GREY.

Anstey, THOMAS CHISHOLM, lawyer and politician, son of one of the first settlers in Tasmania, b. in London, England, 1816; d. at Bombay, India, 12 August, 1873. Educated at Wellington and the University College, London, he was called to the Bar in 1839. One of the earliest converts of the Oxford movement, he was shortly after appointed professor of law and jurisprudence at Prior Park College near Bath, and became an ardent champion of the rights and interests of the Catholics of England and Ireland. Joining O'Connell's forces, he resigned his professorship and devoted himself entirely to politics. In 1847 he was elected member of Parliament for Youghal, where he was prominent in the opposition to Lord Palmerston's foreign policy and advocated the repeal of the Irish and Scotch unions and the repeal of the currency laws. He retired from parliamentary life in 1852 and in 1854 was nominated Attorney-General of Hongkong, but in the course of the radical reforms he inaugurated he came into collision with Sir John Bowring in 1858 and was suspended from office. Anstey's representations were brought to the attention of Parliament in 1859 but he was unable to obtain public redress, whereupon he retired to India and took up the practice of law at Bombay. His success was great; he filled a temporary vacancy on the bench in 1865, but again was compelled to resign his post on account of the opposition excited by his vigorous denunciation of commercial abuses in the Bengal government. He then returned to England in 1866 and in a tract entitled "A Plea for the Unrepresented for the Restitution of the Franchise" he advocated universal suffrage as a panacea for the ills resulting from class legislation. In 1867 he published an attack upon Disraeli's Reform Act of that year. In 1868 he returned to Bombay and resumed his practice and on his death was deeply lamented by the natives, whose causes he had always forwarded. He was accused of lack of moderation in his methods but never of lack of intelligence or honour in his purposes. Among his numerous pamphlets were: "A Guide to the Laws affecting Roman Catholics" (1842), and "The Queen's Supremacy considered in its relation with the Roman Catholics in England" (1850). He also contributed many articles to the *Dublin Magazine*, just then started under the direction of Newman, O'Connell, and Henry Bagshawe.

Tablet (London, 16 August, 1873); *Weekly Register*, ibid.; HANSARD, *Parliamentary Debates* (1847–52).

THOMAS WALSH.

Antediluvians (from Lat. *ante*=before, and *diluvium*=flood; people who lived before the Flood). IN THE PENTATEUCH.—From Adam to Noe the Bible enumerates ten patriarchs. A genealogical table of them is given (Gen., v). Their names, lifetime, and age at which they begot their successors are systematically stated. The modern theory of the composition of the Pentateuch assigns the chapter in which this table occurs to the documentary source commonly called the "Priestly Code", or by abbreviation, P. (See PENTATEUCH.) In the narrative of this code the table of the ten patriarchs is said by critics to have followed immediately after the Hexahemeron of chapter i. The account of the Creation concluded or began, as they maintain, with the phrase: "These are the generations of the heavens and the earth" (Gen., ii, 4). The list of the patriarchs begins: "This is the book of the generations of Adam". The thread of the same narrative is said to be further continued in chapter vi, 9, by means of the same phrase: "These are the generations of Noe". The intervening chapters, critics hold, belong to an older account of the primeval time. Critics allege that among the names of the ten patriarchs there are six that occur also in the list of the descendants of Cain. The table of Cainites is given in chapter iv, ver. 17–18. The six names, supposed to be the same in both registers, are Cain or Cainan, Henoch, Irad or Jared, Maviael or Malaleel, Mathusael or Mathusala, and Lamech. The different manner in which some of the names are spelled in the parallel list is held to be insignificant. As the table of Cainites in chapter iv is assumed by critics to be from an older document than that of the Adamites in chapter v, the inference was obvious that the names of the latter table were taken from the former. For this inference critics find a support in the meaning of the names Adam, Enos, and Cain or Cainan. The names Adam and Enos mean "man"; Cain or Cainan means "the one begotten" or "the son obtained" cf. iv, 1. Thus we would have the parallel Adam-Cain, Enos-Cainan, namely, man and his scion.

THE NUMBER TEN.—In fixing upon the number ten as the number of patriarchs the author may have followed some ancient and perhaps widely spread tradition. The list of the ten patriarchs with their abnormally long lifetime resembles that of the first ten Babylonian kings as recorded by Berosus, Eusebius, Chron. Arm., I, i, t. XIX, col. 107–108. According to Vigouroux, "Dictionnaire de la bible", the tradition of ten ancient ancestors is found also with other races; e. g. among the Hindus, with their ten Pitris or forefathers, comprising Brahma and the nine Bramadikas; among the ancient Germans and Scandinavians, with their belief in the ten ancestors of Odin, etc. But it is equally possible that the number ten is simply due to a systematic method of computation. Thus the pre-historic age from Adam to Abraham was to comprehend twenty generations, ten from Adam to Noe, and ten from Sem to Thare. A similar systematic arrangement we have in the genealogical table of Christ in St. Matthew containing three times fourteen generations. The following table contains the names of the patriarchs with their respective ages according to the Hebrew text, Septuagint, and Samaritan Bible; also the

names of the reign of the ten Babylonian kings. The first column gives the age at which the patriarch begot his successor, the second the remainder of his years, the third the total number of his years. The list of Babylonian kings is taken from Vigouroux (Dict. de la bible):—

	Hebrew			Samaritan			Septuagint			Sares	Years Civil	Years Astron'l	Chaldean Kings
Adam	130	800	930	130	800	930	230	700	930	10	185	36,000	Alorus
Seth	105	807	912	105	807	912	205	707	912	3	55½	10,800	Alaparus
Enos	90	815	905	90	815	905	190	715	905	13	240½	46,800	Almelon
Cainan	70	840	910	70	840	910	170	740	910	12	222	43,200	Ammenon
Malaleel	65	830	895	65	830	895	165	730	895	18	333	64,800	Amegalarus
Jared	162	800	962	62	785	847	162	800	962	10	185	36,000	Daonus
Henoch	65	300	365	65	300	365	165	200	365	18	333	64,800	Edoranchus
Mathusala	187	782	969	67	653	720	167	802	969	10	185	36,000	Amempsinus
Lamech	182	595	777	53	600	653	188	565	753	8	148	28,800	Otiartes
Noe to the Flood	500	—	—	500	—	—	500	—	—	18	333	64,800	Xisuthrus
	100		(950)	100		(950)	100		(950)				
Total	1,656			1,307			2,242			120	2,220	432,000	

As the table shows, the original text and its two versions differ greatly in fixing the number of years from Adam to the Flood. In the Hebrew Bible the number is 1,656, in the Samaritan, 1,307; in the Septuagint, 2,242. On a closer examination it will be found that the difference between the Hebrew text and the Septuagint is chiefly occasioned by the systematic addition of 100 years which the Septuagint has made to the age of six patriarchs at the birth of their successors. The Samaritan on the contrary has in the case of three patriarchs deducted 100 years. No reliable clue that we know of has as yet been found for deciding which of the computations is the original. Presumption is on the side of the one in the Hebrew text being the oldest text of the three. On the other hand, the Samaritan has the advantage that the lifetime of the three patriarchs Jared, Methusala, and Lamech has been shortened, so that there is a gradual decrease in the number of years of each patriarch from Adam to Noe. In the table of the ten Babylonian kings the length of their reign is calculated by means of sares. Berosus counts 120 sares. The sare has an astronomical value of 3,600 years and a civil value of eighteen and one-half years (Vigouroux, Dict. de la bible). According to the first estimation of the sare, the total number of years for the ten kings would be 432,000, according to the second 2,220. The efforts made to bring the sares or 432,000 years of the Babylonian kings, into harmony with the 1,656 years of the patriarchs (e. g. by equating seven Hebrew days with five Chaldean years) have yielded no satisfactory result.

Longevity of the Patriarchs.—Various theories have been advanced for explaining the abnormally long lifetime of the patriarchs. They may be classified into three groups: (1) *The Literal and Historical Interpretation.*—The genealogical table is accepted as a record of the past and as possessing the ordinary certainty of history. The ten patriarchs are held actually to have lived the long life assigned to them. The object which God intended by this extraordinary longevity is said to have been the increase of men on earth and the preservation of ancient tradition. In answer to the objection that the system of the human body does not permit of so long a lifetime, it is argued that a special providence of God had favoured the ancients with a peculiar organization and constitution of body, and had provided for them a special kind of food and climate. Thus already Josephus: "Let no one make the shortness of our lives at present an argument that neither the Patriarchs attained so long a duration of life; for those ancients were beloved of God and made by God himself; and because their food was then fitter for the prolongation of life; and besides God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, etc." Furthermore in corroboration of the Biblical account he names as witnesses the historians Manetho the Egyptian, Berosus the Chaldean, Mochus, Hestiæus, Hieronymus the Egyptian, and others, who all bore testimony to the longevity of primeval man. Ant., I, III, 9. (2) *The Metaphorical Interpretation.*—The names of the ten patriarchs signify ten dynasties or tribes. Each dynasty might have comprised a succession of several rulers. The explanation is ingenious. It may be doubted, however, whether this was the meaning of the narrator. By naming the patriarchs he seems to have meant one individual. For he states the age at which the patriarch begot the son who was to succeed him. Others argue that the Hebrew word, Shânah, in the list of the ten patriarchs signifies the duration not of a year, but of a month. But in that case Enos begot his successor when he was eight years of age, and Malaleel and Henoch begot theirs when they were five. Others again, but without sufficient ground, say that the year is to be taken as a year of three months from Adam unto Abraham, of eight months unto Joseph, and only after him are we to allow for it the natural duration. (3) *The Mythical Interpretation.*—We have already pointed out that according to the theory of the documentary composition of the Pentateuch, chapter v belongs to the original history named by the critics the "Priestly Code". If the genealogical dates recorded in that narrative are examined, a gradual and systematic shortening of man's lifetime is distinctly noticeable. From Adam to Noe the duration of man's life ranges from 500 to 1,000 years. From Sem to Thare it ranges from 200 to 600 (xi, 10–32). From Abraham to Moses, from 100 to 200. Abraham lived 175 years; Isaac, 180; Jacob, 147 (Gen., xxxv, 28; xxv, 7; xlvii, 28). After that the average human life is 70 or 80 years. "And the days of our years in them are three score and ten years. But if in the strong they be fourscore years" (Ps., lxxxix, 10). Critics, moreover, hold, as we have seen, that according to the original structure of the "Priestly Code" the genealogical table in chapter v immediately followed the account of the Creation in chapter i. If so, the narrative of this Code contained no mention of paradise, nor of man's immortality, fall, and punishment. On the other hand it may have been the opinion of the author of this Code that the smooth and even course of man's life, the result of his continued state of innocence,

contributed to the possibility of his attaining a preternaturally old age. But when this primordial innocence was lost the duration of man's life was shortened. Thus the longevity of the patriarchs would agree with the notion of the primeval *ætas aurea*, a fabulous period of innocence and happiness.

DELITZSCH, DILLMAN, Commentaries on Genesis (Edinburgh, 1897), and by HUMMELAUER (Paris, 1895); SCHANZ, *Das Alter des Menschengeschlechts nach der heiligen Schrift, der Profangeschichte und der Vorgeschichte*, in *Biblische Studien*, I, No. 2 (Freiburg, 1895).

C. VAN DEN BIESEN.

Antegnati, FAMILY OF. See ORGAN.

Ante-Nicene Fathers. See FATHERS OF THE CHURCH, THE.

Antependium. See ALTAR, ALTAR-FRONTAL.

Antequera. See OAXACA.

Anterus (ANTEROS), SAINT, POPE, (21 November, 235–3 January, 236). We know for certain only that he reigned some forty days, and that he was buried in the famous "papal crypt" of the cemetery of St. Calixtus at Rome [Northcote and Brownlow, Roma Sotterranea, (London, 1879) I, 296–300]. The "Liber Pontificalis" (ed. Duchesne I, 147; cf. xcv–vi) says that he was martyred for having caused the Acts of the martyrs to be collected by notaries and deposited in the archives of the Roman Church. This tradition seems old and respectable; nevertheless the best scholars maintain that it is not sufficiently guaranteed by its sole voucher, the "Liber Pontificalis", on account, among other things, of the late date of that work's compilation. (See PAPACY, NOTARIES.) The site of his sepulchre was discovered by De Rossi in 1854, with some broken remnants of the Greek epitaph engraved on the narrow oblong slab that closed his tomb, an index at once of his origin and of the prevalence of Greek in the Roman Church up to that date. For the "Epistola Anteri" attributed to him by Pseudo-Isidore see Hinschius, "Decret. Pseudo-Isidorianæ" (Leipzig, 1863), 156–160 and P. G., X, 165–168. Cf. "Liber Pont". (ed. Duchesne), I, 147.

TILLEMONT, *Mémoires* (III), 278, 694; DE ROSSI, *Roma Sotterr.*, II, pl. III, 55–58; ALLARD, *Hist. des Persécutions* (Paris, 1886), II, 198–200; *Acta SS.* (1643), Jan. 1, 127.

THOMAS J. SHAHAN.

Anthelmi, JOSEPH, a French ecclesiastical historian, b. at Fréjus, 25 July, 1648; d. in the same city, 21 June, 1697. Several of his ancestors had occupied canonries in their native place, the history and traditions of which they had investigated and preserved. Joseph, feeling himself called to the priesthood, betook himself to Lyons, where he entered on the study of theology under the celebrated Jesuit Père Lachaise, afterwards confessor to Louis XIV. On being ordained, he returned to Provence, and was soon made canon of the Cathedral of Fréjus, notwithstanding his natural dislike for a position so ill according with his habits of retirement and study. His uncles, Pierre and Nicolas, had published a work on the former incumbents of the See of Fréjus; and following in their footsteps, Joseph resolved to devote himself especially to the history of the Church in his native land, beginning with his own diocese. His first work appeared in 1680, "De initio ecclesiæ Forojuliensis dissertatio chronologica, critica, profano-sacra". The learned but erring Pasquier Quesnel, once an Oratorian, was then at the height of his reputation, and was agitating France on the question of the real author of the "De vocatione gentium", the "Responsiones pro Augustino ad Capitula Gallorum" and the "Epistola ad Demetriadem" (P. L., LI, 647, 158; LV, 162). In his opinion these had been written by St. Leo the Great. Against him Anthelmi now entered the field on behalf of the authorship of St. Prosper of Aquitaine. The contest was maintained with vigour by both parties, their letters being published in the "Journal des Savants", in 1689. Toward the close of the same year Anthelmi vindicated his position by the publication at Paris of his work "De veris operibus SS.. Patrum Leonis et Prosperi". The opposition between Anthelmi and Quesnel burst out anew in regard to the authorship of the Athanasian Creed. Quesnel thought it the work of Vigilius, Bishop of Thapsus, in Africa, who towards the end of the fifth century was driven from his see by Huneric, King of the Vandals, and taking refuge in Constantinople wrote against the Arians, Eutychians, and Nestorians, attributing his own works to St. Augustine and St. Athanasius. Anthelmi, on the contrary, inclined to the view of Père Pithou, who attributed it to St. Vincent of Lérins; and in 1693 he published his "Nova de symbolo Athanasiano disquisitio". In this work Anthelmi endeavoured to prove that the Creed cannot be the production of St. Athanasius, as it was composed not earlier than the fifth century; and that its author was a Gaul. St. Vincent was known to have had the intention of filling out at length a confession of faith in the mysteries of the Trinity and the Incarnation; this, taken in conjunction with the similarity of style and expression between the Athanasian Creed and the writings of St. Vincent, is the foundation of Anthelmi's argument. His brother, Charles, Bishop of Grasse, collected and published several other historical papers, the most notable of which was a pamphlet, "On the Life and Death of St. Martin of Tours". In 1694, Anthelmi was made vicar-general to the Bishop of Pamiers; but his health, already impaired by a life of severe study and unremitting labour, could not stand the additional strain put upon it by his new duties, and he returned to his native city in a vain attempt to recuperate. Here he died in the forty-ninth year of his age.

TOUSSAINT in *Dict. de théol. cath.* s. v.; HURTER, *Nomenclator*, II, 540.

Anthemius, a Byzantine official of the fourth and fifth centuries, of high rank and fine character. He was one of the most celebrated magistrates of his day, noted for his wisdom and his administrative ability. St. Chrysostom and he entertained the greatest respect for each other. Anthemius was *Magister Officiorum* at the time of the disturbances which followed St. Chrysostom's deposition (Easter, 404), and the Saint's enemies demanded troops from him with which to disperse the crowd. At first he refused, but then yielded to their importunities, declaring that they were responsible for the consequences (Pallad. 83). Anthemius was made consul in 405, and soon after Prefect of the East (Cod. Theod. Chronol., 149), a position he held until 417. St. Chrysostom wrote to him in warm terms (Ep. cxlvii). The title of Patrician is given to him in the law of 28 April, 406 (Cod. Theod; Chron. 149). He was principal adviser to Theodosius the Younger (Soc., Hist. Eccl., VII, i) and, through his daughter's marriage to Procopius, became grandfather to the Emperor Anthemius. He took part in the reception of the relics of the Prophet Samuel at Constantinople (Chron. Alex. 714; Theod. Lect. ii, 64; Tillemont, Empereurs).

JOHN J. A' BECKET.

Anthony, SAINT, founder of Christian monasticism. The chief source of information on St. Anthony is a Greek Life attributed to St. Athanasius, to be found in any edition of his works. A note of the recent controversy concerning this Life is given at the end of this article; here it will suffice to say that now it is received with practical unanimity by scholars as a substantially historical record, and as a probably authentic work of Athanasius. Valuable subsidiary information is supplied by secondary sources: the "Apophthegmata", chiefly those collected under

Anthony's name (at the head of Cotelier's alphabetical collection, P. G., LXV, 7); Cassian, especially Coll. II; Palladius, "Historia Lausiaca", 3, 4, 21, 22 (ed. Butler). All this matter may probably be accepted as substantially authentic, whereas what is related concerning St. Anthony in St. Jerome's "Life of Paul the Hermit" cannot be used for historical purposes. Anthony was born at Coma, near Heracleopolis Magna in the Fayum, about the middle of the third century. He was the son of well-to-do parents, and on their death, in his twentieth year, he inherited their possessions. He had a desire to imitate the life of the Apostles and the early Christians, and one day, on hearing in the church the Gospel words, "If thou wilt be perfect, go and sell all thou hast", he received them as spoken to himself, disposed of all his property and goods, and devoted himself exclusively to religious exercises. Long before this it had been usual for Christians to practise asceticism, abstaining from marriage and exercising themselves in self-denial, fasting, prayer, and works of piety; but this they had done in the midst of their families, and without leaving house or home. Later on, in Egypt, such ascetics lived in huts, in the outskirts of the towns and villages, and this was the common practice about 270, when Anthony withdrew from the world. He began his career by practising the ascetical life in this fashion without leaving his native place. He used to visit the various ascetics, study their lives, and try to learn from each of them the virtue in which he seemed to excel. Then he took up his abode in one of the tombs, near his native village, and there it was that the Life records those strange conflicts with demons in the shape of wild beasts, who inflicted blows upon him, and sometimes left him nearly dead. After fifteen years of this life, at the age of thirty-five, Anthony determined to withdraw from the habitations of men and retire into absolute solitude. He crossed the Nile, and on a mountain near the east bank, then called Pispir, now Der el Memun, he found an old fort into which he shut himself, and lived there for twenty years without seeing the face of man, food being thrown to him over the wall. He was at times visited by pilgrims, whom he refused to see; but gradually a number of would-be disciples established themselves in caves and in huts around the mountain. Thus a colony of ascetics was formed, who begged Anthony to come forth and be their guide in the spiritual life. At length, about the year 305, he yielded to their importunities and emerged from his retreat, and, to the surprise of all, he appeared to be as when he had gone in, not emaciated, but vigorous in body and mind. For five or six years he devoted himself to the instruction and organization of the great body of monks that had grown up around him; but then he once again withdrew into the inner desert that lay between the Nile and the Red Sea, near the shore of which he fixed his abode on a mountain where still stands the monastery that bears his name, the Der Mar Antonios. Here he spent the last forty-five years of his life, in a seclusion, not so strict as at Pispir, for he freely saw those who came to visit him, and he used to cross the desert to Pispir with considerable frequency. The Life says that on two occasions he went to Alexandria, once after he came forth from the fort at Pispir, to strengthen the Christian martyrs in the persecution of 311, and once at the close of his life (c. 350), to preach against the Arians. The Life says he died at the age of a hundred and five, and St. Jerome places his death in 356–357. All the chronology is based on the hypothesis that this date and the figures in the Life are correct. At his own request his grave was kept secret by the two disciples who buried him, lest his body should become an object of reverence.

Of his writings, the most authentic formulation of his teaching is without doubt that which is contained in the various sayings and discourses put into his mouth in the Life, especially the long ascetic sermon (16–43) spoken on his coming forth from his fort at Pispir. It is an instruction on the duties of the spiritual life, in which the warfare with demons occupies the chief place. Though probably not an actual discourse spoken on any single occasion, it can hardly be a mere invention of the biographer, and doubtless reproduces St. Anthony's actual doctrine, brought together and co-ordinated. It is likely that many of the sayings attributed to him in the "Apophthegmata" really go back to him, and the same may be said of the stories told of him in Cassian and Palladius. There is a homogeneity about these records, and a certain dignity and spiritual elevation that seem to mark them with the stamp of truth, and to justify the belief that the picture they give us of St. Anthony's personality, character, and teaching is essentially authentic. A different verdict has to be passed on the writings that go under his name, to be found in P. G., XL. The Sermons and twenty Epistles from the Arabic are by common consent pronounced wholly spurious. St. Jerome (De Viris Ill., lxxxviii) knew seven epistles translated from Coptic into Greek; the Greek appears to be lost, but a Latin version exists (ibid.), and Coptic fragments of three of these letters have recently been printed (Journ. of Theol. Studies, July, 1906) agreeing closely with the Latin; they may be authentic, but it would be premature to decide. Better is the position of a Greek letter to Theodore, preserved in the "Epistola Ammonis ad Theophilum", § 20, and said to be a translation of a Coptic original; there seems to be no sufficient ground for doubting that it really was written by Anthony (see Butler, Lausiac History of Palladius, Part I, 223). The authorities are agreed that St. Anthony knew no Greek and spoke only Coptic. There exists a monastic Rule that bears St. Anthony's name, preserved in Latin and Arabic forms (P. G., XL, 1065); it has recently been critically investigated by Contzen (Die Regel des hl. Antonius, Metten, 1896), with the result that, while it cannot be received as having been actually composed by Anthony, it probably in large measure goes back to him, being for the most part made up out of the utterances attributed to him in the Life and the "Apophthegmata"; it contains, however, an element derived from the *spuria* and also from the "Pachomian Rules". It was compiled at an early date, and had a great vogue in Egypt and the East. At this day it is the rule followed by the Uniat Monks of Syria and Armenia, of whom the Maronites, with some sixty monasteries and 1,100 monks, are the most important; it is followed also by the scanty remnants of Coptic monachism.

It will be proper to define St. Anthony's place, and to explain his influence in the history of Christian monachism. He probably was not the first Christian hermit; it is more reasonable to believe that, however little historical St. Jerome's "Vita Pauli" may be, some kernel of fact underlies the story (Butler, op. cit., Part I, 231, 232), but Paul's existence was wholly unknown till long after Anthony had become the recognized leader of Christian hermits. Nor was St. Anthony a great legislator and organizer of monks, like his younger contemporary Pachomius: for, though Pachomius's first foundations were probably some ten or fifteen years later than Anthony's coming forth from his retreat at Pispir, it cannot be shown that Pachomius was directly influenced by Anthony, indeed his institute ran on quite different lines. And yet it is abundantly evident that from the middle of the fourth century throughout Egypt, as elsewhere, and among the

Pachomian monks themselves, St. Anthony was looked upon as the founder and father of Christian monachism. This great position was no doubt due to his commanding personality and high character, qualities that stand out clearly in all the records of him that have come down. The best study of his character is Newman's in the "Church of the Fathers" (reprinted in "Historical Sketches"). The following is his estimate: "His doctrine surely was pure and unimpeachable; and his temper is high and heavenly, without cowardice, without gloom, without formality, without self-complacency. Superstition is abject and crouching, it is full of thoughts of guilt; it distrusts God, and dreads the powers of evil. Anthony at least had nothing of this, being full of holy confidence, divine peace, cheerfulness and valorousness, be he (as some men may judge) ever so much an enthusiast" (op. cit., Anthony in Conflict). Full of enthusiasm he certainly was, but it did not make him fanatical or morose; his urbanity and gentleness, his moderation and sense stand out in many of the stories related of him. Abbot Moses in Cassian (Coll. II) says he had heard Anthony maintaining that of all virtues discretion was the most essential for attaining perfection; and the little-known story of Eulogius and the Cripple, preserved in the Lausiac History (xxi), illustrates the kind of advice and direction he gave to those who sought his guidance.

The monasticism established under St. Anthony's direct influence became the norm in Northern Egypt, from Lycopolis (Asyut) to the Mediterranean. In contradistinction to the fully cœnobitical system, established by St. Pachomius in the south, it continued to be of a semi-eremitical character, the monks living commonly in separate cells or huts, and coming together only occasionally for church services; they were left very much to their own devices, and the life they lived was not a community life according to rule, as now understood (see Butler, op. cit., Part I, 233–238). This was the form of monastic life in the deserts of Nitria and Scete, as portrayed by Palladius and Cassian. Such groups of semi-independent hermitages were later on called Lauras, and have always existed in the East alongside of the Basilian monasteries; in the West St. Anthony's monachism is in some measure represented by the Carthusians. Such was St. Anthony's life and character, and such his rôle in Christian history. He is justly recognized as the father not only of monasticism, strictly so called, but of the technical religious life in every shape and form. Few names have exercised on the human race an influence more deep and lasting, more wide-spread, or on the whole more beneficent.

It remains to say a word on the controversy carried on during the present generation concerning St. Anthony and the Life. In 1877 Weingarten denied the Athanasian authorship and the historical character of the Life, which he pronounced to be a mere romance; he held that up to 340 there were no Christian monks, and that therefore the dates of the "real" Anthony had to be shifted nearly a century. Some imitators in England went still further and questioned, even denied, that St. Anthony had ever existed. To anyone conversant with the literature of monastic Egypt, the notion that the fictitious hero of a novel could ever have come to occupy Anthony's position in monastic history can appear nothing else than a fantastic paradox. As a matter of fact these theories are abandoned on all hands; the Life is received as certainly historical in substance, and as probably by Athanasius, and the traditional account of monastic origins is reinstated in its great outlines. The episode is now chiefly of interest as a curious example of a theory that was broached and became the fashion, and then was completely abandoned, all within a single generation. (On the controversy see Butler, op. cit., Part I, 215–228; Part II, ix–xi).

The Greek *Life* is among the works of ATHANASIUS (ed. Ben, I, ii; *P. G.*, XXVI). A contemporary Latin translation is in ROSWEYD'S *Vitæ Patrum* (*P. L.*, LXXIII), and an English translation by ROBERTSON in the vol. of the *Nicene and Post-Nicene Library* containing writings of ST. ATHANASIUS. Further materials have been collected into a co-ordinated sketch by TILLEMONT (*Memoirs*, VII). HANNAY'S *Christian Monasticism* (London, 1903), contains some good passages on St. Anthony (95 sq., 274 sq.). In the Bollandist *Acta Sanctorum* and other *Lives of the Saints*, St. Anthony's feast occurs on 21 January.

E. C. BUTLER.

Anthony, SAINT, KNIGHTS OF. See MILITARY ORDERS.

Anthony, SAINT, ORDERS OF, religious communities or orders under the patronage of St. Anthony the Hermit, father of monasticism, or professing to follow his rule.

I. DISCIPLES OF ST. ANTHONY (ANTONIANS), men drawn to his hermitage in the Thebaid by the fame of his holiness, and forming the first monastic communities. Having changed his abode for the sake of solitude, the saint was again surrounded by followers (according to Rufinus, 6,000), living apart or in common. These he guided solely by his word and example. The rule bearing his name was compiled from his letters and precepts. There are still in the Orient a number of monasteries claiming St. Anthony's rule, but in reality their rules date no further back than St. Basil. The Maronite Antonians were divided into two congregations called respectively St. Isaiah and St. Eliseus, or St. Anthony. Their constitutions were approved by Clement XII, the former in 1740, the latter in 1732. The former has 19 convents and 10 hospices; the latter, which has been subdivided, 10 convents and 8 hospices under the Aleppo branch, and 31 convents and 27 hospices under the Baladite branch.

II. ANTONINES (HOSPITAL BROTHERS OF ST. ANTHONY), a congregation founded by a certain Gaston of Dauphiné (c. 1095) and his son, in thanksgiving for miraculous relief from "St. Anthony's fire", a disease then epidemic. Near the Church of St. Anthony at Saint-Didier de la Mothe they built a hospital, which became the central house of the order. The members devoted themselves to the care of the sick, particularly those afflicted with the disease above mentioned; they wore a black habit with the Greek letter *Tau* (St. Anthony's cross) in blue. At first laymen, they received monastic vows from Honorius III (1218), and were constituted canons regular with the Rule of St. Augustine by Boniface VIII (1297). The congregation spread through France, Spain, and Italy, and gave the Church a number of distinguished scholars and prelates. Among their privileges was that of caring for the sick of the papal household. With wealth came relaxation of discipline and a reform was ordained (1616) and partially carried out. In 1777 the congregation was canonically united with the Knights of Malta but was suppressed during the French Revolution.

III. ANTONIANS, a congregation of orthodox Armenians founded during the seventeenth century at the time of the persecutions of Catholic Armenians. Abram Atar Poresigh retired to the Libanus with three companions, and founded the monastery of the Most Holy Saviour under the protection of St. Anthony, to supply members for mission work. A second foundation was made on Mount Lebanon, and a third in Rome (1753), which was approved by Clement XIII. Some members of this congregation took an unfortunately prominent part in the Armenian Schism (1870–80).

IV. CONGREGATION OF ST. ANTHONY, in Flanders, founded in 1615, and placed under the rule of

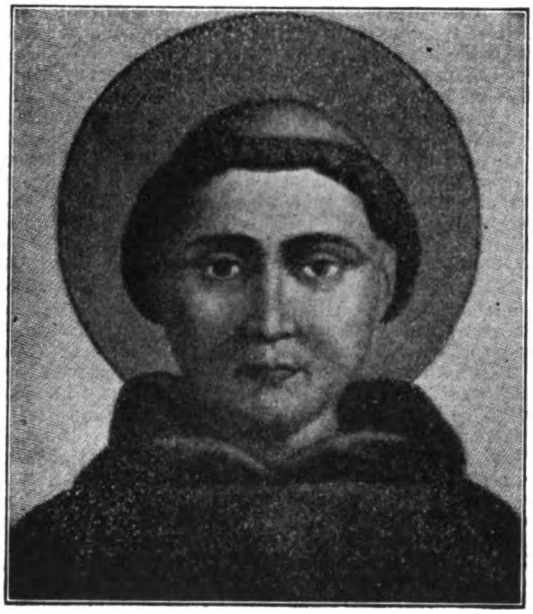
St. Augustine by Paul V, and under the jurisdiction of the provincial of the Belgian Augustinians. The one monastery was called Castelletum.

V. ANTONIANS, CHALDEAN, of the Congregation of Saint-Hormisdas, founded by Gabriel Dambo (1809) in Mesopotamia. They have 4 convents and several parishes and stations.

BESSE in *Dict. de théol. cath.*; JEILER in *Kirchenlex.*; BATTANDIER, *Ann. pont. cath.* (Paris, 1899), 271; HERGENRÖTHER, *Kirchengesch.*

F. M. RUDGE.

Anthony of Padua, SAINT, Franciscan Thaumaturgist, b. at Lisbon, 1195; d. at Vercelli, 13 June, 1231. He received in baptism the name of Ferdinand. Later writers of the fifteenth century asserted



ST. ANTHONY OF PADUA

that his father was Martin Bouillon, descendant of the renowned Godfrey de Bouillon, commander of the First Crusade, and his mother, Theresa Tavejra, descendant of Froila I, fourth king of Asturia. Unfortunately, however, his genealogy is uncertain; all that we know of his parents is that they were noble, powerful, and God-fearing people, and at the time of Ferdinand's birth were both still young, and living near the Cathedral of Lisbon. Having been educated in the Cathedral school, Ferdinand, at the age of fifteen, joined the Canons Regular of St. Augustine, in the convent of St. Vincent, just outside the city walls (1210). Two years later to avoid being distracted by relatives and friends, who frequently came to visit him, he betook himself with permission of his superior to the Convent of Santa Croce in Cóimbra (1212), where he remained for eight years, occupying his time mainly with study and prayer. Gifted with an excellent understanding and a prodigious memory, he soon gathered from the Sacred Scriptures and the writings of the Holy Fathers a treasure of theological knowledge. In the year 1220, having seen conveyed into the Church of Santa Croce the bodies of the first Franciscan martyrs, who had suffered death at Morocco, 16 January of the same year, he too was inflamed with the desire of martyrdom, and resolved to become a Friar Minor, that he might preach the Faith to the Saracens and suffer for Christ's sake. Having confided his intention to some of the brethren of the convent of Olivares (near Cóimbra), who came to beg alms at the Abbey of the Canons Regular, he received from their hands the Franciscan habit in the same Convent of Santa Croce. Thus Ferdinand left the Canons Regular of St. Augustine to join the Order of Friars Minor, taking at the same time the new name of Anthony, a name which later on the Convent of Olivares also adopted. A short time after his entry into the order, Anthony started for Morocco, but, stricken down by a severe illness, which affected him the entire winter, he was compelled to sail for Portugal the following spring, 1221. His ship, however, was overtaken by a violent storm and driven upon the coast of Sicily, where Anthony then remained for some time, till he had regained his health. Having heard meanwhile from the brethren of Messina that a general chapter was to be held at Assisi, 30 May, he journeyed thither, arriving in time to take part in it. The chapter over, Anthony remained entirely unnoticed. "He said not a word of his studies", writes his earliest biographer, "nor of the services he had performed; his only desire was to follow Jesus Christ and Him crucified". Accordingly, he applied to Father Graziano, Provincial of Cóimbra, for a place where he could live in solitude and penance, and enter more fully into the spirit and discipline of Franciscan life. Father Graziano, being just at that time in need of a priest for the hermitage of Montepaolo (near Forli), sent him thither, that he might celebrate Mass for the lay-brethren.

While Anthony lived retired at Montepaolo it happened, one day, that a number of Franciscan and Dominican friars were sent together to Forli for ordination. Anthony was also present, but simply as companion of the Provincial. When the time for ordination had arrived, it was found that no one had been appointed to preach. The superior turned first to the Dominicans, and asked that one of their number should address a few words to the assembled brethren; but everyone declined, saying he was not prepared. In their emergency they then chose Anthony, whom they thought only able to read the Missal and Breviary, and commanded him to speak whatever the spirit of God might put into his mouth. Anthony, compelled by obedience, spoke at first slowly and timidly, but soon enkindled with fervour, he began to explain the most hidden sense of Holy Scripture with such profound erudition and sublime doctrine that all were struck with astonishment. With that moment began Anthony's public career. St. Francis, informed of his learning, directed him by the following letter to teach theology to the brethren:

"To Brother Anthony, my bishop (i. e. teacher of sacred sciences), Brother Francis sends his greetings. It is my pleasure that thou teach theology to the brethren, provided, however, that as the Rule prescribes, the spirit of prayer and devotion may not be extinguished. Farewell" (1224). Before undertaking the instruction, Anthony went for some time to Vercelli, to confer with the famous Abbot, Thomas Gallo; thence he taught successively in Bologna and Montpellier in 1224, and later at Toulouse. Nothing whatever is left of his instruction; the primitive documents, as well as the legendary ones, maintain complete silence on this point. Nevertheless, by studying his works, we can form for ourselves a sufficient idea of the character of his doctrine; a doctrine, namely, which, leaving aside all arid speculation, prefers an entirely seraphic character, corresponding to the spirit and ideal of St. Francis.

It was as an orator, however, rather than as professor, that Anthony reaped his richest harvest. He possessed in an eminent degree all the good qualities that characterize an eloquent preacher: a loud and clear voice, a winning countenance, wonderful memory, and profound learning, to which were

added from on high the spirit of prophecy and an extraordinary gift of miracles. With the zeal of an apostle he undertook to reform the morality of his time by combating in an especial manner the vices of luxury, avarice, and tyranny. The fruit of his sermons was, therefore, as admirable as his eloquence itself. No less fervent was he in the extinction of heresy, notably that of the Cathares and the Patarines, which infested the centre and north of Italy, and probably also that of the Albigenses in the south of France, though we have no authorized documents to that effect. Among the many miracles St. Anthony wrought in the conversion of heretics, the three most noted recorded by his biographers are the following:—The first is that of a horse, which, kept fasting for three days, refused the oats placed before him, till he had knelt down and adored the Blessed Sacrament, which St. Anthony held in his hands. Legendary narratives of the fourteenth century say this miracle took place at Toulouse, at Wadding, at Bruges; the real place, however, was Rimini. The second most important miracle is that of the poisoned food offered him by some Italian heretics, which he rendered innoxious by the sign of the cross. The third miracle worthy of mention is that of the famous sermon to the fishes on the bank of the river Brenta in the neighbourhood of Padua; not at Padua, as is generally supposed. The zeal with which St. Anthony fought against heresy, and the great and numerous conversions he made rendered him worthy of the glorious title of *Malleus hereticorum* (Hammer of the Heretics). Though his preaching was always seasoned with the salt of discretion, nevertheless he spoke openly to all, to the rich as to the poor, to the people as well as those in authority. In a synod at Bourges in the presence of many prelates, he reproved the Archbishop, Simon de Sully so severely, that he induced him to sincere amendment.

After having been Guardian at Le-Puy (1224), we find Anthony in the year 1226, Custos Provincial in the province of Limousin. The most authentic miracles of that period are the following: Preaching one night on Holy Thursday in the Church of St. Pierre du Queriox at Limoges, he remembered he had to sing a Lesson of the Divine Office. Interrupting suddenly his discourse, he appeared at the same moment among the friars in choir to sing his Lesson, after which he continued his sermon. Another day preaching in the square *des creux des Arenes* at Limoges, he miraculously preserved his audience from the rain. At St. Junien during the sermon, he predicted that by an artifice of the devil the pulpit would break down, but that all should remain safe and sound. And so it occurred; for while he was preaching, the pulpit was overthrown, but no one hurt; not even the saint himself. In a monastery of Benedictines, where he had fallen ill, he delivered by means of his tunic one of the monks from great temptations. Likewise, by breathing on the face of a novice (whom he had himself received into the order), he confirmed him in his vocation. At Brive, where he had founded a convent, he preserved from the rain the maid-servant of a benefactress who was bringing some vegetables to the brethren for their meagre repast. This is all that is historically certain of the sojourn of St. Anthony in Limousin.

Regarding the celebrated apparition of the Infant Jesus to our saint, French writers maintain it took place in the province of Limousin at the Castle of Chateauneuf-la-Forêt, between Limoges and Eymoutiers, whereas the Italian hagiographers fix the place at Camposanpiero, near Padua. The existing documents, however, do not decide the question. We have more certainty regarding the apparition of St. Francis to St. Anthony at the Provincial Chapter of Arles, whilst the latter was preaching about the mysteries of the Cross. After the death of St. Francis, 3 October, 1226, Anthony returned to Italy. His way led him through La Provence on which occasion he wrought the following miracle: Fatigued by the journey, he and his companion entered the house of a poor woman, who placed bread and wine before them. She had forgotten, however, to shut off the tap of the wine-barrel, and to add to this misfortune, the Saint's companion broke his glass. Anthony began to pray, and suddenly the glass was made whole, and the barrel filled anew with wine. Shortly after his return to Italy, Anthony was elected Minister Provincial of Emilia. But in order to devote more time to preaching, he resigned this office at the General Chapter of Assisi, 30 May, 1230, and retired to the Convent of Padua, which he had himself founded. The last Lent he preached was that of 1231; the crowd of people which came from all parts to hear him, frequently numbered 30,000 and more. His last sermons were principally directed against hatred and enmity, and his efforts were crowned with wonderful success. Permanent reconciliations were effected, peace and concord re-established, liberty given to debtors and other prisoners, restitutions made, and enormous scandals repaired; in fact, the priests of Padua were no longer sufficient for the number of penitents, and many of these declared they had been warned by celestial visions, and sent to St. Anthony, to be guided by his counsel. Others after his death said that he appeared to them in their slumbers, admonishing them to go to confession.

At Padua also took place the famous miracle of the amputated foot, which Franciscan writers attribute to St. Anthony. A young man, Leonardo by name, in a fit of anger kicked his own mother. Repentant, he confessed his fault to St. Anthony who said to him: "The foot of him who kicks his mother deserves to be cut off." Leonardo ran home and cut off his foot. Learning of this, St. Anthony took the amputated member of the unfortunate youth and miraculously rejoined it. Through the exertions of St. Anthony, the Municipality of Padua, 15 March, 1231, passed a law in favour of debtors who could not pay their debts. A copy of this law is still preserved in the museum of Padua. From this, as well as the following occurrence, the civil and religious importance of the Saint's influence in the thirteenth century is easily understood. In 1230, while war raged in Lombardy, St. Anthony betook himself to Verona to solicit from the ferocious Ezzelino the liberty of the Guelph prisoners. An apocryphal legend relates that the tyrant humbled himself before the Saint and granted his request. This is not the case, but what does it matter, even if he failed in his attempt; he nevertheless jeopardized his own life for the sake of those oppressed by tyranny, and thereby showed his love and sympathy for the people. Invited to preach at the funeral of a usurer, he took for his text the words of the Gospel: "Where thy treasure is, there also is thy heart." In the course of the sermon he said: "That rich man is dead and buried in hell; but go to his treasures and there you will find his heart." The relatives and friends of the deceased, led by curiosity, followed this injunction, and found the heart, still warm, among the coins. Thus the triumph of St. Anthony's missionary career manifests itself not only in his holiness and his numerous miracles, but also in the popularity and subject matter of his sermons, since he had to fight against the three most obstinate vices of luxury, avarice, and tyranny.

At the end of Lent, 1231, Anthony retired to Camposanpiero, in the neighbourhood of Padua, where, after a short time he was taken with a severe illness. Transferred to Vercelli, and strengthened

by the apparition of Our Lord, he died at the age of thirty-six years, on 13 June, 1231. He had lived fifteen years with his parents, ten years as a Canon Regular of St. Augustine, and eleven years in the Order of Friars Minor.

Immediately after his death he appeared at Vercelli to the Abbot, Thomas Gallo, and his death was also announced to the citizens of Padua by a troop of children, crying: "The holy Father is dead; St. Anthony is dead!" Gregory IX, firmly persuaded of his sanctity by the numerous miracles he had wrought, inscribed him within a year of his death (Pentecost, 30 May, 1232), in the calendar of saints of the Cathedral of Spoleto. In the Bull of canonization he declared he had personally known the saint, and we know that the same pontiff, having heard one of his sermons at Rome, and astonished at his profound knowledge of the Holy Scriptures, called him: "Ark of the Covenant". That this title is well-founded is also shown by his several works: "Expositio in Psalmos", written at Montpellier, 1224; the "Sermones de tempore", and the "Sermones de Sanctis", written at Padua, 1229–30. The name of Anthony became celebrated throughout the world, and with it the name of Padua. The inhabitants of that city erected to his memory a magnificent temple, whither his precious relics were transferred in 1263, in presence of St. Bonaventure, Minister General at the time. When the vault in which for thirty years his sacred body had reposed was opened, the flesh was found reduced to dust, but the tongue uninjured, fresh, and of a lively red colour. St. Bonaventure, beholding this wonder, took the tongue affectionately in his hands and kissed it, exclaiming: "O Blessed Tongue that always praised the Lord, and made others bless Him, now it is evident what great merit thou hast before God." The fame of St. Anthony's miracles has never diminished, and even at the present day he is acknowledged as the greatest thaumaturgist of the times. He is especially invoked for the recovery of things lost, as is also expressed in the celebrated responsory of Friar Julian of Spires:

Si quæris miracula . . .
. . . resque perditas.

Indeed his very popularity has to a certain extent obscured his personality. If we may believe the conclusions of recent critics, some of the Saint's biographers, in order to meet the ever-increasing demand for the marvellous displayed by his devout clients, and comparatively oblivious of the historical features of his life, have devoted themselves to the task of handing down to posterity the posthumous miracles wrought by his intercession. We need not be surprised, therefore, to find accounts of his miracles that may seem to the modern mind trivial or incredible occupying so large a space in the earlier biographies of St. Anthony. It may be true that some of the miracles attributed to St. Anthony are legendary, but others come to us on such high authority that it is impossible either to eliminate them or explain them away *a priori* without doing violence to the facts of history.

The principal historical sources for the life of St. Anthony of Padua are the following: IN THE XIII CENTURY:—KERVAL (ed.), *Legenda Prima seu Vita Antiquissima* (Paris, 1904); *Legenda secunda seu vita auctore anonymo valde antiquo* in *Acta SS.* III, 13 June; ALENÇON (ed.), THOMAS OF CELANO, *Vita prima S. Francisci* (Rome, 1906); LEMMENS (ed.), *Dialogus de vita sanctorum FF. Minorum* (Rome, 1902); ALENÇON (ed.), BARTHOLOMEW OF TRENT, *Liber epilogorum in gesta Sanctorum*, in *Miscellanea Antoniana* (Rome, 1902); ROLAND OF PADUA, *De factis in Marchia Tarvisina*, ed. MURATORI in *Rer. Italic Script.* (Milan, 1757), VIII; THOMAS OF ECCLESTON, *De adventu frat. Minorum in Angliam*, in *Analecta Francisc.* (Quaracchi, 1885), I; SALIMBENE OF PARMA, *Chronica* (Parma, 1857); RIGAULD, *Vita S. Antonii*, D'ARAULES (ed.), (Bordeaux, 1899); JOSA (ed.), *Legenda Raimundina* (Bologna, 1883); LEMMENS (ed.), *Legenda Florentina* in *Römische Quartalschrift* (Rome, 1902).

IN THE XIV CENTURY:—KERVAL (ed.), *Legenda "Benignitas"* (Paris, 1904); *Additions des manuscrits à la legenda prima* in *Sti. Antonii de Paduâ vitæ suæ*, etc. (Paris, 1904); *Liber miraculorum*, in *Analect. Franc.* (Quaracchi, 1897), III; BARTHOLOMEO DA PISA, *Liber conformitatum*, in *Analecta. Franc.* (Quaracchi, 1906), IV; PAULINUS DA VENEZIA, ALENÇON (ed.), *S. Antonii vita compendiata* in *Miscellanea Antoniana* (Rome, 1902); SABATIER (ed.), *Actus beati Francisci* (Paris, 1902).

For the works of the following centuries, cf. CHEVALIER, *Répertoire des sources historiques du moyen âge* (Paris, 1877–86).

The most exact biographical works of our time are: LEMPP, *Antonius von Padua* in *Zeitschrift für Kirchengeschichte* (Gotha, 1889–92), XI, XII, XIII; LEFITRE, *St. Antoine de Padoue* (Paris, 1901) tr. GUEST (London, 1902); *La voix de St. Antoine* (Paris, 1900–03); *Problèmes antoniens;* PALATINI, *S. Antonii di Padova dalla storia alla leggenda* (Reggio di Calabria, 1904); SCRINZI, *S. Antonio di Padova e il suo tempo* (Vincenza, 1906); SALVAGNINI, *S. Antonio di Padova e i suoi tempi* (Turin, 1895); KERVAL, *S. Antonii de Padua vitæ suæ* (Paris, 1904); *L'évolution et le développement du merveilleux dans les légendes de S. Antoine de Padoue* (Paris, 1906); *La voce di S. Antonio di Roma, St. Antonio di Padova secondo documenti del secolo XIII e XIV*, 1905–06; DAL-GAL, *S. Antonio di Padova, taumaturgo Francescano, studio dei, documenti* (Quaracchi, 1906); REGAULD, *Vita S. Antonii*, tr. GUEST (London, 1904); COLERIDGE (ed.), *The Chronicle of St. Anthony* (London, 1883); MARIANUS, *St. Anthony of Padua* (London, 1898); WARD, *St. Anthony, the Saint of the Whole World* (New York, 1898); STODDARD, *The Wonder Worker of Padua* (Notre Dame, Ind., 1896).

NICOLAUS DAL-GAL.

Anthony of Sienna, a Dominican theologian, so called because of his great veneration for St. Catharine of Sienna, b. near Braga in Portugal, hence sometimes known as "Lusitanus"; d. at Nantes, 2 January, 1585. He studied at Lisbon, Coimbra, and Louvain, taught philosophy for several years in the latter place, where he was made Doctor of Theology in 1571, and put in charge of the Dominican college there in 1574. He supported the Portuguese pretender Antonio da Beja, and was banished from the Spanish dominions, after which he travelled for scientific purposes in Italy, England, and France. He was one of the collaborators in the Roman edition of St. Thomas's works (1570–71) prepared by order of St. Pius V. He published (Antwerp, 1569) an edition of the "Summa Theologica" with exact indication of all authors, sacred and profane, quoted by the Saint, and (ib., 1571) a similar edition of the "Quæstiones Disputatæ" and other "opuscula" of St. Thomas. The commentary on Genesis, edited by him two years later at Antwerp as a work of St. Thomas, is not authentic. His edition of the Saint's commentary on Machabees, prepared at Paris in 1584, was published in 1612 by Côme Morelles, O.P., in the Antwerp edition of the works of St. Thomas. He also brought out (Paris, 1585) a "Chronicon" and "Bibliotheca Ordinis Prædicaturum".

QUÉTIF-ECHARD, *SS. O.P.*, I, 271; MANDONNET in *Dict. de Théol. Cath.*, I, 1447.

THOMAS J. SHAHAN.

Anthony of the Mother of God (A. DE OLIVERA), a Spanish Carmelite, b. at Leon in Old-Castile; d. 1641. He taught Aristotle's dialectics and natural philosophy at the University of Alcala de Henares (*Complutum*). With the collaboration of his colleagues, he undertook an encyclopædia intended for students in arts and philosophy. This work, originally styled "Collegium Complutense philosophicum" (Alcala, 1624; other editions Frankfurt, 1629; Lyons, 1637, 1651, 1668), was highly esteemed by Thomists. It was at first a treatise on logic; but in the course of time, metaphysics and moral philosophy were added, and the work served as an introduction to the great "Course of Theology" of the *Salmanticenses*. The first three volumes of this "Course" are also attributed to Anthony.

TOUSSAINT, in *Dict. Théol. Cath.*, s. v.; HURTER, *Nomenclator* I, 376.

JOHN J. A' BECKET.

Anthropology. See MAN.

Anthropomorphism, ANTHROPOMORPHITES. (*ἄνθρωπος*, man, and *μορφή*, form), a term used in its widest sense to signify the tendency of man to conceive the

activities of the external world as the counterpart of his own. A philosophic system which borrows its method from this tendency is termed Philosophic Anthropomorphism. The word, however, has been more generally employed to designate the play of that impulse in religious thought. In this sense, Anthropomorphism is the ascription to the Supreme Being of the form, organs, operations, and general characteristics of human nature. This tendency is strongly manifested in primitive heathen religions, in all forms of polytheism, especially in the classic paganism of Greece and Rome. The charge of Anthropomorphism was urged against the Greeks by their own philosopher, Xenophanes of Colophon. The first Christian apologists upbraided the pagans for having represented God, who is spiritual, as a mere magnified man, subject to human vices and passions. The Bible, especially the Old Testament, abounds in anthropomorphic expressions. Almost all the activities of organic life are ascribed to the Almighty. He speaks, breathes, sees, hears; He walks in the garden; He sits in the heavens, and the earth is His footstool. It must, however, be noticed that in the Bible locutions of this kind ascribe human characteristics to God only in a vague, indefinite way. He is never positively declared to have a body or a nature the same as man's; and human defects and vices are never even figuratively attributed to Him. The metaphorical, symbolical character of this language is usually obvious. The all-seeing Eye signifies God's omniscience; the everlasting Arms His omnipotence; His Sword the chastisement of sinners; when He is said to have repented of having made man, we have an extremely forcible expression conveying His abhorrence of sin. The justification of this language is found in the fact that truth can be conveyed to men only through the medium of human ideas and thoughts, and is to be expressed only in language suited to their comprehension. The limitations of our conceptual capacity oblige us to represent God to ourselves in ideas that have been originally drawn from our knowledge of self and the objective world. The Scriptures themselves amply warn us against the mistake of interpreting their figurative language in too literal a sense. They teach that God is spiritual, omniscient, invisible, omnipresent, ineffable. Insistence upon the literal interpretation of the metaphorical led to the error of the Anthropomorphites.

Throughout the writings of the Fathers the spirituality of the Divine Nature, as well as the inadequacy of human thought to comprehend the greatness, goodness, and infinite perfection of God, is continually emphasized. At the same time, Catholic philosophy and theology set forth the idea of God by means of concepts derived chiefly from the knowledge of our own faculties, and our mental and moral characteristics. We reach our philosophic knowledge of God by inference from the nature of various forms of existence, our own included, that we perceive in the Universe. All created excellence, however, falls infinitely short of the divine perfections, consequently our idea of God can never truly represent Him as He is, and, because He is infinite while our minds are finite, the resemblance between our thought and its infinite object must always be faint. Clearly, however, if we would do all that is in our power to make our idea, not perfect, but as worthy as it may be, we must form it by means of our conceptions of what is highest and best in the scale of existence that we know. Hence, as mind and personality are the noblest forms of reality, we think most worthily of God when we conceive Him under the attributes of mind, will, intelligence, personality. At the same time, when the theologian or philosopher employs these and similar terms with reference to God, he understands them to be predicated not in exactly the same sense that they bear when applied to man, but in a sense controlled and qualified by the principles laid down in the doctrine of analogy.

A few decades ago thinkers and writers of the Spencerian and other kindred schools seldom touched upon the doctrine of a personal God without designating it Anthropomorphism, and thereby, in their judgment, excluding it definitively from the world of philosophic thought. Though on the wane, the fashion has not yet entirely disappeared. The charge of Anthropomorphism can be urged against our way of thinking and speaking of God by those only who, despite the protestation of theologians and philosophers, persist in assuming that terms are used univocally of God and of creatures. When arguments are offered to sustain the imputation, they usually exhibit an incorrect view regarding the essential element of personality. The gist of the proof is that the Infinite is unlimited, while personality essentially involves limitation; therefore, to speak of an Infinite Person is to fall into an absurdity. What is truly essential in the concept of personality is, first, individual existence as opposed to indefiniteness and to identity with other beings; and next, possession, or intelligent control of self. To say that God is personal is to say that He is distinct from the Universe, and that He possesses Himself and His infinite activity, undetermined by any necessity from within or from without. This conception is perfectly compatible with that of infinity. When the agnostic would forbid us to think of God as personal, and would have us speak of Him as energy, force, etc., he merely substitutes lower and more imperfect conceptions for a higher one, without escaping from what he terms Anthropomorphism, since these concepts too are derived from experience. Besides, he offers violence to human nature when, as sometimes happens, he asks us to entertain for an impersonal Being, conceived under the mechanical types of force or energy, sentiments of reverence, obedience, and trust. These sentiments come into play only in the world of persons, and cannot be exercised towards a Being to whom we deny the attributes of personality.

ANTHROPOMORPHITES (AUDIANS), a sect of Christians that arose in the fourth century in Syria and extended into Scythia, sometimes called Audians, from their founder, Audius. Taking the text of Genesis, i, 27, literally, Audius held that God has a human form. The error was so gross, and, to use St. Jerome's expression (Epist. vi, Ad Pammachium), so absolutely senseless, that it showed no vitality. Towards the end of the century it appeared among some bodies of African Christians. The Fathers who wrote against it dismiss it almost contemptuously. In the time of Cyril of Alexandria, there were some anthropomorphites among the Egyptian monks. He composed a short refutation of their error, which he attributed to extreme ignorance. (Adv. Anthrop. in P. G., LXXVI.) Concerning the charges of anthropomorphism preferred against Melito, Tertullian, Origen, and Lactantius, see the respective articles. The error was revived in northern Italy during the tenth century, but was effectually suppressed by the bishops, notably by the learned Ratherius, Bishop of Verona.

ST. THOMAS, *C. Gent.*, I, x; III, xxxviii, xxxix; *Summa Theol.*, QQ. ii, iv, xiii; WILHELM AND SCANNELL, *Manual of Catholic Theology* (London, 1890), I, Bk. II, Pt. I; SHANAHAN, *John Fiske's Idea of God* in *Cath. Univ. Bull.*, III; MARTINEAU, *A Study of Religion* (New York, 1888), I, Bk. II, i; FLINT, *Theism* (New York, 1903), Lect. III; THEODORET, *Hist. Eccl.*, IV, ix; VIGOUROUX in *Dict. de la Bible*, s. v.; ST. AUGUSTINE, *De divers. quæst., Ad Simplicianum*, Q. vii; *De civ. Dei*, I, Q. ii.

JAMES J. FOX.

Antichrist (ἀντίχριστος). In composition ἀντί has various meanings: ἀντιβασιλεύς denotes a king who fills an interregnum; ἀντιστράτηγος, a proprætor; ἀνθύπατος, a proconsul; in Homer ἀντίθεος denotes one resembling a god in power and beauty,

while in other works it stands for a hostile god. Following mere analogy, one might interpret ἀντίχριστος as denoting one resembling Christ in appearance and power; but it is safer to define the word according to its biblical and ecclesiastical usage.

I. BIBLICAL MEANING OF THE WORD.—The word *Antichrist* occurs only in the Johannine Epistles; but there are so-called real parallelisms to these occurrences in the Apocalypse in the Pauline Epistles, and less explicit ones in the Gospels and the Book of Daniel.

A. *In the Johannine Epistles.*—St. John supposes in his Epistles that the early Christians are acquainted with the teaching concerning the coming of Antichrist. "You have heard that Antichrist cometh" (I John, ii, 18); "This is Antichrist, of whom you have heard that he cometh" (I John, iv, 3). Though the Apostle speaks of several Antichrists, he distinguishes between the many and the one principal agent: "Antichrist cometh, even now there are become many Antichrists" (I John, ii, 18). Again, the writer outlines the character and work of Antichrist: "They went out from us, but they were not of us" (I John, ii, 19); "Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son" (I John, ii, 22); "And every spirit that dissolveth Jesus, is not of God; and this is Antichrist" (I John, iv, 3); "For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an Antichrist" (II John, 7). As to the time, the Apostle places the coming of Antichrist at "the last hour" (I John, ii, 18); again, he maintains that "he is now already in the world" (I John, iv, 3).

B. *In the Apocalypse.*—Nearly all commentators find Antichrist mentioned in the Apocalypse, but they do not agree as to the particular chapter of the Book in which the mention occurs. Some point to the "beast" of xi, 7, others to the "red dragon" of xii, others again to the beast "having seven heads and ten horns" of xiii, sqq., while many scholars identify Antichrist with the beast which had "two horns, like a lamb" and spoke "as a dragon" (xiii, 11, sqq.), or with the scarlet-coloured beast "having seven heads and ten horns" (xvii), or, finally, with Satan "loosed out of his prison," and seducing the nations (xx, 7, sqq.). A detailed discussion of the reasons for and against each of these opinions would be out of place here.

C. *In the Pauline Epistles.*—St. John supposes that the doctrine concerning the coming of Antichrist is already known to his readers; many commentators believe that it had become known in the Church through the writings of St. Paul. St. John urged against the heretics of his time that those who denied the mystery of the Incarnation were faint images of the future great Antichrist. The latter is described more fully in II Thess., ii, 3, sqq., 7–10. In the Church of Thessalonica disturbances had occurred on account of the belief that the second coming of Jesus Christ was imminent. This impression was owing partly to a misunderstanding of I Thess., iv, 15, sqq., partly to the machinations of deceivers. It was with a view of remedying these disorders that St. Paul wrote his Second Epistle to the Thessalonians, inserting especially ii, 3–10. The Pauline doctrine is this: "the day of the Lord" will be preceded by "a revolt", and the revelation of the "man of sin". The latter will sit in the temple of God, showing himself as if he were God; he will work signs and lying wonders by the power of Satan; he will seduce those who received not the love of the truth, that they might be saved; but the Lord Jesus shall kill him with the spirit of His mouth, and destroy him with the brightness of His coming. As to the time, "the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way." Briefly, the "day of the Lord" will be preceded by the "man of sin" known in the Johannine Epistles as Antichrist; the "man of sin" is preceded by "a revolt," or a great apostasy; this apostasy is the outcome of the "mystery of iniquity" which already "worketh", and which, according to St. John, shows itself here and there by faint types of Antichrist. The Apostle gives three stages in the evolution of evil: the leaven of iniquity, the great apostasy, and the man of sin. But he adds a clause calculated to determine the time of the main event more accurately; he describes something first as a thing (τὸ κατέχον), then as a person (ὁ κατέχων), preventing the occurrence of the main event: "Only he who now holdeth, do hold, until he be taken out of the way." We can here only enumerate the principal opinions as to the meaning of this clause without discussing their value: (1) The impediment of the main event is "the man of sin"; the main event is the second coming of the Lord (Grimm, Simar). (2) The impediment is the Roman Empire; the main event impeded is the "man of sin" (most Latin Fathers and later interpreters). (3) The Apostle referred to persons and events of his own time; the κατέχων and the "man of sin" are variously identified with the Emperors Caligula, Titus, Nero, Claudius, etc. (Protestant theologians living after the seventeenth century). (4) The Apostle refers immediately to contemporary men and events, which are, however, types of the eschatological κατέχον, "man of sin", and day of the Lord; the destruction of Jerusalem, e. g., is the type of the Lord's second coming, etc. (Döllinger).

Before leaving the Pauline doctrine of Antichrist, we may ask ourselves, whence did the Apostle derive his teaching? Here again we meet with various answers.—(1) St. Paul expresses merely his own view based on the Jewish tradition and the imagery of the Prophets Daniel and Ezechiel. This view has been advocated by several Protestant writers. (2) The Apostle expresses the impression produced on the early Church by the eschatological teaching of Jesus Christ. This opinion is expressed by Döllinger. (3) St. Paul derived his doctrine concerning Antichrist from the words of Christ, the prophecy of Daniel, and the contemporary events. This opinion, too, is expressed by Döllinger. (4) The Apostle uttered a prophecy received through the inspiration of the Holy Ghost. Catholic interpreters have generally adhered to this opinion.

D. *In the Evangelists and Daniel.*—After studying the picture of Antichrist in St. Paul's Epistle to the Thessalonians, one easily recognizes the "man of sin" in Dan., vii, 8, 11, 20, 21, where the Prophet describes the "little horn". A type of Antichrist is found in Dan., viii, 8 sqq., 23, sqq., xi, 21–45, in the person of Antiochus Epiphanes. Many commentators have found more or less clear allusions to Antichrist in the coming of false Christs and false prophets (Matt., xxiv, 24; Mark, xiii, 6, 22; Luke, xxi, 8), in the "abomination of desolation," and in the one that "shall come in his own name" (John, v, 43).

II. ANTICHRIST IN ECCLESIASTICAL LANGUAGE.—Bousset believes that there was among the Jews a fully developed legend of Antichrist, which was accepted and amplified by Christians; and that this legend diverges from and contradicts in important points the conceptions found in the Apocalypse. We do not believe that Bousset has fully proved his opinion; his view as to the Christian development of the concept of Antichrist does not exceed the merits of an ingenious theory. We need not here enter upon an investigation of Gunkel's work, in which he traces back the idea of Antichrist to the primeval dragon of the deep; this view deserves no more attention than

the rest of the author's mythological fancies. What then is the true ecclesiastical concept of Antichrist?—Suarez maintains that it is of faith that Antichrist is an individual person, a signal enemy of Christ. This excludes the contention of those who explain Antichrist either as the whole collection of those who oppose Jesus Christ, or as the Papacy. The Waldensian and Albigensian heretics, as well as Wyclif and Hus, called the Pope by the name of Antichrist; but the expression was only a metaphor in their case. It was only after the time of the Reformation that the name was applied to the Pope in its proper sense. It then passed practically into the creed of the Lutherans, and has been seriously defended by them as late as 1861 in the "Zeitschrift für lutherische Theologie". The change from the true Church into the reign of Antichrist is said to have taken place between 19 February and 10 November, A. D. 607, when Pope Boniface III obtained from the Greek emperor the title "Head of All the Churches" for the Roman Church. An appeal was made to Apoc., xiii, 18, in confirmation of this date, and it was calculated from Apoc., xi, 3, that the end of the world might be expected A. D. 1866. Cardinal Bellarmin refuted this error both from an exegetical and historical point of view in "De Rom. Pont.", III. The individual person of Antichrist will not be a demon, as some of the ancient writers believed; nor will he be the person of the devil incarnated in the human nature of Antichrist. He will he a human person, perhaps of Jewish extraction, if the explanation of Gen., xlix, 17, together with that of Dan's omission in the catalogue of the tribes, as found in the Apocalypse, be correct. It must be kept in mind that extra-Scriptural tradition furnishes us no revealed supplement to the Biblical data concerning Antichrist. While these latter are sufficient to make the believer recognize the "man of sin" at the time of his coming, the lack of any additional reliable revelation should put us on our guard against the day-dreams of the Irvingites, the Mormons, and other recent proclaimers of new revelations.

It may not be out of place to draw the reader's attention to two dissertations by the late Cardinal Newman on the subject of Antichrist. The one is entitled "The Patristic Idea of Antichrist"; it considers successively his time, religion, city, and persecution. It formed the eighty-third number of the "Tracts for the Times", and has been republished in the volume entitled "Discussions and Arguments on Various Subjects" (London, New York, and Bombay, 1899). The other dissertation is contained among the Cardinal's "Essays Critical and Historical" (Vol. II; London, New York, and Bombay, 1897), and bears the title "The Protestant Idea of Antichrist."

In order to understand the significance of the Cardinal's essays on the question of the Antichrist, it must be kept in mind that a variety of opinions sprang up in course of time concerning the nature of this opponent of Christianity. (1) Koppe, Nitzsch, Storr, and Pelt contended that the Antichrist is an evil principle, not embodied either in a person or a polity; this opinion is in opposition to both St. Paul and St. John. Both Apostles describe the adversary as being distinctly concrete in form. (2) A second view admits that the Antichrist is a person, but it maintains that he is a person of the past; Nero, Diocletian, Julian, Caligula, Titus, Simon Magus, Simon the son of Giora, the High Priest Ananias, Vitellius, the Jews, the Pharisees, and the Jewish zealots have been variously identified with the Antichrist. But there is little traditional authority for this opinion; besides, it does not appear to satisfy fully the prophetic predictions, and, in the case of some of its adherents, it is based on the supposition that the inspired writers could not transcend the limits of their experiences. (3) A third opinion admitted that the Antichrist must indeed appear in a concrete form, but it identified this concrete form with the system of the Papacy. Luther, Calvin, Zwingli, Melanchthon, Bucer, Beza, Calixtus, Bengel, Michaelis, and almost all the Protestant writers of the Continent are cited as upholding this view; the same may be said of the English theologians Cranmer, Latimer, Ridley, Hooper, Hutchinson, Tyndale, Sandys, Philpot, Jewell, Rogers, Fulke, Bradford, King James, and Andrewes. Bramhall introduced qualifications into the theory, and after this its ascendancy began to wane among English writers. Nor must it be supposed that the Papal-Antichrist theory was upheld by all Protestants in the same form; the False Prophet or second Apocaylptic Beast is identified with Antichrist and the Papacy by Chytræus, Aretius, Foxe, Napier, Mede, Jurieu, Newton, Cunninghame, Faber, Woodhouse, and Habershon; the first Apocalyptic Beast holds this position in the opinion of Marlorat, King James, Daubuz, and Galloway; both Beasts are thus identified by Brightman, Pareus, Vitringa, Gill, Bachmair, Fraser, Croly, Fysh, and Elliott.

After this general survey of the Protestant views concerning the Antichrist, we shall be able to appreciate some of Cardinal Newman's critical remarks on the question.—(1) If any part of the Church be proved to be antichristian, all of the Church is so, the Protestant branch inclusive. (2) The Papal-Antichrist theory was gradually developed by three historical bodies: the Albigenses, the Waldenses, and the Fraticelli, between the eleventh and the sixteenth centuries: are these the expositors from whom the Church of Christ is to receive the true interpretation of the prophecies? (3) The defenders of the Papal-Antichrist theory have made several signal blunders in their arguments; they cite St. Bernard as identifying the Beast of the Apocalypse with the Pope, though St. Bernard speaks in the passage of the Antipope; they appeal to the Abbot Joachim as believing that Antichrist will be elevated to the Apostolic See, while the Abbot really believes that Antichrist will overthrow the Pope and usurp his See; finally, they appeal to Pope Gregory the Great as asserting that whoever claims to be Universal Bishop is Antichrist, whereas the great Doctor really speaks of the Forerunner of Antichrist who was, in the language of his day, nothing but a token of an impending great evil. (4) Protestants were driven to the Papal-Antichrist theory by the necessity of opposing a popular answer to the popular and cogent arguments advanced by the Church of Rome for her Divine authority. (5) Warburton, Newton, and Hurd, the advocates of the Papal-Antichrist theory, cannot be matched against the saints of the Church of Rome. (6) If the Pope be Antichrist, those who receive and follow him cannot be men like St. Charles Borromeo, or Fénelon, or St. Bernard, or St. Francis of Sales. (7) If the Church must suffer like Christ, and if Christ was called Beelzebub, the true Church must expect a similar reproach; thus, the Papal-Antichrist theory becomes an argument in favor of the Roman Church. (8) The gibe, "If the Pope is not Antichrist, he has bad luck to be so like him", is really another argument in favour of the claims of the Pope; since Antichrist simulates Christ, and the Pope is an image of Christ, Antichrist must have some similarity to the Pope, if the latter be the true Vicar of Christ.

IRENÆUS, *Adversus Hær.*, IV, 26; ADSO (PSEUDO-RABANUS MAURUS), *De ortu, vitâ et moribus Antichristi, P. L.*, CI, 1289–98); MALVENDA, *De Antichristo libri XI* (Rome, 1604); CALMET, *Dissertation sur l'Antéchrist* in *Comment. sur St. Paul;* DÖLLINGER, *Christent. u. Kirche* (1st ed.), 277, 285, etc.; BELLARMIN, *De Rom. Pont.*, III; LESSIUS, *Opusculum de Antichristo;* J. GRIMM, *Der κατέχων des zweiten Thessalonicher-Briefes* (Stadtamhof, 1861); JÖRG, *Geschichte des Protestantismus;* BOUSSET, *Der Antichrist* (Göttingen, 1895),

ta, by KEANE (1896); GUNKEL, *Schöpfung und Chaos* (1895), 221, sqq.; ZAHN, *Einleitung* (see Index); SCHÜRER, *Geschicte des jüdischen Volkes*, II, 532; NEWMAN, *The Patristic Idea of Antichrist, No. 83 of Tracts for the Times*, republished in *Discussions and Arguments on Various Subjects* (London, New York, and Bombay, 1897); ID., *The Protestant Idea of Antichrist* in *Essays Critical and Historical* (London, New York, and Bombay, 1897), II; ALFORD, *Greek Testament; Prolegomena to Thess. and Apoc.* (London, 1856, 1861); WORDSWORTH, *On the Apocalypse* (London, 1849); MAITLAND, *Prophetic Interpretation* (London, 1849); CLISSOLD, *Apocalyptical Interpretation* (London, 1845); ELLICOTT, *Comment. on Thess.* (London, 1858); JOWETT, *Excursus on the Man of Sin*, in his *Epistles of St. Paul* (London, 1859); ROBINSON, *Revised Edition of* RAYLAND'S tr. of NEANDER, *Pflanzung*, etc. (New York, 1865); MOSES STUART, *Commentary on the Apoc.* (Andover, 1845); GRESWELL, *Exposition of the Parables* (Oxford, 1834), I; NOYES, *The Apocalypse Analyzed and Explained*, in *The Christian Examiner* (May, 1860).

A. J. MAAS.

Anticoncordataires. See PETITE EGLISE, LA.

Antidicomarianites.—An Eastern sect which flourished about A. D. 200 to 400, and which was so designated as being the "opponents of Mary". The Ebionites were the first who maintained that Our Lord was merely the son of Joseph and Mary. This doctrine became repugnant even to their own adherents, and it was afterwards modified so as to teach that, although Our Lord was born of Mary through the Holy Ghost, afterwards Joseph and Mary lived in wedlock and had many other children. The sect denied the formula "ever-Virgin Mary" used in the Greek and Roman Liturgies. The earliest reference to this sect appears in Tertullian, and the doctrines taught by them are expressly mentioned by Origen (Homilia in Lucam, III, 940). Certain Arians, Eudocius and Eunomius, were great supporters of the teaching. The sect attained its greatest development in Arabia towards the end of the fourth century, and the name *Antidicomarianites* was specifically applied to it by St. Epiphanius who wrote against them in an interesting letter giving the history of the doctrine and proofs of its falsity (St. Epiphanius, Contra Hæres., lxxviii, 1033 sqq.).

MIGNE, *P. G.* (Paris, 1862); ORIGEN, XIII, 1813; IDEM, *St. Epiphanius*, XLII, 699–739.

ANDREW J. SHIPMAN.

Antidoron (Gr., *ἀντί*, instead of; *δῶρον*, a gift; i. e. a gift instead of). The remains of the loaves or cakes from which the various portions are cut for consecration in the Mass, according to the Greek Rite, are gathered up on a plate, or salver, in the sanctuary and kept upon the *prothesis*, or side-altar, during the celebration of the Mass. They are usually cut up into small fragments, and, at the conclusion of the Mass, after the celebrant has retired from the altar, the deacon (or in churches where there is no deacon, the priest) brings the salver out through the royal doors and standing in front of the *iconostasis* gives to each of the faithful, supposed to be fasting, a small fragment of the blessed bread which is taken and eaten by the worshipper before leaving the church. The giving of the *antidoron* is regularly followed in the Russian Orthodox and the Greek (Hellenic) Orthodox churches at every Mass, and it is an interesting sight to watch the worshippers crowding up in lines to obtain the blessed bread. In the Greek Catholic churches of Austria and Hungary the *antidoron* is given only on rare occasions during the year, chiefly on the Saturday in Easter week; while among the Greek Catholics of Italy and Sicily it is usually given only on Holy Thursday, the Feast of the Assumption, that of St. Nicolas of Myra, and at certain week-day masses in Lent; although according to some local customs it is given on other days. It may seem strange that the earliest historical reference to this custom should be found in the Western Church. It is mentioned in the 118th letter of St. Augustine to Januarius (now known as the 54th letter in the new order. See Migne, P. L., XXXIII, 200), and in the canons of a local council in Gaul in the seventh century. Originally it was a substitute, or *solatium* for such of the faithful as were not prepared to go to Communion or were unable to get to the Holy Sacrifice. If they could not partake of the body of Our Lord they had the consolation of partaking of the bread which had been blessed and from which the portions for consecration had been taken. In the Eastern Church mention of the *antidoron* began to appear about the ninth and tenth centuries. Germanius of Constantinople is the earliest Eastern author to mention it in his treatise, "The Explanation of the Liturgy", about the ninth century. Subsequent to him many writers of the separated Eastern Church (Balsamon, Colina, Pachemeros) have written on the custom of giving the *antidoron*. The usage to-day in the Orthodox Greek Church, following the Nomocanon, is to employ the fragments or unused pieces of the various *prosphoræ*, except that from which the *agnetz* is taken, for the purpose of the *antidoron*. The canonical regulations of the Russian Orthodox and Greek (Hellenic) Orthodox Churches require that the *antidoron* should be consumed before leaving the church, and that it should not be distributed to unbelievers or to persons undergoing penance before absolution. While the rite still continues in the East it was finally given up by the Western Church, and now only survives in the Roman Rite in the *pain bénit* given in the French churches and cathedrals at High Mass, in certain churches of Lower Canada, and occasionally in Italy, on certain feasts. A similar custom also obtains among the Syrian Christians (Christians of St. Thomas) of the Malabar coast in India.

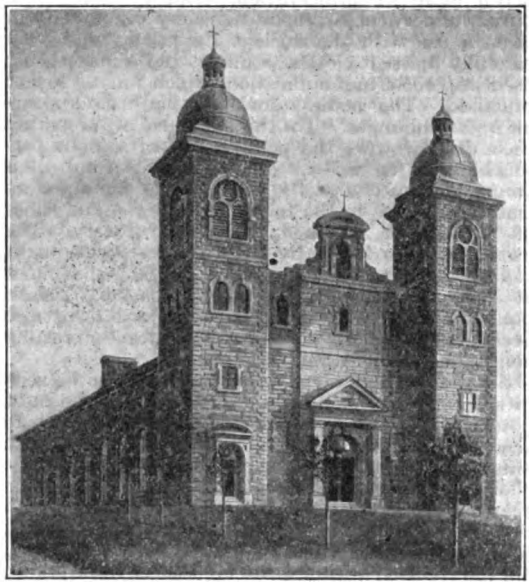
NEALE, *History of the Holy Eastern Church* (London, 1850), I, 525; CORBLET, *Hist. de l'Eucharistie* (Paris, 1885), I, 254–255; CLUGNET, *Dictionnaire des noms liturgiques* (Paris, 1895), 13; PARRINO, *La Messa Greca* (Palermo, 1904), 20; CHARRON, *Les saintes liturgies* (Paris, 1904), 70; HAPGOOD, *Service Book of the Orthodox Church* (New York, 1906), 600; *Pravoslavnaya Encyclopedia* (St. Petersburg, 1900), I, 795–796.

ANDREW J. SHIPMAN.

Antigonish (Micmac, *nalagitkooneech*, "where the branches are torn off"), is the shiretown of the county of the same name in Nova Scotia. On the 23d of August, 1886, it was made the see of one of the dioceses constituting the ecclesiastical province of Halifax. The first see was Arichat. The diocese takes in the three easternmost counties of Nova Scotia proper, with the whole island of Cape Breton. Up to 1817, Nova Scotia formed a part of the Diocese of Quebec; in that year it was erected into a vicariate, and the Right Rev. Edmund Burke appointed vicar Apostolic. He was succeeded, in 1827, by the Right Rev. William Fraser. On the 21st of September, 1844, the vicariate was divided, and two dioceses were formed, the sees being Halifax and Arichat. Bishop Fraser was appointed to the latter see. An alumnus of the Scottish College at Valladolid, he was a strong man, physically and mentally fitted to play the part of pioneer missionary bishop. He died 4 October, 1851, and was succeeded, 27 February, 1852, by the Right Rev. Colin Francis MacKinnon, D.D., a graduate of Propaganda. He was a man of apostolic zeal, and of singularly amiable character. Failing health led him to resign, 19 January, 1877, when his coadjutor, the Right Rev. John Cameron, D.D., also a graduate of Propaganda, and consecrated at Rome, 22 May, 1870, became administrator of the diocese. On his resigning this charge, Bishop MacKinnon was made titular Archbishop of Amida. He died two years later, 26 September, 1879.

Within the Diocese of Antigonish is the historic town of Louisbourg. As far back as 1604 French priests were in Nova Scotia, then known as Acadie, or Acadia. Between that date and the taking of Louisbourg by the English in 1758, the indefatigable missionaries of France busied themselves with the evangelization of the native Micmacs. The fact that

the whole tribe still hold fast the faith preached to them, despite the efforts made from time to time to rob them of it and the paucity of priestly labourers in the fifty years that followed the fall of Louisbourg, attests the thoroughness with which the early



THE CATHEDRAL, ANTIGONISH

Recollet and Jesuit Fathers did their work. Till the closing years of the eighteenth century, some hundreds of the aborigines, together with a remnant of the first French settlers, known as Acadians, and a few Irish families, made up the Catholic population of what is now the Diocese of Antigonish. In 1791, the first party of Catholic immigrants from the Scottish Highlands reached Pictou in two ships. Driven from their native braes and glens by the rapacity of the landlords, who turned their ancestral holdings into sheepwalks, they found new homes and free holdings in the wild woods of Nova Scotia. From this time forward the tide of Scottish immigration gathered strength, until it reached its highest point in 1817. In July, 1802, about 1,500 Highland Scottish Catholics were settled along the shores of the Gulf of St. Lawrence. For the greater part of the time they were without a priest, save for the occasional visits of the Rev. Angus Bernard MacEachern afterwards Bishop of Charlottetown, P. E. I., who braved the perils of the sea in an open boat to bring them the consolations of religion. In the same year two priests came out from Scotland, and these in time were followed by others. They shared with their people the hardships incident to pioneer life in "the forest primeval." Among the priests who laboured during the first two decades of the nineteenth century in the territory now comprised in the Diocese of Antigonish were Abbé Lejamtel, among the Acadians; the Reverends Alexander MacDonnel, William Chisholm, and Colin Grant, in the Scottish settlements on the mainland; the Reverend James Grant, an Irish priest, in Antigonish; the Reverend Alexander MacDonnell in the Scottish settlements in Cape Breton, and Father Vincent, founder of the Trappist Monastery at Tracadie, among the Micmacs and Acadians. The last-named, known in the Gaelic-speaking communities as *A Sagart Ban*, or White Priest, from the flowing white robe of his Order, which he wore also on his missionary journeys, was a man of singularly holy life. The first session of the court, appointed in 1905 to inquire into his title to sainthood, was held in June, 1906.

St. Francis Xavier's College, established at Antigonish in 1855, and endowed with university powers in 1866, is the chief seat of learning. Mt. St. Bernard, an academy for young ladies, conducted by the Sisters of Notre Dame, is affiliated to St. Francis Xavier's. The Sisters of Notre Dame have eight other convents within the diocese; the Sisters of Charity, six; the Daughters of Jesus, lately come from France, four; the Sisters of St. Martha, one. The Trappists, at Petit Clairvaux, Tracadie, are the only religious order of men. In 1871, the Catholic population was 62,853; in 1891, it was 73,500, of whom about 42,000 were Highland Scotch, 19,000 French, 11,000 Irish, and 1,500 Micmacs. The present population is in the neighbourhood of 80,000. There are 101 priests, including 11 Trappists, 67 churches with resident pastors, and 34 missions with churches.

O'BRIEN (late Archbishop of Halifax), *Memoirs of Bishop Burke* (Ottawa, 1894); MACMILLAN, *History of the Catholic Church in Prince Edward Island* (Quebec, 1905); BROWN, *History of Cape Breton* (London, 1869); BOURINOT, *Cape Breton and its Memorials* (Montreal, 1892); MACLEOD, *History of the Devotion to the Blessed Virgin in North America* (Cincinnati, 1860.—This work contains an eloquent chapter on the Highland Scottish emigration); MACGILLIVRAY, *The Casket* (files); *Xaverian, Golden Jubilee Number* (Oct. 1905).

ALEXANDER MACDONALD.

Antigua. See ROSEAU.

Antimensium, also ANTIMINSION (Gr. ἀντιμήνσιον, from ἀντί, instead of, and *mensa*, table, altar), a consecrated corporal of a kind used only in the Greek Rite. It is called in Russian and Slavonic *antimins*, and answers substantially to the portable altar of the Roman Rite. It consists of a strip of fine linen or silk, usually ten inches wide and about thirteen to fourteen inches long, ornamented with the instruments of the Passion, or with a representation of Our Lord in the Sepulchre; it also contains relics of the saints which are sewn into it, and certified by the bishop. It is required to be placed on the altar in Greek churches just as an altar-stone is required in the Latin churches, and no Mass may be said upon an altar of that rite which has no antimensium. It is unfolded at the Offertory quite like the Latin corporal. Outside of the Mass it rests on the altar, folded in four parts, and enclosed in another piece of linen known as the *heileton*. Originally it was intended for missionaries and priests travelling in places where there was no consecrated altar, or where there was no bishop available to consecrate an altar. The bishop consecrated the antimensium almost as he would an altar, and the priest carried it with him on his journey, and spread it over any temporary altar to celebrate Mass. Originally, therefore, it stood literally for its name; it was used instead of the Holy Table for the Sacrifice of the Mass.

The word *antimensium* is met with for the first time about the end of the eighth and the beginning of the ninth centuries. The rapid adoption of the object was owing largely to the spread of Iconoclasm and other heresies. In the seventh canon of the Seventh General Council (787) it was ordered that "according to ancient custom which we should follow the Holy Sacrifice should only be offered on an altar consecrated by placing the relics of the saints or of martyrs therein" (Mansi, XIII, 428). As a result of this decree the use of the antimensium became quite general, because, owing to various heresies and schisms it was doubtful whether the altar in numberless churches had ever been consecrated by a bishop, or whether that rite had ever been canonically performed; on the other hand, all were anxious to comply with the canon. By the use

of the antimensium, such as missionaries and travelling priests were using, the Holy Sacrifice could be offered on any altar, because the antimensium, at least, had been properly consecrated and contained the required relics. Although it was primarily intended for altars which had not been consecrated by a bishop, it gradually became used for all altars in the Greek Church. It was also much used for altars in military camps, on shipboard, and among the hermits and cenobites of the desert, where a church or a chapel was unknown. After the great schism which divided the Eastern Church from the Holy See, the antimensium was looked on as a peculiarly Greek religious article. The United Greeks have also retained it, although, by special regulation of the Holy See, in its absence an altar-stone may be used by them. A Greek Catholic priest may say Mass in a Greek church upon an altar-stone, yet a Latin priest may not say Mass upon an antimensium in a Latin church, although either may use the antimensium in a Greek church (Benedict XIV, Imposito nobis).

In the Council of Moscow (1675) the Russian Church decreed that antimensia should be used upon every altar, whether it had been consecrated by a bishop or not. The only apparent exception allowed in the Russian Church is that an antimensium without relics may be used upon the altar of a cathedral church. The form of consecration of the antimensia is almost the same as that followed by a bishop in consecrating an altar. Indeed, they are usually consecrated at the same time as the altar, and are considered to share in the latter's consecration; by way of exception, especially in the Russian Church, they may be consecrated at another time. As already said, the customary material was originally pure linen; yet, since 1862, by a decree of the Holy Synod in Russia, they may be made either of linen or silk. They have varied slightly in size and form, but the kind now used is about the size of those made in the twelfth century. They are often beautifully embroidered, the decorations usually representing Our Lord in the Sepulchre, sometimes with a cross and sometimes with a chalice above Him; they also have the letters IC. XC. NIKA, i. e. "Jesus Christ conquers", or other traditional devices worked upon them. Whenever a new antimensium is placed upon an altar the old one must not be removed, but must be kept next to the altar under the altar-cloth. Usually the date of consecration is worked upon them. By a decree of the Holy Synod in 1842, each Russian church must keep an exact register of the antimensia contained in it.

GOAR, *Euchologium, sive Rituale Græcorum* (Venice, ed. 1730); RENAUDOT, *Liturgiarum Orientalium Collectio*, I, 181–331; BRIGHTMAN, *Eastern Liturgies* (Oxford, 1896), 569; NEALE, *History of the Holy Eastern Church* (London, 1850), I, 186–187; PÉTRIDÈS, in *Dict. d'arch. chrét.*, I, 2319–26; CLUGNET, *Dict. grec-français des noms liturgiques* (Paris, 1895).

ANDREW J. SHIPMAN.

Antinoe (or ANTINOPOLIS), a titular see of the Thebaid, now Esneh or Esench, a city in Egypt, built by the Emperor Hadrian A. D. 132, in memory of his favourite, Antinous. Situated in the very centre of Egypt, the city attracted more than ordinary attention, not only by its splendour, but by its originality, being constructed, as it was, on the plan of Roman and Greek cities, without any trace of Egyptian architecture. The topography of its ruins is yearly growing less distinct, since an European industry set up in the neighbourhood draws on its antique materials as it might on some deserted marble quarry. After the fashion of Greek and Asiatic cities, the city was intersected by streets along the sides of which ran porticoes and colonnades, and several of the the streets were arched over.

Antinoe played but a small part in the history of Christianity. It became the seat of a bishopric subject to Thebes, and a good many monasteries were founded in the neighbourhood. Thanks to the Egyptian climate, the cemeteries opened in recent years have supplied the science of Christian antiquity with many noteworthy objects. Roman and Byzantine burial-places have been found in a wonderful state of preservation. The bodies, before burial, underwent a preparation very different from that in use with the ancient Egyptians, and were carefully dressed; clothes, stuffing, and a mask being used instead of mummification, which was no longer practised. The bodies, however, had the appearance of mummies. To this manner of preparing their dead we owe the preservation of various personal effects as well as of stuffs. The tomb of a young woman named Euphemiân (?) contained an embroidery case in the folds of her dress, and shoes of red leather enriched with gold tracery. The excavations carried on by M. A. Gayet have brought to light objects which are now in the Musée Guimet at Paris, such as prayer-chaplets, baskets, phials, boxes of wood and ivory, etc. Papyri have also been found at Antinoe, one of the most interesting being the will of Aurelius Colluthus.

Several ruins of some importance are to be seen in the neighbourhood of Antinoe. One of the most noteworthy is that of Deïr Abou-Hennys, where there is an underground church, ornamented with paintings of real interest, less on account of the choice of subjects than for the skill and taste which they show in a Coptic artist of the seventh or eighth century. They represent scenes from the Gospel, with a few drawn from the apocryphal books, and are interspersed with a great number of inscriptions, most of which are mutilated or undecipherable.

LECLERCQ in *Dict. d'archéol. chrét. et de lit.*, I, col. 2326–2359; DE BOCK, *Couvent de Saint Jean près d'Antinoé* in *Matériaux pour servir à l'archéologie de l'Egypte chrétienne* (St. Petersburg, 1901); GAYET, in *Annales du Musée Guimet* (1902), XXX, Part 2; J. CLÉDAT, in *Bulletin de l'institut français d'archéol. orien.* (1902), II.

H. LECLERCQ.

Antinomies. See KANT, PHILOSOPHY OF.

Antinomianism (ἀντί, against, and νόμος, law), the heretical doctrine that Christians are exempt from the obligations of the moral law. The term first came into use at the Protestant Reformation, when it was employed by Martin Luther to designate the teaching of Johannes Agricola and his sectaries, who, pushing a mistaken and perverted interpretation of the Reformer's doctrine of justification by faith alone to a far-reaching but logical conclusion, asserted that, as good works do not promote salvation, so neither do evil works hinder it; and, as all Christians are necessarily sanctified by their very vocation and profession, so, as justified Christians, they are incapable of losing their spiritual holiness, justification, and final salvation by any act of disobedience to, or even by any direct violation of the law of God. This theory—for it was not, and is not, necessarily, anything more than a purely theoretical doctrine, and many professors of Antinomianism, as a matter of fact, led, and lead, lives quite as moral as those of their opponents—was not only a more or less natural outgrowth from the distinctively Protestant principle of justification by faith, but probably also the result of an erroneous view taken with regard to the relation between the Jewish and Christian dispensations and the Scriptures of the Old and New Testaments. Doubtless a confused understanding of the Mosaic ceremonial precepts and the fundamental moral law embodied in the Mosaic code was to no small extent operative in allowing the conception of true Christian liberty to grow beyond all reasonable bounds, and to take the form of a theoretical doctrine of unlimited licentiousness.

Although the term designating this error came into use only in the sixteenth century, the doctrine itself

can be traced in the teaching of the earlier heresies. Certain of the Gnostic sects—possibly, for example, Marcion and his followers, in their antithesis of the Old and New Testament, or the Carpocratians, in their doctrine of the indifference of good works and their contempt for all human laws—held Antinomian or quasi-Antinomian views. In any case, it is generally understood that Antinomianism was professed by more than one of the Gnostic schools. Several passages of the New Testament writings are quoted in support of the contention that even as early as Apostolic times it was found necessary to single out and combat this heresy in its theoretical or dogmatic, as well as in its grosser and practical, form. The indignant words of St. Paul in his Epistles to the Romans and to the Ephesians (Rom., iii, 8, 31, vi, 1; Eph., v. 6), as well as those of St. Peter in the Second Epistle (II Pet., ii, 18, 19), seem to lend direct evidence in favour of this view. Forced into a somewhat doubtful prominence by the "slanderers" against whom the Apostle found it necessary to warn the faithful, persisting spasmodically in several of the Gnostic bodies, and possibly also colouring some of the tenets of the Albigenses, Antinomianism reappeared definitely, as a variant of the Protestant doctrine of faith, early in the history of the German Reformation. At this point it is of interest to note the sharp controversy that it provoked between the leader of the reforming movement in Germany and his disciple and fellow townsman, Johannes Agricola. Schnitter, or Schneider, sometimes known as the Magister Islebius, was born at Eisleben in 1492, nine years after the birth of Luther. He studied, and afterwards taught, at Wittenberg, whence, in 1525, he went to Frankfort with the intention of teaching and establishing the Protestant religion there. But shortly afterwards he returned to his native town, where he remained until 1536, teaching in the school of St. Andrew, and drawing considerable attention to himself as a preacher of the new religion by the courses of sermons that he delivered in the Nicolai Church. In 1536 he was recalled to Wittenberg and given a chair in the University. Then the Antinomian controversy, which had really begun some ten years previously, broke out afresh, with renewed vigour and bitterness. Agricola, who was undoubtedly anxious to defend and justify the novel doctrine of his leader upon the subject of grace and justification, and who wished to separate the new Protestant view more clearly and distinctly from the old Catholic doctrine of faith and good works, taught that only the unregenerate were under the obligation of the law, whereas regenerate Christians were entirely absolved and altogether free from any such obligation. Though it is highly probable that he made Agricola responsible for opinions which the latter never really held, Luther attacked him vigorously in six dissertations, showing that "the law gives man the consciousness of sin, and that the fear of the law is both wholesome and necessary for the preservation of morality and of divine, as well as human, institutions"; and on several occasions Agricola found himself obliged to retract or to modify his Antinomian teaching. In 1540 Agricola, forced to this step by Luther, who had secured to this end the assistance of the Elector of Brandenburg, definitely recanted. But it was not long before the wearisome controversy was reopened by Poach of Erfurt (1556). This led ultimately to an authoritative and a complete statement, on the part of the Lutherans, of the teaching upon the subject by the German Protestant leaders, in the fifth and sixth articles of the "Formula Concordiæ". St. Alphonsus Liguori states that after Luther's death Agricola went to Berlin, commenced teaching his blasphemies again, and died there, at the age of seventy-four, without any sign of repentance; also, that Florinundus calls the Antinomians "Atheists who believe in neither God nor the devil." So much for the origin and growth of the Antinomian heresy in the Lutheran body. Among the high Calvinists also the doctrine was to be found in the teaching that the elect do not sin by the commission of actions that in themselves are contrary to the precepts of the moral law, while the Anabaptists of Münster had no scruple in putting these theories into actual practice.

From Germany Antinomianism soon travelled to England, where it was publicly taught, and in some cases even acted upon, by many of the sectaries during the Protectorate of Oliver Cromwell. The state of religion in England, as well as in the Colonies, immediately preceding and during this troublesome period of history, was an extraordinary one, and when the independents obtained the upper hand there was no limit to the vagaries of doctrines, imported or invented, that found so congenial a soil in which to take root and spread. Many of the religious controversies that then arose turned naturally upon the doctrines of faith, grace, and justification which occupied so prominent a place in contemporary thought, and in these controversies Antinomianism frequently figured. A large number of works, tracts, and sermons of this period are extant in which the fierce and intolerant doctrines of the sectaries are but thinly veiled under the copious quotations from the Scriptures that lend so peculiar an effect to their general style. In the earlier part of the seventeenth century, Dr. Tobias Crisp, Rector of Brinkwater (b. 1600), was accused, in company with others, of holding and teaching similar views. His most notable work is "Christ Alone Exalted" (1643). His opinions were controverted with some ability by Dr. Daniel Williams, the founder of the Dissenters' Library. Indeed, to such an extent were extreme Antinomian doctrines held, and even practised, as early as the reign of Charles I, that, after Cudworth's sermon against the Antinomians (on I John, ii, 3, 4) was preached before the Commons of England (1647), the Parliament was obliged to pass severe enactments against them (1648). Anyone convicted on the oaths of two witnesses of maintaining that the moral law of the Ten Commandments was no rule for Christians, or that a believer need not repent or pray for pardon of sin, was bound publicly to retract, or, if he refused, be imprisoned until he found sureties that he would no more maintain the same. Shortly before this date, the heresy made its appearance in America, where, at Boston, the Antinomian opinions of Mrs. Ann Hutchinson were formally condemned by the Newtown Synod (1636).

Although from the seventeenth century onward Antinomianism does not appear to be an official doctrine of any of the more important Protestant sects, at least it has undoubtedly been held from time to time either by individual members or by sections, and taught, both by implication and actually, by the religious leaders of several of these bodies. Certain forms of Calvinism may seem capable of bearing an Antinomian construction. Indeed it has been said that the heresy is in reality nothing more than "Calvinism run to seed". Mosheim regarded the Antinomians as a rigid kind of Calvinists who, distorting the doctrine of absolute decrees, drew from it conclusions dangerous to religion and morals. Count Zinzendorf (1700–60), the founder of the Herrnhuters, or Moravians, was accused of Antinomianism by Bengel, as was William Huntingdon, who, however, took pains to disclaim the imputation.

But possibly the most noteworthy instance is that of the Plymouth Brethren, of whom some are quite frankly Antinomian in their doctrine of justification and sanctification. It is their constant assertion that the law is not the rule or standard of the life of the Christian. Here again, as in the case of Ag-

ricola, it is a theoretical and not a practical Antinomianism that is inculcated. Much of the teaching of the members of this sect recalls "the wildest vagaries of the Antinomian heresy, while at the same time their earnest protests against such a construction being put upon their words, and the evident desire of their writers to enforce a high standard of practical holiness, forbid us to follow out some of their statements to what seems to be their logical conclusion." Indeed, the doctrine generally is held theoretically, where held at all, and has seldom been advocated as a principle to be put in practice and acted upon. Except, as has already been noted, in the case of the Anabaptists of Münster and of some of the more fanatical sections of the Commonwealth, as well as in a small number of other isolated and sporadic cases, it is highly doubtful if it has ever been directly put forward as an excuse for licentiousness; although, as can easily be seen, it offers the gravest possible incentive to, and even justification of, both private and public immorality in its worst and most insidious form.

As the doctrine of Antinomianism, or legal irresponsibility, is an extreme type of the heretical doctrine of justification by faith alone as taught by the Reformers, it is only natural to find it condemned by the Catholic Church in company with this fundamentally Protestant tenet. The sixth session of the Œcumenical Council of Trent was occupied with this subject, and published its famous decree on Justification. The fifteenth chapter of this decree is directly concerned with the Antinomian heresy, and condemns it in the following terms: "In opposition also to the cunning wits of certain men who, by good words and fair speeches, deceive the hearts of the innocent, it is to be maintained that the received grace of justification is lost not only by infidelity, in which even faith itself is lost, but also by any other mortal sin soever, though faith be not lost; thereby defending the doctrine of the Divine law, which excludes from the Kingdom of God not only the unbelieving, but also the faithful who are fornicators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, and all others who commit deadly sins; from which, with the help of Divine grace, they are able to refrain, and on account of which they are separate from the grace of Christ" (Cap. xv, cf. also Cap. xii). Also, among the canons anathematizing the various erroneous doctrines advanced by the Reformers as to the meaning and nature of justification are to be found the following: "Can. xix. If anyone shall say that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or that the Ten Commandments in no wise appertain to Christians; let him be anathema.—Can. xx. If anyone shall say that a man who is justified and how perfect soever is not bound to the observance of the commandments of God and of the Church, but only to believe; as if, forsooth, the Gospel were a bare and absolute promise of eternal life, without the condition of observation of the commandments; let him be anathema.—Can. xxi. If anyone shall say that Christ Jesus was given of God unto men as a Redeemer in whom they should trust, and not also as a legislator whom they should obey; let him be anathema.—Can. xxvii. If anyone shall say that there is no deadly sin but that of infidelity; or that grace once received is not lost by any other sin, however grievous and enormous, save only by that of infidelity; let him be anathema."

The minute care with which the thirty-three canons of this sixth session of the Council were drawn up is evidence of the grave importance of the question of justification, as well as of the conflicting doctrine advanced by the Reformers themselves upon this subject. The four canons quoted above leave no doubt as to the distinctly Antinomian theory of justification that falls under the anathema of the Church. That the moral law persists in the Gospel dispensation, and that the justified Christian is still under the whole obligation of the laws of God and of the Church, is clearly asserted and defined under the solemn anathema of an Œcumenical Council. The character of Christ as a lawgiver to be obeyed is insisted upon, as well as His character as a Redeemer to be trusted; and the fact that there is grievous transgression, other than that of infidelity, is taught without the slightest ambiguity——thus far, the most authoritative possible utterance of the teaching Church. In connection with the Tridentine decrees and canons may be cited the controversial writings and direct teaching of Cardinal Bellarmin, the ablest upholder of orthodoxy against the various heretical tenets of the Protestant Reformation.

But so grossly and so palpably contrary to the whole spirit and teaching of the Christian revelation, so utterly discordant with the doctrines inculcated in the New Testament Scriptures, and so thoroughly opposed to the interpretation and tradition from which even the Reformers were unable to cut themselves entirely adrift, was the heresy of Antinomianism that, while we are able to find a few sectaries, as Agricola, Crisp, Richardson, Saltmarsh, and Hutchinson, defending the doctrine, the principal Reformers and their followers were instant in condemning and reprobating it. Luther himself. Rutherford, Schluffelburgh, Sedgwick, Gataker, Witsius, Bull, and Williams have written careful refutations of a doctrine that is quite as revolting in theory as it would ultimately have proved fatally dangerous in its practical consequences and inimical to the propagation of the other principles of the Reformers. In Nelson's "Review and Analysis of Bishop Bull's Exposition . . . of Justification" the advertisement of the Bishop of Salisbury has the following strong recommendation of works against the "Antinomian folly": ". . . To the censure of tampering with the strictness of the *Divine Law* may be opposed Bishop Horsley's recommendation of the *Harmonia Apostolica* as 'a preservative from the contagion of Antinomian folly.' As a powerful antidote to the Antinomian principles opposed by Bishop Bull, Cudworth's incomparable sermon, preached before the House of Commons in 1647, . . . cannot be too strongly recommended." This was the general attitude of the Anglican, as well as of the Lutheran, body. And where, as was upon several occasions the case, the ascendency of religious leaders, at a time when religion played an extraordinarily strong part in the civil and political life of the individual, was not in itself sufficient to stamp out the heresy, or keep it within due bounds, the aid of the secular arm was promptly invoked, as in the case of the intervention of the Elector of Brandenburg and the enactments of the English Parliament of 1648. Indeed, at the time, and under the peculiar circumstances obtaining in New England in 1637, the synodical condemnation of Mrs. Hutchinson did not fall far short of a civil judgment.

Impugned alike by the authoritative teaching of the Catholic Church and by the disavowals and solemn declarations of the greater Protestant leaders and confessions or formularies, verging, as it does, to the discredit of the teaching of Christ and of the Apostles, inimical to common morality and offering the grave possibility of becoming dangerous to the established social and political order, it is not surprising to find the Antinomian heresy a comparatively rare one in ecclesiastical history, and, as a rule, where taught at all, one that is carefully kept

in the background or practically explained away. There are few who would care to assert the doctrine in so uncompromising a form as that which Robert Browning, in "Johannes Agricola in Meditation", with undoubted accuracy, ascribes to the Lutheran originator of the heresy:—

I have God's warrant, could I blend
All hideous sins, as in a cup,
To drink the mingled venoms up;
Secure my nature would convert
The draught to blossoming gladness fast:
While sweet dews turn to the gourd's hurt,
And bloat, and while they bloat it, blast,
As from the first its lot was cast.

For this reason it is not always an easy matter to determine with any degree of precision how far certain forms and offshoots of Calvinism, Socinianism, or even Lutheranism, may not be susceptible of Antinomian interpretations; while at the same time it must be remembered that many sects and individuals holding opinions dubiously, or even indubitably, of an Antinomian nature, would indignantly repudiate any direct charge of teaching that evil works and immoral actions are no sins in the case of justified Christians. The shades and gradations of heresy here merge insensibly the one into the other. To say that a man cannot sin because he is justified is very much the same thing as to state that no action, whether sinful in itself or not, can be imputed to the justified Christian as a sin. Nor is the doctrine that good works do not help in promoting the sanctification of an individual far removed from the teaching that evil deeds do not interfere with it. There is a certain logical nexus between these three forms of the Protestant doctrine of justification that would seem to have its natural outcome in the assertion of Antinomianism. The only doctrine that is conclusively and officially opposed to this heresy, as well as to those forms of the doctrine of justification by faith alone that are so closely connected with it, both doctrinally and historically, is to be found in the Catholic dogma of Faith, Justification, and Sanctification.

Decreta Dogmatica Concilii Tridentini: Sess. VI; BELLARMINE, *De Justificatione; Judicium de Libro Concordantiæ Lutheranorum;* ALZOG, *Church History,* III; LIGUORI, *The History of Heresies* (tr. MULLOCH); *Formula Concordiæ;* ELWERT, *De Antinomiâ J. Agricolæ Islebii;* HAGENBACH, *A Text Book of the History of Doctrines;* BELL, *The Wanderings of the Human Intellect;* BULL, *Opera;* HALL, *Remains;* SANDERS, *Sermons;* RUTHERFORD, *A Survey of the Spiritual Antichrist opening the secrets of Familisme and Antinomianisme in the Anti-christian Doctrine of J. Saltmarsh;* GATAKER, *An Antidote against Error Concerning Justification; Antinomianism Discovered and Unmasked;* BAXTER, *The Scripture Gospel defended . . . In two books . . . The second upon the sudden reviving of Antinomianism;* FLETCHER, *Four Checks to Antinomianism;* COTTLE, *An Account of Plymouth Antinomians;* TEULON, *History and Teaching of the Plymouth Brethren;* NELSON, *A Review and Analysis of Bishop Bull's Exposition . . . of Justification.*

FRANCIS AVELING.

Antioch (Ἀντιόχεια, *Antiochia*), THE CHURCH OF.—I. ORIGIN AND HISTORY OF THE CITY.—Of the vast empire conquered by Alexander the Great many states were formed, one of which comprised Syria and other countries to the east and west of it. This realm fell to the lot of one of the conqueror's generals, Seleucus Nicator, or Seleucus I, founder of the dynasty of the Seleucidæ. About the year 300 B. C. he founded a city on the banks of the lower Orontes, some twenty miles from the Syrian coast, and a short distance below Antigonia, the capital of his defeated rival Antigonus. The city which was named Antioch, from Antiochus the father of Seleucus, was meant to be the capital of the new realm. It was situated on the northern slope of Mount Silpius, on an agreeable and well-chosen site, and stretched as far as the Orontes, which there flows from east to west. It grew soon to large proportions; new quarters or suburbs were added to it, so that ultimately it consisted of four towns enclosed by as many distinct walls and by a common rampart, which with the citadel reached to the summit of Mount Silpius. When Syria was made a Roman province by Pompey (64 B. C.), Antioch continued to be the metropolis of the East. It also became the residence of the legates, or governors, of Syria. In fact, Antioch, after Rome and Alexandria, was the largest city of the empire, with a population of over half a million. Whenever the emperors came to the East they honoured it with their presence. The Seleucidæ as well as the Roman rulers vied with one another in adorning and enriching the city with statues, theatres, temples, aqueducts, public baths, gardens, fountains, and cascades; a broad avenue with four rows of columns, forming covered porticoes on each side, traversed the city from east to west, to the length of several miles. Its most attractive pleasure resort was the beautiful grove of laurels and cypresses called Daphne, some four or five miles to the west of the city. It was renowned for its park-like appearance, for its magnificent temple of Apollo, and for the pompous religious festival held in the month of August. From it Antioch was sometimes surnamed Epidaphnes. The population included a great variety of races. There were Macedonians and Greeks, native Syrians and Phœnicians, Jews and Romans, besides a contingent from further Asia; many flocked there because Seleucus had given to all the right of citizenship. Nevertheless, it remained always predominantly a Greek city. The inhabitants did not enjoy a great reputation for learning or virtue; they were excessively devoted to pleasure, and universally known for their witticisms and sarcasm. Not a few of their peculiar traits have reached us through the sermons of St. John Chrysostom, the letters of Libanius, the "Misopogon" of Julian, and other literary sources. Their loyalty to imperial authority could not always be depended upon. In spite of these defects there was at all times in Antioch a certain number of men, especially in the Jewish colony, who were given to serious thoughts, even to thoughts of religion. After the fifth century Antioch lost much of its size and importance. It was visited by frequent earthquakes, by not less than ten from the second century B. C. to the end of the sixth century of the Christian era. Twice it was captured and sacked by the Persians, in A. D. 260 and 540. On the latter occasion it was almost completely destroyed, but was rebuilt by the Emperor Justinian I (527–565) on a much smaller scale, and called Theopolis. It is said that no small portion of his walls remained until 1825, a specimen of the military architecture of the sixth century. In 638 it was taken by the Mohammedans, was restored to the Byzantine Empire in 969, and reconquered by the Seljuks in 1084. From 1098 until 1268 it was in the hands of the Crusaders and their descendants; the Sultan Bibars of Egypt took it in 1268; and in 1517 it came with Syria under the Turkish Empire. The former populous metropolis of the East is now the small town of Antakia with about 20,000 inhabitants (see ALEPPO).

II. CHRISTIANITY OF ANTIOCH.—Since the city of Antioch was a great centre of government and civilization, the Christian religion spread thither almost from the beginning. Nicolas, one of the seven deacons in Jerusalem, was from Antioch (Acts, vi, 5). The seed of Christ's teaching was carried to Antioch by some disciples from Cyprus and Cyrene, who fled from Jerusalem during the persecution that followed upon the martyrdom of St. Stephen (Acts, xi, 19, 20). They preached the teachings of Jesus, not only to the Jewish colony but also to the Greeks or Gentiles, and soon large numbers were converted. The mother-church of Jerusalem having heard of the

occurrence sent Barnabas thither, who called Saul from Tarsus to Antioch (ib., 22, 25). There they laboured for a whole year with such success that the followers of Christ were acknowledged as forming a distinct community, "so that at Antioch the disciples were first named Christians" (ib., 26). Their charity was exhibited by the offerings sent to the famine-stricken brethren in Judea. St. Peter himself came to Antioch (Gal., ii, 11), probably about the year 44, and according to all appearances lived there for some time (see PETER, SAINT). The community of Antioch, being composed in part of Greeks or Gentiles, had views of its own on the character and conditions of the new religion. There was a faction among the disciples in Jerusalem which maintained that the Gentile converts to Christianity should pass first through Judaism by submitting to the observances of the Mosaic law, such as circumcision and the like. This attitude seemed to close the gates to the Gentiles, and was strongly contested by the Christians of Antioch. Their plea for Christian liberty was defended by their leaders, Paul and Barnabas, and received full recognition in the Apostolic Council of Jerusalem (Acts, xv, 22–32). Later on St. Paul defends this principle at Antioch even in the face of Peter (Gal., ii, 11). Antioch became soon a centre of missionary propaganda. It was thence that St. Paul and his companions started on their journey for the conversion of the nations. The Church of Antioch was also fully organized almost from the beginning. It was one of the few original churches which preserved complete the catalogue of its bishops. The first of these bishops, Evodius, reaches back to the Apostolic age. At a very early date the Christian community of Antioch became the central point of all the Christian interests in the East. After the fall of Jerusalem (A. D. 70) it was the real metropolis of Christianity in those countries.

In the meantime the number of Christians grew to such an extent, that in the first part of the fourth century Antioch was looked upon as practically a Christian city. Many churches were erected there for the accommodation of the worshippers of Christ. In the fourth century there was still a basilica called "the ancient" and "apostolic". It was probably one of the oldest architectural monuments of Christianity; an ancient tradition maintained that it was originally the house of Theophilus, the friend of St. Luke (Acts, i, 1). There were also sanctuaries dedicated to the memory of the great Apostles Peter, Paul, and John. Saint Augustine speaks (Sermo, ccc., n. 5) of a "basilica of the holy Machabees" at Antioch, a famous shrine from the fourth to the sixth century (Card. Rampolla, in "Bessarione", Rome, 1897–98, I–II). Among the pagan temples dedicated to Christian uses was the celebrated Temple of Fortune (Tychæion). In it the Christians of Antioch enshrined the body of their great bishop and martyr Ignatius. There was also a *martyrium* or memorial shrine of Babylas, a third-century martyr and bishop of Antioch, who suffered death in the reign of Decius. For the development of Christian domestic architecture in the vicinity of the great city see De Vogüé, "Architecture civile et religieuse de la Syrie Centrale" (Paris, 1865–77), and the similar work of Howard Crosby Butler (New York, 1903). The very important monastic architecture of the vicinity will be described under SIMEON STYLITES and BYZANTINE ARCHITECTURE. The Emperor Constantine (306–337) built a church there, which he adorned so richly that it was the admiration of all contemporaries (St. John Chrys., "Hom. in Ep. ad Eph.", X, 2; Eus., "Vita Const.", III, 50, and "De laud. Const.", c. 9). It was completely pillaged, but not destroyed, by Chosroes in 540. The Church of Antioch showed itself worthy of being the metropolis of Christianity in the East. In the ages of persecution it furnished a very large quota of martyrs, the bishops setting the example. It may suffice to mention St. Ignatius (q. v.) at the beginning of the second century; Asclepiades under Septimius Severus (193–211); and Babylas under Decius (249–251). It produced also a number of great men, who either in writing or otherwise distinguished themselves in the service of Christianity. The letters of the afore-mentioned St. Ignatius are very famous. Theophilus (q. v.) wrote in the latter part of the second century an elaborate defence and explanation of the Christian religion. In later ages there were such men as Flavian (q. v.), who did much to reunite the Christians of Antioch divided by the Arian disputes; St. John Chrysostom (q. v.), afterwards Bishop of Constantinople, and Theodoret, afterwards Bishop of Cyrus in Syria. Several heresies took their rise in Antioch. In the third century Paul of Samosata (q. v.), Bishop of Antioch, professed erroneous doctrines. Arianism had its original root not in Alexandria but in the great Syrian city, Antioch; Nestorianism sprang from it through Theodore of Mopsuestia (q. v.) and Nestorius (q. v.) of Constantinople. A peculiar feature of Antiochene life was the frequency of conflict between the Jews and the Christians; several grievous seditions and massacres are noted by the historians from the end of the fourth to the beginning of the seventh century (Leclercq, Dict. d'arch. et de liturg. chrét., I, col. 2396).

III. PATRIARCHATE OF ANTIOCH.—When the early organization of the Church was developed, the Church of Antioch, owing to its origin and influence, could not fail to become a centre of special higher jurisdiction. Traces of this power were seen in the very first ages. Towards the end of the second century Serapion Bishop of Antioch (q. v.) gave instructions on the Apocryphal Gospel of St. Peter to the Christians of Rhossus, a town not of Syria but of Cilicia. Tradition has it that the same Serapion consecrated the third Bishop of Edessa, which was then outside of the Roman Empire. The councils held about the middle of the third century in Antioch called together bishops from Syria, Palestine, Arabia, and the provinces of Eastern Asia Minor. Dionysius of Alexandria spoke of these bishops as forming the episcopate of the Orient, among whose members Demetrian of Antioch was mentioned in the first place. At the Council of Ancyra (314) presided over by Bishop Vitalis of Antioch, about the same countries were represented through the bishops of the principal cities. In general, the Churches in the "East", as this complexus of Roman provinces was known (cf. Oriens Christianus), gravitated towards the Church of Antioch, whose bishop from remote antiquity exercised a certain jurisdiction over them. This custom was sanctioned by the Council of Nicæa (325). The Fathers of this assembly decreed in the sixth canon that the privileges of the Church of Antioch should be maintained. According to the second canon of the Council of Constantinople (381) the jurisdiction of the Bishop of Antioch comprised, and was restricted to the civil diocese of the Orient (see ROMAN EMPIRE) which included all the easternmost provinces of the Roman Empire. In the Council of Ephesus (431) the Bishops of Cyprus were declared independent of Antioch; and in that of Chalcedon (451) the three provinces of Palestine were detached from Antioch and placed under the Bishop of Jerusalem (see CYPRUS). From the foregoing it is evident that, while in the early ages the jurisdiction of Antioch extended over the Christian communities in the countries outside the Roman Empire, its proper limits were Syria, Palestine, and Eastern Asia Minor. Gradually it was so restricted that by the middle of the fifth century it was con-

fined to the northern part of the civil diocese of the Orient and the countries outside of the Roman Empire. The title given to the Bishop of Antioch on account of this higher jurisdiction was that of "Patriarch", which he held in common with other dignitaries of a similar rank. His jurisdiction could be exercised not only with regard to the faithful within his territory, but also over the ordinary and the metropolitan bishops of his patriarchate. It seems worthy of mention here that early in the fourth century the Roman Church possessed at Antioch both urban and rural properties, both in the old and the "new" parts of the city, and even in the Jewish quarter. (Liber Pontif., ed. Duchesne, I, 177, 195; cf. cxlix sq.) The patriarchate of Antioch lost much of its importance after the middle of the fifth century owing to many adverse circumstances. The Bishops of Constantinople (q. v.), who aspired to the first rank in the Eastern Church, acquired gradually, and long maintained, a controlling influence over the Church of Antioch. In the latter part of the fifth century the Monophysites, under Peter Fullo, endeavoured to take possession of the patriarchal see. After the death of their leader Severus (539) they elected their own patriarchs of Antioch. During the centuries that followed the conquest of Antioch by the Saracens (638), the succession of orthodox incumbents of the patriarchal see was irregular, and they had to suffer much from the new conquerors of the city, who showed a marked preference for the Monophysite patriarchs (see MOHAMMEDANISM). When the Greek schism (q. v.) was consummated in the eleventh century, the orthodox patriarchate of Antioch, owing to traditional Byzantine influence, was drawn into it, and remained schismatic despite repeated efforts of the Apostolic See for a reunion. At present the Greek patriarch resides in Damascus, the city of Antioch having long since lost all political importance. It was not only the Monophysites who dismembered thus early the patriarchate of Antioch. The Nestorians who emigrated into Persia after their condemnation at Ephesus (431) soon became so strong that at the end of the fifth century their bishop, Babæus of Seleucia, made himself independent of Antioch, and established a new patriarchate with its centre in Seleucia, afterwards in Bagdad. Those Syrians who remained united with Rome (now known as the Chaldæans) continued to acknowledge a patriarch of their own. He is called Patriarch of Babylonia and lives in Mosul. Among the other oriental communities united with Rome there are three which have all their patriarchs of Antioch, viz. the Maronites, the Melchites, and the Catholic Syrians (see GREEK CHURCH, UNIAT).

IV. LATIN PATRIARCHATE OF ANTIOCH.—When the crusaders stook possession of Antioch in 1098, they reinstated at first the Greek patriarch, then John IV. About two years afterwards the said dignitary found that he was unfitted to rule over Western Christians, and withdrew to Constantinople. Thereupon the Latin Christians elected (1100) a patriarch of their own, an ecclesiastic by the name of Bernard who had come to the Orient with the crusaders. From that time Antioch had its Latin patriarchs, until in 1268 Christian, the last incumbent, was put to death by the Sultan Bibars, during the conquest of the city. The Greeks also continued to choose their patriarchs of Antioch, but these lived generally in Constantinople. The jurisdiction of the Latin patriarchs in Antioch extended over the three feudal principalities of Antioch, Edessa, and Tripolis. Towards the end of the twelfth century the island of Cyprus was added. In practice they were far more dependent upon the popes than their predecessors, the Greek patriarchs. After the fall of Antioch (1268) the popes still appointed patriarchs, who, however, were unable to take possession of the see. Since the middle of the fourteenth century they have been only titular dignitaries. The title of Latin Patriarch of Antioch is yet conferred; but the recipient resides in Rome and is a member of the chapter of the basilica of St. Mary Major.

V. SYNODS OF ANTIOCH.—Owing to the special position of Antioch many synods were held there. A belief, that some find expressed for the first time by Pope Innocent I (407–417; Mansi, Conc., III, 1055) but that others locate about 787 (Herder, K. L., I, 112), was current in the past that the Apostles held a council in Antioch (see CANONS, APOSTOLIC). We are informed by this text (Pitra, Jur. Eccl. Gr. Hist., I, 90–93) that the name of Christians was formally assigned to the followers of the Saviour by the Apostles, and that special instructions were given to the Apostolic missionaries and to their converts. These canons, according to Cardinal Hergenröther (Herder, K. L., l. c.), are apocryphal, "a mere compilation from the data of the (canonical) Acts and from other writers". About the year 251 a council was held, or planned to be held, at Antioch, on the subject of Novatianism (q. v.) to which Fabius, Bishop of Antioch, was inclined. The bishops chiefly interested in it, apart from Fabius, were Helenus of Tarsus, Firmilian of Cæsarea in Cappadocia, and Theocritus of Cæsarea in Palestine, who invited also Dionysius of Alexandria. The matter had no further consequence, since Fabius died shortly afterwards and was succeeded by Demetrian, whose views on the reconciliation of the apostates were less extreme. Between the years 264 and 268 three different synods were held on account of erroneous doctrines on the nature of Jesus Christ and His relation to God, attributed to Paul, Bishop of Antioch, and a native of Samosata. Bishops from Syria, Palestine, Arabia, Cilicia, Cappadocia, Pontus, and Lycaonia took part in these deliberations. Finally, in the third synod, they deposed Paul, convicted him of heresy, and elected Domnus in his place. Under the protection of the Princess Zenobia of Palmyra, Paul was able to maintain himself for some time. He was expelled in the end (272) by a decree of the Emperor Aurelian (270–275).

Most of the synods held during the fourth century reflected the struggles that followed upon the Arian controversy. The council of 330 deposed the orthodox Eustathius, Bishop of Antioch; and for a long time the see was in possession of the Arians. In the council held in 340 Athanasius of Alexandria was deposed, and a certain Gregory, from Cappadocia, was consecrated in his stead. The intruder could take possession of his see only under a military escort. The deposition of Athanasius was ratified in the synod of the following year (341), which was held on the occasion of the dedication of the "great", or "golden" church mentioned above as built by Constantine. The twenty-five disciplinary canons passed by this council were afterwards received by the universal Church. The four creeds adopted, though not heretical, still depart from the symbol of faith made at Nicæa. Several other synods were held in quick succession. In that of 344 the Arian bishop, Stephen of Antioch, was deposed for misconduct. In the symbol of faith adopted by this council the Semi-Arian views found expression; at the same time it was directed against the Arians, the Sabellians, but also against St. Athanasius. The synods of 358, 361, and 362 revealed and asserted the predominance of the Arians. The Bishop Eudoxius condemned both the orthodox and the Semi-Arian views. A new bishop was elected in the person of Meletius, who was thought by many to be on the side of Arianism, and the Arians proclaimed their loyalty to the party in spite of defections. At the accession of the Emperor Jovian (363) a council was held in Antioch, at which the bishops agreed to the Nicene faith, though they added

at the end a Semi-Arian declaration. At last, in 378, a large number of Oriental bishops, assembled in Antioch, broke with Arianism altogether. They gave their assent to the Nicene faith as it had been expressed by Pope Damasus (q. v.) and a Roman synod in 369; viz., that the Father, and Son, and Holy Ghost were one substance. The synod held in 388 forbade any revenge for the death of a bishop killed by the heathens; another synod held in 390 condemned the sect of the Messalians. The synods of the fifth and sixth centuries were usually concerned with the theological controversies of the time. Thus the council of 424 decreed the expulsion of Pelagius from the city. Phases of the Nestorian and Monophysite controversies were dealt with in the synods of 432, 447, 451, 471, 478, 481, 482, 508, 512, 565. A synod of the year 445 rendered a decision in the matter of Athanasius, Bishop of Perrha, accused of misconduct and brought before the patriarch of Antioch. Finally, a synod held about the year 542 was caused by the Origenistic controversies in Palestine. During the period of Latin domination two synods were held at Antioch. In 1139 Radulf, the second Latin Patriarch of Antioch, was deposed for having aspired to complete independence from Rome, and for cruel treatment inflicted on some ecclesiastics. In 1204 the Cardinal-Legate Peter decided certain claims on the principality of Antioch in favour of the Count of Tripolis, against Armenia, which was placed under interdict. Ecclesiastical life in Antioch became all but extinct from the time that the city was permanently taken by the Mohammedans.

MOMMSEN, *Römische Geschichte*, (Berlin, 1886) V; RENAN, *Les apôtres* (Paris, 1894); *St. Paul* (Paris, 1893); ABBÉ FOUARD, *Saint Peter* (Eng. tr., New York, 1892); *Saint Paul* (Eng. tr., New York, 1899); DÖLLINGER, *Christenthum und Kirche* (Ratisbon, 1868); J. M. NEALE, *The Patriarchate of Antioch* (posthumous continuation of his *Holy Eastern Church*) (London, 1873); TREPPNER, *Das Patriarchat von Antiochien* (Freiburg, 1891); STIFTER, *The Church of Antioch* in *Bibliotheca Sacra* (1900), LVII, 645–659; S. VAILHÉ, *L'ancien patriarchat d'Antioche*, in *Echos d'Orient*, 1899, 216–227; C. DIEHL, *Justinien et la civilisation byzantine au VIe siècle* (Paris, 1901); HARNACK, *Mission und Ausbreitung des Christenthums* (Leipzig, 1902); DUCHESNE, *Histoire ancienne de l'église* (Paris, 1906); IDEM, *Christian Worship*, (Eng. tr. London, 1904); BINGHAM, *Antiquities of the Christian Church* (London, 1710) I; THOMASSIN, *Discipline de l'église* (Bar-le-Duc, 1864) I; BINTERIM, *Denkwürdigkeiten* (Mainz, 1838) III; PHILIPPS, *Kirchenrecht* (Ratisbon, 1857) II; HEFELE, *Conciliengesch.* (2d ed., Freiburg, 1886) I.—The profane antiquities of Antioch are described in the classic work of OTTFRIED MÜLLER, *Antiquitates Antiochenæ* (Göttingen, 1839). *Cf.* R. FÖRSTER, *Antiochia am Orontes* in *Jahrb. d. kaiser. deutsch. Inst.* (1897) XII, 103, sq., and DAMIANI, *Antioch During the Crusades*, in *Archæologia* (1806) XV, 234–263; also REY, *Recherches hist. et géogr. sur la domination des Latins en Orient* (Paris, 1877). The medieval ecclesiastical antiquities of the patriarchate are dealt with in two important works: ASSEMANI, *Bibliotheca Orientalis* etc. (Rome, 1719–28), and LEQUIEN, *Oriens Christianus* (Paris, 1740); *cf.* STREBER, *Antiochien* in *Kirchenlex.*, I, 941–962, and LECLERCQ in *Dict. d'arch. et de liturg. chrét.*, I, coll. 2359–2427. Extensive bibliographies are given in the latter work (coll. 2425–26) and in CHEVALIER, *Rép. des sources hist.* (Topo-Bibl.), I, 168–170.

FRANCIS SCHAEFER.

Antioch, OF SYRIA.—It is difficult to realize that in the modern Antakieh (28,000 inhab.), we have the once famous "Queen of the East", which, with its population of more than half a million, its beautiful site, its trade and culture, and its important military position, was a not unworthy rival of Alexandria, the second city of the Roman empire (cf. Josephus, Bel. Jud., III, 2, 4). Founded in 300 B. C. by Seleucus I (Nicator), King of Syria, Antioch stood on the Orontes (Nahr el Asi), at the point of junction of the Lebanon and of the Taurus ranges. Its harbour, fifteen miles distant, was Seleucia (cf. Acts, xiii, 4). The name by which it was distinguished ['Αντιοχία ἡ πρὸς (or ἐπὶ) Δάφνῃ, now, *Bet el ma*, five miles west from Antioch] came from the ill-famed sacred grove, which, endowed with the right of asylum, and so once, by "a rare chance", the refuge of innocence (cf. II Mach., iv, 33 sq.), had become the haunt of every foulness, whence the expression *Daphnici mores*. However, the vivid description of Antioch's immorality, largely the result of the greater mingling of races and civilizations, may be exaggerated; as said in another connexion [cf. Lepin, Jesus Messie, etc. (2d ed., Paris, 1905), 54, note], *les braves gens n'ont pas d'histoire*, and of that class there must have been a goodly number (Josephus, Bel. Jud., VII, 33; Acts, xi, 21). The Jews had been among the original settlers, and, as such, had been granted by the founder here, as in other cities built by him, equal rights with the Macedonians and the Greeks (Jos. Ant., XII, iii, 1; Contra Ap., II, iv). The influence of the Antiochene Jews, living, as in Alexandria, under a governor of their own, and forming a large percentage of the population, was very great (Josephus, Ant. Rom., XII, iii, 1; Bel. Jud., VII, iii, 3, VII, v, 2; Harnack, Mission u. Ausbreitung d. Christenthums, p. 5, note 2). Unknown disciples, dispersed by the persecution in which Stephen was put to death, brought Christianity to Antioch (Acts, xi, 19). Cf. Acts, vi, 5, where the author characteristically mentions the place of origin of Nicholas, one of the seven deacons. In Antioch the new Faith was preached to, and accepted by the Greeks with such success that Christianity received here its name, perhaps originally intended as a nickname by the witty Antiochenes (Acts, xi, 26). The new community, once acknowledged by the mother-church of Jerusalem (Acts, xi, 22 sq.), soon manifested its vitality and its intelligence of the faith by its spontaneous act of generosity toward the brethren of Jerusalem (Acts, xi, 27–30). The place of apprenticeship of the Apostle of the Gentiles (Acts, xi, 26), Antioch, became the headquarters of the great missionaries Paul and Barnabas, first together, later Paul alone. Starting thence on their Apostolic journeys they brought back thither the report of their work (Acts, xiii, 2 sq.; xiv, 25–27; xv, 35 sq.; xviii, 22, 23). Acts, xv (cf. Gal., ii, 1–10) clearly evidences the importance of the Antiochene Church. There arose the great dispute concerning the circumcision, and her resolute action occasioned the recognition of the "catholicity" of Christianity.

II. ANTIOCH OF PISIDIA.—Like its Syrian namesake, it was founded by Seleucus Nicator situated on the Sebaste road. This road left the high-road from Ephesus to the East at Apamea, went to Iconium and then southeast through the Cilician Gates to Syria (cf. Acts, xviii, 23). The city lay south of the Sultan Dagh, on the confines of Pisidia, whence its name of "Antioch-towards-Pisidia" (Strabo, XII, 8). Definitively a Roman possession since Amyntas's death (25 B. C.), Augustus had made it (6 B. C.) a colony, with a view to checking the brigands of the Taurus mountains (II Cor., xi, 26). Beside its Roman inhabitants and older Greek and Phrygian population, Antioch had a prosperous Jewish colony whose origin probably went back to Antiochus the Great (223–178 B. C.) (cf. Josephus, Ant., XII, iii, 3 sq.), and whose influence seems to have been considerable (cf. Acts, xiii, 45, 50; xiv, 20 sq.; Harnack, "Die Mission", etc., p. 2, note 2 and ref.). Acts, xiii, 14–52 describes at length the sojourn of St. Paul at Antioch. The episode, clearly important to the writer, has been justly compared to Luke, iv, 16–30; it is a kind of programme-scene where Paul's Gospel is outlined. A longer stay of the missionaries is implied in Acts, xiii, 49. On his return from Derbe, St. Paul revisited Antioch (Acts, xiv, 20). Two other visits seem implied in Acts, xvi, 4, 6; xviii, 23.

BLASS, H. WENDT, HOLTZMANN, KNOWLING, KNABENBAUER, RACKHAM, KNOPF, *Com. on Acts*; STRABO (Paris, 1880), 477–487–494, 638–639. The lives of St. Paul, or works on the Apostles by CONYBEARE and HOWSON, FARRAR; RAMSAY, *St. Paul the Traveller* (New York, 1903), 40–69; FOUARD, LE CAMUS, CLEMEN (Giessen, 1904), II, 126; SEMERIA, *Venticinque anni di storia del cristianismo nascente* (Rome, 1905), 292 sqq.; BÄDEKER-BENZINGER, *Palästina u. Syrien* (6th ed.,

Leipsig, 1904), 340-346; SMITH, *Hist. Geog. of the Holy Land* (New York, 1906), 37, 46, 647; DUCHESNE, *Histoire ancienne de l'église;* SCHÜRER, *The Jewish People in the Time of Jesus Christ;* HARNACK, *Die Mission u. Ausbreitung des Christenthums in den ersten drei Jahrhunderten* (Leipsig, 1902).

EDWARD ARBEZ.

Antiochene Liturgy.—The family of liturgies originally used in the Patriarchate of Antioch begins with that of the Apostolic Constitutions; then follow that of St. James in Greek, the Syrian Liturgy of St. James, and the other Syrian *Anaphoras.* The line may be further continued to the Byzantine Rite (the older Liturgy of St. Basil and the later and shorter one of St. John Chrysostom), and through it to the Armenian use. But these no longer concern the Church of Antioch. I. *The Liturgy of the Apostolic Constitutions.*—The oldest known form that can be described as a complete liturgy is that of the Apostolic Constitutions. It is also the first member of the line of Antiochene uses. The Apostolic Constitutions (q. v.) consist of eight books purporting to have been written by St. Clement of Rome (died c. 104). The first six books are an interpolated edition of the *Didascalia* ("Teaching of the Lord's Apostles and Disciples", written in the first half of the third century and since edited in a Syriac version by de Lagarde, 1854); the seventh book is an equally modified version of the *Didache* (Teaching of the Twelve Apostles, probably written in the first century, and found by Philotheos Bryennios in 1883) with a collection of prayers. The eighth book contains a complete liturgy and the eighty-five "Apostolic Canons". There is also part of a liturgy modified from the Didascalia in the second book. It has been suggested that the compiler of the Apostolic Constitutions may be the same person as the author of the six spurious letters of St. Ignatius (Pseudo-Ignatius). In any case he was a Syrian Christian, probably an Apollinarist, living in or near Antioch either at the end of the fourth or the beginning of the fifth century. And the liturgy that he describes in his eighth book is that used in his time by the Church of Antioch, with certain modifications of his own. That the writer was an Antiochene Syrian and that he describes the liturgical use of his own country is shown by various details, such as the precedence given to Antioch (VII, xlvi, VIII, x, etc.); his mention of Christmas (VIII, xxxiii), which was kept at Antioch since about 375, nowhere else in the East till about 430 (Duchesne, Origines du culte chrétien, 248); the fact that Holy Week and Lent together make up seven weeks (V, xiii) as at Antioch, whereas in Palestine and Egypt, as throughout the West, Holy Week was the sixth week of Lent; that the chief source of his "Apostolic Canons" is the Synod of Antioch *in encæniis* (341); and especially by the fact that his liturgy is obviously built up on the same lines as all the Syrian ones. There are, however, modifications of his own in the prayers, Creed, and Gloria, where the style and the idioms are obviously those of the interpolator of the Didascalia (see the examples in Brightman, "Liturgies", I, xxxiii–xxxiv), and are often very like those of Pseudo-Ignatius also (ib., xxxv). The rubrics are added by the compiler, apparently from his own observations.

The liturgy of the eighth book of the Apostolic Constitutions, then, represents the use of Antioch in the fourth century. Its order is this: First comes the "Mass of the Catechumens". After the readings (of the Law, the Prophets, the Epistles, Acts, and Gospels) the bishop greets the people with II Cor., xiii, 13 (The grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all). They answer: "And with thy spirit"; and he "speaks to the people words of comfort." There then follows a litany for the catechumens, to each invocation of which the people answer "Kyrie eleison"; the bishop says a collect and the deacon dismisses the catechumens. Similar litanies and collects follow for the Energumens, the Illuminandi (*φωτιζόμενοι*, people about to be baptized) and the public penitents, and each time they are dismissed after the collect for them. The "Mass of the Faithful" begins with a longer litany for various causes, for peace, the Church, bishops (James, Clement, Evodius, and Annianus are named), priests, deacons, servers, readers, singers, virgins, widows, orphans, married people, the newly baptized, prisoners, enemies, persecutors, etc., and finally "for every Christian soul". After the litany follows its collect, then another greeting from the bishop and the kiss of peace. Before the Offertory the deacons stand at the men's doors and the subdeacons at those of the women "that no one may go out, nor the door be opened", and the deacon again warns all catechumens, infidels, and heretics to retire, the mothers to look after their children, no one to stay in hypocrisy, and all to stand in fear and trembling. The deacons bring the offerings to the bishop at the altar. The priests stand around, two deacons wave fans (*ῥιπίδια*) over the bread and wine and the *Anaphora* (canon) begins. The bishop again greets the people with the words of II Cor., xiii, 13, and they answer as before: "And with thy spirit". He says: "Lift up your mind." ℟. "We have it to the Lord." ℣. "Let us thank the Lord." ℟. "Right and just." He takes up their word: "It is truly right and above all just to sing to Thee, Who art truly God, existing before all creatures, from Whom all fatherhood in heaven and on earth is named. . . ." and so the Eucharistic prayer begins. He speaks of the "only begotten Son, the Word and God, Saving Wisdom, first born of all creatures, Angel of thy great counsel", refers at some length to the garden of Eden, Abel, Henoch, Abraham, Melchisedech, Job, and other saints of the Old Law. When he has said the words: "the numberless army of Angels . . . the Cherubim and six-winged Seraphim . . . together with thousands of thousand Archangels and myriad myriads of Angels unceasingly and without silence cry out", "all the people together say: 'Holy, holy, holy the Lord of Hosts, the heaven and earth are full of His glory, blessed forever, Amen.'" The bishop then again takes up the word and continues: "Thou art truly holy and all-holy, highest and most exalted for ever. And thine only-begotten Son, our Lord and God Jesus Christ, is holy . . ."; and so he comes to the words of Institution: "in the night in which He was betrayed, taking bread in His holy and blameless hands and looking up to Thee, His God and Father, and breaking He gave to His disciples saying: This is the Mystery of the New Testament; take of it, eat. This is My body, broken for many for the remission of sins. So also having mixed the cup of wine and water, and having blessed it, He gave to them saying: Drink you all of this. This is My blood shed for many for the remission of sins. Do this in memory of Me. For as often as you eat this bread and drink this cup, you announce My death until I come."

Then follow the *Anamimnesis* ("Remembering therefore His suffering and death and resurrection and return to heaven and His future second coming . . ."), the *Epiklesis* or invocation ("sending Thy Holy Spirit, the witness of the sufferings of the Lord Jesus to this sacrifice, that He may change this bread to the body of thy Christ and this cup to the blood of thy Christ . . ."), and a sort of litany (the great Intercession) for the Church, clergy, the Emperor, and for all sorts and conditions of men, which ends with a doxology, "and all the people say: Amen." In this litany is a curious petition (after that for the Emperor and the army) which joins the saints to living people for whom the bishop prays: "We also offer to thee for (*ὑπέρ*) all thy holy and eternally well-pleasing patriarchs, prophets, just

apostles, martyrs, confessors, bishops, priests, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all those whose names thou knowest." After the Kiss of Peace (The peace of God be with you all) the deacon calls upon the people to pray for various causes which are nearly the same as those of the bishop's litany and the bishop gathers up their prayers in a collect. He then shows them the Holy Eucharist, saying: "Holy things for the holy" and they answer: "One is holy, one is Lord, Jesus Christ in the glory of God the Father, etc." The bishop gives the people Holy Communion in the form of bread, saying to each: "The body of Christ", and the communicant "answers Amen". The deacon follows with the chalice, saying: "The blood of Christ, chalice of life." ℟. "Amen." While they receive, the xxxiii Psalm (I will bless the Lord at all times) is said. After Communion the deacons take what is left of the Blessed Sacrament to the tabernacles (*παστοφόρια*). There follows a short thanksgiving, the bishop dismisses the people and the deacon ends by saying: "Go in peace."

Throughout this liturgy the compiler supposes that it was drawn up by the Apostles and he inserts sentences telling us which Apostle composed each separate part, for instance: "And I, James, brother of John the son of Zebedee, say that the deacon shall say at once: 'No one of the catechumens,'" etc. The second book of the Apostolic Constitutions contains the outline of a liturgy (hardly more than the rubrics) which practically coincides with this one. All the liturgies of the Antiochene class follow the same general arrangement as that of the Apostolic Constitutions. Gradually the preparation of the oblation (*Prothesis*, the word also used for the credence table), before the actual liturgy begins, develops into an elaborate service. The preparation for the lessons (the little Entrance) and the carrying of the oblation from the *Prothesis* to the altar (the great Entrance) become solemn processions, but the outline of the liturgy; the Mass of the Catechumens and their dismissal; the litany; the Anaphora beginning with the words "Right and just" and interrupted by the Sanctus; the words of Institution; Anamimnesis, Epiklesis and Supplication for all kinds of people at that place; the Elevation with the words "Holy things to the holy"; the Communion distributed by the bishop and deacon (the deacon having the chalice); and then the final prayer and dismissal—this order is characteristic of all the Syrian and Palestinian uses, and is followed in the derived Byzantine liturgies. Two points in that of the Apostolic Constitutions should be noticed. No saints are mentioned by name and there is no Our Father. The mention of saints' names, especially of the "All-holy Mother of God", spread considerably among Catholics after the Council of Ephesus (431), and prayers invoking her under that title were then added to all the Catholic liturgies. The Apostolic Constitutions have preserved an older form unchanged by the development that modifies forms in actual use. The omission of the Lord's Prayer is curious and unique. It has at any rate nothing to do with relative antiquity. In the "Teaching of the Twelve Apostles" (VIII, ii, 3) poople are told to pray three times a day "as the Lord commanded in his Gospel: Our Father", etc.

II. *The Greek Liturgy of St. James.*—Of the Antiochene liturgies drawn up for actual use, the oldest one and the original from which the others have been derived is the Greek Liturgy of St. James. The earliest reference to it is Canon xxxii of the Quinisextum Council (II Trullan A. D. 692), which quotes it as being really composed by St. James, the brother of Our Lord. The Council appeals to this liturgy in defending the mixed chalice against the Armenians. St. Jerome (died 420) seems to have known it. At any rate at Bethlehem he quotes as a liturgical form the words "who alone is sinless", which occur in this Liturgy (Adv. Pel., II, xxiii). The fact that the Jacobites use the same liturgy in Syriac shows that it existed and was well established before the Monophysite schism. The oldest manuscript is one of the tenth century formerly belonging to the Greek monastery at Messina and now kept in the University library of that city. The Greek Liturgy of St. James follows in all its essential parts that of the Apostolic Constitutions. It has preparatory prayers to be said by the priest and deacon and a blessing of the incense. Then begins the Mass of the Catechumens with the little Entrance. The deacon says a litany (*ἐκτένεια*), to each clause of which the people answer "Kyrie eleison". Meanwhile the priest is saying a prayer to himself, of which only the last words are said aloud, after the litany is finished. The singers say the Trisagion, "Holy God, holy Strong One, holy Immortal One, have mercy on us." The practice of the priest saying one prayer silently while the people are occupied with something different is a later development. The Lessons follow, still in the older form, that is, long portions of both Testaments, then the prayers for the catechumens and their dismissal. Among the prayers for the catechumens occurs a reference to the cross (lift up the horn of the Christians by the power of the venerable and life-giving cross) which must have been written after St. Helen found it (c. 326) and which is one of the many reasons for connecting this liturgy with Jerusalem. When the catechumens are dismissed, the deacon tells the faithful to "know each other", that is to observe whether any stranger is still present. The great Entrance which begins the Mass of the Faithful is already an imposing ceremony. The incense is blessed, the oblation is brought from the *Prothesis* to the altar while the people sing the Cherubikon, ending with three Alleluias. (The text is different from the Byzantine Cherubikon). Meanwhile the priest says another prayer silently. The creed is then said; apparently at first it was a shorter form like the Apostles' Creed. The Offertory prayers and the litany are much longer than those in the Apostolic Constitutions. There is as yet no reference to an *Iconostasis* (screen dividing the choir or place of the clergy). The beginning of the "Anaphora" (Preface) is shorter. The words of Institution and Anamimnesis are followed immediately by the Epiklesis; then comes the Supplication for various people. The deacon reads the "Diptychs" of the names of people for whom they pray; then follows a list of Saints beginning with "our all-holy, immaculate and highly praised Lady Mary, Mother of God and ever-virgin." Here are inserted two hymns to Our Lady obviously directed against the Nestorian heresy. The Lord's Prayer follows with an introduction and *Embolismos*. The Host is shown to the people with the same words as in the Apostolic Constitutions, and then broken, and part of it is put into the chalice while the priest says: "The mixing of the all-holy Body and the precious Blood of Our Lord and God and Saviour Jesus Christ." Before Communion Psalm xxxiii is said. The priest says a prayer before his Communion. The deacon communicates the people. There is no such form as: "The Body of Christ"; he says only: "Approach in the fear of the Lord", and they answer: "Blessed is He who comes in the name of the Lord." What is left of the Blessed Sacrament is taken by the deacon to the Prothesis; the prayers of thanksgiving are longer than those of the Apostolic Constitutions. The Liturgy of St. James as it now exists is a more developed form of the same use as that of the Apostolic Constitutions. The prayers are longer, the ceremonies have become more elaborate, incense is used continually, and the preparation is already on

the way to become the complicated service of the Byzantine Prothesis. There are continual invocations of saints; but the essential outline of the Rite is the same. Besides the reference to the Holy Cross, one allusion makes it clear that it was originally drawn up for the Church of Jerusalem. The first supplication after the Epiklesis is: "We offer to thee, O Lord, for Thy holy places which Thou hast glorified by the divine appearance of Thy Christ and by the coming of Thy holy Spirit, especially for the holy and illustrious Sion, mother of all churches and for Thy holy, Catholic and apostolic Church throughout the world." This liturgy was used throughout Syria and Palestine, that is throughout the Antiochene Patriarchate (Jerusalem was not made a patriarchal see till the Council of Ephesus, 431) before the Nestorian and Monophysite schisms. It is possible to reconstruct a great part of the use of the city of Antioch while St. John Chrysostom was preaching there (370–397) from the allusions and quotations in his homilies (Probst, Liturgie des IV. Jahrh., II, i, v, 156, 198). It is then seen to be practically that of St. James; indeed whole passages are quoted word for word as they stand in St. James or in the Apostolic Constitutions.

The Catechisms of St. Cyril of Jerusalem were held in 348; the first eighteen are addressed to the *Competentes* (φωτιζόμενοι) during Lent, the last six to the neophytes in Easter week. In these he explains, besides Baptism and Confirmation, the holy liturgy. The allusions to the liturgy are carefully veiled in the earlier ones because of the *disciplina arcani;* they become much plainer when he speaks to people just baptized, although even then he avoids quoting the baptism form or the words of consecration. From these Catechisms we learn the order of the liturgy at Jerusalem in the middle of the fourth century. Except for one or two unimportant variations, it is that of St. James (Probst, op. cit., II. i, ii, 77–106). This liturgy appears to have been used in either language, Greek at Antioch, Jerusalem, and the chief cities where Greek was commonly spoken, Syriac in the country. The oldest form of it now extant is the Greek version. Is it possible to find a relationship between it and other parent-uses? There are a number of very remarkable parallel passages between the Anaphora of this liturgy and the Canon of the Roman Mass. The order of the prayers is different, but when the Greek or Syriac is translated into Latin there appear a large number of phrases and clauses that are identical with ours. It has been suggested that Rome and Syria originally used the same liturgy and that the much-disputed question of the order of our Canon may be solved by reconstructing it according to the Syrian use (Drews, Zur Entstehungsgeschichte des Kanons). Mgr. Duchesne and most authors, on the other hand, are disposed to connect the Gallican Liturgy with that of Syria and the Roman Mass with the Alexandrine use (Duchesne, Origines du culte chrétien, 54).

III. *The Syriac Liturgies.*—After the Monophysite schism and the Council of Chalcedon (451) both Melchites and Jacobites continued using the same rites. But gradually the two languages became characteristic of the two sides. The Jacobites used only Syriac (their whole movement being a national revolt against the Emperor), and the Melchites, who were nearly all Greeks in the chief towns, generally used Greek. The Syriac Liturgy of St. James now extant is not the original one used before the schism, but a modified form derived from it by the Jacobites for their own use. The preparation of the oblation has become a still more elaborate rite. The kiss of peace comes at the beginning of the Anaphora and after it this Syriac liturgy follows the Greek one almost word for word, including the reference to Sion, the mother of all churches. But the list of saints is modified; the deacon commemorates the saints "who have kept undefiled the faith of Nicæa, Constantinople and Ephesus"; he names "James the brother of Our Lord" alone of the Apostles and "most chiefly Cyril who was a tower of the truth, who expounded the incarnation of the Word of God, and Mar James and Mar Ephraim, eloquent mouths and pillars of our holy Church." Mar James is Baradaï, through whom they have their orders and from whom their name (543). Is Ephraim the Patriarch of Antioch who reigned from 539–545, but who was certainly not a Monophysite? The list of saints, however, varies considerably; sometimes they introduce a long list of their patrons (Renaudot, Lit. Orient. Col., II, 101–103). This liturgy still contains a famous clause. Just before the lessons the Trisagion is sung. That of the Greek rite is: "Holy God, holy Strong one, holy Immortal one, have mercy on us." The Syriac rite adds after "holy Immortal one" the words: "who wast crucified for us." This is the addition made by Peter the Dyer (γναφεύς, *fullo*), Monophysite Patriarch of Antioch (458–471), which seemed to the Orthodox to conceal Monophysite heresy and which was adopted by the Jacobites as a kind of proclamation of their faith. In the Syriac use a number of Greek words have remained. The deacon says στῶμεν καλῶς in Greek and the people continually cry out "Kurillison", just as they say "Amen" and "Alleluia" in Hebrew. Short liturgical forms constantly become fossilized in one language and count almost as inarticulate exclamations. The Greek ones in the Syriac liturgy show that the Greek language is the original. Besides the Syriac Liturgy of St. James, the Jacobites have a large number of other Anaphoras, which they join to the common Preparation and Catechumen's Mass. The names of sixty-four of these Anaphoras are known. They are attributed to various saints and Monophysite bishops; thus, there are the Anaphoras of St. Basil, St. Cyril of Alexandria, St. Peter, St. Clement, Dioscurus of Alexandria, John Maro, James of Edessa (died 708), Severus of Antioch (died 518), and so on. There is also a shortened Anaphora of St. James of Jerusalem. Renaudot prints the texts of forty-two of these liturgies in a Latin translation. They consist of different prayers, but the order is practically always that of the Syriac St. James Liturgy, and they are really local modifications of it. A letter written by James of Edessa (c. 624) to a certain priest named Timothy describes and explains the Monophysite Liturgy of his time (Assemani, Bibl. Orient., I, 479–486). It is the Syrian St. James. The Liturgy of the Presanctified of St. James (used on the week days of Lent except Saturdays) follows the other one very closely. There is the Mass of the Catechumens with the little Entrance, the Lessons, Mass of the Faithful and great Entrance, litanies, Our Father, breaking of the Host, Communion, thanksgiving, and dismissal. Of course the whole Eucharistic prayer is left out—the oblations are already consecrated as they lie on the Prothesis before the great Entrance (Brightman, op. cit., 494–501).

IV. *The Present Time.*—The Jacobites in Syria and Palestine still use the Syriac Liturgy of St. James, as do also the Syrian Uniates. The Orthodox of the two Patriarchates, Antioch and Jerusalem, have forsaken their own use for many centuries. Like all the Christians in communion with Constantinople, they have adopted the Byzantine Rite. This is one result of the extreme centralization towards Constantinople that followed the Arab conquests of Egypt, Palestine, and Syria. The Melchite Patriarchs of those countries, who had already lost nearly all their flocks through the Monophysite heresy, became the merest shadows and eventually even left their sees to be ornaments of the court at Constantinople. It was during that time, before the rise of

the new national churches, that the Byzantine Patriarch developed into something very like a pope over the whole Orthodox world. And he succeeded in foisting the liturgy, calendar, and practices of his own patriarchate on the much older and more venerable sees of Alexandria, Antioch, and Jerusalem. It is not possible to say exactly when the older uses were forsaken for that of Byzantium. Theodore Balsamon says that by the end of the twelfth century the Church of Jerusalem followed the Byzantine Rite. By that time Antioch had also doubtless followed suit. There are, however, two small exceptions. In the island of Zakynthos and in Jerusalem itself the Greek Liturgy of St. James was used on one day each year, 23 October, the feast of St. James the "brother of God". It is still so used at Zakynthos, and in 1886 Dionysios Latas, Metropolitan of Zakynthos, published an edition of it for practical purposes. At Jerusalem even this remnant of the old use had disappeared. But in 1900 Lord Damianos, the Orthodox Patriarch, revived it for one day in the year, not 23 October but 31 December. It was first celebrated again in 1900 (on 30 December as an exception) in the church of the Theological College of the Holy Cross. Lord Epiphanios, Archbishop of the River Jordan, celebrated, assisted by a number of concelebrating priests. The edition of Latas was used, but the Archimandrite Chrysostomos Papadopoulos has been commissioned to prepare another and more correct edition (Echos d'Orient, IV, 247, 248). It should be noted finally that the Maronites use the Syrian St. James with a few very slight modifications, and that the Nestorian, Byzantine, and Armenian Liturgies are derived from that of Antioch. (See also LITURGIES, EASTERN).

TEXTS.—*Λειτουργίαι τῶν ἁγίων πατέρων Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου, Βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ Χρυσοστόμου* (Paris, 1560—the *textus receptus*), reprinted by FRONTON LE DUC, *Bibliotheca veterum patrum* (Paris, 1624), II, and in a Venetian edition (*ἐν τῇ Σαλακάτῃ*, 1645); BRIGHTMAN, *Liturgies Eastern and Western* (Oxford, 1896), I (Apost. Const., 3–27; Greek St. James, 31–68; Syriac St. James, in English, 69–110; St. Cyril of Jer., 464–470; St. John Chrys., 470–481; James of Edessa, 490–494; Presanct. Lit. of St. James, 494–501); DIONYSIOS LATAS, *Ἡ θεία λειτουργία τοῦ ἁγίου ἐνδόξου ἀποστόλου Ἰακώβου τοῦ ἀδελφοῦ θέου καὶ πρώτου ἱεράρχου τῶν Ἱεροσολύμων ἐκδοθεῖσα μετὰ διατάξεως καὶ σημειώσεων* (Zakynthos, 1886); NEALE, *The Liturgies of S. Mark, St. James, S. Clement, S. Chrysostom, S. Basil* (London, 1875), St. Clement, i. e. Ap. Const., 85–108, Greek St. James, 39–78; *Missale Syriacum iuxta ritum antiochenæ Syrorum* (Rome, 1843—for the Uniats). The various liturgical books used by the Syrian Uniats are published at Beirût. *Missale Chaldaicum iuxta ritum ecclesiæ nationis Maronitarum* (Rome, 1716); BODERIANUS, *De ritibus baptismi et sacræ synaxis apud Syros christianos receptis* (Antwerp, 1572, Syriac and Latin). This contains the *Ordo Communis* only of the Jacobites, that is their Mass of the Catechumens, the rubrics and parts of the Mass of the Faithful, not the Anaphora. The complete Jacobite texts are not published (cf. Brightman, lv–lvi).

TRANSLATIONS.—THUSAIS: *Liturgiæ sive missæ SS. patrum Iacobi apostoli & fratris Domini, Basilii magni, Ioannis Chrysostomi* (Paris, 1560), reprinted in the *Bibliotheca SS. Patrum* (Paris, 1575), etc.; RENAUDOT, *Liturgiarum Orientalium Collectio* (2nd ed., Frankfort, 1847), II (Syriac St. James, 1–44, Shorter St. James, 126–132, other Anaphoras, 134–560); BRETT, *A Collection of the Principal Liturgies* (London, 1720); NEALE, *History of the Holy Eastern Church* (London, 1850) I, 531–701; NEALE AND LITTLEDALE, *The Liturgies of SS. Mark, James, Clement, Chrysostom and Basil and the Church of Malabar translated* (London, 1868); *Antenicene Christian Library* (Edinburgh, 1872), XXIV; PROBST, *Liturgie der drei ersten christlichen Jahrhunderten* (Tübingen, 1870), 295–318; STORFF, *Die griechischen Liturgien der hl. Jakobus, Markus, Basilius, und Chrysostomus* (Kempten, 1877), 30–78.

DISSERTATIONS.—Besides, the introductions and notes in RENAUDOT, PROBST, BRIGHTMAN, NEALE, STORFF (op. cit.), FUNK, *Die apostolischen Konstitutionen* (Rottenburg, 1891); ALLATIUS, *Epistola ad Bartholdum Nihusium de liturgiâ Iacobi* in *Συμμικτά* (Cologne, 1653), 175–208, an attempt to prove that the liturgy really was written by St. James; BONA, *Rerum liturgiarum libri duo* (Turin, 1747), I, 129 sqq.; LIGHTFOOT, *Disquisitio de S. Iacobi Liturgiâ* (op. posthuma, 1699); PALMER, *Origines liturgicæ* (4th ed., London, 1845), 15–44; TROLLOPE, *The Greek Liturgy of St. James* (Edinburgh, 1848); PROBST, *Liturgie des IV. Jahrhunderts und deren Reform* (Münster, 1893); DUCHESNE, *Origines du culte chrétien* (2nd ed. Paris, 1898), 55–67; DREWS, *Zur Entstehungsgeschichte des Kanons in der römischen Messe* (Tübingen, 1902).

ADRIAN FORTESCUE.

Antiochus of Palestine, a monk of the seventh century, said to have been born near Ancyra (Asia Minor), lived first as a solitary, then became a monk and Abbot of the famous laura or monastery of St. Saba near Jerusalem. He witnessed the Persian invasion of Palestine in 614, and the massacre of forty-four of his companions by the Bedouins. Five years after the conquest of the Holy Land by Chosroes, Ancyra was taken (619) and destroyed by the Persians, which compelled the monks of the neighbouring monastery of Attaline to leave their home, and to move from place to place. As they were, naturally, unable to carry many books with them, the Abbot Eustathius asked his friend Antiochus to compile an abridgment of Holy Scripture for their use, and also a short account of the martyrdom of the forty-four monks of St. Sabbas. In compliance with this request he wrote a work known as "Pandects of Holy Scripture" (in 130 chapters, mistaken by the Latin translator for as many homilies). It is a collection of moral sentences, drawn from Scripture and from early ecclesiastical writers. He also wrote an "Exomologesis" or prayer, in which he relates the miseries that had befallen Jerusalem since the Persian invasion, and begs the divine mercy to heal the Holy City's many ills (P. L., LXXXIX, 1422–1856). These works seem to have been written in the period between the conquest of Palestine by Chosroes and its reconquest by the Emperor Heraclius (628). The introductory chapter of the "Pandects" tells of the martyrdom referred to; its last chapter contains a list of heretics from Simon Magus to the Monophysite followers of Severus of Antioch. The book is of special value for its extracts of works no longer existing; the writer had an interest, then uncommon, in early Christian literature.

BATIFFOL in *Dict. de la Bible* s. v.; VAILHÉ in *Dict. de théol. cath.* s. v.; PETERS in *Kirchenlex.*, s. v.; BARDENHEWER, *Patrologie*, (2d ed. Freiburg, 1901), 505; EHRHARD, in KRUMBACHER, *Gesch. d. byzant. Litt.*, (2d ed. Munich, 1867), I, 114.

FRANCIS W. GREY.

Antipater of Bostra (in Arabia) in the fifth century, one of the foremost Greek prelates of the Roman Orient; flourished about 460. He was a pronounced opponent of Origen. Little is known of his life, save that he was held in high esteem by his contemporaries, civil and ecclesiastical. He is rated among the authoritative ecclesiastical writers by the Fathers of the Seventh General Council (787). There have reached us, in the acts of this council, only a few fragments of his lengthy refutation of the "Apology for Origen" put together (c. 309) by Pamphilus and Eusebius of Cæsarea. The work of Antipater was looked on as a masterly composition, and, as late as 540 was ordered to be read in the churches of the East as an antidote to the spread of the Origenistic heresies (Cotelier, Monument. Eccl. Græc., III, 362). He also wrote a treatise against the Apollinarists, known only in brief fragments, and several homilies, two of which have reached us in their entirety. His memory is kept on 13 June.

The literary relics of Antipater are found in *P. G.*, LXXXV, 1763–96; see also: VAILHÉ in *Dict. de théol. cath.*, I, 1440; *Acta SS.*, 13 June; VENABLES in *Dict. of Christ. Biogr.*, I, 122; BARDENHEWER, *Patrologie* (2d ed. 1901), 469.

F. M. RUDGE.

Antipatris, a titular see of Palestine, whose episcopal list is known from 449 to 451 (Gams, 452). It was built by Herod the Great in honour of his father Antipatris, and is mentioned in Acts, xxiii, 31. "Its ancient name and site", says Smith, "are still preserved by a Muslim village of considerable size, . . . about three hours north of Jaffa".

SMITH, *Dict. of Greek and Roman Geogr.*, I, 147; JACQUIER, in VIG., *Dict. de la Bible* (1891), s. v.

Antiphellos, now ANTEPHELO, or ANDIFILO, a titular see of Lycia, on the south coast of Asia Minor, at the head of a small bay; once suffragan of Myra. Little is known of its history.

SMITH, *Dict. of Greek and Roman Geogr.*, I, 147; MAS LATRIE, *Trésor de Chronol.* (Paris, 1895), 1987.

Antiphon.—(From the Greek ἀντίφωνον, sounding against, responsive sound, singing opposite, alternate chant; Latin, *antiphona;* French, *antienne.*) As at present commonly understood, an antiphon consists of one or more psalm verses or sentences from Holy Scripture which are sung or simply recited before and after each psalm and the Magnificat during Matins and Vespers. The verse which serves as the antiphon text contains the fundamental thought of the psalm to which it is sung, and indicates the point of view from which it is to be understood. In other words, it gives the key to the liturgical and mystical meaning of the psalm with regard to the feast on which it occurs. In a wider sense the name antiphon was also applied to the Introit, Offertory and Communion of the Mass in the early Church. *Antiphona ad Introitum*, i. e. the antiphon sung by the *schola cantorum* while the celebrant prepared for the Holy Sacrifice and during his solemn entry into the sanctuary, has become our present Introit. It is said to have originated with Pope Celestine I (432) who ordained that the Psalms of David be sung antiphonally before the beginning of the Mass. The verse serving as the antiphon text would be repeated on an independent melody after every verse of the psalm, which was sung to the end in that manner unless the celebrant gave the signal to the *prior chorœ* to intone the doxology, with which the psalm ended, and after which the litany or *Kyrie* followed. Later, as the preliminary ceremonies which this elaborate performance was intended to accompany became shorter, the antiphon would be repeated after every second, third, or fourth verse of the psalm, before and after the *Gloria Patri* and after the *Sicut erat.* Since the Council of Trent the antiphon has been sung in the manner which is customary to-day, that is, before and after the psalm. Of the psalm itself, originally sung complete, only one verse and the doxology have been retained for any Introit, so that instead of the psalm being the main feature, the antiphon is now of paramount importance. The present "Graduale Romanum" contains only a few examples of the early manner of singing the Introit. One of these is the mode in which the *Nunc Dimittis* is sung during the ceremony of distributing the blessed candles on the feast of the Purification of the Blessed Virgin Mary. The verse, *Lumen ad revelationem gentium* etc., is chosen as the antiphon text and repeated after every verse until the end is reached.

The melodies to which the antiphon texts are sung, especially those preceding the Vesper psalms, are generally of a simple character. Seldom has any word two or three notes. Many of the melodies are entirely syllabic. Their melodic importance consists in their preparing the mind for the following psalm tune, to which they form a sort of prelude and of whose character they partake. It has been ascertained that there are only forty-seven typical melodies, each one of which, with slight melodic modifications, serves for several different texts. A remnant of the custom of repeating the antiphon after every psalm verse is found in the different endings of the psalm tunes. Sometimes one and sometimes another of the forty-seven typical antiphon melodies precedes any given psalm tune, according to the feast and the season. The various endings of the psalm tunes were intended to facilitate the entry on the part of the singers on the initial note of the antiphon, after having sung a verse of the psalm. The so-called antiphons of the Blessed Virgin Mary, "Alma Redemptoris Mater", "Salve Regina", "Ave Regina Cœlorum", and "Regina Cœli", although originally sung in connexion with psalms, from which they derive their name, have been sung as detached chants since the year 1239, when Pope Gregory IX ordered that one of them, according to the season, be sung at the end of the office. In a St. Gall MS. of the thirteenth century "Alma Redemptoris" and "Salve Regina" are part of the office for the feast of the Annunciation of the Blessed Virgin. A Paris MS. of the twelfth century assigns "Alma Redemptoris" and "Ave Regina" to the office for the feast of the Assumption. In a twelfth century antiphonary in St. Peter's Basilica at Rome, "Regina Cœli" is assigned to the octave of Easter. The melodies to these texts are among the most beautiful in the whole Gregorian repertory. As they were intended to be sung by the congregation, they are of simple and graphic construction. They breathe a deeply religious spirit and are an efficacious means by which to reveal to the singer the mystical contents of the texts which they musically interpret. While the four antiphons in honour of the Blessed Virgin Mary and those occurring in the Mass have been prolific texts for figured settings both with the masters of classic polyphony and with modern writers, those preceding the Vesper psalms are almost universally sung to the Gregorian melodies.

WAGNER, *Einführung in die gregorianischen Melodien* (Freiburg, 1901); ID., *Neumenkunde* (Freiburg, 1905); GEVAERT, *Les origines du chant liturgique* (Ghent, 1890); DUCHESNE, *Christian Worship* (2d Eng. ed., London, 1904); KIENLE *Choralschule* (Freiburg, 1884).

JOSEPH OTTEN.

Antiphon (ἀντίφωνον), IN THE GREEK CHURCH.—Socrates, the church historian (Hist. Eccl., VI, viii), says that St. Ignatius, Bishop of Antioch, the third in succession from St. Peter in that see, once had a vision of angels singing the praises of the Trinity in alternating hymns, and remembering his vision he gave this form of singing to the Church of Antioch. From there it spread to all other Churches. In the Greek Church the antiphon was not only retained as a form of singing, but it was made an integral part of the Mass, and also a part of the liturgical morning and evening services. It is especially known as a portion of the Greek Mass, and the divisions of this portion are known as the first, second, and third antiphons. While the choir is singing alternately the versicles of the antiphons the priest at the altar recites secretly the prayer of each antiphon. These antiphons come in the early part of the Mass, after the Great Synapte, or litany, with which the Mass opens, and they change according to the feast which is celebrated. They usually consist of three versicles and three responses, and each closes with "Glory be to the Father", etc., with the response sung to it, as well as to "As it is now", etc. The Greek Ὡρολόγιον (an Office book corresponding to the Roman Breviary) gives the different antiphons for the various feast-days during the year. The responses to the various versicles are usually the same. Where there are no special antiphons appointed for the Sunday, the Greek Orthodox churches in Russia and Greece usually sing Psalm cii for the first antiphon, Psalm cxlv for the second antiphon (which two are often called the Typica), and the Beatitudes (Matt., v, 3–12) for the third antiphon, singing the verses alternately instead of the versicles and responses. In the Greek Catholic churches of Austria, Hungary, Italy, and the United States, where there are no special antiphons for the day, they sing Psalm lxv for the first antiphon, to each verse of which the antiphonal response is: "By the prayers of the Mother of God, O Saviour, save us", and Psalm lxvi for the second antiphon, to each verse of which the response is "O Son of God, risen from the dead, save us who

sing to thee, Alleluia", and Psalm xciv for the third antiphon with the same antiphonal responses. If it be a weekday, however, the response to the second antiphon usually is: "By the prayers of the saints, O Saviour, save us", while the response to the third antiphon is, "O Son of God, who art wonderful in thy Saints save us who sing to Thee, Alleluia". The prayer of the first antiphon, recited secretly by the priest, is for the mercy of God upon the whole people; that of the second antiphon for the welfare of the Church and people; while the prayer of the third antiphon, asking that the prayers of the faithful may be granted, has been incorporated bodily into the Anglican Book of Common Prayer under the name of "A Prayer of St. Chrysostom".

Besides the antiphons of the Mass there are also the antiphons of Vespers commonly called the *kathismata*, or psalms sung while seated, and the antiphons of matins called the *anabathmoi*, or psalms of degrees, as well as certain chants used on Holy Thursday, all of which are sung antiphonally. These latter are not usually known as antiphons, but are generally called by their special names.

'Ωρολόγιον τὸ μέγα, (Propaganda Press, Rome, 1876); CHARRON, *Les saintes et divines liturgies de l'église grecque catholique orientale* (Beirut and Paris, 1904); CLUGNET, *Dictionnaire de noms liturgiques dans l'église grecque* (Paris, 1895); ROBERTSON, *The Divine Liturgies* (London, 1894); BJERRING, *Offices of the Oriental Church* (New York, 1884); *Sbornik Bogomoleni*, (Peremysl, Galicia, 1890), 55–59. ANDREW J. SHIPMAN.

Antiphon, IN GREEK LITURGY.—The Greek Liturgy uses antiphons, not only in the Office, but also in the Mass, at Vespers, and at all the canonical Hours. Nor is this all; antiphons have their prescribed place in almost every liturgical function. The essence of antiphonal psalmody consists in the alternation set up between the soloists and the choir in the rendering of a psalm. About the fourth century, alternate singing which up to that time had been in use only in secular gatherings, found its way into meetings for liturgical worship. This does not, however, imply that the antiphonal chanting of psalms was a novelty in the fourth century, since it was used in the Synagogue, and it is not at all likely that the Church would have waited so long before assimilating a practice highly conducive to the due order of public prayer. The real novelty consisted in the introduction of a more ornate melody into antiphonal psalmody. The soloists chanted the text of the psalm, and at stated intervals the people broke in upon them with a refrain. The Apostolic Constitutions speak of a custom, which, Eusebius tells us, was in use in his time. It had come to be no longer a matter of an interjected refrain, foreign to the text of the psalm, or linked onto each verse, but of a very short ending, sometimes a mere syllable, which the whole people chanted, drowning the voices of the soloists and finishing the word or phrase which they had left unfinished. This latter method seems to have been general in Syria, and had been used by the Jews at an earlier period. The refrain, a kind of exclamation foreign to the context, recurring at stated intervals, consisted either of one word, or of two or three, though sometimes of a whole verse or *troparium*. This antiphonal method was also in use among the Jews, and is easily recognizable in the case of certain psalms. It was this method which the Church took as her own. St. Athanasius, speaking of the place of the Alleluia (q. v.) in the psalms, calls it a "refrain" or a "response." The Alleluia is, as a matter of fact, the interjectional refrain of most frequent occurrence. It is referred to by Tertullian, from whose time onward this exclamation retains its place in ecclesiastical chant. In the Syrian and Egyptian liturgies of the fourth century its rôle is a prominent one.

The formula used as a refrain varied in length, as has been already stated, but the general tendency was probably towards brevity. A "Canon of the Antiphons", published by Cardinal Pitra, includes some very concise formulas, among which the Alleluia often recurs. The others are, as a rule, drawn from the first verse of their respective psalms, while similar ones are interjected between the verses of the Scripture canticles. These endings may be compared with those of the Roman litanies: "Miserere nobis", "Exaudi nos, Domine", "Te rogamus, audi nos". Even when the longer refrain took the place of the exclamation, it did not exceed at the most, a phrase of some fifteen words, St. Athanasius tells us that the custom was due to a desire to allow the people a share in the liturgy, while sparing them the necessity of learning whole psalms by heart, which, indeed, the mass of them would have been unable to do. A great many texts might be quoted in the Greek world alone, all showing that the reader or singer (*cantor*) recited the whole psalm, but that the response of the crowd broke in upon the recitation at regular intervals. St. John Chrysostom, St. Gregory of Nyssa, and Callimicus, all testify to this custom. St. Basil, in his letter to the faithful of Neo-Cæsaræa, writes as follows: "Leaving to one the duty of intoning the melody, the others answer him." The same custom prevailed at Constantinople in 536 for the singing of the Trisagion. Nor should a signal instance be passed over in silence, i. e. the hymn of St. Methodius in his "Banquet of the Ten Virgins", composed prior to the year 311. Each alphabetical strophe sung by the bridesmaid, Thecla, is followed by a uniform refrain, rendered by the whole choir of virgins.

The antiphonal system is, therefore, found to be characterized by the interjection of a refrain, or of a simple exclamation. This system did not alter the customary method, but merely added a new and accessory element to it. The structure of the antiphon thus consists of hymn-like strophes, interspersed with verses of Scripture, whereas the response is drawn from the psalm itself. In the *psalmus responsorius*, moreover, all present take up the refrain, while in the case of the antiphon, the hymn-like strophes are rendered alternately by the choir. The custom of calling alternate psalmody antiphonal is probably due to this fact. The hymn-writers found in these strophes inexhaustible material for elaboration, so that, little by little, the verses of the psalms had to give place to the additional strophes. There exist examples of psalms or groups of psalms reduced in this way to three or four verses, and sometimes, even to a single verse.

PETIT in *Dict. d'arch. chrét.* I, 2461–88.

H. LECLERCQ.

Antiphonary (Lat. *antiphonarium, antiphonarius, antiphonarius liber, antiphonale;* Gr. ἀντιφωνον antiphon, antiphone, anthem), one of the present liturgical books intended for use *in choro* (i. e. in the liturgical choir), and originally characterized, as its name implies, by the assignment to it principally of the antiphons used in various parts of the Roman liturgy. It thus included generically the antiphons and antiphonal chants sung by cantor, congregation, and choir at Mass (*antiphonarium Missarum*, or *gradale*) and at the canonical Hours (*antiphonarium officii*); but now it refers only to the sung portions of the Divine Office or Breviary. Other English equivalents for antiphonary are antiphonar (still in reputable use) and antiphoner (considered obsolete by some English lexicographers, but still sometimes used in current literature). In the "Prioresses Tale" of Chaucer it occurs in the form "antiphonere":

> He Alma Redemptoris herde synge
> As children lerned hir antiphonere.

The word *Antiphonary* had in the earlier Middle Ages sometimes a more general, sometimes a

more restricted meaning. In its present meaning it has also been variously and insufficiently defined as a "Collection of antiphons in the notation of Plain Chant", and as a liturgical book containing the antiphons "and other chants". In its present complete form it contains, in plain-chant notation, the music of all the sung portions of the Roman Breviary immediately placed with the texts, with the indications of the manner of singing such portions as have a common melody (such as versicles and responses, the Psalms, the Lessons, the Chapters). But the Lessons of Matins (First Nocturn) in the triduum of Holy Week, styled "Lamentations", have a melody proper to themselves, which is not therefore merely indicated but is placed immediately with the texts of the Lessons. The most recent official edition of the Roman antiphonary is that known generally as the "Ratisbon edition", and commended for use in all the churches of the Catholic world by Pius IX and Leo XIII. Its title is: "Antiphonarium et Psalterium juxta ordinem Breviarii Romani cum cantu sub auspiciis Pii IX et Leonis XIII Pont. Max. reformato. Curâ et auctoritate S. Rituum Congregationis digestum Romæ". (Antiphonary and Psaltery according to the order of the Roman Breviary, with the chant as reformed under the auspices of Popes Pius IX and Leo XIII. Arranged at Rome under the supervision of the Sacred Congregation of Rites.) The first of these volumes to be issued was that entitled: "Tomus II. continens Horas Diurnas Breviarii Romani (Vesperale)", and contained the antiphons, psalms, hymns, and versicles of the Canonical Hours styled *Horæ Diurnæ*, i. e. Lauds, Prime, Terce, Sext, None, Vespers, Compline. It comprised in one volume what in some editions had been distributed in several, such as the "Antiphonarium" (in a very restricted sense), the "Psalterium", the "Hymnarium", the "Responsoriale". The Office of Matins was divided into the other two volumes, one of which contained the invitatories, antiphons, hymns, etc., of Matins for the *Proprium de Tempore* (Proper of the Season), and the other, for the *Commune Sanctorum* (Common Office of the Saints) and the *Proprium Sanctorum* (Proper Office of the Saints). A brief study of the divisions and arrangement of the Marquess of Bute's translation into English of the Roman Breviary will make clear from the above description the general character of a complete Roman antiphonary. It is proper to add here that this Ratisbon edition has lost its authentic and official character by virtue of the "Motu proprio" (22 November, 1903), and the Decree of the Sacred Congregation of Rites (8 January, 1904). A new edition of the liturgical books is in preparation, of which the first volume issued is the "Kyriale". The volumes of the Ratisbon edition are widely used in Germany, Ireland, and America. They may still be used, as it probably will be some years before the complete Vatican edition (as it is called) appears. The change from the Ratisbon to the Vatican edition is, however, to be made gradually but rapidly. While the former edition was "commended" for use, the latter is "commanded" for use. Into the various reasons for the rejection by Pope Pius X of the Ratisbon edition and the necessary substitution therefor of the Vatican edition, this is not the place to enter. It is sufficient and appropriate to say that both the texts and the melodies are to be revised in order to bring them into conformity with the results of recent palæographic studies in Gregorian chant.

In order to show as clearly as possible the exact position of the antiphonary (as the word is now used) amongst the liturgical books, it is proper to recall that the Roman Missal contains all the texts used at Mass; the Roman Breviary, all the texts used in the Divine Office, or Canonical Hours. While in the Missal, however, the introits, graduals, tracts, sequences, offertories, communions, as well as the texts of the Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei are both read by the celebrant and sung by the choir, their notation is not given; only the *accentus*, or chants, of the celebrant and deacon have the music furnished (such as the intonations of the Gloria, the Credo, the chants of the various Prefaces, the two forms of the Pater Noster, the various forms of the Ite, or Benedicamus, the Blessing of the Font, etc.). The omitted chants (styled *concentus*), which are to be sung by the choir, are contained in a supplementary volume called the "Graduale" or "Liber Gradualis" (anciently the "Gradale"). In like manner, the Roman Breviary, all of which, practically, is meant for singing *in choro*, contains no music; and the "Antiphonarium" performs for it a service similar to that of the "Liber Gradualis" for the Missal. Just as the "Liber Gradualis" and the "Antiphonarium" are, for the sake of convenience, separated from the Missal and Breviary respectively, so, for the same reason, still further subdivisions have been made of each. Into those of the "Graduale" we need not enter. The "Antiphonarium" has been issued in a compendious form "for the large number of churches in which the Canonical Hours of the Divine Office are sung only on Sundays and Festivals". This "Antiphonarium Romanum compendiose redactum ex editionibus typicis" etc., includes, however, the chants for the Masses of Christmas, the triduum of Holy Week, and other desired Offices, and is issued in a single volume. Another separate volume is the "Vesperal", which contains also the Office of Compline; and of the "Vesperal" a further compendium has been issued, entitled "Epitome ex Vesperali Romano". All the above volumes are in the Ratisbon edition. Associated somewhat in scope with the "Antiphonarium" is the "Directorium Chori", which has been described as furnishing the ground plan for the antiphonary, inasmuch as it gives or indicates all the music of the chants (except the responsories after the Lessons), the tones of the psalms, the brief responsories, the "Venite Exsultemus", the "Te Deum", Litanies, etc. The text of all the psalms, the full melody of the hymns, and the new feasts were added to the "official edition" of the "Directorium" in 1888.

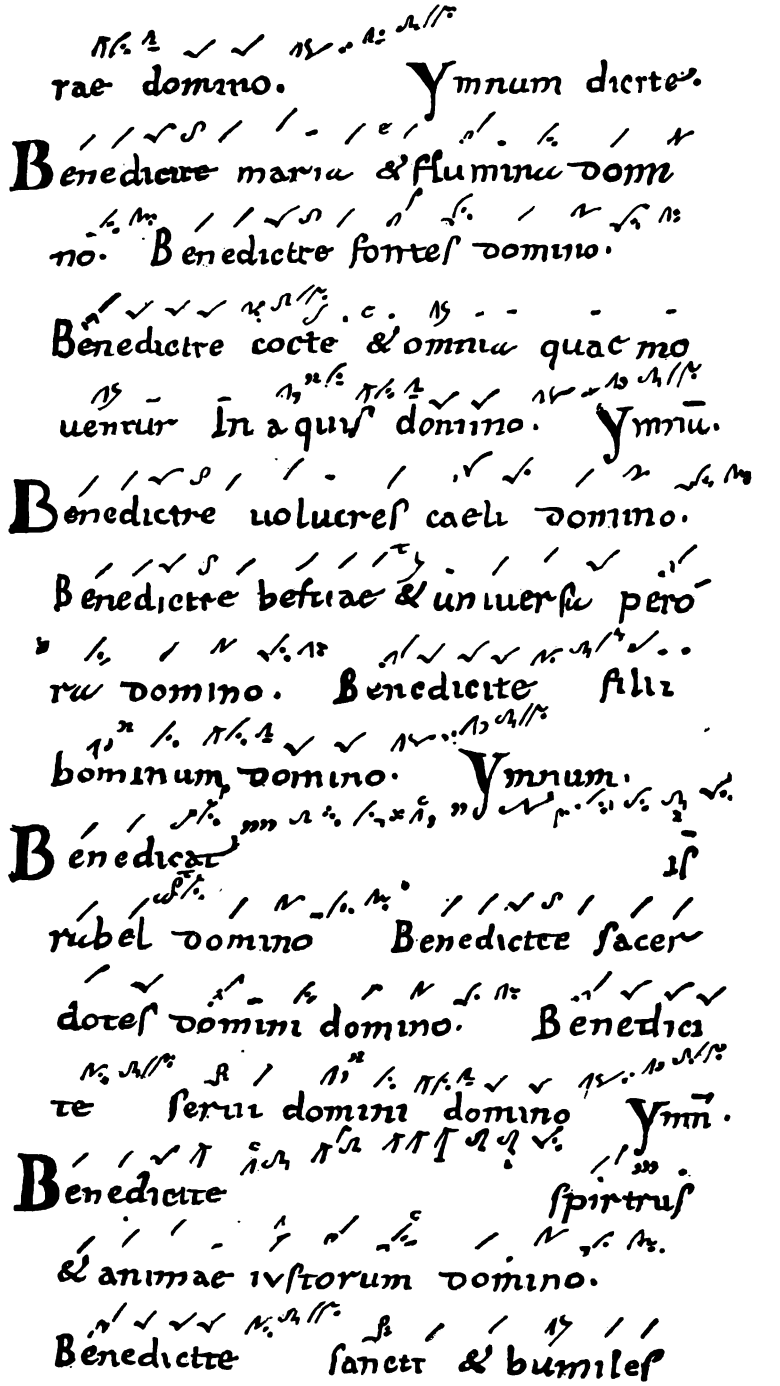
The word *Antiphonary* does not therefore clearly describe the contents of the volume or volumes thus entitled, in which are found many chants other than the antiphon (technically so called), such as hymns, responsories, versicles, and responses, psalms, the "Te Deum", the "Venite Adoremus", and so forth. The expression "antiphonal chant" would, however, comprise all these different kinds of texts and chants, since they are so constructed as to be sung alternately by the two divisions of the liturgical choir; and in this sense the word *Antiphonary* would be sufficiently inclusive in its implication. On the other hand, the corresponding volume for the chants of the Mass, namely the "Graduale", or "Liber Gradualis", includes many other kinds of liturgical texts and chants in addition to the graduals, such as introits, tracts, sequences, offertories, communions, as well as the fixed texts of the "Ordinarium Missæ", or "Kyriale". It may be said, then, that these two books receive the names "Antiphonarium" and "Graduale" from the technical name of the most important chants included in them. Fundamentally all the chants, whether of the Mass or of the Divine Office, are sung antiphonally, and might, with etymological propriety, be comprised in the one general musical title of "Antiphonary".

The plain-chant melodies found in the Roman

antiphonary and the "Graduale" have received the general title of "Gregorian Chant," in honour of St. Gregory the Great (590–604), to whom a widespread, very ancient, and most trustworthy tradition, supported by excellent internal and external evidence, ascribes the great work of revising and collecting into one uniform whole the various texts and chants of the liturgy. Doubtless the ancient missal contained only those texts which were appointed for the celebrant, and did not include the texts which were to be chanted by the cantor and choir; and the "Antiphonarium Missæ" supplied the omitted texts for the choir as well as the chants in which the texts were to be sung. The immense importance of St. Gregory's antiphonary is found in the enduring stamp it impressed on the Roman liturgy. Other popes had, a medieval writer assures us, given attention to the chants; and he specifies St. Damasus, St. Leo, St. Gelasius, St. Symmachus, St. John I, and Boniface II. It is true, also, that the chants used at Milan were styled, in honour of St. Ambrose (called the "Father of Church Song"), the Ambrosian Chant. But it is not known whether any collection of the chants had been made before that of St. Gregory, concerning which his ninth-century biographer, John the Deacon, wrote: *Antiphonarium centonem. . . compilavit.* The authentic antiphonary mentioned by the biographer has not as yet been found. What was its character? What is meant by *cento?* In the century in which John the Deacon wrote his life of the Saint, a *cento* meant the literary feat of constructing a coherent poem out of scattered excerpts from an ancient author, in such wise, for example, as to make the verses of Virgil sing the mystery of the Epiphany. The work, then, of St. Gregory was a musical *cento*, a compilation (*centonem. . . compilavit*) of pre-existing material into a coherent and well-ordered whole. This does not necessarily imply that the musical centonization of the melodies was the special and original work of the Saint, as the practice of constructing new melodies from separate portions of older ones had already been in vogue two or three centuries earlier than his day. But is it clear that the *cento* was one of melodies as well as of texts? In answer it might indeed be said that in the earliest ages of the Church the chants must have been so very simple in form that they could easily be committed to memory; and that most of the subsequently developed antiphonal melodies could be reduced to a much smaller number of types, or typical melodies, and could thus also be memorized. And yet it is scarcely credible that the developed melodies of St. Gregory's time had never possessed a musical notation, had never been committed to writing. What made his antiphonary so very useful to chanters (as John the Deacon esteemed it) was probably his careful presentation of a revised text with a revised melody, written either in the characters used by the ancient authors (as set down in Boethius) or in neumatic notation. We know that St. Augustine, sent to England by the great Pope, carried with him a copy of the precious antiphonary, and founded at Canterbury a flourishing school of singing. That this antiphonary contained music we know from the decree of the Second Council of Cloveshoo (747) directing that the celebration of the feasts of Our Lord should, in respect to baptism, Masses, and music (*in cantilenæ modo*) follow the method of the book "which we received from the Roman Church". That this book was the Gregorian antiphonary is clear from the testimony of Egbert, Bishop of York (732–766), who in his "De Institutione Catholicâ" speaks of the "Antiphonarium" and "Missale" which the "blessed Gregory. . . sent to us by our teacher, blessed Augustine".

It will be impossible to trace here the progress of the Gregorian antiphonary throughout Europe, which resulted finally in the fact that the liturgy of Western Europe, with a very few exceptions, finds itself based fundamentally on the work of St. Gregory, whose labour comprised not merely the sacramentary and the "Antiphonarium Missæ", but extended also to the Divine Office. Briefly, it may be said that the next highly important step in the history of the antiphonary was its introduction into some dioceses of France where the liturgy had been Gallican, with ceremonies related to those of Milan and with chants developed by newer melodies. From the year 754 may be dated the change in favour of the Roman liturgy. St. Chrodegang, Bishop of Metz, on his return from an embassy to Rome, introduced the Roman liturgy into his diocese and founded the Chant School of Metz. Subsequently, under Charlemagne, French monks went to Rome to study the Gregorian tradition there, and some Roman teachers visited France. The interesting story of Ekkehard concerning Petrus and Romanus is not now credited, Romanus being considered a mythical personage; but a certain Petrus, according to Notker, was sent to Rome by Charlemagne, and finally, at St. Gall, trained the monks in the Roman style. Besides Metz and St. Gall, other important schools of chant were founded at Rouen and Soissons. In the course of time new melodies were added, at first characterized by the simplicity of the older tradition, but gradually becoming more free in extended intervals. With respect to German manuscripts, the earliest are found in a style of neumatic notation different from that of St. Gall, while the St. Gall manuscripts are derived not directly from the Italian but from the Irish-Anglo-Saxon. It is probable that before the tenth and eleventh centuries (at which period the St. Gall notation began to triumph in the German churches) the Irish and English missionaries brought with them the notation of the English antiphonary.

It would take too much space to record here the multiplication of antiphonaries and their gradual deterioration, both in text and in chant, from the Roman standard. The school of Metz began the process early. Commissioned by Louis the Pious to compile a "Graduale" and antiphonary, Amalarius, a priest of Metz, found a copy of the Roman antiphonary in the monastery of Corbie, and placed in his own compilation an M when he followed the Metz antiphonary, R when he followed the Roman, and an I C (asking Indulgence and Charity) when he followed his own ideas. His changes in the "Graduale" were few; in the antiphonary, many. Part of the revision which, together with Elisagarus, he made in the responsories as against the Roman method, were finally adopted in the Roman antiphonary. In the twelfth century the commission established by St. Bernard to revise the antiphonaries of Citeaux criticized with undue severity the work of Amalarius and Elisagarus and withal produced a faulty antiphonary for the Cistercian Order. The multiplication of antiphonaries, the differences in style of notation, the variations in melody and occasionally in text, need not be further described here. In France, especially, the multiplication of liturgies subsequently became so great, that when Dom Guéranger, in the middle of the last century, started the work of introducing the Roman liturgy into that country, sixty out of eighty dioceses had their own local breviaries. Of the recourse had to medieval manuscripts, the reproduction of various antiphonaries and graduals by Père Lambillotte, by the "Plain Song and Medieval Music Society", and especially by Dom Mocquereau in the "Paléographie Musicale", founded eighteen years ago (which has already given phototypic reproductions of antiphonaries of Einsiedeln, of St. Gall, of Hartker, of Montpellier, of the twelfth-


rae domino. Ymnum dicte.
Benedicite maria & flumina dom
no. Benedicite fontes domino.
Benedicite cete & omnia quae mo
uentur in aquis domino. Ymn.
Benedicite uolucres caeli domino.
Benedicite bestiae & uniuersa pe
ra domino. Benedicite filii
hominum domino. Ymnum.
Benedicat
rubel domino Benedicite sacer
dotes domini domino. Benedic
te serui domini domino Ymn.
Benedicite spiritus
& animae iustorum domino.
Benedicite sanct & humiles

FACSIMILE PAGE FROM ANTIPHONARY OF ST. GREGORY

VIII CENTURY, MONASTERY OF ST. GALL. FROM THE COLLECTION OF LAMBILLOTTE, 1851

century monastic antiphonary found in the library of the Chapter of Lucca, which, now in course of publication, illustrates the Guidonian notation that everywhere replaced, save in the school of St. Gall, the ambiguous method of writing the neums *in campo aperto*, as well as the proposed publication in facsimile by the Benedictines of Stanbrook, of the thirteenth-century Worcester antiphonary (*Antiphonale Monasticum Wigorniense*) it is not necessary to speak in detail. This appeal to early tradition has resulted in the action of Pius X which has taken away its official sanction from the Ratisbon edition. The Ratisbon "Graduale", founded on the Medicean (which gave the chants as abbreviated and changed by Anerio and Suriano), and the "Antiphonarium" (which was based on the Antiphonale of Venice, 1585, with the responsories of Matins based on the Antwerp edition of 1611), will be replaced by the chants as found in the older codices.

That the word *antiphonarium* is, or was, quite elastic in its application, is shown by the interesting remark of Amalarius in his "Liber de ordine Antiphonarii", written in the first half of the ninth century. The work which in Metz was called "Antiphonarius" was divided into three in Rome: "What we call 'Gradale' they style 'Cantatorius'; and this, in accordance with their ancient custom, is still bound in a single volume in some of their churches. The remainder they divide into two parts: the one containing the responsories is called 'Responsoriale', while the other, containing antiphons, is called 'Antiphonarius'. I have followed our custom, and have placed together (*mixtim*) the responsories and the antiphons according to the order of the seasons in which our feasts are celebrated" (P. L., CV, 1245). The word "cantatory" explains itself as a volume containing chants; it was also called "Gradale", because the chanter stood on a step (*gradus*) of the *ambo*, or pulpit, while singing the response after the Epistle. Other ancient names for the antiphonary seem to have been "Liber Officialis" (Office Book) and "Capitulare" (a term sometimes used for the book containing the Epistles and Gospels). The changes in the antiphonary resulting from the reform of the Breviary ordered by the Council of Trent and carried out under Pius V will be appropriately treated under "Breviary". Finally, it should be noted that the term *antiphonarium*, printed as a title to many volumes, is made to cover a very varied selection from the complete antiphonary. Sometimes it means practically a "Vesperale" (sometimes with Terce added; sometimes with various processional chants and blessings taken from the "Processionale" and "Rituale"). These volumes meet the local usages in certain dioceses with respect to Church services, and offer a practical manual for the worshipper, excluding portions of the Divine Office not sung in choir in some places and including those portions which are sung. (See also names of Antiphonaries, as ARMAGH, BANGOR, etc.)

Much space would be required for even a partially satisfactory bibliography, which should comprise some notice of the publication of fragmentary and of complete sources (antiphonaries of the Mass and of the Divine Office), the commentaries upon them, the discussions raised concerning them, and the present-day activity in phototypic reproduction. The following brief list may prove serviceable, partly because of its indications of fuller bibliographic information, partly because of the comparatively easy accessibility of the works mentioned: (1) Complete works of TOMMASI (THOMASIUS), ed. VEZZOSI (Rome, 1749), IV, V, with published texts, editorial prefaces and notes, and excellent index at end of Vol. VII; (2) ZACCARIA, *Bibliotheca Ritualis* (Rome, 1776), I, 29 (Ant. of Mass), 161 (Ant. of Office), with many references, (3) MIGNE, *P. L.*, with published texts, editorial prefaces, and notes, LXXVIII, 637–850; CIV, 329–340; CV, 1243–1316; CLXXXII, 1121–32; LXXII, 579–606. (4) HOTHAM in *Dict. of Christ. Antiq.* with condensed presentation of the general character of an Ant. of Mass and an Ant. of the Office. (5) FRERE, *The Sarum Gradual and the Gregorian Antiphonale Missarum*, an excellent dissertation extracted from the *Graduale Sarisburiense* published for the Plainsong and Medieval Music Society (London, 1895), 101 quarto pages, with historical index and four facsimiles. (6) The magnificent series of the *Paléographie Musicale*, published quarterly (in quarto) for the last eighteen years under the direction of its founder, Dom Mooquereau, provided with phototypic reproductions of complete antiphonaries with elaborate prefaces partly liturgical and partly musical in character (I and VII are out of print). It contains also the Ambrosian Antiphonary (V, VI) of the British Museum (Codex Addit., 34,209) in plain-song square notation, with most extensive commentary. In addition to the complete sources reproduced, the *Paléog. Mus.* contains also many illustrations of fragmentary character, as examples of the various notations and signs and letters used in the evolution of the plain-chant notation. (7) The *Introduction Générale* of the *Paléog. Mus.*, I, 13–17, contains a partial list of publications (*Nous n'avons nullement la prétention d'être complet: la liste serait interminable . . .*) from about the middle of the nineteenth century down to the year 1889, with facsimiles; and (8, 9) a brief list of works published with ancient notation illustrated, from 1708 to 1807. (8) SOULLIER, *Le plain chant, histoire et théorie* (Tournai, 1894), vi, ix, xvi, xviii, xix. (9) WAGNER, tr. BOUR, *Origine et développement du chant liturgique jusqu'à la fin du moyen âge* (Tournai, 1904), with history of the musical evolution of Mass and Office, a chapter on the Gregorian controversy, etc., and a Supplement containing a tabulated statement of *Les textes de l'Antiphonarium Missæ*, 313–338. (10) LECLERCQ in *Dict. d'arch. chrét.* (Paris, 1905), s. v. *Antiphonaire* and *Antiphonale dit grégorien* followed by extensive bibliography.

H. T. HENRY.

Antiphonary, GREGORIAN.—It is no longer possible to reconstruct completely a primitive Christian antiphonary; by a careful study of the text, however, we can establish the fact of its existence at a remote date. The extant historical texts permit us to infer that there have been, from the very earliest Christian times, groups and series of groups of antiphons. The original collection of melodies, however, grew up rather as the result of changes and combinations than of additions in the strict sense. A first and very ancient distinction seems to be that drawn between "idiomelodic" antiphon, or those fitted with special melodies, and "automelodic" anthems, adapted, by means of certain variations, to a common type of melody more or less frequently recurrent in the collection.

The list of melodies was, therefore, limited; indeed, at the early period in question, oral tradition may well have sufficed to hand down a certain number of musical formulas. When, later on, the ecclesiastical chants had been co-ordinated, it was found necessary to provide them with a notation. We learn, from several texts, that from the fourth century onward the singers commonly used either a book or a page bearing the notation of the liturgical passage which they were to sing; in many churches, however, about that time they had only the words before them, without the melody. The oldest trace of this discipline is to be found in an Egyptian papyrus belonging to the collection of the Archduke Rainier. It is ten inches wide by four inches long (26 cm. x 11 cm.); the handwriting points to about the year 300. On examination, the papyrus proves to have been long in use, the fingers of the singers having made holes where they held it. There is no great difficulty in reading it; the language used is the common Greek. We give the restored text and the translation:

'Ο γεννηθεὶς ἐν Βηθλεὲμ καὶ ἀνατραφεὶς ἐν Ναζαρέτ, κατοικήσας ἐν τῇ Γαλιλαίᾳ, εἴδομεν σημεῖον ἐξ οὐρανοῦ. (τῷ) ἄστέρος φανέντος, ποιμένες ἀγραυλοῦντες ἐθαύμασαν. (οὗ) γονυπεσόντες ἔλεγον· δόξα τῷ Πατρί, ἀλληλούϊα· δόξα τῷ Τἱῷ καὶ τῳ ἁγίῳ Πνεύματι, ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα

Τυβὶ ἐ. 'Εκλεκτὸς ὁ ἅγιος 'Ιωάννες ὁ βαπτιστὴς ὁ κηρύξας μετάνοιαν ἐν ὅλῳ τῷ κόσμῳ εἰς ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν.

—"He who was born in Bethlehem, who was reared at Nazareth, and who lived in Galilee. We beheld a portent out of heaven. The shepherds who kept watch wondered at sight of the star. Falling on their knees, they said: Glory be to The Father,

alleluia; Glory be to The Son and to The Holy Spirit, Alleluia, Alleluia, Alleluia."

"Tybi the 5th (26 Dec.). Great is Saint John the Baptist, who preached penance in the whole world, for remission of our sins."

These antiphons were, probably, connected with the liturgy of the Mass; the longer one, for the Feast of the Epiphany, which carried with it the commemoration of the baptism of Christ by St. John the Baptist, was divided into three parts, serving the purpose, successively, of refrains to sections of psalms. The shorter one was a simple acrostic and was repeated after each verse.

The document just transcribed is now the sole contemporary manuscript of the ancient liturgy. For a somewhat less remote period we possess, fortunately, one of very different importance, namely, the antiphonary known as the Gregorian.

The attribution to Pope Gregory I (590–604) of an official codification of the collection of antiphons occurring in the Divine Office has at frequent intervals, exercised the wit of the learned. At the end of the ninth century John the Deacon (d. c. 882) ascribed to Gregory I the compilation of the books of music used by the *schola cantorum* established at Rome by that pope. The statement, formal as it was, left room for discussion. Goussainville was the first to express (1685) a doubt as to the authenticity of the Gregorian antiphonary. He was followed by Ellies du Pin, by Dom Denys de Sainte Marthe, and by Casimir Oudin, who added nothing noteworthy to the arguments of Goussainville. In 1729, J. Georges d'Eckhart suggested Pope Gregory II (715–731) as the author of a work which tradition had for centuries ascribed to Gregory I; his arguments were more or less trivial. In 1749, Dominic Georgi took up the defence of the traditional opinion; among other arguments he brought forward a text whose full bearing on the point at issue he hardly seems to have grasped. This was a text of Egbert of York which Georgi transferred to the end of his book, in the form of a note, so that it was neither seen nor made use of. When, three years later, Vezzozi again took up the question, he also overlooked this particular text, and voluntarily deprived himself of an important argument in favour of the authorship of Gregory I. In 1772 Gallicioli followed in the footsteps of Vezzozi, but renewed the latter's concessions to the adversaries of Gregory I, nor did he make any secret of his surprise at the silence of Gregory of Tours, Isidore of Seville, and Bede, concerning that pope's liturgical and musical labours. Being only partially convinced, he refrained from any conclusion, and left the matter undecided.

It was reopened by Gerbert in 1774, and by Zaccaria in 1781, the latter of whom at last lit upon the text of Egbert. Between 1781 and 1890 no one seems to have discussed, critically, the ascription of the antiphonary to any particular pope. Indeed, the question was supposed to have been settled by the discovery of the antiphonary itself, which was said to be none other than the St. Gall MS. 359 of the ninth or tenth century, containing an antiphonary between pages 24 and 158. This illusion passed through various phases from 1837 to 1848, when Danjou, in his turn, discovered the Gregorian antiphonary in a Montpellier manuscript of the tenth or eleventh century. In 1851 the Jesuit Lambillotte published a facsimile of the St. Gall manuscript, but the Gregorian question made no real progress.

The discussion concerning the antiphonary was suddenly revived, in 1890, by a public lecture delivered before the Belgian Academy on 27 October, 1899, by Monsieur F. A. Gevaert. The argument of the famous savant has been thus summarized by Dom Morin: "The productive period of church musical art extends from the pontificate of St. Celestine (422–432) to about the year 700, and is divided into two epochs. That of simple chant, the latest development of Græco-Roman music, includes the last years of the Western Empire, and the whole duration of the Gothic kingdom (425–563). The second, that of ornate chant, coincides with the preponderance at Rome of Byzantine policy and art. We meet with only one name, throughout the latter epoch, with which the creation of the Roman antiphonary seems to be connected; it is to Sergius I (687–701) that the honour belongs not only of having put the last touch to the Roman liturgical collections, but also of having recast all the ancient chants in accordance with a uniform melodic style, in harmony with the tendencies and tastes of the Byzantine influence. Finally, it was most probably the Syrian, Gregory III (731–741), the last but one of the Greek popes, who co-ordinated and united all the chants of the Mass in a collection similar to that which his predecessor, Agatho, had caused to be compiled for the anthems of the Day-Hours. As to the first Gregory, no evidence prior to that of John the Deacon alludes to the part ascribed to him. But there is evidence for the popes of Greek origin who lived at the end of the eighth century, notably for Agatho and Leo II. Indeed, in respect of the chant of the Church, it is very probable that the great pope took no immediate interest in this part of divine worship; much less do the antiphonary and the sacramentary which bear his name agree in any way with the ecclesiastical calendar of St. Gregory's time; if they are at all rightly called Gregorian, it must be in reference either to Gregory II (715–731) or, more probably, to his successor, Gregory III, who died in 741."

This theory called forth many refutations. Dom G. Morin set himself to prove that the traditional ascription was well founded. To this end he drew up, in chronological order, a kind of catena of the historical texts on which the tradition rested. In addition to the statement of John the Deacon, he brought forward that of Walafrid Strabo (d. 840), whose meaning is perfectly clear. These texts, however, are of a late date. The previously mentioned text of Egbert, Bishop of York (732–766), is nearly a hundred years earlier. In his dialogue entitled "De institutione ecclesiasticâ", and in a sermon for the second fast of the fourth month, Egbert formally ascribes the composition of both the antiphonary and the sacramentary to Saint Gregory, the author of the conversion of England: "noster didascalus beatus Gregorius". At a somewhat earlier period, Aldhelm of Sherburne (d. 709) also bore witness to St. Gregory's authorship of the sacramentary, but said nothing concerning the antiphonary. In another essay Dom Morin reviewed critically all the texts relating to the antiphonary known as Gregorian. Though mostly of a late date, they owe to their mutual agreement an appreciable historical value. There are, however, other and more ancient texts, which, it would seem, ought to close the controversy. Dom Morin's catena seems to end with Egbert, between whom and St. Gregory I there was an interval of at least one hundred and ten years. This, whatever an optimistic writer might be led to say, was no inconsiderable space of time; for an historian more concerned with truth than with fancy it was impossible to regard it as of no importance. Monsieur Gevaert laid stress (1895) on the silence of those writers who might be expected to supply the most direct evidence. The silence, as it proved, was less complete than had been supposed. In the very year (732) that Egbert was raised to the See of York another prelate, Acca of Hexham, was forced to resign the office which he had held since 709. Bede

appears to have been one of Egbert's friends from that time, onward, which enables him to inform us (H. E., V, 20) that Acca had learned the ecclesiastical chant from a certain Maban, who had acquired it, himself, while living in Kent, from the successors of the disciples of the Blessed Pope Gregory. Acca had, in fact, spent twelve years in Maban's school. If we take 732 as the last of these twelve years, it follows that the first lessons given by Maban go back to the year 720, at which date Maban had had time to be trained by the successors of the disciples of Pope Gregory. Gregory II became pope in 715; a space of five years is, evidently, not easy to reconcile with the plain meaning of what Bede says. It is true that, at a stretch, it might be understood thus: Maban was taught in Kent, between 715 and 720, by pupils trained on the spot by Roman singers sent by Gregory II. But, apart from the fact that no such mission has been ascribed to Gregory II, the words of Bede are too plain to permit this evasion of the difficulty. Bede in fact tells us that the chant taught by Maban (about 720) was simply a reform of the same chant which had undergone certain changes by long use. It is evidently impossible, then, to explain how, between 715 and 720, Maban could instruct Acca in a chant which had been long in use, and which had so fallen away from its purity as to need reform, when, if its promoter were Gregory II, it dated, at the earliest, from five years previous. It seems, therefore, as though these words of Bede were equivalent to an early Anglo-Saxon ascription of the ecclesiastical chant to Pope Gregory I.

Speaking of Putta, Bishop of Rochester (669–676), the same historian says (H. E., IV, 2): "He was above all things skilful in the art of singing in church according to the Roman fashion, which he had learned from the disciples of the Blessed Pope Gregory". There can be no doubt in this case, nor can anyone but Gregory I be meant. Thus the gap between St. Gregory and Egbert (604–732) becomes greatly lessened, almost, indeed, by a half, and Bede's silence can no longer be appealed to in connexion with the work of St. Gregory. Evidence for his authorship of the ecclesiastical chant is met with at a period so near Gregory's own time that the thesis is critically tenable. Does it follow that St. Gregory was, as John the Deacon says, the compiler of the antiphonary? There are, at least, good reasons for thinking so. One last argument may be cited on his behalf. The series of antiphons in the antiphonary, intended to be sung at the Communion during Lent, are for the most part taken from the Book of Psalms. Their order reveals the idea that governed the choice of them. With certain exceptions, to be referred to presently, the antiphons follow one another in the numerical order of the Psalms from which they are drawn. The series thus obtained begins on Ash Wednesday and ends on the Friday in Passion Week, forming a regular succession of Psalms from I to XXVI, except for the interruptions caused (1) by intercalations and (2) by lacunæ.

These intercalations affect (1) the five Sundays, (2) the six Thursdays, (3) the Saturday following Ash Wednesday. The exclusion of the Sundays is explained by the adoption of a ferial, or week-day, sequence; that of the Thursdays by the simple observation that the Thursdays were not included in the liturgical system for Lent at the period when Psalms i to xxvi were divided between the other days of the week. We learn from the "Liber Pontificalis" that it was Gregory II who introduced the Thursday of each week into the liturgical system of Lenten Masses. Now it proves to be these very Thursdays which interrupt the order that the remaining days of the week would otherwise show. No more precise and decisive accumulation of proof could possibly be wished for. We thus grasp the chronological element at the moment of its interpolation into the very heart of the antiphonary. Gregory II—therefore still less Gregory III—is not the original author of the compilation whereon he has left his mark by misunderstanding the principle which governed its original formation. The musical compilation known as the antiphonary is therefore not due to Gregory II, nor is it from him that it has become known as the Gregorian antiphonary. Its existence prior to his time is proved by the intercalation of the Thursdays which interrupt the continuity of an harmonious arrangement, to which Gregory II paid no attention, though possibly he may rather have wished to respect it as a work thenceforward irreformable, as a traditional deposit which he refused to disturb and re-order. It is not easy to say, or even to convey an idea of, what this primitive edition of the antiphonary may have contained; but there can be no doubt that it contained in their actual order the Lenten communion-antiphons, and is certainly anterior to Gregory III and to Gregory II. This fact alone proves the existence of an antiphonal collection, known as the Gregorian antiphonary, prior to the time of Pope Gregory II.

GEVÆRT, *Le Chant liturgique de l'église latine*, in the *Bien Public* (23, 24 December, 1889); DOM MORIN, *Le rôle de Saint Grégoire le Grand dans la formation du répertoire musical de l'église latine*, in the *Revue bénédictine* (1890, p. 62 sqq.; 193–204; 289–323; 337–369). Some of these essays have been collected under the title of *Les véritables origines du chant grégorien* (Maredsous, 1895, octavo; 2d ed., 1904); GRISAR, *Hat Gregor der Grosse den Kirchengesang reformirt*, in *Zeitschrift für kathol. Theol.* (1890); GEVÆRT, *La mélopée antique dans le chant de l'église latine* (Ghent, 1895, octavo); LECLERCQ, in the *Dict. d'arch. chrét.* s. v. *antiphonaire* (I, col. 2440–62).

H. LECLERCQ.

Antipodes.—Speculations concerning the rotundity of the earth and the possible existence of human beings "with their feet turned towards ours" were of interest to the Fathers of the Early Church only in so far as they seemed to encroach upon the fundamental Christian dogma of the unity of the human race, and the consequent universality of original sin and redemption. This is clearly seen from the following passage of St. Augustine (De Civitate Dei, xvi, 9): "As to the fable that there are Antipodes, that is to say, men on the opposite side of the earth, where the sun rises when it sets on us, men who walk with their feet opposite ours, there is no reason for believing it. Those who affirm it do not claim to possess any actual information; they merely conjecture that, since the earth is suspended within the concavity of the heavens, and there is as much room on the one side of it as on the other, therefore the part which is beneath cannot be void of human inhabitants. They fail to notice that, even should it be believed or demonstrated that the world is round or spherical in form, it does not follow that the part of the earth opposite to us is not completely covered with water, or that any conjectured dry land there should be inhabited by men. For Scripture, which confirms the truth of its historical statements by the accomplishment of its prophecies, teaches no falsehood; and it is too absurd to say that some men might have set sail from this side and, traversing the immense expanse of ocean, have propagated there a race of human beings descended from that one first man." This opinion of St. Augustine was commonly held until the progress of science, whilst confirming his main contention that the human race is one, dissipated the scruples arising from a defective knowledge of geography. A singular exception occurs to us in the middle of the eighth century. From a letter of Pope St. Zachary (1 May, 748), addressed to St. Boniface, we learn that the great Apostle of Germany had invoked the papal censure upon a certain missionary among the Bavarians

named Vergilius, generally supposed to be identical with the renowned Ferghil, an Irishman, and later Archbishop of Salzburg. Among other alleged misdeeds and errors was numbered that of holding "that beneath the earth there was another world and other men, another sun and moon". In reply, the Pope directs St. Boniface to convoke a council and, "if it be made clear" that Vergilius adheres to this "perverse teaching, contrary to the Lord and to his own soul", to "expel him from the Church, deprived of his priestly dignity". This is the only information that we possess regarding an incident which is made to figure largely in the imaginary warfare between theology and science. That Vergilius was ever really tried, condemned, or forced to retract, is an assumption without any foundation in history. On the contrary, if he was in fact the future Archbishop of Salzburg, it is more natural to conclude that he succeeded in convincing his censors that by "other men" he did not understand a race of human beings not descended from Adam and redeemed by the Lord; for it is patent that this was the feature of his teaching which appeared to the Pope to be "perverse" and "contrary to the Lord". Instead of narrow censure, the Church and her theologians deserve our highest esteem for having, throughout the ages, firmly upheld the important doctrine of the universal brotherhood of the human race. At the same time we recognize that the case of the Irish monk who suffered the penalty of being several centuries in advance of his age remains on the page of history, like the parallel case of Galileo, as a solemn admonition against a hasty resort to ecclesiastical censures. (See also ZACHARY, VERGILIUS.)

BARTHÉLÉMY, *Erreurs et mensonges historiques* (1875), I, 269–285; HEALY, *Ireland's Ancient Schools and Scholars* 569–571, (Dublin, 1890); GILBERT in *Rev. des quest. scient.* (Oct., 1882).

JAMES F. LOUGHLIN.

Antipope, a false claimant of the Holy See in opposition to a pontiff canonically elected. At various times in the history of the Church illegal pretenders to the Papal Chair have arisen, and frequently exercised pontifical functions in defiance of the true occupant. According to Hergenröther, the last antipope was Felix V (1439–49). The same authority enumerates twenty-nine in the following order:—

Hippolytus(?), III century.
Novatian, 251.
Felix II, 355–365.
Ursicinus, 366–367.
Eulalius, 418–419.
Laurentius, 498–501.
Constantine II, 767.
Philip, VIII century.
Anastasius, 855.
Leo VIII, 956–963.
Boniface VII, 974.
John XVI, X century.
Gregory, 1012.
Sylvester III, 1044.
Benedict X, 1058.
Honorius II, 1061–72.
Guibert or Clement III, 1080–1100.
Theodoric, 1100.
Aleric, 1102.
Maginulf, 1105.
Burdin (Gregory VIII), 1118.
Anacletus II, 1130–38.
Victor IV, 1159–64.
Pascal III, 1164–68.
Calixtus III, 1168–77.
Innocent III, 1178–80.
Nicholas V, 1328–30.
Robert of Geneva (Clement VII). 20 Sept., 1378 to 16 Sept., 1394.
Amadeus of Savoy (Felix V). Nov., 1439 to April, 1449.

Antiprobabilism. See PROBABILISM.

Antiquity of Man. See MAN.

Antiramism. See RAMUS, PETER.

Antisthenes. See CYNIC SCHOOL OF PHILOSOPHY.

Antitactæ. See GNOSTICS.

Antitrinitarians. See SOCINIANISM.

Antivari, THE ARCHDIOCESE OF (*Antibarium*), so called from its position opposite to Bari in Italy, the Catholic archiepiscopal see of Montenegro. By the treaty of Berlin (1879) this ancient seaport of Albania was adjudged to the little inland principality of the Black Mountain and shortly after (1886) the Catholic Archdiocese was declared immediately subject to the Holy See, and relieved of its suffragans Alessio, Pulati, Belgrade, and Sappa, henceforth attached to Scutari. The See of Antivari claims to date from the fifth century; it was certainly an episcopal see in the ninth and was refounded in the course of the twelfth century. In the early Middle Ages Antivari remained subject to the Greek emperors; later it became one of the numerous little Dalmatian republics that chose their own laws and rulers, and finally fell under the sway of the Serb kings. Towards the beginning of the thirteenth century it sought union with Venice, but fifty years later became subject to Lewis of Hungary, who lost it, in turn, to the Balza princes of Teuta, and with these it returned eventually to Venice (1450). For almost a century Antivari enjoyed the blessings of peace under Venetian dominion, and her commerce flourished to the highest degree, but in 1538, while Sultan Selim II was striving against the Venetians in Dalmatia, the pasha of Scutari besieged Antivari. After fierce combats he was forced to retire, but in 1571 through the treachery of its governor, Donato, the town fell into the hands of the Turks. The conditions of capitulation were honourable, but the Turks ceasing to respect them, one half of the citizens went into voluntary exile in order to preserve their faith, while the other half embraced Islam. John VIII, Archbishop of Antivari, who had vainly tried to make Donato offer resistance to the Turks, was taken prisoner and handed over to Ali-Pasha, commander of the fleet. Ali exhibited him everywhere dressed in his pontifical vestments and put him to death after the battle of Lepanto (7 Oct., 1571). In 1649 Foscolo, governor of Dalmatia for the Venetian Republic, was persuaded by the Archbishop of Antivari and a deputation of Christians to come to their aid. His movements were betrayed to the pasha of Scutari, who surprised his troops before they could re-embark, and massacred a great number. Once more, in 1717, the Venetian governor of Dalmatia tried to deliver Antivari, but the attempt was again fruitless. At last, in 1878, Prince Nicola of Montenegro victoriously entered the ancient town and incorporated it with Montenegro. The city has a population of about 8,000, many of whom are Moslems. It is built on a lofty precipitous site and offers now few traces of its ancient grandeur; the streets are narrow, of a Turkish aspect, and the houses miserable. Nevertheless thirty monasteries, it is said, were once found within its walls. The old castle is a ruin, but the Cathedral of St. George, formerly transformed into a mosque, is well preserved. A few miles outside Antivari, near Cape Volinizza, is the Virgin's Rock, theme of many a national poet, whence in the time of Sultan Selim (1524–73) a young girl threw herself into the sea rather than fall into the hands of the Turks. The population of Montenegro (1906) is about 300,000, with some 6,789 Catholics. There are 27 churches and chapels, 12 secular priests, and 9 religious. Until the close of the Russo-Turkish War (1878) the Catholics of Montenegro were subject to the Vicar-Apostolic of Bosnia and Herzegovina. A concordat between the Holy See and the Prince of Montenegro (18 Aug., 1886) now regulates the status of the Catholics in the principality. By its terms the exercise of the Catholic religion is declared free; the archbishop is chosen without interference of the state, but must be an acceptable choice (*persona grata*); the see is declared immediately subject to the Pope, and the archbishop is to receive the title

of "Illustrissimo Monsignore" and to enjoy a yearly pension of 5,000 francs. The government also pledges itself to keep yearly at its expense one student in the Propaganda College at Rome, whence have come for a long time the secular priests of this territory. Moreover, at the request of the Prince of Montenegro, the right to the Old-Slavonic Liturgy was confirmed by the Holy See (originally conceded by Innocent IV, in 1248, and renewed by Benedict XIV and Pius VI). It is in reality the Roman Liturgy translated into Old-Slavonic, and in this shape is in use among eighty or a hundred thousand Catholic Slavs of Trieste, Görz, Spalato, Sebenico, and other Dalmatian centres. Until lately it was printed in the Cyrillic alphabet, but since 1890, at the request of the archbishop, the Holy See has permitted the use of the Glagolitic alphabet, to avoid similarity of usage with their schismatic neighbours. (See CYRIL AND METHODIUS.) A copy of the new missal, printed at the Propaganda press in Rome (Ordo et Canon Missæ Slavice, 1887) was presented by Leo XIII in 1893 to the Prince of Montenegro. By a decree of the Congregation of the Consistory (7 March, 1902) Antivari is declared the primatial see of Dalmatia, an honour which it enjoyed as early as the twelfth century. The present bishop is Monsignor Simon Milinovic, a Franciscan, elected 8 Oct., 1886.

FARLATI, *Illyr. Sacr.* (1817), VII, 190; NEHER, in *Kirchenlex.*, XI, 22; RECLUS-KEANE, *The Earth and Its Inhabitants (Europe)*, I, 179-182; BATTANDIER, *Ann. Pont. Cath.* (1903), 346.

ELISABETH CHRISTITCH.

Antofogaste, THE VICARIATE APOSTOLIC OF, Chile, dependent on the Sacred Congregation of Ecclesiastical Affairs. By the treaty of 24 November, 1884 between Chile and Bolivia, the part of the province of Antofogaste which belonged to Bolivia was ceded to Chile. The population in 1895 was 44,085, of which the city of Antofogaste contained 16,253. The area of the vicariate in square miles is 46,597. There are six parishes under the jurisdiction of the vicar-apostolic: Nuestra Señora del Carmen de Tocopilla, Santa María Magdalena de Cobija, San José de Antofogaste, San Felipe de Neri de Caracoles, San Juan Bautista de Calama, and San Pedro de Atcama. The ecclesiastical vicariate of Antofogaste and that of Tarapacá depend directly on the Holy See, but appeals from their vicars should come to the Archbishopric of Santiago.

La Provincia Ecclesiastica Chilena (Freiburg, 1895).

Antoine, PAUL GABRIEL, a French theologian, b. at Lunéville, 10 January, 1678; d. at Pont-à-Mousson, 22 January, 1743. At the age of fifteen he applied for admission into the Society of Jesus, and was received 9 October, 1693. On the completion of his studies he taught "humanities" for several years, first at Pont-à-Mousson, and then at Colmar. Returning to the former city, he occupied the chair of philosophy, and later that of theology with considerable success, the first edition of his "Dogmatic Theology" appearing in 1723, and three years later his "Moral Theology" in three volumes. He was afterwards rector of the College of Pont-à-Mousson, where he died in his sixty-fifth year. His "Theologia universa, speculativa et dogmatica", embracing the whole field of scholastic inquiry met with an enthusiastic reception, and at once stamped the author as among the first theologians of the age. It went through nine editions during his life, and ten after his death. It is remarkable for its clearness and solidity. Still more flattering was the reception accorded the "Theologia moralis universa," first published at Nancy in 1726, in duodecimo. It has since gone through sixty editions in different countries. The Roman edition of 1747, published by Philip Carbognano, O.M., contained several additions to the original; among them, chapters on Condemned Propositions, Reserved Cases, Decrees of Benedict XIV, etc. Antoine's "Moral Theology" was so highly esteemed by Benedict XIV that he prescribed its use by the students of the College of Propaganda, and it was likewise received by many of the bishops throughout France and Italy. Yet, despite the fact that it is remarkable for three qualities seldom found united, viz. brevity, clearness, and completeness, it is no longer a text-book at the present day. For, in the opinion of the learned Gury, Antoine inclines too much towards the side of severity, a judgment fully confirmed by St. Alphonsus Liguori (Homo Ap., xvi, 108). Besides his theological works, Antoine published also several ascetical and devotional treatises.

SOMMERVOGEL, *Bibl. de la c. de J.*, s. v.; HURTER, *Nomenclator*, II, 1289.

GEORGE F. JOHNSON.

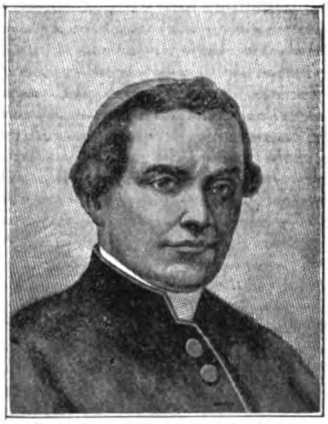
Anton Ulrich, DUKE OF BRUNSWICK—LÜNEBURG-WOLFENBÜTTEL, a convert to the Catholic faith, b. 4 October, 1633; d. 27 March, 1714. In 1685, with his brother August Rudolph, he became co-regent of the duchy, and on the latter's death (1704) succeeded to the throne. He was a very gifted and well educated man, the most scholarly prince of his time, and, in the history of German literature, ranks as pioneer in the department of historical romance. He was also an accomplished dramatist and hymn-writer. His bent, however, was toward the study of the Fathers, and the points of variance between Catholics and Lutherans. He often conversed on such subjects with theologians of both sides, among them the Hildesheim canon, Rudolph May, and Amadeus Hamilton, a Theatine. He entered the Church secretly 10 January, 1710, but soon, in deference to the advice of Clement XI, made public his conversion in the presence of the Archbishop of Mainz. While he safeguarded officially the actual ecclesiastical and political conditions in his duchy, he devoted himself earnestly to the interests of Catholicism. Among other works, he published, in Latin and German, a learned apology for his conversion entitled "Fifty Motives for preferring the Catholic religion to all others". It was soon suppressed, and is therefore a very rare book; an Italian translation of it was sent to Clement XI. The Duke built Catholic churches in Brunswick and Wolfenbüttel, and obtained papal approval for their administration by the Bishops of Hildesheim. In a document signed 3 February, 1714, by his sons August and Ludwig, he provided that in the future the exercise of the Catholic religion should be free in his State. Two of his daughters, Henrietta and Augusta Dorothea, followed his example, and returned to the mother church.

STREBER in *Kirchenlex.*; I, 976, 78; RÄss, *Convertitenbilder*, IX, 137.

THOMAS J. SHAHAN.

Antonelli, GIACOMO, CARDINAL, Secretary of State to Pius IX, b. at Sonnino, in the Papal States, 2 April, 1806; d. in Rome, 6 November, 1876. Of well-to-do parents later ennobled by Gregory XVI, he made his preliminary studies at the Roman Seminary, and took up the law course at the Sapienza, obtaining the degree of Doctor of both Laws in his twenty-first year. On entering the diplomatic service of the Holy See he was appointed by Gregory XVI successively secular prelate (1830), referendary of the superior law court, assessor of the criminal tribunal, delegate to Orvieto, Viterbo, and Macerata, canon of St. Peter's (made deacon, 1840). In 1841 he was made Minister of the Interior and in 1845 Treasurer of the Apostolic Camera. Pius IX on his accession to the pontifical throne (1846) made him cardinal with the diaconal title of St. Agatha alla Suburra (1847), and later the title of St. Maria in Viâ latâ. The Pope

created him in turn Minister of Finance in the first ministerial council; president of the newly-organized Council of State; member of the ecclesiastical commission for civil reform (February, 1848), and premier of his first constitutional ministry (10 March, 1848), in which there was a preponderance of the lay element. Resigning this office (3 May, 1848) to Count Mamiani, who organized a new liberal ministry, Antonelli became Prefect of Sacred Palaces, and after the death of Rossi arranged the flight of the Pope to Gaeta, where he was made Secretary of State and conducted the negotiations for the restoration of papal rule. Returning to Rome with the Pope (12 April, 1850), he retained the reins of power which he held until his death, twenty-seven years later. His life during this period is inextricably bound up with the history of the reign of Pius IX. Until 1870 he was practically the temporal ruler of Rome, being charged by Pius IX with the care of public interests, that the Pontiff might devote himself more exclusively to his spiritual duties. It is impossible as yet to form a just estimate of the works of Antonelli, or to reconcile the extravagant praise of his admirers with the vituperations of his enemies. It must be said that he defended vigorously the rights of the Holy See, won the respect of princes and statesmen for his diplomatic ability, and showed himself fearless, braving alike public opinion and private jealousy. In extenuation of the charge that his aim was to a large extent personal aggrandizement, it must be recalled that he was a statesman rather than a prelate, and that he was not a priest, although most assiduous in the discharge of his religious duties.



CARDINAL GIACOMO ANTONELLI

DE WAAL in *Kirchenlex.*

F. M. RUDGE.

Antonelli, LEONARDO, CARDINAL, b. at Sinigaglia, 6 November, 1730; d. 23 January, 1811, nephew of Cardinal Nicolò Maria Antonelli. During the early part of his long diplomatic career he held among other offices those of canon of the Vatican Basilica, prefect of archives in the Castle of San Angelo, Secretary of the Sacred College and Assessor of the Holy Office. He was created Cardinal-Priest of St. Sabina by Pius VI in the consistory of 24 April, 1775, and later Dean of the Sacred College and Bishop of Ostia and Velletri. At the time of the French Revolution, with a view to preventing the suspension of church services he lent his support to the vote for the civil constitution of the French clergy decreed by the National Assembly of France (12 July, 1790). In addition to the responsible posts already mentioned, he filled those of grand penitentiary, prefect of the Signature of Justice and of the Congregation of the Index, and pro-secretary of Briefs. He assisted in the preparation of the Concordat, and was present at the election of Pius VII (1800), whom he later accompanied to Paris (1804). He was banished from Rome by the French (1808) to Spoleto and later to Sinigaglia, where he died, leaving to the Congregation of Propaganda bequests for the support of twelve Armenian students in the College of Urbano. Though Antonelli has been criticized for arrogating to the papacy too arbitrary a civil power, a perusal of his letter to the bishops of Ireland reveals a more tolerant spirit than is generally attributed to him. Possessed of a rich library, he was the friend and protector of letters, and had as librarian the learned Cancellieri. He also acquired some fame as an archæologist.

CANCELLIERI, *Cenotaphium Leonardi Antonelli Cardinalis* (Pesaro, 1825).

F. M. RUDGE.

Antonelli, NICOLÒ MARIA, Cardinal, learned canonist, ecclesiastical historian, and Orientalist, b. at Sinigaglia, 8 July, 1698; d. 24 September, 1767. He wrote *De Titulis Quos S. Evaristus Presbyteris Romanis Distribuit* (Rome, 1725), in defence of the parochial character of the primitive Roman churches. He also edited (and defended) the commentary of St. Athanasius on the Psalms (ib., 1746), sermons of St. James of Nisibis (Armenian and Latin, ib., 1756), and under the name of Emman. de Azevedo, S.J., *Vetus Missale Romanum Monasticum Lateranense* (ib., 1752).

HURTER, Nomenclator, III, 100 sq; *Storia Lett. d'Italia*, IX, 272-92.

THOMAS J. SHAHAN.

Antoniano, GIOVANNI, patrologist, b. at Nimeguen, in Holland, early in the sixteenth century; d. same place, in 1588. From his very entrance into the Dominican Order, in his city, his patience, industry, and inclination for patristic studies, singled him out as a capable editor of the writings of the Fathers of the Church, then urgently called for by the learned. As Prior of Nimeguen in 1566, and again in 1587, he distinguished himself for his learned and erudite sermons against the fundamental principles of Protestantism. He was associated in his literary labours with Henry Gravius, whose pupil he was, and whom he succeeded as editor of the works of the Fathers. Antoniano published (Cologne, 1537), with the critical apparatus of his day, the work of St. Gregory of Nyssa on the creation of man and the "Hexameron" of St. Basil the Great, both in the Latin translation of Dionysius Exiguus. He also published (Cologne, 1560) the writings of St. Paulinus of Nola, and (Antwerp, 1568) the letters of St. Jerome.

QUÉTIF AND ECHARD, *SS. Ord. Præd.*, II, 283; MEIJER, *Dommikaner Klooster en Statie te Nejmegen* (1892), 84 sqq.

THOS. M. SCHWERTNER.

Antoniano, SILVIO, Cardinal, writer on education, b. 31 December, 1540, in Rome; d. there 16 August, 1603. He was educated at the University of Ferrara, which conferred on him the degree of Doctor of Laws (1556) and appointed him professor of classical literature. In 1563 Pius IV called him to the chair of belles-lettres in the Sapienza University, a position in which he enjoyed the friendship of distinguished churchmen, especially of St. Charles Borromeo. He resigned his chair, however, in 1566, took up the study of theology under the direction of St. Philip Neri, and was ordained priest, 12 June, 1568. During the latter part of the sixteenth century Humanism made rapid progress in Italy under the leadership of men like Sadolet, Piccolomini, and Valiero. Sharing their enthusiasm, Antoniano devoted himself to the study of educational problems, and at the instance of St. Charles Borromeo, wrote his principal work on the Christian education of children. (Tre libri dell' educazione cristiana de' figliuoli, Verona, 1583.) Clement VIII appointed Antoniano Secretary of Papal Briefs (1593), and created him cardinal, 3 March, 1599. His work passed through several editions in Italian and was translated into French by Guignard (Troyes, 1856; Paris, 1873), and into German by Kunz (Freiburg,

1888). Its principal features are insight into the mind of the child, sympathy with its dangers and needs, and solicitude for its moral training. Valuable suggestions are also given on physical culture, on the education of all classes of the people and on the preparation of teachers for their work. The other writings of Antoniano, many of which have not been published, deal with literary, historical, and liturgical subjects. Their author was one of the compilers of the Roman Catechism and a member of the commission charged by Clement VIII with the revision of the Breviary.

CASTIGLIONE, *Silvii Antoniano vita* (Rome, 1610); MAZZUCHELLI, *Gli scrittori d'Italia* (Brescia, 1753); Biographical sketches prefixed to French and German translations of his works.

E. A. PACE.

Antonians. See ANTHONY, ST., ORDERS OF.

Antoniewicz, (BOTOZ), CHARLES, a Polish Jesuit and missionary, b. in Lwów (Lemberg), 6 November, 1807; d. 14 November, 1852. He was the son of Joseph Antoniewicz, a nobleman and lawyer. His pious mother, Josephine (Nikorowicz), attended to his early training on their estate at Skwarzawa, whither they moved in 1818. After the death of his father (1823), Charles entered the University at Lwów, to study law, devoting, however, much time to philology; hence, besides Polish, he spoke fluently German, French, Italian, and English. Here he also gathered material for the history of the Armenians in Poland (his ancestors were Armenians), and wrote Polish and German poetry. Having finished his course in law with the highest distinction (1827), he made a tour through Austria and Roumania. During the Polish insurrection of 1830–31, he served for some time under General Dwernicki. In 1833 he married his cousin Sophia Nikorowicz, and settled in Skwarzawa. His happy marital life ended with the death of his five children, followed shortly by that of his wife. This devout woman took the religious vows on her death-bed, beseeching her husband to enter some order. His mother also died as a religious in the Benedictine Order. This, as well as the advice of his spiritual director, Father Frederic Rinn, S.J., induced him to seek admission to the novitiate of the Jesuits at Stara Wieś in September, 1839, where he took the solemn vows 12 September, 1841. His philosophical studies were made at Tarnopol, where he was a colleague of the great theologian, Cardinal Franzelin. His theological studies he finished at Nowy Sącz. He was ordained priest on 10 October, 1844, by Bishop Gutkowski. While yet a student, he attracted universal attention by his unusual oratorical gifts. Upon the request of Count d'Este, Governor of Galicia, the Provincial (Father Pierling) appointed him missionary for the Sandec district, where crime and lawlessness (massacre of the nobility, 1846) reigned supreme. During seven months Antoniewicz gave over twenty missions, preaching over 200 sermons. Great was the success of his apostolic zeal and unremitting toils. His impaired health, however, compelled him to seek a mountainous climate in spring, 1847. Having recovered, he was assigned to St. Nicholas in Lwów, as preacher, and as confessor for students. When on 7 May, 1848, the Society of Jesus was dissolved in Austria, Antoniewicz went to Silesia (Graefenberg), returning incognito, however, to Lwów in 1850. Being discovered, he left the country, stopping at Cracow, just after the memorable conflagration of 18 July, 1850, to console the grief-stricken inhabitants. On this occasion he delivered the famous sermon "On the ruins of Cracow" (Na zgliszczach Krakowa). At the instance of Cardinal Diepenbrock he again gave missions in Silesia; there he also founded a house in Nissa, and was appointed its first superior. At the urgent entreaty of Archbishop Przyluski, he extended his missionary activity to Posen (1852). His boundless devotion and self-sacrifice during the terrible outbreak of cholera will always be remembered; for the hero, having himself contracted this disease, died a victim of brotherly love, 14 November, 1852. In the church at Obra, where he rests, his friends erected to his memory a monument, surmounted by his bust. A terse Latin sketch describes his brief but zealous career. In youth he composed many charming poems; later he gave preference to religious themes. He had genuine poetical talent, vivid imagination, a facile pen, and a captivating style. Especially beautiful are his "Wianek krzyzowy" (Garland of the Cross), "Wianek majowy" (Wreath of May), "Jan Kanty, Św. Jacek" (St. Hyacinth), etc. He is the author of many devotional works, and ranks high as an ascetic. These works, though simple in language, breathe genuine piety, singular gravity, and tender emotion; e. g. "Czytania świąteczne dla ludu" (Festive Readings for the Faithful), "Św. Izydor Oracz" (St. Isidore), "Groby świętych polskich" (The Tombs of the Polish Saints), "Listy w duchu Bożym do przyjaciół" (Spiritual Letters to Friends), and many others. He is, however, best known as an orator. But his ability cannot be judged by his printed sermons; his eloquence was an inspired heart-to-heart appeal. He is a master when he speaks on the eternal mercy, the Victim of the Cross, or the Blessed Virgin Mary. His sermons were collected and arranged by his fellow-Jesuit, John Badeni, and published in four volumes (Cracow, 1893, 2d ed.), under the title "Kazania Ks. Karola Antoniewicza". "Zbiór poezyi" (a collection of poems) was likewise published in 1898–99 by Father J. Badeni. In the impossibility of enumerating here all of his writings it may be said that he composed over seventy-six different works; six before he became a Jesuit, and seventy as a Jesuit, twenty-seven of which were published after his death.

KS. S. BARACZ, *Zywoty slawnych Ormian w Polsce* (Lemberg, 1856); SPEIL, *P. Karl Antoniewicz, Missionar der Gesellschaft Jesu, ein Lebensbild* (Breslau, 1875); BADENI, *Ks. Karol Antoniewicz* (Cracow, 1896); PELCZAR, *Zarys dziejów kaznodziejstwa* (Cracow, 1896), II, 320–322; KULICZKOWSKI, *Zarys dziejów literatury pol.* (Lemberg, 1891), 403, 404; *Ks. Karol Antoniewicz, S.J.*, krotkie wspomnienie zycia i prac w półwiekową rocznice jego zgonu (Cracow, 1902), and many minor sources.

BOLESLAUS E. GÓRAL.

Antonines. See ANTHONY, SAINT, ORDERS OF.

Antoninus, SAINT, Archbishop of Florence, b. at Florence, 1 March, 1389; d. 2 May, 1459; known also by his baptismal name Antonius (Anthony), which is found in his autographs, in some MSS., in printed editions of his works, and in the Bull of canonization, but which has been finally rejected for the diminutive form given him by his affectionate fellow-citizens. His parents, Niccolò and Thomassina Pierozzi, were in high standing, Niccolò being a notary of the Florentine Republic. At the age of fifteen (1404) Antoninus applied to Bl. John Dominic, the great Italian religious reformer of the period, then at the Convent of Santa Maria Novella in Florence, for admission to the Dominican Order. It was not until a year later that he was accepted, and he was the first to receive the habit for the Convent of Fiesole about to be constructed by Bl. John Dominic. With Fra Angelico and Fra Bartolommeo, the one to become famous as a painter, the other as a miniaturist, he was sent to Cortona to make his novitiate under Bl. Lawrence of Ripafratta. Upon the completion of his year in the novitiate, he returned to Fiesole, where he remained until 1409, when with his brethren, all faithful adherents of Pope Gregory XII, he was constrained by the Florentines, who had refused obedience, to take shelter in the Convent of Foligno. A few years later he began his career as a zealous promoter

of the reforms inaugurated by Bl. John Dominic. In 1414 he was vicar of the convent of Foligno, then in turn sub-prior and prior of the convent of Cortona, and later prior of the convents of Rome (Minerva), Naples (Saint Peter Martyr), Gaeta, Sienna, and Fiesole (several times). From 1433 to 1446 he was vicar of the Tuscan Congregation formed by Bl. John Dominic of convents embracing a more rigorous discipline. During this period he established (1436) the famous convent of St. Mark in Florence, where he formed a remarkable community from the brethren of the convent of Fiesole. It was at this time also that he built, with the munificent aid of Cosimo de'Medici, the adjoining church, at the consecration of which Pope Eugene IV assisted (Epiphany, 1441). As a theologian he took part in the Council of Florence (1439) and gave hospitality in St. Mark's to the Dominican theologians called to the council by Eugene IV.

Despite all the efforts of St. Antoninus to escape ecclesiastical dignities, he was forced by Eugene IV, who had personal knowledge of his saintly character and administrative ability, to accept the Archbishopric of Florence. He was consecrated in the convent of Fiesole, 13 March, 1446, and immediately took possession of the see over which he ruled until his death. As he had laboured in the past for the upbuilding of the religious life throughout his Order, so he henceforth laboured for it in his diocese, devoting himself to the visitation of parishes and religious communities, the remedy of abuses, the strengthening of discipline, the preaching of the Gospel, the amelioration of the condition of the poor, and the writing of books for clergy and laity. These labours were interrupted several times that he might act as ambassador for the Florentine Republic. Ill health prevented him from taking part in an embassy to the emperor in 1451, but in 1455 and again in 1458 he was at the head of embassies sent by the government to the Supreme Pontiff. He was called by Eugene IV to assist him in his dying hours. He was frequently consulted by Nicholas V on questions of Church and State, and was charged by Pius II to undertake, with several cardinals, the reform of the Roman Court. When his death occurred, 2 May, 1459, Pius II gave instructions for the funeral, and presided at it eight days later. He was canonized by Adrian VI, 31 May, 1523.

The literary productions of St. Antoninus, while giving evidence of the eminently practical turn of his mind, show that he was a profound student of history and theology. His principal work is the "Summa Theologica Moralis, partibus IV distincta", written shortly before his death, which marked a new and very considerable development in moral theology. It also contains a fund of matter for the student of the history of the fifteenth century. So well developed are its juridical elements that it has been published under the title of "Juris Pontificii et Cæsarei Summa". An attempt was lately made by Crohns (Die Summa theologica des Antonin von Florenz und die Schätzung des Weibes im Hexenhammer, Helsingfors, 1903) to trace the fundamental principles of misogyny, so manifest in the "Witchhammer" of the German Inquisitors, to this work of Antoninus. But Paulus (Die Verachtung der Frau beim hl. Antonin, in Historisch-Politische Blätter, 1904, pp. 812–830) has shown more clearly than several others, especially the Italian writers, that this hypothesis is untenable, because based on a reading of only a part of the "Summa" of Antoninus. Within fifty years after the first appearance of the work (Venice, 1477), fifteen editions were printed at Venice, Spires, Nuremberg, Strasburg, Lyons, and Basle. Other editions appeared in the following century. In 1740 it was published at Verona in 4 folio volumes edited by P. Ballerini; and in 1741, at Florence by Mamachi and Remedelli, O.P.

Of considerable importance are the manuals for confessors and penitents containing abridgments, reproductions, and translations from the "Summa" and frequently published in the fifteenth and sixteenth centuries under the name of St. Antoninus. An unsuccessful attempt has been made to show that he was not the author of the Italian editions. At the most it should be granted that he committed to others the task of editing one or two. The various editions and titles of the manuals have caused confusion, and made it appear that there were more than four distinct works. A careful distinction and classification is given by Mandonnet in the "Dictionnaire de théologie catholique". Of value as throwing light upon the home life of his time are his treatises on Christian life written for women of the Medici family and first published in the last century under the titles:—(1) "Opera a ben vivere . . . Con altri ammaestramenti", ed. Father Palermo, one vol. (Florence, 1858) (2) "Regola di vita cristiana", one vol. (Florence, 1866). His letters (*Lettere*) were collected and edited, some for the first time by Tommaso Corsetto, O.P., and published in one volume, at Florence, 1859.

Under the title, "Chronicon partibus tribus distincta ab initio mundi ad MCCCLIX" (published also under the titles "Chronicorum opus" and "Historiarum opus"), he wrote a general history of the world with the purpose of presenting to his readers a view of the workings of divine providence. While he did not give way to his imagination or colour facts, he often fell into the error, so common among the chroniclers of his period, of accepting much that sound historical criticism has since rejected as untrue or doubtful. But this can be said only of those parts in which he treated of early history. When writing of the events and politics of his own age he exercised a judgment that has been of the greatest value to later historians. The history was published at Venice, 1474–79, in four volumes of his "Opera Omnia" (Venice, 1480; Nuremberg, 1484; Basle, 1491; Lyons, 1517, 1527, 1585, 1586, 1587). A work on preaching (De arte et vero modo prædicandi) ran through four editions at the close of the fifteenth century. The volume of sermons (Opus quadragesimalium et de sanctis sermonum, sive flos florum) is the work of another, although published under the name of St. Antoninus.

Unedited chronicles of the convents of St. Mark, Florence, and St. Dominic, Fiesole: QUÉTIF AND ECHARD, *SS. Ord. Praed.*; TOURON, *Histoire des hommes illustres de l'ordre de S. Dominique*; MACCARANI, *Vita di S. Antonino* (Florence, 1708); BARTOLI, *Istoria dell' arcivescovo S. Antonino e de suoi più illustri discepoli* (Florence, 1782); MORO, *Di S. Antonino in relazione alla riforma cattolica nel sec. XV* (Florence, 1899); SCHAUBE, *Die Quellen der Weltchronik des heiligen Antoninus* (Hirschberg, 1880).

A. L. MCMAHON.

Antoninus Pius (TITUS ÆLIUS HADRIANUS ANTONINUS PIUS), Roman Emperor (138–161), b. 18 September, A. D. 86, at Lanuvium, a short distance from Rome; d. at Lorium, 7 March, 161. Much of his youth was spent at Lorium, which was only twelve miles from Rome. Later on he built a villa there, to which he would frequently retreat from the cares of the empire, and in which he died, in his seventy-fifth year. His early career was that usually followed by the sons of senatorial families. He entered public life while quite young and after exercising the office of prætor, became consul in 120, at the age of thirty-four. Shortly after the expiration of his consulate he was selected by Hadrian as one of the four men of consular rank whom he placed over the four judicial districts into which Italy was then divided. The duration of this office and its character cannot be decided with accuracy. An-

toninus was afterwards proconsul in Asia, where his remarkable administrative qualities attracted the attention of the Emperor, who admitted him to the "Consilium Principis" on his return to Rome. After the death of Lucius Ælius Commodus Verus, Hadrian adopted Antoninus as his successor, on condition that he, in turn, would adopt as his sons and successors M. Annius Verus (Marcus Aurelius) and Ælius Lucius Verus. On his adoption (25 February, 138) Antoninus changed his name to Titus Ælius Hadrianus Antoninus. He shared the imperial power with Hadrian until the death of the latter, 10 July, 138, when he became sole ruler. Historians, generally speaking, are unanimous in their praise of the character of Antoninus and of the success and blessings of his reign (for a rather unfavourable estimate, see Schiller, Geschichte der röm. Kaiserzeit, II, 138). His conception of the duties of his office was high and noble, and his exercise of the almost unlimited power placed in his hands marked him as a man thoroughly devoted to the interests of humanity. In his private life and in the management of his court he followed true Stoic simplicity, entirely removed from excess or extravagance. His reign was unquestionably the most peaceful and the most prosperous in the history of Rome. No wars were undertaken, except those necessary to guard the frontiers of the Empire against invasion or to suppress insurrections. The conflicts with the Berbers in Africa and some of the German and Tauro-Scythian tribes on the Danube were merely punitive expeditions to prevent further encroachments on Roman soil. The short-lived insurrection in Egypt and that of the Jews in Armenia and Palestine were quickly suppressed. For years the *Pax Romana* prevailed over the entire Empire, and brought blessings and happiness to probably 150,000,000 people, whose interests and whose safety were safeguarded by an army of 350,000 soldiers. The only extension of the Roman territory in the reign of Antoninus was in Britain, where a new wall was built at the foot of the Caledonian mountains between the Forth and the Clyde, considerably farther north than the wall of Hadrian.

The internal peace and prosperity were no less remarkable than the absence of war. Trade and commerce flourished; new routes were opened, and new roads built throughout the Empire, so that all parts of it were in close touch with the capital. The remarkable municipal life of the period, when new and flourishing cities covered the Roman world, is revealed by the numerous inscriptions that record the generosity of wealthy patrons or the activity of free burghers. Despite the traditional hostility of Rome to the formation of clubs and societies, guilds and organizations of all conceivable kinds, mainly for philanthropic purposes, came into existence everywhere. By means of these associations the poorer classes were in a sense insured against poverty and had the certainty that they would receive decent burial. The activity of the Emperor was not confined to merely official acts; private movements for the succour of the poor and of orphans received his unstinted support. The scope of the alimentary institutions of former reigns was broadened, and the establishment of charitable foundations such as that of the "Puellæ Faustinianæ" is a sure indication of a general softening of manners and a truer sense of humanity. The period was also one of considerable literary and scientific activity, though the general artistic movement of the time was decidedly of the "Rococo" type. The most lasting influence of the life and reign of Antoninus was that which he exercised in the sphere of law. Five great Stoic jurisconsults, Vinidius Verus, Salvius Valens, Volusius Mæcianus, Ulpius Marcellus, and Diavolenus, were the constant advisers of the Emperor, and, under his protection, they infused a spirit of leniency and mildness into Roman legislation which effectually safeguarded the weak and the unprotected, slaves, wards, and orphans, against aggressions of the powerful. The entire system of law was not remodelled in the reign of Antoninus, but an impulse was given in this direction which produced the later golden period of Roman jurisprudence under Septimius Severus, Caracalla, and Alexander Severus.

In religion Antoninus was deeply devoted to the traditional worship of the Empire. He had none of the scepticism of Hadrian, none of the blind fanaticism of his successor. Perhaps as a consequence superstition and the worship of new deities multiplied under his administration. In his dealings with the Christians Antoninus went no further than to maintain the procedure outlined by Trajan, though the unswerving devotion of the Emperor to the national gods could not fail to bring the conduct of the Christians into unfavourable contrast. Very few indications of the Emperor's attitude towards his Christian subjects are to be found in contemporary documents. The most valuable is that of the Christian Bishop Melito of Sardes (Eusebius, Hist. Eccles., IV, xxvi, 10). In his "Apology" to Marcus Aurelius he speaks of "letters" addressed by Antoninus Pius to the Larissæans, the Thessalonians, the Athenians, and to all the Greeks, forbidding all tumultuous outbreaks against the Christians. The edict found in Eusebius (op. cit., IV, 13) is now looked on by most critics as a forgery of the latter half of the second century. In the past, Tillemont, and in the present, Wieseler stand for its genuineness. "It speaks in admiring terms of the innocence of the Christians, declares unproved the charges against them, bids men admire the steadfastness and faith with which they met the earthquake and other calamities that drove others to despair, ascribes the persecutions to the jealousy which men felt against those who were truer worshippers of God than themselves." This temper of mind was entirely in conformity with the spirit of the existing legislation as laid down by Trajan and interpreted by Hadrian: that extrajudicial action on the part of the people against the Christians should not be tolerated by the authorities. The death of Polycarp, Bishop of Smyrna, which took place in 155 or 156, shows how a Roman proconsul, though he knew his duty, still permitted himself to be swayed by popular clamour. In the case of the proconsul Prudens (Tertull., Ad. Scap., ix) we see how ineffectual popular outcries were in the face of strong administration, and how efficiently the interests of the Christians were safeguarded, except in the case of actual evidence in an open court. There can be no doubt, however, that persecution did take place in the reign of Antoninus, and that many Christians did suffer death. The pages of the contemporary apologists, though lacking in detail, are ample proof that capital punishment was frequently inflicted. The passive attitude of Antoninus had no small influence on the internal development of Christianity. Heresy was then rampant on all sides; consequently, in order to strengthen the bonds of discipline and morality, and to enforce unity of doctrine, concerted action was called for. The tolerant attitude of the Emperor made possible a broad and vigorous activity on the part of the Christian bishops, one evidence of which is the institution of synods or councils of the Christian leaders, then first held on an extensive scale, and described at some length by Eusebius in his Church History. In this way, it may be said, the Emperor contributed to the development of Christian unity.

The known details of the life of Antoninus Pius are found in the *Scriptores Historiæ Augustæ* (ed. PETER), and in AURELIUS VICTOR, *Meditations of Marcus Aurelius*, and the sources usually found in all histories of the period, e. g. GIBBON, *Decline and Fall of the Roman Empire* (an overdrawn, but elo-

quent picture of the contemporary civil prosperity of Rome); ALLARD, *Histoire des Persécutions* (Paris, 1890); NEUMANN, (unfinished) *Account of the Relations between the Imperial State and Christianity* (Leipzig, 1890); RENAN, *Marc-Aurèle* (Paris, 1891); LACOUR-GAYET, *Antonin le Pieux et son temps* (Paris, 1886); SMITH, *Dict. of Greek and Roman Biogr.* (London, 1890), I, 210–212; RAMSEY, *The Church and the Roman Empire before A. D.* 170 (New York, 1893); DILL, *Roman Society from Nero to Marcus Aurelius* (New York, 1905).

PATRICK J. HEALY.

Antonio Maria Zaccaria, SAINT, founder of the Clerks Regular of St. Paul, commonly known as the Barnabites; b. in Cremona, Italy, 1502; d. 5 July, 1539. While he was still an infant his father died, leaving the care of the child's education to his mother, who taught him compassion for the poor and suffering by making him her almoner. After completing the studies given in the schools at Cremona he was sent to Padua for his philosophy, and in 1520, when he had finished this course, began the study of medicine in the university at that place. At the age of twenty-two he received his degree of Doctor of Medicine and returned to Cremona to practise his profession. Three years later he began to study theology and received holy orders in 1528. He now devoted himself with renewed energy to works of charity and mercy, visiting and consoling the sick in hospitals and poor-prisons. The ministry of preaching and the administration of the sacraments produced such great fruit that St. Antonio was encouraged to seek a larger field for his labours and to carry out a great project which he had formed for the good of souls. He went to the populous city of Milan, of which he was a burgess, and entered the Confraternity of Eternal Wisdom. Among the members of this religious body he allied himself with two priests, Fathers Ferrari and Morigia, and told them of his idea of founding a congregation of secular clergy. Northern Italy at this period was in a deplorable condition. Frequent wars had devastated the country. The advent of the Lutheran soldiery and their contempt for everything Catholic had spread the contagion of bad example, while famine and plague followed in the track of the soldiers. These scourges combined to produce a state of misery that appealed most powerfully to Antonio and his associates. "The Congregation of the Regular Clerks of St. Paul", St. Antonio's work, which began with five members, was canonically sanctioned by Pope Clement VII in 1533. Their rule bound them to "regenerate and revive the love of the Divine worship, and a truly Christian way of life by frequent preaching and the faithful administration of the sacraments."

The first superior of the new congregation was St. Antonio, who soon became known in Milan as an apostle. Besides giving conferences in churches to ecclesiastics and lay people, he went into the streets of the city with crucifix in hand, and produced great fruit in souls by preaching on the Passion and Death of Christ and the need of penance for sin. In 1536 he resigned the superiorship to Father Morigia and later went to Vicenza at the request of Cardinal Ridolfi. There he succeeded in reforming morals and in bringing two religious communities of women to a stricter observance of their rule. In the latter labour he was greatly aided by a congregation of nuns "The Angelicals of St. Paul", which he had founded in Milan. He introduced, also, the devotion of the "Forty Hours' Prayer", in Vicenza. The last two years of his life were spent in Milan. He sought there a more suitable church for his Congregation and accepted the offer of the church of St. Barnabas, but died before the affair was arranged. From this church of St. Barnabas, the Congregation received the name by which its members are commonly known, i. e. Barnabites. Worn out by his voluntary penances, as well as by his untiring labours of charity, he was attacked by fever during one of his missions. Knowing that this illness was his last, he had himself brought to his native city, Cremona. There, in his mother's house, he received the last sacraments and peacefully expired at the early age of thirty-seven. His body was found incorrupt 27 years after his death. He was declared Blessed by Pope Pius IX in 1849. (See BARNABITES.) On 15 May, 1897, he was solemnly canonized in St. Peter's, Rome, by Pope Leo XIII. His writings are: "Detti notabili, raccolti da varii autori" (Venice, 1583); "Constitutiones ordinis clericorum regularium" (not published); "Sermones super præceptis Decalogi" (not published).

DUBOIS, *Le bienh. Ant. Maria Zaccaria, fondateur des Barnabites et des Angéliques de St. Paul* (Tournay, 1896); *St. A. M. Zaccaria, fondateur des Barnabites* (Paris and Leipzig, 1897); *Brevi vita dei Santi* (Rome, 1897); *Vita illustrata di S. Antonio M. Zaccaria fondatore dei Barnabiti e delle Angeliche di S. Paolo* (Cremona, 1897); JEPPA, *Lebensbeschreibung des hl. Anton Maria Zaccaria, Stifters der Barnabaiten* Germ. tr. (Fulda, 1900); HEIMBUCHER, *Die Orden und Congregationen der katholischen Kirche* (Paderborn, 1897).

PATRICK H. KELLY.

Antonio of Vicenza, MARIA, a Reformed Minorite, b. at Vicenza, 1 March, 1834; d. at Rovigno, 22 June, 1884. After his ordination (1856) he devoted himself to the study of scholastic authors, especially of St. Bonaventure whose "Breviloquium" he published in a new edition (Venice, 1874; Freiburg, 1881). He also edited the "Lexicon Bonaventurianum", (Venice, 1880), in which the terminology of the scholastics is explained. His contributions to hagiography include nineteen studies of the lives of saints of the Franciscan Order.

E. A. PACE.

Antonius, a supposed Latin Christian poet of the third century, under whose name there is printed in Migne (P. L., V, 261–282) an apologetic poem "Antonii carmen adversus gentes". Gallandi attributed it to an otherwise unknown Antonius, an imaginary contemporary of Commodian. But Muratori, says Dr. Bardenhewer, has shown that the poem belongs to St. Paulinus of Nola (351–431). There are two critical editions, by Oehler (Leipzig, 1847), and by Bursian (Munich, 1880), both of whom attribute it to Paulinus of Nola.

BARDENHEWER, *Patrologie* (2d ed., Freiburg, 1901) 394.

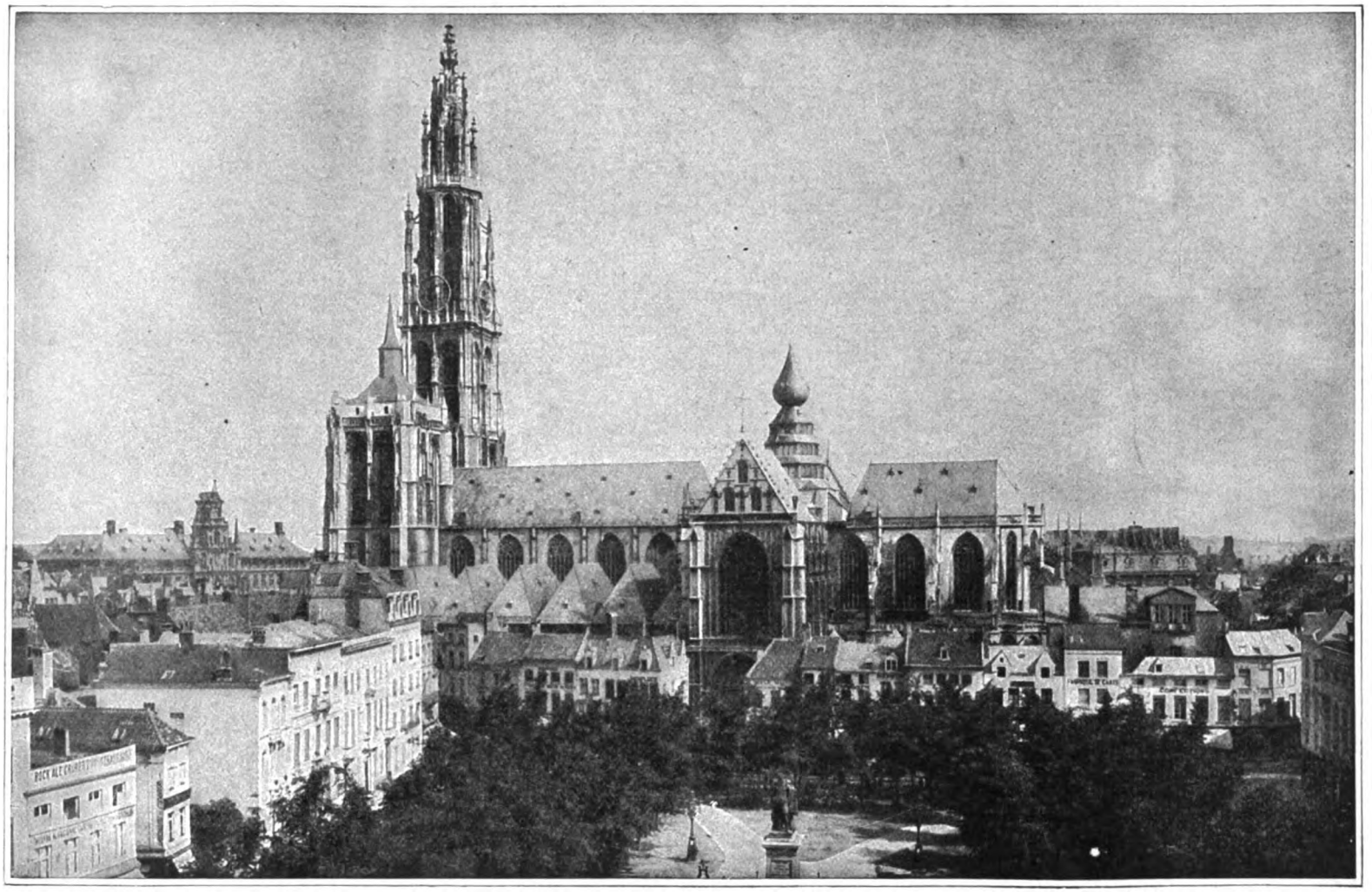
THOMAS J. SHAHAN.

Antony, FRANZ JOSEPH, b. 1790, at Münster, Westphalia; d. there, 1837. He received Holy Orders, and in 1819 became choirmaster at the cathedral, succeeding his father as organist, in 1832. In addition to some songs he published four choral masses, and his erudite work "Archäologisch-liturgisches Gesangbuch des Gregorianischen Kirchengesanges" (1829), and "Geschichtliche Darstellung der Entstehung und Vervollkommnung der Orgel", 1832.

KORNMÜLLER, *Lex. der kirchl. Tonkunst;* BAKER, *Biogr. Dict. of Musicians;* RIEMANN, *Dict. of Music.*

J. A. VÖLKER.

Antwerp (ANVERS, ANTWERPEN, Spanish AMBÉRES), a city of Belgium, in the archdiocese of Mechlin, situated on the Scheldt (Escaut), about sixty miles from the sea, at the confluence of the little river Schyn, once navigable. Its foundation was probably due to some wandering Teutonic tribe; the people were certainly Christian from about the middle of the seventh century (Diercxsen, Antuerpia Christo nascens ab an. 641, etc., Antwerp, 1747–63, 1773), as is seen by the famous saints then met with in its history as the Irish virgin Dympna, Eligius, Amandus and Willibrord. It was pillaged by the Northmen in 835, but soon arose from its ruins. In the tenth and eleventh centuries it appears as the capital of the Margraves of Antwerp, and from that time to the French Revolution recognized, through all political vicissitudes, no other source of authority



CATHEDRAL OF NOTRE DAME, ANTWERP

in its various political masters. In the thirteenth and fourteenth centuries the Dukes of Brabant favoured its development by many privileges, political and commercial. In the course of the fourteenth century the Counts of Flanders were its lords paramount and in the fifteenth it recognized the overlordship of the great house of Burgundy, through which relationship it eventually rose to its highest prosperity, when with the rest of the Burgundian inheritance it passed under the control of Emperor Charles the Fifth (1517–56). After his death there broke out a long series of sanguinary conflicts, partly religious and partly politico-commercial, resulting in the overthrow of Spanish and the substitution of Austrian domination (1599) whereby the southern or Catholic provinces of the Low Countries were enabled to preserve their faith, though at a great price from a commercial standpoint. The latter quarter of the eighteenth century was marked by much unrest, owing to the anti-Catholic or Febronian policy of Emperor Joseph II (1765–90). During the French Revolution Antwerp was incorporated (1794) with France, and was made by Napoleon (1804–13) the chief naval fortress of his new empire. After his overthrow it was incorporated (1815) with the new Kingdom of Holland, but cast in its fortunes with Belgium during the revolution of 1830, and has risen since then to the position of a foremost centre of European commerce and industry.

Population and Commerce.—The population of Antwerp rose in the sixteenth century (1560) to the phenomenal figure of 200,000. It was then the London of the continent, and owed its prosperity to various causes, among which may be mentioned the decay of earlier commercial centres like Bruges and Venice, consequent on the discoveries of Columbus and Vasco da Gama, and the natural deepening of the western entrance of the Scheldt. From the Middle Ages it had inherited a growing trade in fish, salt, and oats, in English wool, and in exchanges of all kinds with the various states of Europe. But now commercial products came no longer by way of the Adriatic and over Venice to the wharves of Antwerp, but directly by sea; this was especially true of the merchandise of the New World. Merchants of every nation flocked to Antwerp; among them the agents of the Hanseatic League and of the merchant adventurers of England; it became the chief banking centre of Europe. The rich Fuggers of Augsburg had a house in Antwerp whence they loaned large sums to kings and cities. In those days, it is said, that a thousand vessels were at times anchored off the city, and one hundred came and went daily. Its fairs were no less famous than those of Nuremberg and Novgorod, and had been much frequented even in medieval times, for purposes of barter. But this prosperity declined in the terrible politico-religious warfare of the last three decades of the sixteenth century, and was finally extinguished as a result of the Thirty Years War (1618–48). The Treaty of Westphalia, signed in the latter year, contained a clause in the interest of Holland, providing for the closing of free navigation on the Scheldt. Thereby was closed also the regular source of Antwerp's commercial and industrial greatness. It was not until the French Revolution, or rather until 1863, that an unimpeded traffic was provided for on the broad smooth-flowing river that rivals the Thames and the Hudson as a creator of national wealth.

Ecclesiastical Development.—In the Middle Ages Antwerp was comprised within the see of Cambrai. But in 1559, at the instance of Philip II, a new arrangement of the episcopal sees of the Low Countries was made by Paul IV, whereby three archiepiscopal and fourteen episcopal sees were created, and all external jurisdiction, however ancient abolished. Antwerp became one of the six suffragans of Mechlin, and remained such until the end of the eighteenth century. This step did not meet with the goodwill of the merchants of the city, who feared the introduction of the Inquisition and the costliness of an episcopal establishment, and urged the transfer of the new see to Louvain, where it would be less offensive to the non-Catholic elements of their city. The new heretical doctrines were already deeply rooted in the city and vicinity, and their representatives were of course the chief agents of the opposition, though certain Catholic monastic interests were very active, being now called on by the Pope to provide for the support of the new see. Finally, the famous theologian Sonnius (from Son in Brabant) was transferred from Bois-le-Duc to Antwerp in 1569 as first bishop of the new see, and governed it until his death in 1576. Ten years of religious and political conflict elapsed before another bishop could be appointed in the person of Livinus Torrentius (Van der Beke) a Louvain theologian, graceful humanist, and diplomat. He died in 1595. The scholarly Miræus (Le Mire) was Bishop of Antwerp from 1604 to 1611, and was succeeded in the seventeenth and eighteenth centuries by a series of fifteen bishops, the last of whom was Cornelius Nelis, librarian of Louvain University, and Bishop of Antwerp from 1785 to his death in 1798. Pius VII suppressed the see 29 Nov., 1801, by the Bull "Qui Christi Domini vices". Its former Belgian territory now belongs to the Archdiocese of Mechlin, the Dutch portion to the Diocese of Breda (Foppens, Historia Episcopatus Antuerpiensis, Brussels, 1717; Ram, Synopsis actorum eccl., Antwerp, Brussels, 1856). The abbeys and convents of Antwerp were long very famous centres of its religious life. In the twelfth century the Canons Regular of St. Norbert (Premonstratensians) founded the abbey of St. Michael, that became later one of the principal abbeys of the Low Countries, sheltered many royal guests, and eventually excited no little cupidity and persecution by reason of its great wealth. The Cathedral of Antwerp was originally a small Premonstratensian shrine known familiarly as "Our Lady of the Stump". Many other religious orders found a shelter in Antwerp, Dominicans, Franciscans (1446), Carmelites (1494), Carthusians (1632), likewise female branches of the same. The Cistercians had two great abbeys, St. Sauveur, founded in 1451 by the devout merchant, Peter Pot, and St. Bernard, about six miles from Antwerp, founded in 1233 (Papebroch, "Annales Antuerpienses", to the year 1600, ed. Mertens and Buchmann, Antwerp, 1846–48).

Religious Conflicts.—The medieval religious life of Antwerp seems to have been troubled by only one notable heresy, that of Tanchelin in the twelfth century. But the principles and doctrines of Luther and Calvin soon found sympathizers among the German, English, and other foreign merchants and also among the citizens. First the Anabaptists and then the Calvinist field-preachers attacked with a fierce persistency the existing religious order. To the religious differences were added patriotic feelings and the hatred of Spanish domination. Popular passions, nursed from many sources, exploded in August, 1566, when the splendid cathedral that had been 176 years in process of building was sacked by a Calvinist mob, the seventy altars destroyed, and all the works of art it contained defaced or stolen. Similar scenes occurred in all the other churches and convents of Antwerp. The next year Spain replied by the sending of the Duke of Alva, one of the great military captains of the age, who inaugurated a reign of terror that bore with equal severity on Protestant and Catholic, since it interfered with the trade of the city and vicinity by stopping the supply of English wool for the looms of Flanders,

and by intensifying the religious and patriotic embitterment whose seeds had first been sown by the Anabaptists and the Calvinists. Henceforth the history of Antwerp (ecclesiastical and civil) is intimately bound up with the story of the Gueux (Beggars) resistance to the policy of Philip II (1556–98). The sack of Antwerp by the mutinous Spanish troops (4 Nov., 1576), that French troops attempted to repeat (17 Jan., 1583) and the famous siege of the city by Spain's great captain Alessandro Farnese, Duke of Parma and Piacenza, are among the darkest pages of the great city's pitiful story in the last decades of the sixteenth century. At a cruel price, set rather by politics than by religion, the Catholic faith had been preserved in Antwerp, and Protestant domination excluded in favour of Catholic rule. From 1599 to 1621 the Catholic Netherlands were governed by Albert, Archduke of Austria and his spouse Isabella, daughter of Philip II. After the death of "the Archdukes", Spanish rule was once more made permanent in this "cockpit of Europe" until 1714 when, as one result of the War of the Spanish Succession, the government of the Catholic Netherlands again fell to Austria.

INTELLECTUAL LIFE.—Amid religious and political conflict the Catholic intellectual life of Antwerp never flagged. The city is famous in the annals of printing. In 1492 Thierry Mærtens printed at Antwerp, as a fly-sheet, a Latin translation of the letter of Columbus in which he announced his discovery of the New World, and in this way probably first made known the great event to the men of Northern Europe. But it is to Christopher Plantin (d. 1589), and his son-in-law and successor Moretus, that the city chiefly owes its fame as a centre of book-making and distribution. This "giant among printers" organized the trade on a basis hitherto unattempted, began and executed extraordinary enterprises, and founded a house that lasted during the seventeenth and the eighteenth centuries in which period it enjoyed a monopoly of the sale of missals and breviaries throughout the vast Spanish domains. It was the Plantin press that issued the first volume of the "Acta Sanctorum" (1643), an enterprise begun at Antwerp by the Jesuit Heribert Rosweyde (d. 1629), organized there by his confrère John Bolland (see BOLLANDISTS) and conducted there until 1778, when it fell a victim of the ridiculous "reforms" of Joseph II. Plantin's own masterpiece is the great Antwerp Polyglot Bible in six folio volumes, the "Biblia Regia" issued at Antwerp from 1569 to 1573, and really at Plantin's own expense. Besides the scholarly bishops of Antwerp already mentioned, the city boasts of other notable Catholic scholars, the great critic and savant Justus Lipsius, and other helpers of Plantin, e. g. Kiliaen, the Flemish lexicographer, and Ortelius and Mercator, the geographers (Max Rooses, Christophe Plantin, imprimeur anversois, Antwerp, 1900). In modern times it is celebrated as the home of Hendrik Conscience, the immortal Flemish novelist, and of Augustin De Backer, the erudite biographer of the Society of Jesus.

THE PAINTERS OF ANTWERP.—In the sixteenth and seventeenth centuries Catholic faith, municipal prosperity, and a certain large-mindedness combined to make Antwerp a centre of artistic life second to none in Europe. It was often called "the Florence of the North", and was well-known in medieval times for its "Guild of St. Luke" founded in 1382, and active until the end of the last century. Prominent among the illustrious artists of Antwerp are the great portrait painter Quentin Matsys or Metsys (1466–1530) and Peter Paul Rubens (1577-1640), the latter at once a prince of painters, courtier, diplomat, and Antwerp's most distinguished citizen. He was also a very devout Catholic and heard Mass daily before beginning his work. Other famous artists were Van Dyck, Jordaens, Teniers, the Jesuit Seghers and sculptors like Luc Faydherbe and the Quellins. In modern times the genius of the old Antwerp painters has revived in masters like Wappers, Leys, and others. Religious realism, rich and vivid colouring, vigour of execution, minuteness of detail, abundance of ornament and light, characterize the works of the Antwerp School of painters. Their city has long since become a museum of religious art unique on the northern side of the Alps, and highly expressive of the earnest spiritual Catholicism of the once warlike burghers, now a new race of merchant-princes. The armies of Jacobin France soon became masters of Antwerp (1794) and for the next five years every kind of excess was committed there against the Catholic religion. Priests were exiled, even murdered; the churches and convents were closed and pillaged; the Catholic hierarchy abused and insulted in every conceivable manner; statues, paintings, and art-works of all kinds belonging to the churches were sold at public auction, and only the overthrow of the Directory in November, 1799 by Napoleon Bonaparte prevented the demolition and sale of the incomparable cathedral as mere stone, timber, and iron.

ENGLISH CATHOLIC INTEREST.—The interest of Catholic England in Antwerp is not a slight one, apart from the close commercial relations that existed from the beginning of the twelfth century to the end of the sixteenth. Persecuted English Catholics often took refuge in that city; thus English Brigittine nuns of the royal abbey of Syon House, nearly all of them of noble birth, were welcomed there in the time of Henry VIII. A convent of English Carmelite nuns was founded there in 1619, and flourished until the French Revolution, when the sisters returned to Lanherne in Cornwall where their convent still exists. Mention is made in the city annals of Gilbert Curle, his wife Barbara Mowbray, and his sister Elizabeth Curle, devoted adherents of Mary Stuart, the latter, her attendant at the block (Lingard, Hist. of England, VI, vi, 463). Their house at Antwerp was a shelter for persecuted Catholics from England. Dying, Gilbert Curle bequeathed sixty thousand florins to the Scotch College at Douay. Another English Catholic resident at Antwerp was the famous Richard Verstegen, a prominent religious publicist, author of the famous "Theatrum crudelitatis hæreticorum" (Antwerp, 1586), with engravings designed by himself, a vivid polemical account of the sufferings of contemporary Catholics for their faith, also of several other works written in Flemish.

OBJECTS OF RELIGIOUS INTEREST.—The Cathedral (St. Mary's) begun in 1354, is said to have been 176 years in process of erection. It is cruciform in shape, with triple aisles and an ambulatory. Its dimensions in feet are: length 384, breadth of nave 171, breadth of transept 212, height 130. The vaults are supported by a forest of columns (125). The great northern tower is nearly 400 feet high and was compared by Napoleon Bonaparte to Mechlin lace hung aloft in mid-air. Its organ, built in 1891, contains ninety registers and is said to be the largest in Belgium. Among the famous art-treasures of the cathedral are the "Descent from the Cross" and the "Assumption" by Rubens. It was much damaged by the Calvinists in 1566 and by the French (1794–98). Other important churches are: St. Charles Borromeo, built 1614–21, and once decorated with thirty-six large ceiling-frescoes by Rubens; St. Jacques (1491–1656), once the favourite burial-place of the wealthy and distinguished families of Antwerp and filled with their monuments and chapels, including the Rubens chapel; St. Paul, built by the Dominicans (1531–71), since the battle of Lepanto

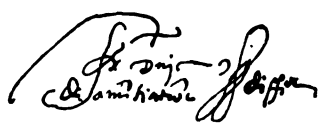
(1571) the seat of a famous confraternity of the Rosary. There are also churches dedicated to St. Andrew, St. Augustine, St. George, Sts. Michael and Peter, and St. Joseph. The Plantin-Moretus Museum exhibits the workshop and residence of that great family of ecclesiastical printers (purchased in 1876 by the municipality) quite as they were in the sixteenth and seventeenth centuries. In the various rooms may be seen copies of old missals and breviaries, correspondence of learned men (St. Charles Borromeo, Baronius), portraits of famous editors (Arias Montanus, Justus Lipsius) employed by Plantin and Moretus, drawings by Rubens, engravings by famous masters, artistic bindings, and specimens of all the most perfect work done for this establishment of learned printers during their flourishing period. Altogether it is a "unique picture of the dwelling and contiguous business premises of a Flemish patrician at the end of the sixteenth century".

The Catholic population of Antwerp and arrondissements is 344,817 (census, 1900). The city contains 34 Catholic churches and chapels, 2 Protestant churches, and 2 synagogues. There are 7 religious orders of men and 30 of women. The chief educational institutions are the Academy of Fine Arts, Academy of Trades, Normal School, Royal Athenæum, College of St. John Berchmans, Institute of St. Norbert, College of Notre Dame and Trades Institute of St. Ignatius, both under the Jesuits. There are in addition boarding schools and day schools under the following religious orders: Ursulines, Sisters of Our Lady, Sisters of the Terninck Foundation, Sisters of the Sacred Heart, Ladies of Christian Instruction, the Apostolines, Annunciates, Sisters of Mary and Sisters of the Heart of Mary. Among the charitable institutions are a Beguinage; a house of the Little Sisters of the Poor, with about 400 inmates; the mother-house of the Sisters of the Heart of Jesus, for the protection and reclamation of women. There are orphanages for boys and girls, two sailors' homes, an asylum for the insane, a number of hospitals, e. g. St. Elizabeth's with a capacity of 400 and Stuivenberg 500. In Antwerp also is situated the mother-house of the Missionaries of the Sacred Heart.

Besides the works quoted in the text see GÉNARD, *Anvers à travers les âges;* the histories of Belgium by NAMÊCHE, PIRENNE, MERTENS and TORFS; MOKE, *Les splendeurs de l'art en Belgique;* ROBINSON, *Antwerp: An Historical Sketch* (London, 1904).

THOMAS J. SHAHAN.

Anunciación, FRAY DOMINGO DE LA, a Dominican missionary, b. at Fuenteovejuna, 1510; d. in Mexico, 1591. In the world his name was Juan de Ecija; his father was Hernando de Ecija. At the age of thirteen he asked to be admitted into the Order of St. Francis, but was refused. His father having died, he emigrated to New Spain (Mexico) with his elder brother, Hernando de Paz, who became secretary of the first royal *audiencia*. Prosperity spoiled Hernando, but the younger brother, Juan, kept aloof from the temptations of wealth and ambition, and entered the Order of Dominicans in 1531, or 1532. He assumed the name of Domingo de la Anunciación, under which he thereafter was known. He was one of the most zealous instructors of the Mexican Indians in the sixteenth century. During the epidemic of 1545 he attended to the natives unceasingly, regardless of himself, and administered the sacraments, from Mexico as far south as Oaxaca, wandering on foot from village to village. In 1559, Fray Domingo, with three other priests and a lay brother, all of the Order of St. Dominic, accompanied Don Tristan de Arellano y Luna on his disastrous expedition to Florida. Shipwrecked, deprived of almost every resource, he suffered the worst. All attempts to penetrate inland failed, and the survivors had to go back as best they could. After his return to Mexico he continued as teacher among the Indians, but was twice prior of the convent of Santo Domingo at the capital, once prior of the convent of Puebla, four times master of novices, and *definidor* in various provincial councils. In 1585 he became blind and died six years later, universally regretted for his virtues and untiring devotion to the cause of religion and education, chiefly of the Indians. His elder brother, Hernando, finally induced by him to abandon the life of dissipation he had been leading, also became a Dominican, and rose to a high position in the order. Fray Domingo de la Anunciación has left, as far as is known, only one literary monument, which is very rare. It bears the title: "Doctrina Xpiana Breve y Compendiosa &ca &ca" (Mexico, 1565), and is a dialogue between master and pupil on the Christian doctrine, in Spanish and Mexican.



SIGNATURE OF FRAY DOMINGO

The biography of Fray Domingo is based almost exclusively upon the work of Fray AGUSTÍN DAVILA PADILLA: *Historia de la Fundación y discurso de la provincia de Santiago de México de la orden de Predicadores* (first edition, Madrid, 1596; second, Brussels, 1625; third, with a different title, Valladolid, 1634). The book is exceedingly rare. That the *Doctrina Xpiana* was said to be printed in 1545, instead of 1565, is an error due to Padilla. That error was repeated by NICOLAS ANTONIO, *Biblioteca Hispana Nova* (1670); by LEON Y PINELO, *Epítome de la Biblioteca Oriental y Occidental* (Madrid, 1738), II; and BÉRISTAIN DE SOUZA, *Biblioteca hispano-americana setentrional* (Mexico, 1816), to be finally corrected by GARCIA YCAZBALCETA, *Bibliografía mexicana del Siglo XVI* (Mexico, 1886), in which book the frontispiece of the *Doctrina* is given, with numerous data on the life of the author. On the Florida mission see *Documentos inéditos de Indias;* BUCKINGHAM-SMITH, *Colección de Documentos para la Historia de la Florida;* CÁRDENAS Y ZCANO (pseudonym for Bárcia), *Ensayo cronológico para la Historia de la Florida;* GERÓNIMO DE MENDIETA, *Historia Eclesiástica indiana* (published by Ycazbalceta); WOODBURY-LOWERY, *Spanish Settlements in the United States,* I.

AD. F. BANDELIER.

Anunciación, FRAY JUAN DE LA, b. at Granada in Spain, probably 1514; d. 1594. He went to Mexico, where he joined the Augustinians in 1554. He was several times prior of the convents of his order at Mexico and Puebla, and twice *definidor*. He died at the age of eighty. He was also rector of the college of San Pablo. Fray Juan belongs to the class of religious so numerous and so little known, or at least considered, who in the sixteenth century devoted themselves with special attention to the literary and religious education of the Indians. He published in Mexico three books, which are of at least linguistic value to-day, and were originally useful for the instruction of the aborigines of Nahuatl stock. The earliest, that of the year 1575, is a "Doctrina Christiana" in Mexican (Nahuatl) and Spanish. In the same year he published "Sermones para publicar, despedir la Bulla de la Sancta Crusada," in Mexican and Spanish. He was then sub-prior of the convent of St. Augustine in Mexico. Finally, in 1577, there appeared, his "Sermonario en Lengua Mexicana . . . con un Catecismo en lengua Mexicana y Española, con el Calendario." Very few copies of these works are known to exist.

DE GRIJALVA, *Crónica de la Orden de San Augustín, en las provincias de la Nueva España* (Mexico, 1624); LEON Y PINELO, *Epítome de la Biblioteca oriental y occidental* (edition of 1738; first edition, 1628); NICOLÁS ANTONIO, *Biblioteca Hispana Nova* (1670 and 1783); BÉRISTAIN DE SOUZA, *Biblioteca hispano-americana setentrional* (Mexico, 1816); YCAZBALCETA, *Bibliografía mexicana del Siglo XVI* (Mexico, 1886)

AD. F. BANDELIER.

Aod. See MOABITES.

Aosta, THE DIOCESE OF.—An Italian diocese suf-

fragan of Turin, and comprising 73 towns in the province of Turin Although St. Ursus is sometimes said to have been the first bishop, this is greatly controverted. The first known, certainly, as such was St. Eustasius, whose name coupled with Aosta is signed to a letter sent to Leo I by the second Synod of Milan (451). [F. Savio, S. J. Gli Antichi Vescovi d' Italia (Piemonte), Turin, 1899, 69–108.] From the ninth century the list of bishops is fairly complete. Suppressed in 1802 it was re-established in 1817. Aosta has 82,000 Catholics; 87 parishes, 188 secular priests, 24 regulars, 55 seminarists, 566 churches, chapels, or oratories. In the cathedral treasury is a diptych of Anicius Probus, Roman consul in 406, which shows the Emperor Honorius conquering the hordes of Alaric. It was discovered in 1833. St. Anselm (1033–1109), Archbishop of Canterbury, was a native of Aosta. St. Bernard de Menthon (1008), Archdeacon of Aosta, founded the hospice on the Alps named after him, as a relief to pilgrims in the passage of the Alps.

BATTANDIER, *Ann. Cath. Pont.*, 1906.

JOHN J. A' BECKET.

Apaches, a tribe of North American Indians belonging linguistically to the Athapascan stock whose original habitat is believed to have been Northwestern Canada. The family spread southwards to California and thence diffused itself over Texas, New Mexico, and Arizona. Onate, in 1598, is the first writer to mention Apaches by this name. The Apaches, from their first appearance in history, have been noted for their ferocity and restlessness. Opposed to fixed abodes, they have ever been a terror to the more peaceably inclined red men.

The history of Catholic missionary effort among the Apaches is a sad one. We find Franciscans at work among them as early as 1629, when Father Benavides founded Santa Clara de Capo on the borders of the Apache country in New Mexico. Yet, though an Apache chief, Sanaba, had been converted to the Faith, we hear of the tribe itself only as a despoiler of the Christian Pueblo Indians. At the beginning of the eighteenth century, the Jesuit missionaries of Upper California also came in contact with the Apaches. The latter frequently harassed the reservations near the Arizona frontier with a ferocity which gained for them the appellation of the Iroquois of the West. As a means of protecting their converts, the Jesuits attempted to convert the savage Apaches, and the celebrated Father Kino (Kuehn), cosmographer and missioner, undertook the task. He made such a favourable impression on them that they invited him to dwell among them, but his death shortly after frustrated the design, and we hear no more of Jesuit missions to the tribe. In 1733, Father Aponte y Lis, a Franciscan labouring on the Texan mission, devoted his best efforts to winning over the Apaches. He persuaded the Spanish Viceroy to lend material assistance, and finally, in 1757, San Saba and San Luis de Amarillas were established; but the nomadic Apaches refused to settle on reservations, despite the efforts of Fathers Terreros, Santiesteban, Molina, and other Franciscans. Moreover, the neighbouring Indians resented the attempt to domesticate the Apaches near their homes, and murdered several of the fathers. Another mission, San Lorenzo on the Rio José, founded in 1761, was maintained for a few years by Fathers Ximenes and Baños. Out of some 3,000 Apaches they induced about 400 to settle at the mission, and baptized 80 persons in danger of death. Hopes of lasting results were now entertained, as the Apaches allowed their children to be instructed and their sick to be visited, but the Comanches destroyed the settlement in 1769. We read of no more organized work among the Apaches. Soon after the United States Government had acquired the southwestern territories, it came into collision with the restless Apaches, and a relentless state of war with the tribe has existed practically down to the present day. In 1870 the Apaches of Arizona were visited by the Rev. A. Jouvenceau, a secular priest, but he found no Christians among them. A few Jicarilla Apaches, living dispersed among the New Mexican settlements, have been baptized, but as a tribe the Apaches have never been Christianized. Catholic missionaries and Indian agents agree in describing them at the present day as the most savage, degraded, and immoral of all our North American Indians. Their number is estimated at 5,200, of whom 300 have been removed to Oklahoma.

SHEA, *Cath. Church in Colonial Days* (New York, 1886); IDEM., *Hist. of Cath. Missions among the Indians* (New York, 1855); CLINCH, *California and its Missions* (San Francisco, 1904).

WILLIAM H. W. FANNING.

Apameia, a titular metropolitan see of Syria, in the valley of the Orontes, whose episcopal list dates from the first century (Gams, 446, 451). It was still a flourishing place in the time of the Crusades, and was known to the Arabs as Fâmieh. Vast ruins of a very ornamental character abound in the vicinity. For another Apameia (in Phrygia) known as Apameia Cibotos (the Ark) see "Bulletin Critique" (Paris, 1890), XI, 296–297. There was still another see of the same name in Bithynia, whose episcopal list is known since the fourth century (Gams, 443).

LEGENDRE in VIGOUROUX, *Dict. de la Bible* (1891), s. v.; DE VOGÜÉ, *La Syrie centrale: Architecture civile et religieuse* (Paris, 1866–67); BUTLER, *Architecture etc., in Northern Central Syria* (New York, 1903), *passim*.

Aparisi y Guijarro, ANTONIO, parliamentary orator, jurisconsult, Catholic controversialist, and Spanish litterateur, b. in Valencia, 28 Mar., 1815; d. in Madrid, 5 Nov., 1872. He was extremely gifted; of extensive knowledge, brilliant imagination, graceful and beautiful power of expression, and exquisite literary taste. As a man, he was modest kind-hearted, and most charitable, a fervent Catholic and an ardent patriot. In 1839 he was admitted to the bar, and defended many criminal cases, winning them in almost every instance. He published poems and articles in the monthly periodical, "El Liceo Valenciano" (1841–42), in "La Restauración", a Catholic review of Valencia (1843–44), and was editor of the newspaper, "El pensamiento de Valencia" (1857–58). He contributed to "La Esperanza", "La Estrella", and particularly to "La Regeneración" (Nov., 1862, to Nov., 1872), Catholic newspapers of Madrid, being editor of the last-named at different times, and collaborator in the publication of the review "La Concordia" (1863–64).

He was sent as representative from Valencia to the Cortes (1858–65), where, as leader of the royalists in the House of Representatives, he delivered many eloquent discourses against the disentailment laws, in defence of Catholic union, in reprobation of despoiling the Pope of his temporal power, and on other vital questions touching the Church and Spain. In Paris, in 1869, he attempted to unite the royal families of Isabel II and Charles of Bourbon, and for dynastic reasons also went to Paris and London in 1869–70, and took part in the Carlist conference in Switzerland in April, 1870. He took the initiative in the formation in Paris of a Central Congress of the Carlist party. In 1860 he wrote the treatise "El Papa y Napoleón", and later four others: "Los tres Orleans" (1869), "El Rey de España" (1869), "La cuestión dinástica" (1869), and "Restauración" (1872), leaving unpublished "El libro del pueblo". In February or March of 1870 he had an audience with Pius IX, who bestowed on him many marks of special favour. In 1871 he was elected senator from Guipuzcoa. He was also made a member of the Royal Spanish

Academy, but did not live to take his seat. The works of Aparisi were published in Madrid during the years 1873 to 1877, in five volumes, containing his biography as well as poems, discourses, political and academic, articles and treatises, and many forensic writings and speeches.

NOCEDAL, *Don Antonio Aparisi y Guijarro; discurso necrológico;* GALINDO Y DE VERA, *Apuntes biográficos de Aparisi, Enciclopedia hispano-americana,* (Barcelona, 1887) II.

CECILIO GOMEZ RODELES.

Apelles, founder of a Gnostic sect; d. at an advanced age late in the second century. What little is known of his life is gleaned chiefly from fragments of the writings of his antagonist Rhodon, preserved by Eusebius (Hist. Eccl., V, xii), and from Tertullian's "Prescription against Heretics" (xxx). At Rome he separated from Marcion, whose most famous pupil he was, and went to Alexandria, where he met the visionary Philumene, whose utterances he regarded as inspired. Besides collecting her oracles in a book entitled "Manifestations", he wrote an extensive work, Συλλογισμοί, an attack on Mosaic theology. The moral character of Apelles is differently estimated according as one is influenced either by Rhodon's uncoloured picture of the aged heresiarch, or by the stories of scandals in his early life to which Tertullian, not without exaggeration, refers.

HARNACK, *De Apellis gnosi monarchicâ* (Leipzig, 1874); IDEM in *Texte und Untersuch.* (Leipzig, 1890), VI, iii, 109–120, and *ibid.* (new series, Leipzig, 1900), V, iii, 93–100; BARDENHEWER, *Gesch. der altkirch. Lit.* (Freiburg, 1902), I, 343, 344; TILLEMONT, *Mémoires* (Venice, 1732), II, 282–285, 610, 611. BAREILLE in *Dict. de théol. cath.*, I, 1455–57. HORT in *Dict. of Christ. Biog.* (London, 1877), I, 127, 128.

JOHN B. PETERSON.

Aphian (or APIAN), SAINT, an illustrious martyr, under the Emperor Maximian, c. 306. He was only eighteen when he entered the temple at Cæsarea, where the prefect Urbanus was offering sacrifice. Seizing the outstretched hand that was presenting the incense, he reproached the magistrate with the idolatrous act. The guards fell upon him furiously and, after cruelly torturing him, flung him into a dungeon. The next day he was brought before the Prefect, torn with iron claws, beaten with clubs, and burned over a slow fire, and then sent back to confinement. After three days he was again taken from prison and thrown into the sea with stones tied to his feet. Eusebius, an eyewitness, declares that an earthquake simultaneously shook the city, and that the sea flung up his corpse on the shore. He belonged to Lycia, but had withdrawn to Cappadocia because his parents, who were both distinguished and rich, resisted his efforts to convert them to Christianity. St. Pamphilus was at Cæsarea at the time, expounding Holy Scripture, and the young Aphian was one of his disciples. He lived at the house of Eusebius, but gave no intimation of his purpose to make the public protest which ended in his martyrdom. The Greeks refer to him as the brother of St. Ædisius. In the old martyrologies his feast was on the fifth, but the Bollandists pronounce for the second of April as the correct date.

Acta SS., I, April; BUTLER, *Lives of the Saints*, 2 April.

T. J. CAMPBELL.

Aphraates (Gr., Ἀφραάτης; Syr., *Aphrahat* or *Pharhad*).—The long list of Syriac writers whose works have come down to us is headed by Aphraates (fourth century), surnamed the "Persian Sage". The few biographical data which we possess of this illustrious author are gleaned from his own writings. From these we learn that he was born of pagan parents during the last half of the third century, very probably on the frontier region of the Persian empire. After his conversion to Christianity he embraced the religious life, and was later elevated to the episcopate, on which occasion he assumed the Christian name of Jacob. The adoption of this name subsequently led to a confusion of identity, and for centuries the works of Aphraates were ascribed to the famous Jacob, Bishop of Nisibis (d. A. D. 338). It was not until the tenth century that the "Persian Sage" was finally identified with Aphraates, the name under which he is known to modern scholars. According to a MS. of the British Museum dated A. D. 1364 (Orient, 1017) Aphraates was "Bishop of the monastery of Mar Mattai", on the eastern shore of the Tigris, near the modern Mosul in Mesopotamia. The ruins of this monastery, now called "Sheikh Matta", are still to be seen. It was here that he seems to have spent most of his life. Regarding the date of his death, nothing is known. Barhebræus (Chron. Eccles., Part II, § 10) informs us that Pharhad, or Aphraates, flourished in the time of Papas I, the Catholicus who died in A. D. 334. This is in accord with the data found in our author's writings which place the period of his literary activity between A. D. 337 and 345.

The writings of Aphraates consist of twenty-three "Demonstrations", or homilies on moral and controversial topics. The first twenty-two are alphabetical, each beginning with one of the Syriac letters in alphabetic order, and may be divided into two groups according to the time of their composition. The first ten, which were written in A. D. 337, treat of (i) "Faith", (ii) "Charity", (iii) "Fasting", (iv) "Prayer", (v) "Wars", (vi) "Monks", (vii) "Penitents", (viii) "The Resurrection", (ix) "Humility", and (x) "Pastors". The second group, composed in A. D. 344, are entitled, (xi) "Circumcision", (xii) "The Passover", (xiii) "The Sabbath", (xiv) "Hortatory", (xv) "Divers Meats", (xvi) "The Call of the Gentiles", (xvii) "Jesus the Messias", (xviii) "Virginity", (xix) "The Dispersion of Israel", (xx) "Almsgiving", (xxi) "Persecution", (xxii) "Death and the Latter Times". To this collection is subjoined a twenty-third "Demonstration", composed in A. D. 345 and entitled "Concerning the Grape", in reference to Isaias, lxv, 8. These homilies, which are also called "Epistles" because they are in the form of answers to the queries of a friend, constitute the earliest extant document of the Syrian Church, and besides their linguistic importance are of the highest value for the Catholic apologist. They abound with precious information on the most important questions of dogmatic and moral theology, liturgy, ecclesiastical, and even profane history, and are pregnant with important conclusions in favour of the conformity of the doctrines of the Catholic Church with those of the early Christian Church in the fourth century. Some of these doctrines are, for example, the perpetual virginity of the Blessed Virgin and her Divine Maternity, the foundation of the Church on St. Peter, and the existence of all the sacraments except matrimony, which is not mentioned. In regard to the Holy Eucharist, Aphraates affirms that it is the real Body and Blood of Christ. In the seventh "Demonstration" he treats of penance and penitents, and represents the priest as a physician who is charged with the healing of a man's wounds. The sinner must make known to the physician his infirmities in order to he healed, i. e. he must confess his sins to the priest, who is bound to secrecy. Because of the numerous quotations from Holy Writ used by Aphraates, his writings are also very valuable for the history of the canon of Sacred Scripture and of exegesis in the early Mesopotamian Church.

The *editio princeps* of the Syriac text of the twenty-three "Demonstrations" was issued by W. Wright, "The Homilies of Aphraates" (London, 1869). Since then another edition of the series of twenty-two has been published by the Benedictine scholar Dom Parisot [Graffin, Patrologia Syriaca (Paris, 1894), I], including a Latin version, and preceded

by a learned and copious introduction. A German translation of the whole work was published by Bert [Gebhardt and Harnack, Texte und Untersuchungen (Leipzig, 1888), III]. An English translation of eight "Demonstrations", including an historical introduction, was published by Dr. John Gwynn [Nicene and Post-Nicene Fathers (New York, 1898), XIII].

SASSE, *Prolegomena in Aphraatis sapientis Persæ sermones homileticos* (Leipzig, 1879); FORGET, *De vitâ et scriptis Aphraatis* (Louvain, 1882); WRIGHT, *A Short History of Syriac Literature* (London, 1894), 31–33; DUVAL, *La littérature syriaque* (Paris, 1900), 224–229; LABOURT, *Le christianisme dans l'empire Perse* (Paris, 1904), 32–42 *et passim;* BURKITT, *Early Christianity outside the Roman Empire* (Cambridge, 1899), Lectures ii, iii; PARISOT in VIG., *Dict. de la Bible* (Paris, 1892); IDEM in *Dict. de théol. cath.* (Paris, 1903); NESTLE in HERZOG, *Realencyklopädie* (3d ed.).

F. X. E. ALBERT.

Aphthartodocetæ. See MONOPHYSITISM.

Aphthonius. See MANES.

Apiarius of Sicca, a priest of the diocese of Sicca, in proconsular Africa. Interest attaches to him only because of his appeal to Rome from his bishop's sentence of excommunication, and the consequent protracted parleying between Rome and Carthage about the privileges of the African Church in regulating its own discipline. In the resentment which the peculiar circumstances of the case provoked in many African bishops opponents of the Papacy read the denial by the Church of St. Augustine of the doctrine of Papal supremacy; and thus the case of Apiarius has come to be the classical example in anti-Roman controversial works, illustrating the fifth-century repudiation of Papal claims to disciplinary control.

Apiarius, deposed by Urbanus, Bishop of Sicca, for grave misconduct, appealed to Pope Zosimus, who, in view of irregularities in the bishop's procedure, ordered that the priest should be reinstated, and his bishop disciplined. Chagrined, perhaps, at the unworthy priest's success, a general synod of Carthage, in May, 418, forbade appeal "beyond the seas" of clerics inferior to bishops. Recognizing in what was virtually a restatement of previous African legislation an expression of displeasure on the part of the African bishops, Pope Zosimus sent a delegation to defend his right to receive certain appeals, citing decrees believed by him to have been enacted at the Council of Nicæa, but which in fact were canons of the Council of Sardica. The African bishops who met the legates, while not recognizing these decrees as Nicene, accepted them pending verification. In May, 419, was held the sixteenth Council of Carthage, and there again the representations of Zosimus were accepted, awaiting the result of a comparison of the Nicene canons as they existed in Africa, in which the decrees cited by the Pope had not been found, with those of the churches of Antioch, Alexandria, and Constantinople. By the end of the year 419 Pope Boniface, who had succeeded Zosimus in December, 418, was informed that the Eastern codices did not contain the alleged decrees; but, as the now repentant Apiarius had meantime been assigned to a new field of labour, interest in the affair subsided. The letter to Pope Boniface, while evidencing irritation at the arrogance of the legate Faustinus, contains nothing incompatible with belief in the Pope's supremacy.

Some four years later Apiarius relapsed into scandalous courses, was once more excommunicated, and again appealed to Rome. Pope Celestine, who had succeeded Boniface in September, 423, reinstated him and deputed the unwelcome Faustinus to sustain this decision before the African bishops. The legate's exasperating efforts in behalf of the unworthy priest were miserably thwarted by Apiarius's admission of his guilt. Incensed, in these provoking circumstances, by the heightened arrogance of Faustinus and the misinformed Pope's haste in sustaining Apiarius, a number of African bishops addressed to Celestine the famous letter, "Optaremus", in which they bitterly resent the insults of the tactless legate, and request that in future the popes will exercise due discretion in hearing appeals from Africa and exact from the African Church in such matters no more than was provided for by the Council of Nicæa. This letter, with all its boldness, cannot be construed into a denial of the Pope's jurisdiction by the Church of Africa. It simply voices the desire of the African bishops to continue the enjoyment of those privileges of partial home-rule which went by default to their Church during the stormy period when the theory of universal papal dominion could not be always reduced to practice, because of the trials which the growing church had to endure. But before the time of Apiarius, as the Sardican canons referred to attest, Western Europe had come to accept Rome as a court of last appeal in disciplinary causes. Africa, too, was now ready, and its readiness is shown by the case of Apiarius as well as by the records of like appeals to Rome to which St. Augustine himself bears witness.

HEFELE, *Conciliengesch.*, II, 127, and English tr., Bk. VIII, §§ 120, 122, 125 (where numerous references are found to the documents contained in the collections of MANSI and HARDOUIN); BARONIUS, *Annales, Eccl. ad an. 419,* § 59 sq.; TILLEMONT, *Mémoires,* XIII, 292, 295, 323, notes 83 and 84 (Venice, 1732); BELLARMINE, *De Rom. Pont.,* II, xxiv; PULLER, *The Primitive Saints and the See of Rome,* 204 sqq. (3d ed., New York, 1900); *Dublin Review,* July, 1890, 96 sqq. and July, 1901; BRAUN in *Kirchenlex.,* I, 1009–14.

JOHN B. PETERSON.

Apocalypse, from the verb *'αποκαλύπτω*, to reveal, is the name given to the last book in the Bible. Protestants call it the Book of Revelation, the title which it bears in the King James Version. Although a Christian work, the Apocalypse belongs to a class of literature dealing with eschatological subjects and much in vogue among the Jews of the first century before, and after, Christ.

AUTHENTICITY.—The author of the Apocalypse calls himself John. "John to the seven churches which are in Asia" (Ap., i, 4). And again, "I, John, your brother and your partner in tribulation, . . . was in the island, which is called Patmos, for the word of God" (i, 9). The Seer does not further specify his personality. But from tradition we know that the Seer in the Apocalypse was John the Apostle, the son of Zebedee, the Beloved Disciple of Jesus. At the end of the second century the Apocalypse was acknowledged by the historical representatives of the principal churches as the genuine work of John the Apostle. In Asia, Melito, Bishop of Sardis, one of the Seven Churches of the Apocalypse, acknowledged the "Revelation of John" and wrote a commentary on it (Eusebius, Hist. Eccl., IV, 26). In Gaul, Irenæus firmly believes in its Divine and Apostolic authority (Adversus Haer., V, 30). In Africa, Tertullian frequently quotes Revelation without apparent misgivings as to its authenticity (C. Marcion, III, 14, 25). In Italy, Bishop Hippolytus assigns it to the Apostle St. John, and the Muratorian Fragment (a document about the beginning of the third century) enumerates it along with the other canonical writings, adding, it is true, the apocryphal Apocalypse of St. Peter, but with the clause, *quam quidam ex nostris in ecclesiâ legi nolunt.* The *Vetus Itala,* moreover, the standard Latin version in Italy and Africa during the third century, contained the Apocalypse. In Egypt, Clement and Origen believed without hesitation in its Joannine authorship. They were both scholars and men of critical judgment. Their opinion is all the more valuable as they had no sympathy with the millennial teaching of the book. They contented themselves with an allegorical in-

terpretation of certain passages but never ventured to impugn its authority. Approaching more closely the apostolic age we have the testimony of St. Justin Martyr, about the middle of the second century. From Eusebius, (Hist. Eccl., IV, xviii, 8), as well as from his dialogue with the Jew, Tryphon (c. 81), held in Ephesus, the residence of the apostle, we know that he admitted the authenticity of the Apocalypse. Another witness of about the same time is Papias, Bishop of Hierapolis, a place not far from Ephesus. If he himself had not been a hearer of St. John, he certainly was personally acquainted with several of his disciples (Eusebius, Hist. Eccl., III, 39). His evidence, however, is but indirect. Andreas, Bishop of Caesarea, in the prologue to his commentary on the Apocalypse, informs us that Papias admitted its inspired character. From the Apocalypse undoubtedly Papias derived his ideas of the millenium, on which account Eusebius decries his authority, declaring him to have been a man of limited understanding. The apostolic writings which are extant furnish no evidence for the authenticity of the book.

ARGUMENTS AGAINST ITS AUTHENTICITY.—The Alogi, about A. D. 200, a sect so called because of their rejection of the logos-doctrine, denied the authenticity of the Apocalypse, assigning it to Cerinthus (Epiphanius, LI, *ff*, 33; cf. Iren., Adv. Haer., III, 11, 9). Caius, a presbyter in Rome, of about the same time, holds a similar opinion. Eusebius quotes his words taken from his Disputation: "But Cerinthus by means of revelations which he pretended were written by a great Apostle falsely pretended to wonderful things, asserting that after the resurrection there would be an earthly kingdom" (Hist. Eccl., III, 28). The most formidable antagonist of the authority of the Apocalypse is Dionysius, Bishop of Alexandria, disciple of Origen. He is not opposed to the supposition that Cerinthus is the writer of the Apocalypse. "For", he says, "this is the doctrine of Cerinthus, that there will be an earthly reign of Christ, and as he was a lover of the body he dreamed that he would revel in the gratification of the sensual appetite". He himself did not adopt the view that Cerinthus was the writer. He regarded the Apocalypse as the work of an inspired man but not of an Apostle (Eusebius, Hist. Eccl., VII, 25). During the fourth and fifth centuries the tendency to exclude the Apocalypse from the list of sacred books continued to increase in the Syro-Palestinian churches. Eusebius expresses no definite opinion. He contents himself with the statement: "The Apocalypse is by some accepted among the canonical books but by others rejected" (Hist. Eccl., III, 25). St. Cyril of Jerusalem does not name it among the canonical books (Catech. IV, 33-36); nor does it occur on the list of the Synod of Laodicea, or on that of Gregory of Nazianzus. Perhaps the most telling argument against the apostolic authorship of the book is its omission from the Peshito, the Syrian Vulgate. But although the authorities giving evidence against the authenticity of the Apocalypse deserve full consideration they cannot annul or impair the older and unanimous testimony of the churches. The opinion of its opponents, moreover, was not free from bias. From the manner in which Dionysius argued the question, it is evident that he thought the book dangerous as occasioning crude and sensual notions concerning the resurrection. In the West the Church persevered in its tradition of apostolic authorship. St. Jerome alone seemed to have been influenced by the doubts of the East.

THE APOCALYPSE COMPARED WITH THE FOURTH GOSPEL.—The relation between the Apocalypse and the Fourth Gospel has been discussed by authors, both ancient and modern. Some affirm and others deny their mutual resemblance. The learned Alexandrine Bishop, Dionysius, drew up in his time a list of differences to which modern authors have had little to add. He begins by observing that whereas the Gospel is anonymous, the writer of the Apocalypse prefixes his name, John. He next points out how the characteristic terminology of the Fourth Gospel, so essential to the Joannine doctrine, is absent in the Apocalypse. The terms, "life", "light", "grace", "truth", do not occur in the latter. Nor did the crudeness of diction on the part of the Apocalypse escape him. The Greek of the Gospel he pronounces correct as to grammar, and he even gives its author credit for a certain elegance of style. But the language of the Apocalypse appeared to him barbarous and disfigured by solecisms. He, therefore, inclines to ascribe the works to different authors (Hist. Eccl., VII, 25). The upholders of a common authorship reply that these differences may be accounted for by bearing in mind the peculiar nature and aim of each work. The Apocalypse contains visions and revelations. In conformity with other books of the same kind, e. g. the Book of Daniel, the Seer prefixed his name to his work. The Gospel on the other hand is written in the form of an historical record. In the Bible, works of that kind do not bear the signature of their authors. So also as regards the absence of Joannine terminology in the Apocalypse. The object of the Gospel is to prove that Jesus is the life and the light of the world, the fullness of truth and grace. But in the Apocalypse Jesus is the conqueror of Satan and his kingdom. The defects of grammar in the Apocalypse are conceded. Some of them are quite obvious. Let the reader but notice the habit of the author to add an apposition in the nominative to a word in an oblique case; e. g. iii, 12; xiv, 12; xx, 2. It further contains some Hebrew idioms: e. g. ἐρχόμενος equivalent to הבא, "the one that is to come", instead of ἐσόμενος, i, 8. But it should be borne in mind that when the Apostle first came to Ephesus he was, probably, wholly ignorant of the Greek tongue. The comparative purity and smoothness of diction in the Gospel may be adequately accounted for by the plausible conjecture that its literary composition was not the work of St. John but of one of his pupils. The defenders of the identity of authorship further appeal to the striking fact that in both works Jesus is called the Lamb and the Word. The idea of the lamb making atonement for sin by its blood is taken from Isaias, liii. Throughout the Apocalypse the portraiture of Jesus is that of the lamb. Through the shedding of its blood it has opened the book with seven seals and has triumphed over Satan. In the Gospel Jesus is pointed out by the Baptist as the "Lamb of God . . . him who taketh away the sin of the world" (John, i, 29). Some of the circumstances of His death resemble the rite observed in the eating of the paschal lamb, the symbol of redemption. His crucifixion takes place on the selfsame day on which the Passover was eaten (John, xviii, 28). Whilst hanging on the cross, His executioners did not break the bones in His body, that the prophecy might be fulfilled: "no bone in it shall be broken" (John, xix, 36). The name Logos, "Word", is quite peculiar to the Apocalypse, Gospel, and first Epistle of St. John. The first sentence of the Gospel is, "In the beginning was the Word, and the Word was with God, and the Word was God". The first epistle of St. John begins, "That which was from the beginning, which we have heard . . . of the word of life". So also in the Apocalypse, "And his name is called the Word of God" (xix, 13).

TIME AND PLACE.—The Seer himself testifies that the visions he is about to narrate were seen by him whilst in Patmos. "I John . . . was in the island which is called Patmos, for the word of God and for the testimony of Jesus" (i, 9). Patmos is one of the

group of small islands close to the coast of Asia Minor, about twelve geographical miles from Ephesus. Tradition, as Eusebius tells us, has handed down that John was banished to Patmos in the reign of Domitian for the sake of his testimony of God's word (Hist. Eccl., III, 18). He obviously refers to the passage "for the word of God and for the testimony of Jesus" (i, 9). It is true that the more probable meaning of this phrase is, "in order to hear the word of God", etc., and not "banished because of the word of God", etc., (cf. i, 2). But it was quite natural that the Seer should have regarded his banishment to Patmos as prearranged by Divine Providence that in the solitude of the island he might hear God's word. The tradition recorded by Eusebius finds confirmation in the words of the Seer describing himself as "a brother and partaker in tribulation" (i, 9). Irenæus places the Seer's exile in Patmos at the end of Domitian's reign. "Pæne sub nostro sæculo ad finem Domitiani imperii" (Adv. Hær., V. 4). The Emperor Domitian reigned A. D. 81-96. In all matters of Joannine tradition Irenæus deserves exceptional credit. His lifetime bordered upon the Apostolic age and his master, St. Polycarp, had been among the disciples of St. John. Eusebius, chronicling the statement of Irenæus without any misgivings, adds as the year of the Seer's exile the fourteenth of Domitian's reign. St. Jerome also, without reserve or hesitation, follows the same tradition. "Quarto decimo anno, secundam post Neronem persecutionem movente Domitiano, in Patmos insulam relegatus, scripsit Apocalypsim" (Ex libro de Script. Eccl). Against the united testimony of these three witnesses of tradition the statement of Epiphanius, placing the Seer's banishment in the reign of Claudius, A. D. 41-54, appears exceedingly improbable (Hær., li, 12, 33).

CONTENTS.—(1) *The Seven Churches.* Chap. i, 1-3. Title and description of the book. The revelation made by Jesus the Messias to John.—(i, 4-9). Salutation prefatory to the seven Epistles, wishing the churches the grace and the peace of God and Jesus.—(i, 9-20). The vision of Jesus as the Son of man. The portrait is taken from Dan., x, and Henoch, xlvi. Cf. the phrases, "one like the son of man" (Ap., i, 13; Dan., x, 16, and vii, 13); "girded with gold" (Ap., i, 13; Dan., x, 5); "Eyes like flames of fire" (Ap., i, 14; Dan., x, 6); "a voice like that of a multitude" (Ap., i, 15; Dan., x, 6); "I fell down like one senseless" (Ap., i, 17; Dan., x, 9); "and he touched me" (Ap., i, 17; Dan., x, 18); "hair white like wool" (Ap., i, 14; Dan., vii, 9; Hen., xlvi, 1).—Chap. ii, i-iii, 22. The Epistles, to the seven Churches. The Churches are Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. The Epistles are short exhortations to the Christians to remain steadfast in their faith, to beware of false apostles, and to abstain from fornication and from meat offered to idols.

(2) *The Book with the Seven Seals.* Chaps. iv and v. The vision of God enthroned upon the Cherubim. The throne is surrounded by twenty-four elders. In the right hand of God is a scroll sealed with seven seals. In the midst of the Cherubim and the elders the Seer beholds a lamb, "agnus tamquam occisus", having on its throat the scar of the gash by which it was slain. The Seer weeps because no one either in heaven or on earth can break the seals. He is comforted on hearing that the lamb was worthy to do so, because of the redemption it had wrought by its blood. The portrait of the throne is taken from Ezechiel, i. Compare in both accounts the description of the four beasts. They resemble a lion, an ox, a man, and an eagle. Their bodies are full of eyes (cf. Ap., iv, 8; and Ez., x, 12). The twenty-four elders were probably suggested by the twenty-four courses of priests ministering in the Temple. The lamb slain for the sins of mankind is from Isaias, liii.

Chaps. vi and vii. The seven seals and the numbering of the Saints. At the opening of four seals, four horses appear. Their colour is white, black, red, and sallow, or green (χλωρός = ברד, piebald). They signify conquest, slaughter, dearth and death. The vision is taken from Zach., vi, 1-8. At the opening of the fifth seal the Seer beholds the martyrs that were slain and hears their prayers for the final triumph. At the opening of the sixth seal the predestined to glory are numbered and marked. The Seer beholds them divided into two classes. First, 144,000 Jews, 12,000 of every tribe. Then a numberless multitude chosen from all nations and tongues. Chaps. viii and ix. After the interval of about half an hour, the seventh seal is broken; seven angels issue forth, each one holding a trumpet. The sounding of the first four trumpets causes a partial destruction of the elements of nature. One-third of the earth is burned, as also one-third of the trees and all the grass. One-third of the sea becomes blood (cf. Ex., vii, 17). One-third of the rivers is turned into water of wormwood. One-third of the sun, moon, and stars is obscured, causing one-third of the day to be dark (cf. Ex., x, 21). At the sounding of the fifth trumpet locusts ascend from the abyss. Their work is to torment men for five months. They are specially charged not to touch the grass. Their shape is that of horses (Joel, ii, 4); their teeth like those of lions (Joel, i, 6); their hair like the hair of women. They have the tails of scorpions wherewith to chastise man. The command over them is held by the Angel of the Abyss, named Abaddon, the destroyer. At the sound of the sixth trumpet the four angels chained at the Euphrates are let loose. They lead forth an army of horsemen. By the fire which the horses spit out and by their tails which are like serpents, one-third of mankind is killed. After the sixth trumpet there are two digressions. (1) The angel standing on the land and the sea. He swears that at the sound of the seventh trumpet the mystery will be completed. He hands to the Seer a little book. When eaten by him it is found sweet to taste, but bitter when once devoured. Taken from Ezech., ii, 8; iii, 3. (2) The contamination of the court of the Temple by the heathens. It lasts three and a half years. Taken from Dan., vii, 25; ix, 27; xii, 7-11. During that time two witnesses are sent to preach in Jerusalem. They are the two olive-trees foretold by Zach., iv, 3, 11. At the end of their mission they are slain by the beast. They are raised to life after three and a half days (= years). The seventh trumpet is now sounded, the nations are judged and the Kingdom of Christ is established.

(3) *The Divine Drama. First Act.* Chaps. xii, xiii, xiv. The lamb, the woman, and her seed; and opposed to them, the dragon, the beast from the sea, and the beast from the land. The main idea is taken from Gen., iii, 15. "I will put enmities between thee (the serpent) and the woman, and thy seed and her seed". The woman is arrayed in heavenly splendour; a crown of twelve stars on her head, and the sun and the moon under her feet (cf. Gen., xxxvii, 9, 10). She is in travail. Her first-born is destined to rule all the nation (Ps., ii, 8, 9). She herself, and her other seed, are persecuted for three and a half years by the great dragon who tries to kill them. The great dragon is Satan (Gen., iii, 1). He is cast out of heaven. With his tail he draws after him one-third of the stars. Taken from Dan., viii, 10. The fallen stars are the fallen angels. The beast from the sea is in great part taken from Daniel's description of the four beasts. It arises from the sea (Dan., vii, 3); has seven heads marked all over with blasphemies. It had also ten horns, like the fourth beast of Daniel (vii, 7); it resembled a

leopard, the third beast of Daniel (vii, 6); it had feet like a bear, the second beast of Daniel (vii, 5); and teeth like a lion, the first beast of Daniel (vii, 4). The great dragon gives full power unto the beast, whereupon all the world worship it (viz. those whose names are not contained in the book of the lamb). The followers of the beast have its mark on their head and hand. The beast from the land has two horns like a ram. Its power lies in its art of deceiving by means of tokens and miracles. Throughout the remainder of the book it is called the false prophet. Its office is to assist the beast from the sea, and to induce men to adore its image. The first act of the drama concludes with a promise of victory over the beast by the lamb of God.

Second Act. Chaps. xv, xvi. The seven vials. They are the seven plagues preceding the destruction of the great city, Babylon. They were for the greater part suggested by the Egyptian plagues. The first vial is poured out on the earth. Men and beasts are smitten with ulcers (Ex., ix, 9, 10). The second and third vial upon the seas and rivers. They become blood (Ex., vii, 17–21). The fourth vial upon the sun. It burns men to death. The fifth vial upon the throne of the beast. It causes great darkness (Ex., x, 11–29). The sixth vial upon the Euphrates. Its waters are dried up and form a passage for the kings of the East (Ex., xiv). The seventh upon the air. Storm and earthquake destroy Babylon.

Third Act. Chaps. xvii, xviii. The great harlot. She is seated upon the scarlet beast with the seven heads and ten horns. She is robed in scarlet and decked with gold. On her head is written: Mystery, Babylon the great. The kings of the earth commit fornication with her. But the day of her visitation has come. She is made a desolate place, the habitation of unclean animals (Is., xiii, 21, 22). Her fall is lamented by the rulers and merchants of the earth.

Fourth Act. Chaps. xix, xx.—The victory over the beast and the great dragon. A knight appears mounted on a white horse. His name is "The word of God". He defeats the beast and the false prophet. They are cast alive in the pool of fire. Their defeat is followed by the first resurrection and the reign of Christ for a thousand years. The martyrs rise to life and partake with Christ in glory and happiness. During these thousand years the great dragon is held in chains. At their completion he is once more set at large to torment the earth. He deceives the nations Gog and Magog. These two names are taken from Ezech., chaps. xxviii, xxxix, where, however, Gog is the king of Magog. At last he also is cast for all eternity in the pool of fire. Hereupon the general judgment and the resurrection take place.

Fifth Act. Chaps. xxi, xxii. The new Jerusalem (cf. Ez., xl–xlviii). God dwells in the midst of His saints who enjoy complete happiness. The new Jerusalem is the spouse of the lamb. The names of the Twelve Tribes and the Twelve Apostles are written on its gates. God and the lamb are the sanctuary in this new city.

Epilogue. Verses 18–21. The prophecy of the book is soon to be fulfilled. The Seer warns the reader not to add anything to it or take away from it under pain of forfeiting his share in the heavenly city.

PURPOSE OF THE BOOK.—From this cursory perusal of the book, it is evident that the Seer was influenced by the prophecies of Daniel more than by any other book. Daniel was written with the object of comforting the Jews under the cruel persecution of Antiochus Epiphanes. The Seer in the Apocalypse had a similar purpose. The Christians were fiercely persecuted in the reign of Domitian. The danger of apostacy was great. False prophets went about, trying to seduce the people to conform to the heathen practices and to take part in the Cæsar-worship. The Seer urges his Christians to remain true to their faith and to bear their troubles with fortitude. He encourages them with the promise of an ample and speedy reward. He assures them that Christ's triumphant coming is at hand. Both in the beginning and at the end of his book the Seer is most emphatic in telling his people that the hour of victory is nigh. He begins, saying: "Blessed is he that . . . keepeth those things which are written in it; for the time is at hand" (i, 3). He closes his visions with the pathetic words: "He that giveth testimony of these things saith, Surely I come quickly: Amen. Come, Lord Jesus". With the coming of Christ the woes of the Christians will be avenged. Their oppressors will be given up to the judgment and the everlasting torments. The martyrs that have fallen will be raised to life, that they may share the pleasures of Christ's kingdom, the millennium. Yet this is but a prelude to the everlasting beatitude which follows after the general resurrection. It is an article of faith that Christ will return at the end of time to judge the living and the dead. But the time of His second advent is unknown. "But of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone" (Matt., xxiv, 36). It would appear, and is so held by many, that the Christians of the Apostolic age expected that Christ would return during their own lifetime or generation. This seems to be the more obvious meaning of several passages both in the Epistles and Gospels (cf. John, xxi, 21–23; Thess., iv, 13–18). The Christians of Asia Minor, and the Seer with them, appear to have shared this fallacious expectation. Their mistaken hope, however, did not affect the soundness of their belief in the essential part of the dogma. Their views of a millennial period of corporal happiness were equally erroneous. The Church has wholly cast aside the doctrine of a millenium previous to the resurrection. St. Augustine has perhaps more than any one else helped to free the Church from all crude fancies as regards its pleasures. He explained the millennium allegorically and applied it to the Church of Christ on earth. With the foundation of the Church the millennium began. The first resurrection is the spiritual resurrection of the soul from sin (De Civ. Dei, Lib. XX). Thus the number 1,000 is to be taken indefinitely.

STRUCTURE OF THE BOOK AND ITS LITERARY COMPOSITION.—The subject-matter of the Apocalypse required a threefold division. The first part comprises the seven exhortatory letters. The leading idea in the second part is the wisdom of Christ. It is symbolized by the book with seven seals. In it are written the eternal decrees of God touching the end of the world, and the final victory of good over evil. No one except Jesus, the lamb slain for the sins of the world, is worthy to break the seals and read its contents. The third part describes the power of Christ over Satan and his kingdom. The lamb defeats the dragon and the beast. This idea is developed in a drama of five acts. In five successive scenes we see before us the struggle, the fall of Babylon the harlot, the victory, and final beatitude. The third part is not only the most important, but also the most successful from a literary point of view. The drama of the lamb contains several beautiful thoughts of lasting value. The lamb, symbolizing gentleness and purity, conquers the beast, the personification of lust and cruelty. The harlot signifies idolatry. The fornication which the rulers and the nations of the earth commit with her signifies the worship they pay to the images of Cæsar and the tokens of his power. The second part is inferior in literary beauty. It contains much that is taken from the Old Testament, and it is full of extravagant imagery. The Seer shows a fanciful taste for all

that is weird and grotesque. He delights in portraying locusts with hair like that of women and horses with tails like serpents. There are occasional passages revealing a sense of literary beauty. God removes the curtain of the firmament as a scribe rolls up his scrolls. The stars fall from the heavens like figs from the fig-tree shaken by the storm (vi, 12–14). On the whole, however, the Seer shows more love for Oriental splendour than the appreciation of true beauty.

INTERPRETATION.—It would be alike wearisome and useless to enumerate even the more prominent applications made of the Apocalypse. Racial hatred and religious rancour have at all times found in its vision much suitable and gratifying matter. Such persons as Mahomet, the Pope, Napoleon, etc., have in turn been identified with the beast and the harlot. To the "reformers" particularly the Apocalpyse was an inexhaustible quarry where to dig for invectives that they might hurl them against the Roman hierarchy. The seven hills of Rome, the scarlet robes of the cardinals, and the unfortunate abuses of the papal court made the application easy and tempting. Owing to the patient and strenuous research of scholars, the interpretation of the Apocalypse has been transferred to a field free from the *odium theologicum*. By them the meaning of the Seer is determined by the rules of common exegesis. Apart from the resurrection, the millennium, and the plagues preceding the final consummation, they see in his visions references to the leading events of his time. Their method of interpretation may be called historic as compared with the theological and political application of former ages. The key to the mysteries of the book they find in chap. xvii, 8–14. For thus says the Seer: "Let here the mind that hath understanding give heed".

The beast from the sea that had received plenitude of power from the dragon, or Satan, is the Roman Empire, or rather, Cæsar, its supreme representative. The token of the beast with which its servants are marked is the image of the emperor on the coins of the realm. This seems to be the obvious meaning of the passage, that all business transactions, all buying and selling were impossible to them that had not the mark of the beast (Ap., xiii, 17). Against this interpretation it is objected that the Jews at the time of Christ had no scruple in handling money on which the image of Cæsar was stamped (Matt., xxii, 15–22). But it should be borne in mind that the horror of the Jews for the imperial images was principally due to the policy of Caligula. He confiscated several of their synagogues, changing them into heathen temples by placing his statue in them. He even sought to erect an image of himself in the Temple of Jerusalem (Jos., Ant., XVIII, viii, 2). The seven heads of the beast are seven emperors. Five of them the Seer says are fallen. They are Augustus, Tiberius, Caligula, Claudius, and Nero. The year of Nero's death is A. D. 68. The Seer goes on to say, "One is", namely Vespasian, A. D. 70–79. He is the sixth emperor. The seventh, we are told by the Seer, "is not yet come. But when he comes his reign will be short". Titus is meant, who reigned but two years (79–81). The eighth emperor is Domitian (81–96). Of him the Seer has something very peculiar to say. He is identified with the beast. He is described as the one that "was, and is not, and shall come up out of the bottomless pit" (xvii, 8). In verse 11 it is added: "And the beast which was and is not: the same also is the eighth, and is of the seven, and goeth into destruction". All this sounds like oracular language. But the clue to its solution is furnished by a popular belief largely spread at the time. The death of Nero had been witnessed by few. Chiefly in the East a notion had taken hold of the mind of the people that Nero was still alive. Gentiles, Jews, and Christians were under the illusion that he was hiding himself, and as was commonly thought, he had gone over to the Parthians, the most troublesome foes of the empire. From there they expected him to return at the head of a mighty army to avenge himself on his enemies. The existence of this fanciful belief is a well-attested historic fact. Tacitus speaks of it: "Achaia atque Asia falso exterritæ velut Nero adventaret, vario super ejus exitu rumore eoque pluribus vivere eum fingentibus credentibusque" (Hist., II, 8). So also Dio Chrysostomus: *καὶ νῦν* (about A. D. 100) *ἔτι πάντες ἐπιθυμοῦσι ζῆν, οἱ δὲ πλεῖστοι καὶ οἴονται* (Orat., 21, 10; cf. Suet., "Vit. Cæs." s. v. *Nero*, 57, and the Sibylline Oracles, V, 28–33). Thus the contemporaries of the Seer believed Nero to be alive and expected his return. The Seer either shared their belief or utilized it for his own purpose. Nero had made a name for himself by his cruelty and licentiousness. The Christians in particular had reason to dread him. Under him the first persecution took place. The second occurred under Domitian. But unlike the previous one, it was not confined to Italy, but spread throughout the provinces. Many Christians were put to death, many were banished (Eusebius, Hist. Eccl., III, 17–19). In this way the Seer was led to regard Domitian as a second Nero, "Nero redivivus". Hence he described him as "the one that was, that is not, and that is to return". Hence also he counts him as the eighth and at the same time makes him one of the preceding seven; viz. the fifth, Nero. The identification of the two emperors suggested itself all the more readily since even pagan authors called Domitian a second Nero (*calvus Nero*, Juvenal, IV, 38). The popular belief concerning Nero's death and return seems to be referred to also in the passage (xiii, 3): "And I saw one of its heads as it were slain to death: and its death's wound was healed". The ten horns are commonly explained as the vassal rulers under the supremacy of Rome. They are described as kings (*βασιλεῖς*), here to be taken in a wider sense, that they are not real kings, but received power to rule with the beast. Their power, moreover, is but for "one hour", signifying its short duration and instability (xvii, 17). The Seer has marked the beast with the number 666. His purpose was that by this number people may know it. "He that has understanding, let him count the number of the beast. For it is the number of a man: and his number is six hundred and sixty-six". A human number, i. e. intelligible by the common rules of investigation. We have here an instance of Jewish gematria. Its object is to conceal a name by substituting for it a cipher of equal numerical value to the letters composing it. For a long time interpreters tried to decipher the number 666 by means of the Greek alphabet, e. g. Iren., "Adv. Hær.", V, 33. Their efforts have yielded no satisfactory result. Better success has been obtained by using the Hebrew alphabet. Many scholars have come to the conclusion that Nero is meant. For when the name "Nero Cæsar" is spelled with Hebrew letters (נרון קסר), it yields the cipher 666. נ=50, ר=200, ו=6, נ=50, ק=100, ס=60, ר=200; total, 666.

The second beast, that from the land, the pseudo-prophet, whose office was to assist the beast from the sea, probably signifies the work of seduction carried on by apostate Christians. They endeavoured to make their fellow Christians adopt the heathen practices and submit themselves to the cultus of the Cæsar. They are not unlikely the Nicolaitans of the seven Epistles. For they are there compared to Balaam and Jezabel seducing the Israelites to idolatry and fornication. The woman in travail is a personification of the synagogue or the church. Her first-

born is Christ, her other seed is the community of the faithful.—In this interpretation, of which we have given a summary, there are two difficulties: (I) In the enumeration of the emperors three are passed over, viz. Galba, Otho, and Vitellius. But this omission may be explained by the shortness of their reigns. Each one of the three reigned but a few months.—(II) Tradition assigns the Apocalypse to the reign of Domitian. But according to the computation given above, the Seer himself assigns his work to the reign of Vespasian. For if this computation be correct, Vespasian is the emperor whom he designates as "the one that is". To this objection, however, it may be answered that it was the custom of apocalyptic writers, e. g., of Daniel, Enoch, and the Sibylline books, to cast their visions into the form of prophecies and give them the appearance of being the work of an earlier date. No literary fraud was thereby intended. It was merely a peculiar style of writing adopted as suiting their subject. The Seer of the Apocalypse follows this practice. Though actually banished to Patmos in the reign of Domitian, after the destruction of Jerusalem, he wrote as if he had been there and had seen his visions in the reign of Vespasian when the temple perhaps yet existed. Cf. II, 1, 2.

We cannot conclude without mentioning the theory advanced by the German scholar Vischer. He holds the Apocalypse to have been originally a purely Jewish composition, and to have been changed into a Christian work by the insertion of those sections that deal with Christian subjects. From a doctrinal point of view, we think, it cannot be objected to. There are other instances where inspired writers have availed themselves of non-canonical literature. Intrinsically considered it is not improbable. The Apocalypse abounds in passages which bear no specific Christian character but, on the contrary, show a decidedly Jewish complexion. Yet on the whole the theory is but a conjecture. (See also APOCRYPHA.)

SIMCOX, *The Revelation of St. John* (Cambridge, 1893); CALMES, *Commentaire* (Paris, 1906); SEMERIA, *Il Primo Sangue Cristiano* (Rome, 1901); HOLTZMANN, *Hand Commentar* (Leipzig, 1893); MOMMSEN, *Provinces of the Roman Empire* (London, 1886); SALMON, *Introduction to the New Testament*, (London, 1897); CORLUY in VIG., *Dict. de la Bible*.

C. VAN DEN BIESEN.

Apocatastasis (Gr., ἀποκατάστασις; Lat., *restitutio in pristinum statum*, restoration to the original condition), a name given in the history of theology to the doctrine which teaches that a time will come when all free creatures shall share in the grace of salvation; in a special way, the devils and lost souls.

This doctrine was explicitly taught by St. Gregory of Nyssa, and in more than one passage. It first occurs in his "De animâ et resurrectione" (P. G., XLVI, cols. 100, 101), where, in speaking of the punishment by fire assigned to souls after death, he compares it to the process whereby gold is refined in a furnace, through being separated from the dross with which it is alloyed. The punishment by fire is not, therefore, an end in itself, but is ameliorative; the very reason of its infliction is to separate the good from the evil in the soul. The process, moreover, is a painful one; the sharpness and duration of the pain are in proportion to the evil of which each soul is guilty; the flame lasts so long as there is any evil left to destroy. A time, then, will come, when all evil shall cease to be since it has no existence of its own apart from the free will, in which it inheres; when every free will shall be turned to God, shall be in God, and evil shall no more have wherein to exist. Thus, St. Gregory of Nyssa continues, shall the word of St. Paul be fulfilled: *Deus erit omnia in omnibus* (I Cor., xv, 28), which means that evil shall, ultimately, have an end, since, if God be all in all, there is no longer any place for evil (cols. 104, 105; cf. col. 152). St. Gregory recurs to the same thought of the final annihilation of evil, in his "Oratio catechetica", ch. xxvi; the same comparison of fire which purges gold of its impurities is to be found there; so also shall the power of God purge nature of that which is preternatural, namely, of evil. Such purification will be painful, as is a surgical operation, but the restoration will ultimately be complete. And, when this restoration shall have been accomplished (ἡ εἰς τὸ ἀρχαῖον ἀποκατάστασις τῶν νῦν ἐν κακίᾳ κειμένων), all creation shall give thanks to God, both the souls which have had no need of purification, and those that shall have needed it. Not only man, however, shall be set free from evil, but the devil, also, by whom evil entered into the world (τόν τε ἄνθρωπον τῆς κακίας ἐλευθερῶν, καὶ αὐτὸν τὸν τῆς κακίας εὑρετὴν ἰώμενος. P. G., XLV, col. 69.) The same teaching is to be found in the "De mortuis" (ibid., col. 536). Bardenhewer justly observes ("Patrologie", Freiburg, 1901, p. 266) that St. Gregory says elsewhere no less concerning the eternity of the fire, and of the punishment of the lost, but that the Saint himself understood this eternity as a period of very long duration, yet one which has a limit. Compare with this "Contra Usurarios" (XLVI, col. 436), where the suffering of the lost is spoken of as eternal, αἰώνια, and "Orat. Catechet.", XXVI (XLV, col. 69), where evil is annihilated after a long period of time, μακραῖς περιόδοις. These verbal contradictions explain why the defenders of orthodoxy should have thought that St. Gregory of Nyssa's writings had been tampered with by heretics. St. Germanus of Constantinople, writing in the eighth century, went so far as to say that those who held that the devils and lost souls would one day be set free had dared "to instil into the pure and most healthful spring of his [Gregory's] writings the black and dangerous poison of the error of Origen, and to cunningly attribute this foolish heresy to a man famous alike for his virtue and his learning" (quoted by Photius, Bibl. Cod., 223; P. G., CIII, col. 1105). Tillemont, "Mémoires pour l'histoire ecclésiastique" (Paris, 1703), IX, p. 602, inclines to the opinion that St. Germanus had good grounds for what he said. We must, however, admit, with Bardenhewer (loc. cit.) that the explanation given by St. Germanus of Constantinople cannot hold. This was, also, the opinion of Petavius, "Theolog. dogmat." (Antwerp, 1700), III, "De Angelis", 109–111.

The doctrine of the ἀποκατάστασις is not, indeed, peculiar to St. Gregory of Nyssa, but is taken from Origen, who seems at times reluctant to decide concerning the question of the eternity of punishment. Tixeront has well said that in his "De principiis" (I, vi, 3) Origen does not venture to assert that all the evil angels shall sooner or later return to God (P. G., XI, col. 168, 169); while in his "Comment. in Rom.", VIII, 9 (P. G., XIV, col. 1185), he states that Lucifer, unlike the Jews, will not be converted, even at the end of time. Elsewhere, on the other hand, and as a rule, Origen teaches the ἀποκατάστασις, the final restoration of all intelligent creatures to friendship with God. Tixeront writes thus concerning the matter: "Not all shall enjoy the same happiness, for in the Father's house there are many mansions, but all shall attain to it. If Scripture sometimes seems to speak of the punishment of the wicked as eternal, this is in order to terrify sinners, to lead them back into the right way, and it is always possible, with attention, to discover the true meaning of these texts. It must, however, always be accepted as a principle that God does not chasten except to amend, and that the sole end of His greatest anger is the amelioration of the guilty. As the doctor uses fire and steel in certain deep-seated diseases, so God does but use the fire of hell to heal the impenitent

sinner. All souls, all intelligent beings that have gone astray, shall, therefore, be restored sooner or later to God's friendship. The evolution will be long, incalculably long in some cases, but a time will come when God shall be all in all. Death, the last enemy, shall be destroyed, the body shall be made spiritual, the world of matter shall be transformed, and there shall be, in the universe, only peace and unity" [Tixeront, Histoire des dogmes, (Paris, 1905), I, 304, 305]. The palmary text of Origen should be referred to "De principiis", III, 6, 6; (P. G., XI, col. 338–340). For Origen's teaching and the passages wherein it is expressed consult Huet, "Origeniana", II, qu. 11, n. 16 (republished in P. G., XVII, col. 1023–26) and Petavius, "Theol. dogmat., De Angelis", 107–109; also Harnack ["Dogmengeschichte" (Freiburg, 1894), I, 645, 646], who connects the teaching of Origen on this point with that of Clement of Alexandria. Tixeront also writes very aptly concerning this matter: "Clement allows that sinful souls shall be sanctified after death by a spiritual fire, and that the wicked shall, likewise, be punished by fire. Will their chastisement be eternal? It would not seem so. In the Stromata, VII, 2 (P. G., IX, col. 416), the punishment of which Clement speaks, and which succeeds the final judgment, constrains the wicked to repent. In chapter xvi (col. 541) the author lays down the principle that God does not punish, but corrects; that is to say that all chastisement on His part is remedial. If Origen be supposed to have started from this principle in order to arrive at the ἀποκατάστασις—and Gregory of Nyssa as well—"it is extremely probable that Clement of Alexandria understood it in the same sense" (Histoire des dogmes, I, 277). Origen, however, does not seem to have regarded the doctrine of the ἀποκατάστασις as one meant to be preached to all, it being enough for the generality of the faithful to know that sinners will be punished. (Contra Celsum, VI, 26 in P. G., XI, col. 1332.)

The doctrine, then, was first taught by Origen, and by Clement of Alexandria, and was an influence in their Christianity due to Platonism, as Petavius has plainly shown (Theol. dogmat. De Angelis, 106), following St. Augustine "De civitate Dei", XXI, 13. Compare Janet, "La philosophie de Platon" (Paris, 1869), I, 603. It is evident, moreover, that the doctrine involves a purely natural scheme of divine justice and of redemption. (Plato, Republic, X, 614ᵇ.)

It was through Origen that the Platonist doctrine of the ἀποκατάστασις passed to St. Gregory of Nyssa, and simultaneously to St. Jerome, at least during the time that St. Jerome was an Origenist. It is certain, however, that St. Jerome understands it only of the baptized: "In restitutione omnium, quando corpus totius ecclesiæ nunc dispersum atque laceratum, verus medicus Christus Jesus sanaturus advenerit, unusquisque secundum mensuram fidei et cognitionis Filii Dei . . . suum recipiet locum et incipiet id esse quod fuerat" (Comment. in Eph., iv, 16; P. G., XXVI, col. 503). Everywhere else St. Jerome teaches that the punishment of the devils and of the impious, that is of those who have not come to the Faith, shall be eternal. (See Petavius, Theol. dogmat. De Angelis, 111, 112.) The "Ambrosiaster" on the other hand seems to have extended the benefits of redemption to the devils, (In Eph., iii, 10; P. L., XVII, col. 382), yet the interpretation of the "Ambrosiaster" on this point is not devoid of difficulty. [See Petavius, p. 111; also, Turmel, Histoire de la théologie positive, depuis l'origine, etc. (Paris, 1904) 187.]

From the moment, however, that anti-Origenism prevailed, the doctrine of the ἀποκατάστασις was definitely abandoned. St. Augustine protests more strongly than any other writer against an error so contrary to the doctrine of the necessity of grace. See, especially, his "De gestis Pelagii", I; "In Origene dignissime detestatur Ecclesia, quod et iam illi quos Dominus dicit æterno supplicio puniendos, et ipse diabolus et angeli eius, post tempus licet prolixum purgati liberabuntur a pœnis, et sanctis cum Deo regnantibus societate beatitudinis adhærebunt." Augustine here alludes to the sentence pronounced against Pelagius by the Council of Diospolis, in 415 (P. L., XLIV, col. 325). He moreover recurs to the subject in many passages of his writings, and in Book XXI "De Civitate Dei" sets himself earnestly to prove the eternity of punishment as against the Platonist and Origenist error concerning its intrinsically purgatorial character. We note, further, that the doctrine of the ἀποκατάστασις was held in the East not only by St. Gregory of Nyssa, but also by St. Gregory of Nazianzus as well; "De seipso", 566 (P. G., XXXVII, col. 1010), but the latter, though he asks the question, finally decides neither for nor against it, but rather leaves the answer to God. Köstlin, in the "Realencyklopädie für protestantische Theologie" (Leipzig, 1896), I, 617, art. "Apokatastasis", names Diodorus of Tarsus and Theodore of Mopsuestia as having also held the doctrine of ἀποκατάστασις, but cites no passage in support of his statement. In any case, the doctrine was formally condemned in the first of the famous anathemas pronounced at the Council of Constantinople in 543; Harduin, Coll. Conc., III, 284:—*Εἴ τις τὴν τερατώδη ἀποκατάστασιν προσβεύει, ἀνάθεμα ἔστω.* [See, also, Justinian, Liber adversus Originem, anathemas 7 and 9 (P. G., LXXXVI, col. 989).] The doctrine was thenceforth looked on as heterodox by the Church.

It was destined, nevertheless, to be revived in the works of ecclesiastical writers, and it would be interesting to verify Köstlin's and Bardenhewer's statement that it is to be traced in Bar Sudaili, Dionysius the Areopagite, Maximus the Confessor, Scotus Erigena, and Amalric of Bena. It reappears at the Reformation in the writings of Denk (d. 1527), and Harnack has not hesitated to assert that nearly all the Reformers were apocatastasists at heart, and that it accounts for their aversion to the traditional teaching concerning the sacraments (Dogmengeschichte, III, 661). The doctrine of ἀποκατάστασις viewed as a belief in a universal salvation is found among the Anabaptists, the Moravian Brethren, the Christadelphians, among rationalistic Protestants, and finally among the professed Universalists. It has been held, also, by such philosophic Protestants as Schleiermacher, and by a few theologians, Farrar, for instance, in England, Eckstein and Pfister in Germany, Matter in France. Consult Köstlin, art. cit., and Grétillut, "Exposé de théologie systématique" (Paris, 1890), IV, 603.

PIERRE BATIFFOL.

Apocrisiarius (Gr. ἀπόκρισις, an answer; cf. Lat. *responsalis*, from *responsum*).—This term indicates in general the ecclesiastical envoys of Christian antiquity, whether permanent or sent temporarily on special missions to high ecclesiastical authorities or royal courts. In the East the patriarchs had their apocrisiarii at the imperial court, and the metropolitans theirs at the courts of the patriarchs. The popes also frequently deputed clerics of the Roman Church as envoys, either for the adjustment of important questions affecting the Church of Rome, or to settle points of discipline in local dioceses, or to safeguard the interests of the Church in religious controversies. In the letters of St. Gregory the Great (590–604) very frequent mention is made of such envoys (*responsales*). In view of the great importance attaching to the relations between the popes and the imperial court of Constantinople, especially after the fall of

the Western Empire (476), and during the great dogmatic controversies in the Greek Church, these papal representatives at Constantinople took on gradually the character of permanent legates and were accounted the most important and responsible among the papal envoys. The first of these apocrisiarii seems to have been Julianus, Bishop of Cos, accredited by St. Leo the Great to the court of Emperor Marcian (450–457) for a considerable period of time during the Monophysite heresies. From then until 743, when all relations between Rome and Constantinople were severed during the iconoclastic troubles, there were always, apart from a few brief intervals, apocrisiarii in Constantinople. On account of the importance of the office, only capable and trustworthy members of the Roman Clergy were selected for such missions. Thus Gregory I, while Deacon of the Roman Church, served in Byzantium for several years as apocrisiarius. At the court of the exarch at Ravenna the Pope also had a permanent apocrisiarius. In turn, at least during the reign of Gregory I, the archbishop of that city had a special responsalis at the papal court. From the reign of Charlemagne (d. 814) we find apocrisiarii at the court of the Frankish kings, but they are only royal archchaplains decorated with the title of the ancient papal envoys.

THOMASSINUS, *Vetus et nova eccl. disciplina circa beneficia* (ed. London, 1706, I, 569 sqq.) Pt. I, Bk. II, cvii–cxi; BINGHAM, *Origines sive antiquitates ecclesiasticæ* (ed. Halle, 1725) II, 77 sqq.; III, xiii, art. 6; LUXARDO, *Das päpstliche Vorderkretalen-Gesandtschaftsrecht* (Innsbruck, 1878).

J. P. KIRSCH.

Apocrypha.—The scope of this article takes in those compositions which profess to have been written either by Biblical personages or men in intimate relations with them. Such known works as the Shepherd of Hermas, the Epistle of Barnabas, the Didache, or Teaching, of the Twelve Apostles, and the Apostolic Canons and Constitutions, though formally apocryphal, really belong to patristic literature, and are considered independently. It has been deemed better to classify the Biblical apocrypha according to their origin, instead of following the misleading division of the apocrypha of the Old and New Testaments. Broadly speaking, the apocrypha of Jewish origin are coextensive with what are styled of the Old Testament, and those of Christian origin with the apocrypha of the New Testament. The subject will be treated as follows: (I) Apocrypha of Jewish origin; (II) Apocrypha of Jewish origin with Christian accretions; (III) Apocrypha of Christian origin, comprising (1) Apocryphal Gospels, (2) Pilate literature and other apocrypha concerning Christ, (3) Apocryphal Acts of the Apostles, (4) Apocryphal doctrinal works, (5) Apocryphal Epistles, (6) Apocryphal Apocalypses; (IV) The Apocrypha and the Church.

NAME AND NOTION.—Etymologically, the derivation of Apocrypha is very simple, being from the Greek ἀπόκρυφος, hidden, and corresponding to the neuter plural of the adjective. The use of the singular, "Apocryphon", is both legitimate and convenient, when referring to a single work. When we would attempt to seize the literary sense attaching to the word, the task is not so easy. It has been employed in various ways by early patristic writers, who have sometimes entirely lost sight of the etymology. Thus it has the connotation "uncanonical" with some of them. St. Jerome evidently applied the term to all quasi-scriptural books which in his estimation lay outside the canon of Holy Writ, and the Protestant Reformers, following Jerome's catalogue of Old Testament Scriptures—one which was at once erroneous and singular among the Fathers of the Church—applied the title Apocrypha to the excess of the Catholic canon of the Old Testament over that of the Jews. Naturally, Catholics refuse to admit such a denomination, and we employ "deuterocanonical" to designate this literature, which non-Catholics conventionally and improperly know as the "Apocrypha". (See CANON OF THE OLD TESTAMENT.) The original and proper sense of the term *apocryphal* as applied to the pretended sacred books was early obscured. But a clue to it may be recognized in the so-called Fourth Book of Esdras, which relates that Esdras (Ezra) by divine inspiration composed ninety-four books. Of these, twenty-four were restorations of the sacred literature of the Israelites which had perished in the Captivity; they were to be published openly, but the remaining were to be guarded in secret for the exclusive use of the wise (cf. Dan., xii, 4, 9, where the prophet is bidden to shut up and seal an inspired book until an appointed time). Accordingly it may be accepted as highly probable that in its original meaning an apocryphal writing had no unfavourable import, but simply denoted a composition which claimed a sacred origin, and was supposed to have been hidden for generations, either absolutely, awaiting the due time of its revelation, or relatively, inasmuch as knowledge of it was confined to a limited esoteric circle. However, the name Apocrypha soon came to have an unfavourable signification which it still retains, comporting both want of genuineness and canonicity. These are the negative aspects of the modern application of the name; on its positive side it is properly employed only of a well defined class of literature, putting forth scriptural or quasi-scriptural pretensions, and which originated in part among the Hebrews during the two centuries preceding Christ and for a space after, and in part among Christians, both orthodox and heterodox, in the early centuries of our era.

I. APOCRYPHA OF JEWISH ORIGIN.—Ancient literature, especially in the Orient, used methods much more free and elastic than those permitted by our modern and Occidental culture. Pseudographic composition was in vogue among the Jews in the two centuries before Christ and for some time later. The attribution of a great name of the distant past to a book by its real author, who thus effaced his own personality, was, in some cases at least, a mere literary fiction which deceived no one except the ignorant. This holds good for the so-called "Wisdom of Solomon", written in Greek and belonging to the Church's sacred canon. In other cases, where the assumed name did not stand as a symbol of a type of a certain kind of literature, the intention was not without a degree of at least objective literary dishonesty. The most important and valuable of the extant Jewish apocrypha are those which have a large apocalyptic element; that is, which profess to contain visions and revelations of the unseen world and the Messianic future. Jewish apocalyptic literature is a theme which deserves and has increasingly received the attention of all interested in the development of the religious thought of Israel, that body of concepts and tendencies in which are fixed the roots of the great doctrinal principles of Christianity itself, just as its Divine Founder took His temporal generation from the stock of orthodox Judaism. The Jewish apocalypses furnish the completing links in the progress of Jewish theology and fill what would otherwise be a gap, though a small one, between the advanced stage marked by the deuterocanonical books and its full maturity in the time of Our Lord; a maturity so relatively perfect that Jesus could suppose as existing in the popular consciousness, without teaching *de novo*, the doctrines of future retribution, the resurrection of the body, and the existence, nature, and office of angels. Jewish apocalyptic is an attempt to supply the place of prophecy, which had been dead for centuries, and it has its roots in the sacred oracles of Israel. Hebrew

prophecy on its human side had its springs, its occasions, and immediate objects in the present; the prophets were inspired men who found matter for comfort as well as rebuke and warning in the actual conditions of Israel's theocratic life. But when ages had elapsed, and the glowing Messianic promises of the prophets had not been realized; when the Jewish people had chafed, not through two or three, but many generations, under the bitter yoke of foreign masters or the constantly repeated pressure of heathen states, reflecting and fervent spirits, finding no hope in the actual order of things, looked away from earth and fixed their vision on another and ideal world where God's justice would reign unthwarted, to the everlasting glory of Israel both as a nation and in its faithful individuals, and unto the utter destruction and endless torment of the Gentile oppressors and the unrighteous. Apocalyptic literature was both a message of comfort and an effort to solve the problems of the sufferings of the just and the apparent hopelessness of a fulfilment of the prophecies of Israel's sovereignty on earth. But the inevitable consequence of the apocalyptic distrust of everything present was its assumption of the guise of the remote and classic past; in other words, its pseudonymous character. Naturally basing itself upon the Pentateuch and the Prophets, it clothed itself fictitiously with the authority of a patriarch or prophet who was made to reveal the transcendent future. But in their effort to adjust this future to the history that lay within their ken the apocalyptic writers unfolded also a philosophy of the origin and progress of mundane things. A wider view of world-politics and a comprehensive cosmological speculation are among the distinctive traits of Jewish apocalyptic. The Book of Daniel is the one book of the Old Testament to which the non-inspired apocalypses bear the closest affinity, and it evidently furnished ideas to several of the latter. An apocalyptic element existing in the prophets, in Zacharias (i-vi), in Tobias (Tobias, xiii), can be traced back to the visions of Ezechiel which form the prototype of apocalyptic; all this had its influence upon the new literature. Messianism of course plays an important part in apocalyptic eschatology and the idea of the Messias in certain books received a very high development. But even when it is transcendent and mystic it is intensely, almost fanatically, national, and surrounded by fanciful and often extravagant accessories. It lacks the universal outlook of some of the prophets, especially the Deutero-Isaias, and is far from having a uniform and consistent physiognomy. Sometimes the Messianic realm is placed upon the transfigured earth, centring in a new Jerusalem; in other works it is lifted into the Heavens; in some books the Messias is wanting or is apparently merely human, while the Parables of Henoch with their pre-existent Messias mark the highest point of development of the Messianic concept to be found in the whole range of Hebrew literature.

DRUMMOND, *The Jewish Messiah* (1877); PORTER, *The Message of the Apocalyptic Writers* (New York, 1905); CHARLES, *Apocalyptic Literature*, in HASTINGS, *Dict. of the Bible;* BALDENSPERGER, *Die messianisch-apokalyptischen Hoffnungen des Judenthums* (Strasburg, 1903); BOUSSET, *Die jüdische Apokalyptik* (Berlin, 1903); VOLZ, *Jüdische Eschatologie* (Würtemburg, 1903).

(1) *Jewish Apocalypses.*—(*a*) *The Book of Henoch* (*Ethiopic*). The antediluvian patriarch Henoch according to Genesis "walked with God and was seen no more, because God took him". This walking with God was naturally understood to refer to special revelations made to the patriarch, and this, together with the mystery surrounding his departure from the world, made Henoch's name an apt one for the purposes of apocalyptic writers. In consequence there arose a literature attributed to him. It influenced not only later Jewish apocrypha, but has left its imprint on the New Testament and the works of the early Fathers. The canonical Epistle of St. Jude, in verses 14, 15, explicitly quotes from the Book of Henoch; the citation is found in the Ethiopic version in verses 9 and 4 of the first chapter. There are probable traces of the Henoch literature in other portions of the New Testament. Passing to the patristic writers, the Book of Henoch enjoyed a high esteem among them, mainly owing to the quotation in Jude. The so-called Epistle of Barnabas twice cites Henoch as Scripture. Clement of Alexandria, Tertullian, Origen, and even St. Augustine suppose the work to be a genuine one of the patriarch. But in the fourth century the Henoch writings lost credit and ceased to be quoted. After an allusion by an author of the beginning of the ninth century, they disappear from view. So great was the oblivion into which they fell that only scanty fragments of Greek and Latin versions were preserved in the West. The complete text was thought to have perished when it was discovered in two Ethiopic MSS. in Abyssinia by the traveller Bruce in 1773. Since, several more copies in the same language have been brought to light. Recently a large Greek fragment comprising chapters i-xxxii was unearthed at Akhmîn in Egypt. Scholars agree that the Book of Henoch was originally composed either in Hebrew or Aramaic, and that the Ethiopic version was derived from a Greek one. A comparison of the Ethiopic text with the Akhmîn Greek fragment proves that the former is in general a trustworthy translation. The work is a compilation, and its component parts were written in Palestine by Jews of the orthodox Hasidic or Pharisaic schools. Its composite character appears clearly from the palpable differences in eschatology, in the views of the origin of sin and of the character and importance of the Messias found in portions otherwise marked off from each other by diversities of subject. Critics agree that the oldest portions are those included in chapters i-xxxvi and (broadly speaking) lxxi-civ. It will be seen that the work is a voluminous one. But the most recent research, led by the Rev. R. H. Charles, an English specialist, breaks up this part into at least two distinct constituents. Charles's analysis and dating are: i-xxxvi, the oldest part, composed before 170 B. C.; xxxvii-lxx, lxxxiii-xc, written between 166-161 B. C.; chapters xci-civ between the years 134-95 B. C.; the Book of Parables between 94-64 B. C.; the Book of Celestial Physics, lxxii-lxxviii, lxxxii, lxxix, date undetermined. Criticism recognizes, scattered here and there, interpolations from a lost apocalypse, the Book of Noe. Expert opinion is not united on the date of the composite older portion, i. e. i-xxxvi, lxxi-civ. The preponderant authority represented by Charles and Schürer assigns it to the latter part of the second century before Christ, but Baldensperger would bring it down to a half century before our Era.

In the following outline of contents, Charles's analysis, which is supported by cogent reasons, has been adopted. The various elements are taken up in their chronological sequence.—Book I, chapters i-xxxvi. Its body contains an account of the fall of the angelic "Watchers", their punishment, and the patriarch's intervention in their history. It is based upon Gen., vi, 2: "The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all they chose." The narrative is intended to explain the origin of sin and evil in the world and in this connection lays very little stress on the disobedience of our First Parents. This portion is remarkable for the entire absence of a Messias. —Book II, lxxxiii-xc, contains two visions. In the first, lxxxiii-lxxxiv, is portrayed the dreadful visitation of the flood, about to fall upon the earth. Henoch supplicates God not to annihilate the human

race. The remaining section, under the symbolism of cattle, beasts, and birds, sketches the entire history of Israel down to the Messianic reign.—Book III, xci–civ, cviii. It professes to give a prophetic vision of the events of the world-weeks, centring about Israel. This part is distinguished by insistence upon a sharp conflict between the righteous of the nation and their wicked opponents both within and without Israel. They triumph and slay their oppressors in a Messianic kingdom without a personal Messias. At its close occurs the final judgment, which inaugurates a blessed immortality in heaven for the righteous. For this purpose all the departed just will rise from a mysterious abode, though apparently not in the body (ciii, 3, 4). The wicked will go into the Sheol of darkness and fire and dwell there forever. This is one of the earliest mentions of Sheol as a hell of torment, preceding portions of the book having described the place of retribution for the wicked as Tartarus and Geennom.—Book IV, xxxvii–lxx, consists of three "Parables". The first describes the secrets of heaven, giving prominence to the angelic hosts and their princes. The second parable (xliv–lvii) deals with the Messias, and is the most striking of this remarkable book. The influence of Daniel is easily traceable here, but the figure of the Messias is sketched much more fully, and the idea developed to a degree unparalleled in pre-Christian literature. The Elect One, or Son of Man, existed before the sun and stars were created, and is to execute justice upon all sinners who oppress the good. For this end there will be a resurrection of all Israel and a judgment in which the Son of Man will render to everyone according to his deeds. Iniquity will be banished from the earth and the reign of the Messias will be everlasting. The third parable (lviii–lxx) describes again the happiness reserved for the just, the great Judgment and the secrets of nature. Here and there throughout the Book of Parables the author gives piecemeal his theory of the origin of sin. Going a step further back than the fault of the Watchers of the first book, he attributes their fall to certain mysterious Satans. Book V, lxxii–lxxviii, lxxxix, lxxix (transposed) may be called the Book of Celestial Physics, or Astronomy. It presents a bewildering mass of revelations concerning the movements of the heavenly bodies, given to Henoch by the angel Uriel. The final chapters of the entire work, cv–cvii, are drawn from the lost Book of Noe.

(*b*) *Assumption of Moses.*—Origen, "De Principiis", III, ii, 1, names the Assumption of Moses—Ἀνάληψις Μωυσέως—as the book cited by the Epistle of Jude, 9, where there is an allusion to a dispute between Michael and Satan over the body of Moses. Aside from a few other brief references in patristic literature, nothing more was known of this apocryphon until the Latin MS. containing a long portion of it was discovered by Ceriani in the Ambrosian Library, at Milan, and published by him in 1861. Its identity with the ancient work is established by a quotation from the latter in the Acts of the Nicene Council. The book purports to be a series of predictions delivered in written form to the safe-keeping of Josue (Joshua) by Moses when the latter, in view of his approaching death, appointed Josue as his successor. The ostensible purpose of these deliverances is to confirm the Mosaic laws and the admonitions in Deuteronomy. The entire history of Israel is outlined. In a vehement and glowing style the book delineates under its prophetic guise the impiety of Israel's Hasmonean rulers and Sadducean priests. The historical allusions come down to the reign of an insolent monarch who is plainly Herod the Great, and a powerful ruler who shall come from the West and subjugate the people—a reference to the punitive expedition of Quintilius Varus, 4 B. C. But the Messias will intervene and execute Divine wrath upon the enemies of the nation, and a cataclysm of nature, which is depicted with truly apocalyptic sublimity, will forerun the beginning of the new era. Strangely there is no mention of a resurrection or a judgment of individuals. The book then returns to the doings of Moses and Josue. The MS breaks off abruptly at chapter xii, and the portion cited by Jude must have belonged to the lost conclusion. This apocalypse has with solid reasons been assigned to the early years after Herod's death, between 4 B. C. and A. D. 10. It is evident that neither of Herod's sons, Philip and Antipas, had yet reigned thirty-four years, since the writer, hazarding a prediction that proved false, says that the sons should enjoy shorter reigns than their father. Thus the latest possible date of composition is fixed at A. D. 30. The author was a Jew, and in all likelihood a Palestinian one. He belonged neither to the Pharisees of the type of Christ's epoch, nor to the Sadducees, since he excoriates both alike. He must have been either a Zealot, that is an ultra-Nationalist and Messianist, or a fervid Essene. He wrote in Hebrew or Aramaic. The Latin text is translated from a Greek version.

(*c*) *Book of the Secrets of Henoch* (Slavonic Henoch).—In 1892 attention was called to Slavonic MSS. which on examination proved to contain another Henoch book differing entirely from the Ethiopic compilation. "The Book of the Secrets of Henoch" contains passages which satisfy allusions of Origen to which there is nothing corresponding in the Ethiopic Henoch. The same may be said about citations in the "Testament of the Twelve Patriarchs". Internal evidence shows that the new Henoch was composed by an Alexandrian Jew about the beginning of our Era, and in Greek. The work is sharply marked off from the older book by the absence of a Messias and the want of reference to a resurrection of the dead. It mingles many bizarre details concerning the celestial realm, the angels, and stars, with advanced ideas on man's destiny, moral excellence, and the punishment of sin. The patriarch is taken up through the seven heavens to the very throne of the Eternal. Some of the details throw interesting light on various obscure allusions in Holy Writ, such as the superimposed heavens, the presence of evil powers "in heavenly places", Ezechiel's strange creatures full of eyes.

(*d*) *Fourth Book of Esdras.*—The personage serving as the screen of the real author of this book is Esdras (Ezra), the priest-scribe and leader among the Israelites who returned from Babylonia to Jerusalem. The fact that two canonical books are associated with his name, together with a genuine literary power, a profoundly religious spirit pervading Fourth Esdras, and some Messianic points of contact with the Gospels combined to win for it an acceptance among Christians unequalled by any other apocryphon. Both Greek and Latin Fathers cite it as prophetical, while some, as Ambrose, were ardent admirers of it. Jerome alone is positively unfavourable. Notwithstanding this widespread reverence for it in early times, it is a remarkable fact that the book never got a foothold in the canon or liturgy of the Church. Nevertheless, all through the Middle Ages it maintained an intermediate position between canonical and merely human compositions, and even after the Council of Trent, together with Third Esdras, was placed in the appendix to the official edition of the Vulgate. Besides the original Greek text, which has not survived, the book has appeared in Latin, Syriac, Armenian, Ethiopic, and Arabic versions. The first and last two chapters of the Latin translation do not exist in the Oriental ones and have been added by a Christian hand. And yet there need be no hesitation in relegating the

Fourth Book of Esdras to the ranks of the apocrypha. Not to insist on the allusion to the Book of Daniel in xii, 11, the date given in the first version (iii, 1) is erroneous, and the whole tenor and character of the work places it in the age of apocalyptic literature. The dominant critical dating assigns it to a Jew writing in the reign of Domitian, A. D. 81–96. Certainly it was composed some time before A. D. 218, since it is expressly quoted by Clement of Alexandria. The original text, iii–xiv, is of one piece and the work of a single author. The motive of the book is the problem lying heavily upon Jewish patriots after the destruction of Jerusalem by Titus. The outlook was most dark and the national life seemed utterly extinguished. In consequence, a sad and anxious spirit pervades the work, and the writer, using the guise of Esdras lamenting over the ruin of the first city and temple, insistently seeks to penetrate the reasons of God's apparent abandonment of His people and the non-fulfilment of His promises. The author would learn the future of his nation. His interest is centred in the latter; the universalism of the book is attenuated. The apocalypse is composed of seven visions. The Messianism of Fourth Esdras suffers from the discouragement of the era and is influenced by the changed conditions produced by the advent of Christianity. Its Messias is mortal, and his reign merely one of happiness upon earth. Likewise the eschatology labours with two conflicting elements: the redemption of all Israel and the small number of the elect. All mankind sinned with Adam. The Fourth Book of Esdras is sometimes called by non-Catholics Second Esdras, as they apply the Hebrew form, Ezra, to the canonical books.

(*e*) *Apocalypse of Baruch.*—For a long time a Latin fragment, chapters lxxviii–lxxxvii, of this pseudograph had been known. In 1866 a complete Syriac text was discovered by Monsignor Ceriani, whose researches in the Ambrosian Library of Milan have so enriched the field of ancient literature. The Syriac is a translation from the Greek; the original was written in Hebrew. There is a close relation between this apocalypse and that of Fourth Esdras, but critics are divided over the question, which has influenced the other. The probabilities favour the hypothesis that the Baruch apocryphon is an imitation of that of Esdras and therefore later. The approximate dates assigned to it range between A. D. 50 and 117. The "Apocalypse of Baruch" is a somewhat artificial production, without the originality and force of Fourth Esdras. It deals in part with the same problems, viz., the sufferings of the theocratic people, and their ultimate triumph over their oppressors. When certain passages are freed from evident Christian interpolations, its Messianism in general is earthly, but in the latter part of the book the Messias's realm tends unmistakably towards a more spiritual conception. As in Fourth Esdras, sin is traced to the disobedience of Adam. Greater importance is attached to the law than in the related composition, and the points of contact with the New Testament are more striking. The author was a Pharisee, but one who, while adopting a distinctly Jewish view, was probably acquainted with the Christian Scriptures and freely laid them under contribution. Some recent students of the "Apocalypse of Baruch" have seen in it a composite work, but the majority of critics hold with better reason to its unity. The book is lengthy. It speaks in the person of Baruch, the secretary of Jeremias. It opens with a palpable error of chronology. Baruch announces the doom of the city and temple of Jerusalem of the Babylonian epoch. However, not the Chaldeans, but angels, will bring about the destruction. Another and pre-existent Holy City is reserved by God, since the world cannot exist without a Jerusalem. The artificiality and tediousness of the apocalypse are redeemed by a singular breadth of view and elevation of doctrine, with the limitation noted.

(*f*) *The Apocalypse of Abraham* has recently been translated from Slavonic into German. It relates the circumstances of Abraham's conversions and the visions thereupon accorded him. His guide in the celestial realms is Jael, an angel distinct from God, but possessing divine powers in certain regards. The work has affinities with Fourth Esdras and the "Apocalypse of Baruch". The origin of evil is explained by man's free will. The Elect, or Messias, will gather the dispersed tribes, but God alone will punish the enemies of Israel. Particularism and the transcendence of the last cosmic stage are the notes of this apocalypse. Its data, however, are so vague that it is impossible to fix the time of its composition.

(*g*) *The Apocalypse of Daniel* is the work of a Persian Jew of the twelfth century, and is unique in foretelling two Messiases: one, the son of Joseph (Christ), whose career ends in his failure and death; the other the son of David, who will liberate Israel and reign on earth gloriously.

Besides the works noted above at the end of the general section on Jewish Apocrypha: SCHÜRER, *History of the Jewish People in the Time of Christ*, (Edinburgh, 1886, tr. from the German), III, div. II. Special for Book of Henoch: CHARLES *The Book of Enoch* (Oxford, 1893; tr. and commentary); SCHODDE, *The Book of Enoch* (1882). Special for Assumption of Moses: CHARLES, *The Assumption of Moses* (London, 1897; Latin and English text and critical prolegomena). BURKITT, in HAST., *Dict. of the Bible;* LAGRANGE, *Notes sur le messianisme au temps de Jésus*, in the *Revue biblique*, Oct., 1905.—Special for Book of the Secrets of Henoch: CHARLES AND MORFIL, *Book of the Secrets of Enoch* (Oxford, 1896; tr. and introduction); LOISY, art. in *Revue d'histoire et de littérature religieuses*, I, 29 sqq. (1896).—Special for Fourth Esdras: The complete Latin text is best edited in JAMES AND BENSLY, *Texts and Studies* (Cambridge, 1895), I, 2d ed.; Latin Bibles want the missing fragment in vii. For English translations: *Revised Apocrypha of the English Bible* (Oxford); CHURTON, *Uncanonical and Apocryphal Scriptures* (London, 1884). For studies: THACKERAY, in HAST., *Dict. of the Bible;* LAGRANGE, art. noted for Assumption of Moses, supra. PIFFARD, *Le IV livre d'Esdras* (Tournay, 1904; a commentary).—Special for the Apocalypse of Baruch; CHARLES, *The Apocalypse of Baruch* (London, 1896; text, tr., and critical notes). Same art. in HAST., *Dict. of the Bible;* LAGRANGE, article noted for Assumption of Moses, supra.—Special for Apocalypse of Abraham: BONWETSCH, German text in *Studien zur Geschichte der Theologie und der Kirche* (Leipzig, 1897), I, 1; LAGRANGE, art. in *Revue Biblique*, Oct., 1905.—Special for Apocalypse of Daniel: DARMESTETER, study in *Mélanges Renier* (Paris, 1887).

(2) *Legendary Apocrypha of Jewish Origin.*—(*a*) *Book of Jubilees* or *Little Genesis.* Epiphanius, Jerome, and others quote a work under the title "The Jubilees" or "The Little Genesis". St. Jerome testifies that the original was in Hebrew. It is cited by Byzantine authors down to the twelfth century. After that we hear no more of it until it was found in an Ethiopic MS. in the last century. A considerable Latin fragment has also been recovered. The Book of the Jubilees is the narrative of Genesis amplified and embellished by a Jew of the Pharisee period. It professes to be a revelation given to Moses by the "Angel of the Face". There is a very systematic chronology according to the years, weeks of years, and jubilees. A patriarchal origin is ascribed to the great Jewish feasts. The angelology is highly developed, but the writer disbelieved in the resurrection of the body. The observance of the Law is insisted on. It is hard to fix either the date or the religious circle in which the work arose. Jerusalem and the Temple still stood, and the Book of Henoch is quoted. As for the lowest date, the book is employed by the Jewish portion of the "Testament of the Twelve Patriarchs". Estimates vary between 135 B. C. and A. D. 60. Among the lost Jewish apocrypha the one worthy of special notice here is (*b*) *The Book of Jannes and Mambres*, and II Timothy, iii, 8, applies these names to the Egyptian magicians who reproduced some of the wonders wrought by Moses. The names are not found in

the Old Testament. Origen remarks that St. Paul does not quote "from public writings but from a sacred book which is called Jannes and Mambres". The names were known to Pliny, and figure in the Talmudic traditions. Recently R. James in the "Journal of Theological Studies", 1901, II, 572–577, claims to have found a fragment of this lost apocryphon in Latin and Old English versions.

(*c*) *Third Book of Esdras.*—This is also styled by non-Catholics the First Book of Esdras, since they give to the first canonical Esdrine writing the Hebrew form Ezra. Third Esdras is one of the three uncanonical books appended to the official edition of the Vulgate. It exists in two of the oldest codices of the Septuagint, viz., Vaticanus and Alexandrinus, where it precedes the canonical Esdras. The same is true of MSS. of the Old Latin and other versions. Third Esdras enjoyed exceptional favour in the early ages of the Church, being quoted as Scripture with implicit faith by the leading Greek and Latin Fathers (See Cornely, Introductio Generalis, I, 201). St. Jerome, however, the great minimizer of sacred literature, rejected it as apocryphal, and thenceforward its standing was impaired. The book in fact is made up for the most part of materials taken from the inspired books of Paralipomenon, Esdras, and Nehemias, put together, however, in great chronological confusion. We must suppose that it was subsequent to the above Scriptures, since it was evidently composed in Greek and by an Alexandrian Jew. The only original part of the work is chapters iii–v, 6. This recounts a contest between three young Hebrews of the bodyguard of King Darius, each striving to formulate the wisest saying. The victory is awarded to Zorobabel (Zerubbabel), who defends Truth as the strongest force, and the audience shouts: "Great is Truth and powerful above all things!" (*Magna est veritas et prævalebit.*) The date of composition is not ascertainable except within very wide limits. These are on one side c. 300 B. C., the latest time assigned to Paralipomenon-Esdras-Nehemias, and on the other, c. A. D. 100, the era of Josephus, who employed Third Esdras. There is greater likelihood that the composition took place before our Era.

(*d*) *Third Book of Machabees* is the title given to a short narrative which is found in the Alexandrine codex of the Septuagint version and various private MSS. It gives an account of an attempted desecration of the Temple at Jerusalem by the Egyptian king, Ptolemy IV (Philopator), after his victory over Antiochus the Great at Raphia, 217 B. C., and the miraculous frustration of his endeavour to wreak vengeance upon the Egyptian Jews through a massacre with elephants. This apocryphon abounds in absurdities and psychological impossibilities, and is a very weak piece of fiction written in Greek by an Alexandrian Jew, and probably designed to encourage its countrymen in the midst of persecutions. It rests on no ascertainable historical fact, but apparently is an extravagant and varying version of the occurrence related by Josephus, "Against Apion", II, 5. The date cannot be determined. Since the book shows acquaintance with the Greek additions to Daniel, it cannot be earlier than the first century B. C., and could scarcely have found such favour among Christians if composed later than the first century after Christ. The Syrian Church was the first to give it a friendly reception, presumably on the strength of its mention in the Apostolic Constitutions. Later, Third Machabees was admitted into the canon of the Greek Church, but seems never to have been known to the Latins.

SCHÜRER, *History of the Jewish People* (Edinburgh, 1886) div. II, vol. II.—Special for Book of Jubilees: CHARLES, *The Book of Jubilees or Little Genesis* (London, 1892: text, trans. and criticism); SCHODDE, *The Book of Jubilees* (Oberlin, O., 1888); HEADLAM, art. in HAST., *Dict. of the Bible.*—Special for Book of Jannes and Mambres: MARSHALL, articles in HASTINGS, *Dict. of the Bible.*—Special for Third Esdras: *Old Testament* in Greek, II (Cambridge, 1896, 2d ed., Greek text) (London, 1884, tr.); THACKERAY, *First Book of Esdras;* HAST., *Dict. of the Bible.*—Special for Third Machabees: *Old Testament*, in Greek (2d ed., Cambridge, 1899; Gr. text) CHURTON, *The Uncanonical and Apocryphal Scriptures* (London, 1884; tr.); FAIRWEATHER in HAST., *Dict. of the Bible.*

(3) *Apocryphal Psalms and Prayers.*—(*a*) *Psalms of Solomon.* This is a collection of eighteen psalms composed in Hebrew, and, as is commonly agreed, by a Pharisee of Palestine, about the time of Pompey's capture of Jerusalem, 63 B. C. The collection makes no pretensions to authorship by Solomon, and therefore is not, strictly speaking, apocryphal. The name of the wise king became associated with it later and doubtless was the means of preserving it. The spirit of these psalms is one of great moral earnestness and righteousness, but it is the righteousness of the Pharisees, consisting in the observance of the legal traditions and ceremonial Law. The Hasmonean dynasty and the Sadducees are denounced. A Messianic deliverer is looked for, but he is to be merely human. He will reign by holiness and justice, and not by the sword. Free will and the resurrection are taught. The Psalms of Solomon are of value in illustrating the religious views and attitudes of the Pharisees in the age of Our Lord. The MSS. of the Septuagint contain at the end of the canonical Psalter a short psalm (cli), which, however, is "outside the number", i. e. of the Psalms. Its title reads: "This psalm was written by David himself in addition to the number, when he had fought with Goliath." It is based on various passages in the Old Testament, and there is no evidence that it was ever written in Hebrew.

(*b*) *Prayer of Manasses* (*Manasseh*).—A beautiful penitential prayer put in the mouth of Manasses, King of Juda, who carried idolatrous abominations so far. The composition is based on II Paralipomenon, xxxiii, 11–13, which states that Manasses was carried captive to Babylon and there repented; while the same source (18) refers to his prayer as recorded in certain chronicles which are lost. Learned opinion differs as to whether the prayer which has come down to us was written in Hebrew or Greek. Several ancient manuscripts of the Septuagint contain it as an appendix to the Psalter. It is also incorporated in the ancient so-called Apostolic Constitutions. In editions of the Vulgate antedating the Council of Trent it was placed after the books of Paralipomenon. The Clementine Vulgate relegated it to the appendix, where it is still to be found in reprints of the standard text. The prayer breathes a Christian spirit, and it is not entirely certain that it is really of Jewish origin.

Old Testament, in Greek (Cambridge, 2d ed., 1895–99); SCHÜRER, *History of the Jewish People* (Edinburgh, 1886) div. II, vol. III.—Special for Psalms of Solomon: RYLE AND JAMES, *Psalms of the Pharisees* (Cambridge, 1891) introduction and English text; JAMES in HAST., *Dict. of the Bible;* MOFFAT, *The Righteousness of the Scribes and Pharisees*, in *Expository Times* (1902), X, 201–206.—Special for one hundred and fifty-first Psalm and Prayer of Manasses: CHURTON, *Uncanonical and Apocryphal Scriptures*, tr. (London, 1884); PORTER, art. *Prayer of Manasseas* in HAST., *Dict. of the Bible.*

(4) *Jewish Philosophy.*—(*a*) *Fourth Book of Machabees.* This is a short philosophical treatise on the supremacy of pious reason, that is reason regulated by divine law, which for the author is the Mosaic Law. In setting up reason as the master of human passion, the author was distinctly influenced by Stoic philosophy. From it also he derived his four cardinal virtues: prudence, righteousness (or justice), fortitude, temperance; *φρόνησις, δικαιοσύνη, ἀνδρεία, σωφροσύνη*, and it was through Fourth Machabees that this category was appropriated by early Christian ascetical writers. The second part of the book exhibits the sufferings of Eleazar and

the seven Machabean brothers as examples of the dominion of pious reason. The aim of the Hellenistic Jewish author was to inculcate devotion to the Law. He is unknown. The work was erroneously ascribed to Josephus by Eusebius and others. It appears to have been produced before the fall of Jerusalem, but its date is a matter of conjecture.

FOR THE TEXT: *Old Testament* in Greek, (Cambridge, 1894, 1899) III; FOR AN ENGLISH VERSION: CHURTON, *Uncanonical and Apocryphal Scriptures* (London, 1884); FOR INTRODUCTION: SCHÜRER, *History of the Jewish People* (Edinburgh, 1886) div. II, vol. III; FAIRWEATHER in HAST., *Dict. of the Bible.*

II. APOCRYPHA OF JEWISH ORIGIN WITH CHRISTIAN ACCRETIONS.—(*a*) *Sibylline Oracles.* See the separate article under this title. (*b*) *Testaments of the Twelve Patriarchs.* This is an extensive pseudograph, consisting of (1) narrations in which each of the twelve sons of Jacob relates his life, embellished by Midrashic expansions of the Biblical data; (2) exhortations by each patriarch to the practice of virtues, or the shunning of vices illustrated in his life; (3) apocalyptic portions concerning the future of the twelve tribes, and the Messianic times. The body of the work is undoubtedly Judaic, but there are many interpolations of an unmistakably Christian origin, presenting in their ensemble a fairly full Christology, but one suspected of Docetism. Recent students of the Testaments assign with much probability the Jewish groundwork to the Hasmonean period, within the limits 135–63 B. C. Portions which extol the tribes of Levi and Juda are interpreted as an apology for the Hasmonean pontiff-kings. The remaining ten tribes are supposed to be yet in existence, and are urged to be faithful to the representatives of the priestly and royal power. In this defence of the Machabean dynasty, and by a writer with Pharisaic tendencies, probably a priest, the Testaments are unique in Jewish literature. True, there are passages in which the sacerdotal caste and the ruling tribes are unsparingly denounced, but these are evidently later insertions. The eschatology is rather advanced. The Messias is to spring from the tribe of Levi (elsewhere, however, from Juda); he is to be the eternal High-Priest—a unique feature of the book—as well as the civil ruler of the nation. During his reign sin will gradually cease. The gates of paradise are to be opened and the Israelites and converted Gentiles will dwell there and eat of the tree of life. The Messianic kingdom is therefore to be an eternal one on earth, therein agreeing with the Ethiopic Henoch. The Testaments exist complete in Greek, Armenian, Latin, and Slavonic versions. Aramaic and Syriac fragments are preserved.

(*c*) *The Ascension of Isaias* consists of two parts: (1) The Martyrdom of Isaias, in which it is told that the prophet was sawn in two by the order of the wicked King Manasses. (2) The Ascension proper. This purports to be the description by Isaias of a vision in which he was rapt up through the seven heavens to the presence of the Trinity, and beheld the descent of the Son, "the Beloved", on His mission of redemption. He changes his form in passing through the inferior celestial circles. The prophet then sees the glorified Beloved reascending. The Martyrdom is a Jewish work, saving some rather large interpolations. The rest is by Christian hands or perhaps a single writer, who united his apocalypse with the Martyrdom. There are tokens that the Christian element is a product of Gnosticism, and that our work is the same with that much in favour among several heretical sects under the name of the "Anabaticon", or "Ascension of Isaias". The Jewish portion is thought to have appeared in the first century of our era; the remainder, in the middle of the second. Justin, Tertullian, and Origen seem to have been acquainted with the Martyrdom; Sts. Jerome and Epiphanius are the earliest witnesses for the Ascension proper. The apocryphon exists in Greek, Ethiopic, and Slavonic MSS.

(*d*) *Minor Jewish-Christian Apocrypha.*—Space will permit only an enumeration of unimportant specimens of apocryphal literature, extant in whole or part, and consisting (1) of Jewish originals recast or freely interpolated by Christians, viz., the "Apocalypses of Elias" (Elijah), "Sophonias" (Zephaniah), the "Paralipomenon of Baruch"; and (2) of Christian compositions whose material was supplied by Jewish sources; the so-called "Apocalypse of Moses", the "Apocalypse of Esdras", the "Testament of Abraham", the "Testament of the Three Patriarchs", the "Prayer of Joseph", the "Prayer of Aseneth", the "Marriage of Aseneth", (the wife of Joseph). Probably with this second class are to be included the "Testaments of Job" and "Zacharias", the "Adam Books", the "Book of Creation", the "Story of Aphikia" (the wife of Jesus Sirach). These works as a rule appeared in the East, and in many cases show Gnostic tendencies. Further information about some of them will be found at the end of articles on the above personages.

SCHÜRER, *History of the Jewish People* (Edinburgh, 1886), div. II, vol. III.—Special for Testaments of the Twelve Patriarchs: SINKER, introduction and tr. in vol. VIII of *The Ante-Nicene Fathers* (New York, 1906; reprint of Edinburgh ed.); CHARLES, art. in *Hibbert Journal* (1905), III; also in HAST., *Dict. of the Bible;* SCHNAPP, *Die Testamente der zwölf Patriarchen untersucht* (Halle, 1884).—Special for Ascension of Isaias: DILLMAN, *Ascensio Isaiæ æthiopice et latine* (Leipzig, 1877); ROBINSON in HAST., *Dict. of the Bible.*

III. APOCRYPHA OF CHRISTIAN ORIGIN.—The term *Christian* here is used in a comprehensive sense and embraces works produced both by Catholics and heretics; the latter are chiefly members of the various branches or schools of Gnosticism, which flourished in the second and third centuries. The Christian apocryphal writings in general imitate the books of the New Testament and therefore, with a few exceptions, fall under the description of Gospels, Acts, Epistles, and Apocalypses.

(1) *Apocryphal Gospels.*—The term *apocryphal* in connection with special Gospels must be understood as bearing no more unfavourable an import than "uncanonical". This applies to the Gospel of the Hebrews and in a less degree to that of the Egyptians, which in the main seem to have been either embodiments of primitive tradition, or a mere recasting of canonical Gospels with a few variations and amplifications. It is true, all the extant specimens of the apocryphal Gospels take the inspired evangelical documents as their starting-point. But the genuine Gospels are silent about long stretches of the life of Our Lord, the Blessed Virgin, and St. Joseph. Frequently they give but a tantalizing glimpse of some episode on which we would fain be more fully informed. This reserve of the Evangelists did not satisfy the pardonable curiosity of many Christians eager for details, and the severe and dignified simplicity of their narrative left unappeased imaginations seeking the sensational and the marvellous. When, therefore, enterprising spirits responded to this natural craving by pretended Gospels full of romantic fables and fantastic and striking details, their fabrications were eagerly read and largely accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no other motive than that of a pious fraud, being sometimes moved by a real though misguided zeal, as witness the author of the Pseudo-Matthew: *Amor Christi est cui satisfecimus.* But the heretical apocryphists, while gratifying curiosity, composed spurious Gospels in order to trace backward their beliefs and peculiarities to Christ Himself. The

Church and the Fathers were hostile even towards the narratives of orthodox authorship. It was not until the Middle Ages, when their true origin was forgotten even by most of the learned, that these apocryphal stories began to enter largely into sacred legends, such as the "Aurea Sacra", into miracle plays, Christian art, and poetry. A comparison of the least extravagant of these productions with the real Gospels reveals the chasm separating them. Though worthless historically, the apocryphal Gospels help us to better understand the religious conditions of the second and third centuries, and they are also of no little value as early witnesses of the canonicity of the writings of the four Evangelists. The quasi-evangelistic compositions concerning Christ which make no pretensions to be Gospels will be treated elsewhere. They are all of orthodox origin. (See AGRAPHA.)

TASKER in extra volume of HAST., *Dict. of the Bible;* TAPPEHORN, *Äusserbiblische Nachrichten* (Paderborn, 1885).

(*a*) *Apocryphal Gospels of Catholic Origin.—The Protoevangelium Jacobi*, or *Infancy Gospel of James*, purports to have been written by "James the brother of the Lord", i. e. the Apostle James the Less. It is based on the canonical Gospels which it expands with legendary and imaginative elements, which are sometimes puerile or fantastic. The birth, education, and marriage of the Blessed Virgin are described in the first eleven chapters and these are the source of various traditions current among the faithful. They are of value in indicating the veneration paid to Mary at a very early age. For instance it is the "Protoevangelium" which first tells that Mary was the miraculous offspring of Joachim and Anna, previously childless; that when three years old the child was taken to the Temple and dedicated to its service, in fulfilment of her parents' vow. When Mary was twelve Joseph is chosen by the high-priest as her spouse in obedience to a miraculous sign—a dove coming out of his rod and resting on his head. The nativity is embellished in an unrestrained manner. Critics find that the "Protoevangelium" is a composite into which two or three documents enter. It was known to Origen under the name of the "Book of James". There are signs in St. Justin's works that he was acquainted with it, or at least with a parallel tradition. The work, therefore, has been ascribed to the second century. Portions of it show a familiarity with Jewish customs, and critics have surmised that the groundwork was composed by a Jewish-Christian. The "Protoevangelium" exists in ancient Greek and Syriac recensions. There are also Armenian and Latin translations.

Gospel of St. Matthew.—This is a Latin composition of the fourth or fifth century. It pretends to have been written by St. Matthew and translated by St. Jerome. Pseudo-Matthew is in large part parallel to the "Protoevangelium Jacobi", being based on the latter or its sources. It differs in some particulars always in the direction of the more marvellous. Some of its data have replaced in popular belief parallel ones of the older pseudograph. Such is the age of fourteen in which Mary was betrothed to Joseph. A narrative of the flight into Egypt is adorned with poetic wonders. The dragons, lions, and other wild beasts of the desert adore the infant Jesus. At His word the palm-trees bow their heads that the Holy Family may pluck their fruit. The idols of Egypt are shattered when the Divine Child enters the land. The "Gospel of the Nativity of Mary" is a recast of the Pseudo-Matthew, but reaches only to the birth of Jesus. It is extant in a Latin MS. of the tenth century.

Arabic Gospel of the Infancy.—The Arabic is a translation of a lost Syriac original. The work is a compilation and refers expressly to the "Book of Joseph Caiphas, the High-Priest", the "Gospel of the Infancy", and the "Perfect Gospel". Some of its stories are derived from the Thomas Gospel, and others from a recension of the apocryphal Matthew. However there are miracles, said to have occurred in Egypt, not found related in any other Gospel, spurious or genuine, among them the healings of leprosy through the water in which Jesus had been washed, and the cures effected through the garments He had worn. These have become familiar in pious legend. So also has the episode of the robbers Titus and Dumachus, into whose hands the Holy Family fell. Titus bribes Dumachus not to molest them; the Infant foretells that thirty years thence the thieves will be crucified with Him, Titus on His right and Dumachus on His left and that the former will accompany Him into paradise. The apocryphon abounds in allusions to characters in the real Gospels. Lipsius opines that the work as we have it is a Catholic retouching of a Gnostic compilation. It is impossible to ascertain its date, but it was probably composed before the Mohammedan era. It is very popular with the Syrian Nestorians. An originally Arabic "History of Joseph the Carpenter" is published in Tischendorf's collection of apocrypha. It describes St. Joseph's death, related by Our Lord to His disciples. It is a tasteless and bombastic effort, and seems to date from about the fourth century.

Gospel of Gamaliel.—Dr. A. Baumstark in the *Revue Biblique* (April, 1906, 253 sqq.), has given this name to a collection of Coptic fragments of a homogeneous character, which were supposed by another Coptic scholar, Reveillout, to form a portion of the "Gospel of the Twelve Apostles" (q. v. *inf.*). These fragments have been referred to a single Gospel also by Lacau, in "Fragments d'apocryphes coptes de la bibliothèque nationale" (Cairo, 1904). The narrative is in close dependence on St. John's Gospel. The author did not pose seriously as an evangelist, since he explicitly quotes from the fourth canonical Gospel. He places the relation in the mouth of Gamaliel of Acts, v, 34. Baumstark assigns it to the fifth century. The writer was evidently influenced by the "Acta Pilati".

The Transitus Mariæ or *Evangelium Joannis* which is written in the name of St. John the Apostle, and describes the death of Mary, enjoyed a wide popularity, as is attested by the various recensions in different languages which exist. The Greek has the superscription: "The Account of St. John the Theologian of the Falling Asleep of the Holy Mother of God". One of the Latin versions is prefaced by a spurious letter of Melito, Bishop of Sardis, explaining that the object of the work was to counteract a heretical composition of the same title and subject. There is a basis of truth in this statement as our apocryphon betrays tokens of being a Gnostic writing worked over in an orthodox interest. A "Transitus Mariæ" is numbered among the apocrypha by the official list of the "Decretum of Gelasius" of the fifth or sixth century. It is problematic, however, whether this is to be identified with our recast Transitus or not. Critics assign the latter to the end of the fourth or the beginning of the fifth century. The relation of the Transitus to the tradition of Mary's Assumption has not yet been adequately examined. However, there is warrant for saying that while the tradition existed substantially in portions of the Church at an early period, and thus prepared the way for the acceptance of mythical amplifications, still its later form and details were considerably influenced by the Transitus and kindred writings. Certainly the homilies of St. John Damascene, "In Dormitionem Mariæ", reveal evidence of this influence, e. g. the second homily, xii, xiii, xiv. Going further back, the "Encomium" of

Modestus, Bishop of Jerusalem, in the seventh century (P. G., LXXXVI, 3311), and the Pseudo-Dionysius of the fifth (De divinis nominibus, iii), probably suppose an acquaintance with apocryphal narratives of the Death and Assumption of the Blessed Virgin. These narratives have a common groundwork, though varying considerably in minor circumstances. The Apostles are preternaturally transported from different quarters of the globe to the Virgin's deathbed, those who had died being resuscitated for the purpose. The "Departure" takes place at Jerusalem, though the Greek version places Mary first at Bethlehem. A Jew who ventures to touch the sacred body instantly loses both hands, which are restored through the mediation of the Apostles. Christ accompanied by a train of angels comes down to receive His mother's soul. The Apostles bear the body to Gethsemani and deposit it in a tomb, whence it is taken up alive to Heaven. (See ASSUMPTION; MARY.)

WALKER, *Apocryphal Gospels, Acts, and Revelations* (Edinburgh, 1873; tr.); *The Ante-Nicene Fathers*, VIII, edited by ROBERTS AND DONALDSON, tr.; BARDENHEWER, *Geschichte der altkirchlichen Literatur* (Freiburg, 1902), I; HARNACK, *Geschichte der altchristlichen Literatur* (Leipsic); 1893, I, 1897, II, 1, 1904. 2; ZAHN, *Geschichte des Neutestamentlichen Kanon* (Leipzig, 1890), II; HENNEKE UND MEYER, *Neutestamentliche Apokryphen* (Tübingen, 1904; German texts with scholarly prologomena); TASKER, *Apocryphal Gospels;* HAST., *Dict. of the Bible*, extra volume (1904); LIPSIUS, art. *Apocryphal Gospels* in *Dict. of Christ. Biog.*

(*b*) *Judaistic and Heretical Gospels.—Gospel according to the Hebrews.* Clement of Alexandria, Origen, Eusebius, and St. Epiphanius speak of a "Gospel according to the Hebrews", which was the sole one in use among the Palestinian Judeo-Christians, otherwise known as the Nazarenes. Jerome translated it from the Aramaic into Greek. It was evidently very ancient, and several of the abovementioned writers associate it with St. Matthew's Gospel, which it seems to have replaced in the Jewish-Christian community at an early date. The relation between the Gospel according to the Hebrews and our canonical Matthew Gospel is a matter of controversy. The surviving fragments prove that there were close literal resemblances. Harnack asserts that the Hebrew Gospel was entirely independent, the tradition it contained being parallel to that of Matthew. Zahn, while excluding any dependence on our Greek canonical Matthew, maintains one on the primitive Matthew, according to which its general contents were derived from the latter. This Gospel seems to have been read as canonical in some non-Palestinian churches; the Fathers who are acquainted with it refer to it with a certain amount of respect. Twenty-four fragments have been preserved by ecclesiastical writers. These indicate that it had a number of sections in common with the Synoptics, but also various narratives and sayings of Jesus, not found in the canonical Gospels. The surviving specimens lack the simplicity and dignity of the inspired writings; some even savour of the grotesque. We are warranted in saying that while this extra-canonical material probably has as its starting-point primitive tradition, it has been disfigured in the interests of a Judaizing Church. (See AGRAPHA.)

Gospel According to the Egyptians.—It is by this title that Clement of Alexandria, Origen, Hippolytus, and Epiphanius describe an uncanonical work, which evidently was circulated in Egypt. All agree that it was employed by heretical sects—for the most part Gnostics. The scanty citations which have been preserved in the Fathers indicate a tendency towards the Encratite condemnation of marriage, and a pantheistic Gnosticism. The Gospel according to the Egyptians did not replace the canonical records in the Alexandrian Church, as Harnack would have us believe, but it seems to have enjoyed a certain popularity in the country districts among the Coptic natives. It could scarcely have been composed later than the middle of the second century and it is not at all impossible that it retouched some primitive material not represented in the canonical Gospels. *Gospel of St. Peter.*—The existence of an apocryphal composition bearing this name in Christian antiquity had long been known by references to it in certain early patristic writers who intimate that it originated or was current among Christians of Docetic views. Much additional light has been thrown on this document by the discovery of a long fragment of it at Akhmîn in Upper Egypt, in the winter of 1886–87, by the French Archæological Mission. It is in Greek and written on a parchment codex at a date somewhere between the sixth and ninth century. The fragment narrates part of the Passion, the Burial, and Resurrection. It betrays a dependence, in some instances literal, on the four inspired Gospels, and is therefore a valuable additional testimony to their early acceptance. While the apocryphon has many points of contact with the genuine Gospels, it diverges curiously from them in details, and bears evidence of having treated them with much freedom. No marked heretical notes are found in the recovered fragment, but there are passages which are easily susceptible of a heterodox meaning. One of the few extra-canonical passages which may contain an authentic tradition is that which describes Christ as placed in mockery upon a throne by His tormentors. Pseudo-Peter is intermediate in character between the genuine Evangels and the purely legendary apocrypha. Its composition must be assigned to the first quarter or the middle of the second century of the Christian era. C. Schmidt thinks he has found traces of what is perhaps a second Gospel of Peter in some ancient papyri (Schmidt, Sitzungsberichte der königlichen preuss. Akademie zu Berlin, 1895; cf. Bardenhewer, Geschichte, I, 397, 399). Only one or two quotations remain of the *Gospel of St. Philip* mentioned by Epiphanius and Leontius of Byzantium; but these are enough to prove its Gnostic colouring.

Gospel of St. Thomas.—There are two Greek and two Latin redactions of it, differing much from one another. A Syriac translation is also found. A Gospel of Thomas was known to many Fathers. The earliest to mention it is St. Hippolytus (155–235), who informs us that it was in use among the Naasenes, a sect of Syrian Gnostics, and cites a sentence which does not appear in our extant text. Origen relegates it to the heretical writings. St. Cyril of Jerusalem says it was employed by the Manichæans; Eusebius rejects it as heretical and spurious. It is clear that the original Pseudo-Thomas was of heterodox origin, and that it dates from the second century; the citations of Hippolytus establish that it was palpably Gnostic in tenor. But in the extant Thomas Gospel there is no formal or manifest Gnosticism. The prototype was evidently expurgated by a Catholic hand, who, however, did not succeed in eradicating all traces of its original taint. The apocryphon in all its present forms extravagantly magnifies the Divine aspect of the boy Jesus. In bold contrast to the Infancy narrative of St. Luke, where the Divinity is almost effaced, the author makes the Child a miracle-worker and intellectual prodigy, and in harmony with Docetism, leaves scarcely more than the appearance of humanity in Him. This pseudo-Gospel is unique among the apocrypha, inasmuch as it describes a part of the hidden life of Our Lord between the ages of five and twelve. But there is much that is fantastic and offensive in the pictures of the exploits of the Boy Jesus. His youthful miracles are worked at times out of mere childish fancy, as when He formed clay pigeons, and at a clap of His hands they flew away as

living birds; sometimes, from beneficence; but again from a kind of harsh retribution.

The so-called Decretum of Gelasius classes the *Gospel of St. Bartholomew* among the apocrypha. The earliest allusion to it is in St. Jerome's works. Recently scholars have brought to light fragments of it in old Coptic MSS. One of these Orientalists, Baumstark, would place its composition in the first part of the fourth century. A *Gospel of Matthias* is mentioned by Origen and Eusebius among the heretical literature along with the Peter and Thomas Gospels. Hippolytus states that the Basilidean Gnostics appealed to a "secret discourse" communicated to them by the Apostle Matthias who had received instruction privately from the Lord. Clement of Alexandria, who was credulous concerning apocryphal literature, quotes with respect several times the "Tradition of Matthias". A *Gospel of the Twelve Apostles* was known to Origen (third century). Other patristic notices give rise to some uncertainty whether the Gospel of the Twelve Apostles of antiquity was really distinct from that of the Hebrews. The greater probabilities oppose their identity. Recently the claim has been made by M. Reveillout, a Coptic scholar, that the lost Gospel has been in a considerable measure recovered in several Coptic fragments, all of which, he asserts, belong to the same document. But this position has been successfully combated by Dr. Baumstark in the "Revue Biblique" (April, 1906, 245 sqq.), who will allow at most a probability that certain brief sections appertain to a Gospel of the Twelve Apostles, written originally in Greek and current among Gnostic Ebionites as early as the second century. There exists a late and entirely orthodox Syriac "Gospel of the Twelve Apostles", published by J. Rendel Harris (Cambridge, 1900). It is enough to note the existence of other pseudo-Gospels, of which very little is known beside the names. There was a *Gospel of St. Andrew*, probably identical with the Gnostic "Acts of Andrew" (q. v., *inf.*); a *Gospel of Barnabas*, a *Gospel of Thaddeus*, a *Gospel of Eve*, and even one of Judas Iscariot, the last in use among the Gnostic sect of Cainites, and which glorified the traitor.

BARDENHEWER, *Geschichte der altkirchlichen Literatur* (Freiburg, 1902), I; HARNACK, *Geschichte der altchristlichen Literatur* (Leipzig) I, 1893; II, 1, 1897, II, 2, 1904; ZAHN, *Geschichte des Neutestamentlichen Kanon* (Leipzig, 1890), II; TASKER, *Apocryphal Gospels;* HAST., *Dict. of the Bible*, extra volume; LIPSIUS, *Apocryphal Gospels, Dict. of Christ Biog.*—Special for the Gospel according to the Hebrews: All the fragments are reproduced in NICHOLSON, *The Gospel according to the Hebrews* (London, 1897); ROSE, *Etudes sur les Evangiles* (Paris, 1902), 18 sqq.—Special for Gospel according to the Egyptians: ROSE, *Etudes sur les Evangiles* (Paris, 1902), refutes HARNACK's view of the priority of the acceptance of the Egyptian Gospel to that of the canonical ones.—Special for the Gospel of St. Peter: RUTHERFORD, *Ante-Nicene Fathers* (introduction and tr.), IX; ROBINSON, *The Gospel according to Peter and Revelation of Peter* (London, 1892); ZAHN, *Das Evangelium des Petrus* (1893); SEMERIA, art. in *Revue Biblique* (1894), III, 522 sqq.—Special for Gospel of St. Thomas: WALKER, *Apocryphal Gospels*, etc. (Edinburgh, 1873, tr.); *Ante-Nicene Fathers* (New York, 1906), VIII; CONRADY, art in *Theologische Studien und Kritiken* (1903), LXXVI, 2.—Special for Gospel of St. Bartholomew: LACAU, *Fragments d'Apocryphes Coptes* (Cairo, 1904; text); BAUMSTARK, *Revue Biblique*, April, 1906, 249–253–263.—Special for Gospel of the Twelve Apostles: REVEILLOUT, French tr. of supposed fragments, in *Revue Biblique*, (1904), 330, 336 sqq.; *Les Apocryphes Coptes*, in *Patrologia Orientalis* (Paris, 1905) II, 43 sqq., 156 sqq.

(2) *Pilate Literature and Other Apocrypha Concerning Christ.*—While Christianity was struggling against the forces of Roman paganism, there was a natural tendency to dwell upon the part which a representative of the Roman Empire played in the supreme events of Our Lord's life, and to shape the testimony of Pontius Pilate, the procurator of Judea, even at the cost of exaggeration and amplification, into a weapon of apologetic defence, making that official bear witness to the miracles, Crucifixion, and Resurrection of Christ. Hence arose a considerable apocryphal Pilate literature, of which the Gospel of Gamaliel really forms a part, and like this latter apocryphon, it is characterized by exaggerating Pilate's weak defence of Jesus into strong sympathy and practical belief in His divinity. *Report of Pilate to the Emperor.* In the apocryphal Acts of Peter and Paul there is embodied a letter purporting to have been sent by Pontius Pilate to the Emperor Claudius. This briefly relates the fatuous crime of the Jews in persecuting the Holy One promised to them by their God; enumerates His miracles and states that the Jews accused Jesus of being a magician. Pilate at the time believing this, delivered Him to them. After the Resurrection the soldiers whom the governor had placed at the tomb were bribed by the leaders to be silent, but nevertheless divulged the fact. The missive concludes with a warning against the mendacity of the Jews. This composition is clearly apocryphal though unexpectedly brief and restrained. It is natural to attempt to trace a resemblance between this pseudograph and certain references of ecclesiastical writers to Acta or Gesta of Pilate. Tertullian (Apologia, xxi) after giving a sketch of the miracles and Passion of Christ, subjoins: "All these things Pilate . . . announced to Tiberius Cæsar." A comparison between this pericope and the Pseudo-Pilate report reveals a literary dependence between them, though the critics differ as to the priority of these documents. In chapters xxxv, xxxviii, xlviii, of Justin's Apologia, that Father appeals confidently as a proof of the miracles and Passion of Jesus to "Acts" or records of Pontius Pilate existing in the imperial archives. While it is possible that St. Justin may have heard of such a report, and even probable that the procurator transmitted some account of the events at Jerusalem to Rome, it is on the other hand admissible that Justin's assertion was based on nothing more than hypothesis. This is the opinion of the majority of the experts. During the persecutions under Maximin in the fourth century spurious anti-Christian Acts of Pilate were composed in Syria, as we learn from Eusebius. It is probable that the pseudographic letter was forged as an offset to these. For *Acta Pilati* or "Gospel of Nicodemus", see the separate article. The minor Pilate apocrypha, the *Anaphora Pilati*, or "Relation of Pilate", is frequently found appended to the texts of the Acta. It presupposes the latter work, and could not have been composed before the middle of the fifth century. It is found in MSS. combined with the *Paradoseis* or "Giving up of Pilate", which represents the oldest form of the legend dealing with Pilate's subsequent life. A still later fabrication is found in the Latin *Epistola Pilati ad Tiberium.* There exists a puerile correspondence consisting of a pretended *Letter of Herod to Pilate* and *Letter of Pilate to Herod.* They are found in Greek and Syriac in a MS. of the sixth or seventh century. These pseudographs may be as old as the fifth century.

The Narrative of Joseph of Arimathea furnishing imaginary details of the two thieves crucified with Christ, and the begging of the body from Pilate, seems to have enjoyed popularity in the Middle Ages in the Byzantine East, judging from the number of Greek MSS. which remain. The oldest of those published belongs to the twelfth century. The relation is appended to some Latin texts of the Acta Pilati, under the title "Historia Josephi". It may be read in English in Walker's and the Ante-Nicene Fathers' collection of the apocrypha. The oldest form of the Pseudo-Correspondence of Jesus and Abgar, King of Edessa, is found in Eusebius (Historia Ecclesiastica, I, xiii), who vouches that he himself translated it from the Syriac documents in the archives of Edessa, the metropolis of Eastern Syria. The two

letters are accompanied by an introduction which probably is an excerpt from the same source. According to this, Abgar V, Toparch or King of Edessa, suffering from an incurable disease, and having heard the fame of Christ's miracles sends a courier to Jerusalem, bearing a letter to Jesus, in which he declared Him to be a god, or the son of a god, and invites Him to Edessa, justifying the request partly by his desire to be cured, partly by his wish to offer to Jesus an asylum against the malignant Jews. Our Lord replied as follows: "Blessed art thou because thou hast believed in Me without seeing Me. For it is written that those who have seen Me, will not believe Me; and that those who have not seen Me will believe and love Me. But as to thy prayer that I come to thee, it is necessary that I fulfil here all that for which I have been sent, and that after I have fulfilled it, that I be taken up to Him who hath sent Me. But after my taking up I shall send thee one of My disciples, who will heal thy pains, and keep life for thee and thine." Accordingly, after the Ascension, "Judas Thomas", an Apostle, despatches to Edessa Thaddeus, one of the seventy Disciples, who cures the King of his disease, and preaches Christ to the assembled people. This, adds Eusebius, happened in the year 340, i. e. of the Seleucid era; corresponding to A. D. 28–29. The pleasing story is repeated with variations in later sources. The "Teaching of Addai", a Syrian apocryphon (q. v. *infra*), reproduces the correspondence with additions. The authenticity of the alleged letter of Christ has always been strongly suspected when not absolutely denied. As early as the sixth century the Gelasian Decretum brands this correspondence as spurious. Its legendary environment and the fact that the Church at large did not hand down the pretended epistle from Our Lord as a sacred document is conclusive against it. As for the letter of Abgar, its genuineness was formerly favoured by many skilled in this literature, but since the discovery of the "Teaching of Addai", published in 1876, the presumption against the authentic character of Abgar's epistle, owing to the close resemblance of a portion to passages in the Gospels, has become an established certainty. Lipsius, a high authority, is of the opinion that the Abgar correspondence goes back to the reign of the first Christian ruler of Edessa, Abgar IX (179–216), and that it was elicited by a desire to force a link uniting that epoch with the time of Christ. (See ABGAR.)

See the histories of BARDENHEWER, HARNACK, PREUSCHEN, and ZAHN, referred to in the bibliographies above. For the Report of Pilate to the Emperor, HARNACK, *Geschichte der altchristlichen Literatur* (Leipsig, 1897), II, I, 604 sqq., inserts the Greek and Latin text. The ancient texts of these apocrypha are edited in TISCHENDORF'S *Evangelia Apocrypha* (Leipsig, 1853, 1876); Translations of the *Anaphora*, the *Report of Pilate*, of *The Giving Up*, of the *Epistola ad Tiberium*, *The Letter of Pontius Pilate*, are supplied in WALKER and *Ante-Nicene Fathers*, editions of the apocrypha previously cited. The *Herod-Pilate Correspondence* in English: *Apocryphal Books of the New Testament*, anon. (Philadelphia, 1890, 1901).—Special for the Abgar correspondence: *Ante-Nicene Fathers* (New York, 1906; English), VIII; LIPSIUS, *Die Edessenische Abgarsage kritisch untersucht* (Brunswick, 1883); WRIGHT, *Abgar*, in *Dict. of Chris. Biog;* VIGOUROUX, *Abgar*, in *Dict. de la Bible.*—LETTER OF LENTULUS. A brief letter professing to be from Lentulus, or Publius Lentulus, as in some MSS., "President of the People of Jerusalem", addressed to "the Roman Senate and People", describes Our Lord's personal appearance. It is evidently spurious, both the office and name of the president of Jerusalem being grossly unhistorical. No ancient writer alludes to this production, which is found only in Latin MSS. It has been conjectured that it may have been composed in order to authenticate a pretended portrait of Jesus, during the Middle Ages. An English version is given in COWPER'S *Apocryphal Gospels and Other Documents Relating to Christ* (New York, 6th ed., 1897).

(3) APOCRYPHAL ACTS OF THE APOSTLES.—The motive which first prompted the fabrication of spurious Acts of the Apostles was, in general, to give Apostolic support to heretical systems, especially those of the many sects which are comprised under the term Gnosticism. The darkness in which the New Testament leaves the missionary careers, and the ends of the greater number of the Apostles, and the meagre details handed down by ecclesiastical tradition, left an inviting field for the exercise of inventive imaginations, and offered an apt means for the insidious propagation of heresy. The Jewish-Christian Church, which early developed un-Catholic tendencies in the form of Ebionitism, seems first to have produced apocryphal histories of the Apostles, though of these we have very few remains outside the material in the voluminous Pseudo-Clement. The Gnostic Acts of Peter, Andrew, John, Thomas, and perhaps Matthew, date from the early portion of the third century or perhaps a little earlier. They abound in extravagant and highly coloured marvels, and were interspersed by long pretended discourses of the Apostles which served as vehicles for the Gnostic predications. Though the pastors of the Church and the learned repudiated these as patently heretical writings, they appealed to the fancy and satisfied the curiosity of the common people. Not only were they utilized by Manichæans in the East and Priscillianists in the West, but they found favour with many unenlightened Catholics. Since it was impossible to suppress their circulation entirely, they were rendered comparatively harmless by orthodox editing which expunged the palpable errors, especially in the discourses, leaving the miracle element to stand in its riotous exuberance. Hence most of the Gnostic Acts have come down to us with more or less of a Catholic purification, which, however, was in many cases so superficial as to leave unmistakable traces of their heterodox origin. The originally Gnostic apocryphal Acts were gathered into collections which bore the name of the περίοδοι (Circuits) or πράξεις (Acts) of the Apostles, and to which was attached the name of a Leucius Charinus, who may have formed the compilation. The Gnostic Acts were of various authorship. Another collection was formed in the Frankish Church in the sixth century, probably by a monk. In this the Catholic Acts have been preserved; it is by no means uniform in its various manuscript representatives. By a misunderstanding, the authorship of the whole, under the title "Historia Certaminis Apostolorum", was ascribed to an Abdias, said to have been the first Bishop of Babylon and a disciple of the Apostles. The nucleus of this collection was formed by the Latin *Passiones*, or Martyrdoms, of those Apostles who had been neglected by the Gnostic Acts, viz., the two Jameses, Philip (Matthew?), Bartholomew, Simon, and Jude. The literature grew by accretions from heretical sources and eventually took in all the Apostles, including St. Paul. The motive of these non-heretical apocrypha was primarily to gratify the pious curiosity of the faithful regarding the Apostolic founders of the Church; sometimes local interests instigated their composition. After the model of the Gnostic Acts, which were of Oriental derivation, they abound in prodigies, and like those again, they take as their starting-point the traditional dispersion of the Twelve from Jerusalem. Regarding the historical value of these apocryphal narratives, it requires the most careful criticism to extricate from the mass of fable and legend any grains of historical truth. Even respecting the fields of the Apostolic missions, they are self-contradictory or confused. In general their details are scientifically worthless, unless confirmed by independent authorities, which rarely happens. Much of their apocryphal matter was taken up by the offices of the Apostles in the Latin breviaries and lectionaries, composed in the seventh and eighth centuries at an extremely uncritical period.

LIPSIUS in *Dict. of Christ. Biog.;* SALMON, art. *Leucius*, in same work; *Historical Introduction to the New Testament* (4th ed., 1889); DUCHESNE, *Les anciens recueils de légendes*

apostoliques; Compte-Rendu of the Catholic Scientific Congress of Brussels (Brussels, 1895).

(*a*) *Gnostic Acts of the Apostles.—Acts of St. Peter.* There exist a Greek and a Latin Martyrdom of Peter, the latter attributed to Pope Linus, which from patristic citations are recognized as the conclusion of an ancient Greek narrative entitled "Acts, or Circuits of St. Peter". Another MS., bearing the name "Actus Petri cum Simone", contains a superior translation with several passages from the original narrative preceding the Martyrdom. The work betrays certain tokens of Gnosticism, although it has been purged of its grossest features by a Catholic reviser. It describes the triumph of St. Peter over Simon Magus at Rome, and the Apostle's subsequent crucifixion. These Acts as we have them are of high antiquity, though it is impossible to always discern whether patristic writers are quoting from them or an earlier tradition. Undoubtedly Commodian (c. 250) employed our extant Acts of Peter.—*Acts of St. John.* The heretical character imputed to these by certain Fathers is fully confirmed by extant fragments, which show a gross Docetism, and an unbridled phantasy. Doubtless the author intermingled valuable Ephesian traditions with his fables. There are reasons of weight to regard the work as having been composed, together with the Acts of St. Peter, and probably those of St. Andrew, by a single person, in the latter half of the second century, under the name of a disciple of St. John, called Leucius. Clement of Alexandria was acquainted with the pseudograph. The Johannine Acts of the Pseudo-Prochorus (compare the canonical Acts, vi, 5) are a Catholic working-over of Gnostic material.—*Acts of St. Andrew.* Pseudographic Acts of St. Andrew are noted by several early ecclesiastical writers, as in circulation among Gnostic and Manichæan sects. The original form has perished except in a few patristic quotations. But we possess three individual Acts under different names, which prove to be orthodox recensions of an original comprehensive Gnostic whole. These are: (1) "The Acts of Andrew and Matthias" (or Matthew as given by some authorities); (2) "Acts of Peter and Andrew" (the original language of the above is Greek); (3) "The Martyrdom of the Apostle Andrew" has come down in both Greek and Latin recensions. The Latin text is the original one, and cannot be earlier than the fifth century. It purports to be a relation of the heroic death of St. Andrew by eyewitnesses who are "presbyters and deacons of the Church of Achaia". It has enjoyed credit among historians in the past, but no reliance can be placed on its data. (See APOSTOLIC CHURCHES; ANDREW, ST., APOSTLE.)—*The Acts and Martyrdom of St. Matthew* are in literary dependence on the Acts of St. Andrew (q. v., *supra*), and hence the reading "Matthew" may be an error for "Matthias", since evidently the companion of Peter and Andrew is intended. The work exists in Greek and a later Latin. There is also a Coptic-Ethiopic martyrdom legend of St. Matthew. (See MATTHEW, ST., APOSTLE; APOSTOLIC CHURCHES).—*Acts of St. Thomas.* No Apostolic apocryphon has reached us in a completeness equal to that of the Thomas Acts. They are found in Greek, Syriac, and Ethiopic recensions. Their Gnostic traits pierce through the Catholic re-touching; in fact, the contents show a conscious purpose to exalt the dualistic doctrine of abstention from conjugal intercourse. Scholars are much inclined to attribute the original to a Syrian origin and an author who was an adherent of Bardesanes. The signs point strongly to the third century as the era. The translation of the remains of St. Thomas to Edessa in 232 may have furnished the inspiration for the composition. The Acts relate the prodigies performed by the Apostle in India, and end with his martyrdom there. They are interspersed with some remarkable hymns; some of real literary beauty but with strong Gnostic colouring. Recent researches have revealed elements of truth in the historical setting of the narrative. The Acts of St. Thomas are mentioned by Epiphanius and Augustine as in use in different heretical circles. St. Ephrem of Syria refers to apocryphal Thomas Acts as in circulation among the Bardesanites (see THOMAS, ST., APOSTLE).—*Acts of St. Bartholomew.* We possess a Greek Martrydom, dating in its present form from the fifth or sixth century; also a Latin "Passio Bartholomæi". Both are tainted with Nestorianism, and seem to have come from a single Bartholomew legend. The Greek text recounts the marvels by which the Apostle overthrew idolatry and converted a king and his subjects in "India". The whole is a legendary tissue. (See BARTHOLOMEW, ST., APOSTLE).

Consult the works of BARDENHEWER, HARNACK, and PREUSCHEN, also ZAHN, given in previous bibliographies. For the original texts: LIPSIUS AND BONNET, *Acta Apostolorum Apocrypha* (Leipzig, 1891), Pars I; JAMES, *Apocrypha Anecdota* (Cambridge, 1897), belonging to the Cambridge Texts and Studies series; WRIGHT, *Apocryphal Acts of the Apostles* (London, 1871), contains an edition and translation of Syriac MSS.; Eng. translations are given in WALKER, *Apocryphal Gospels*, etc. (Edinburgh, 1873); *Ante-Nicene Fathers* (New York, 1906), VIII; the magisterial work on the Apocryphal Acts and Legends is: LIPSIUS, *Die apokryphen Apostelgeschichten und Apostellegenden* (Brunswick, 1883, 1887, 1890), exhaustive and critical in the liberal Protestant spirit. The same author has contributed an article to the *Dict. of Christ Biog.* For the points of contact of the Apocryphal Acts with profane history: GUTSCHMID, *Die Königsnamen in den apokryphen Apostelgeschichten*, in the *Rheinisches Museum für Philologie* (1864), XIX, 161–183, 380–401.—Special for Acts of St. Peter: CHASE, art. *Peter (Simon)* in HAST., *Dict. of the Bible.*—Special for Acts of St. John: ZAHN, *Die Wanderungen des Apostels Johannes* in the *Neue Kirchliche Zeitschrift* (1899), X.—Special for Acts of St. Thomas: The Ethiopic text was edited by MALAN, *Conflicts of the Apostles* (London, 1871), and rendered into the vernacular by BRIDGE (London, 1899); LEVY, in *Analecta Bollandiana* (1899), XVIII, 275 sqq.; MEDLYCOTT, *India and the Apostle Thomas; An Inquiry with a Critical Analysis of the Acta Thomæ* (London, 1905).

(*b*) *Catholic Apocryphal Acts of the Apostles.—Acts of Sts. Peter and Paul.* These are to be distinguished from the Gnostic Acts of Peter and the orthodox Acts of Paul. The MSS. which represent the legend fall into two groups: (a) consisting of all but one of the Greek texts, containing an account of the journey of St. Paul to Rome, and the martyrdom of the two Apostles; (b) composed of one Greek MS. and a great number of Latin ones, presenting the history of the *passio* only. Lipsius regards the journey section as a ninth-century addition; Bardenhewer will have it to belong to the original document. This section begins with Paul's departure from the island of Mileto, and is evidently based on the canonical narrative in Acts. The Jews have been aroused by the news of Paul's intended visit, and induce Nero to forbid it. Nevertheless the Apostle secretly enters Italy; his companion is mistaken for himself at Puteoli and beheaded. In retribution that city is swallowed up by the sea. Peter receives Paul at Rome with joy. The preaching of the Apostles converts multitudes and even the Empress. Simon Magus traduces the Christian teachers, and there is a test of strength in miracles between that magician and the Apostles, which takes place in the presence of Nero. Simon essays a flight to heaven but falls in the Via Sacra and is dashed to pieces. Nevertheless, Nero is bent on the destruction of Peter and Paul. The latter is beheaded on the Ostian Way, and Peter is crucified at his request head downward. Before his death he relates to the people the "Quo Vadis?" story. Three men from the East carry off the Apostles' bodies but are overtaken. St. Peter is buried at "The place called the Vatican", and Paul on the Ostian Way. These Acts are the chief source for details of the martyrdom of the two great Apostles. They are also note-

worthy as emphasizing the close concord between the Apostolic founders of the Roman Church. The date (A. D. 55) of composition is involved in obscurity. Lipsius finds traces of our Acts as early as Hippolytus (c. 235), but it is not clear that the Fathers adduced employed any written source for their references to the victory over Simon Magus and the work of the Apostles at Rome. Lipsius assigns the kernel of the Martyrdom to the second century; Bardenhewer refers the whole to the first half of the third. The Acts of Peter and Paul undoubtedly embody some genuine traditions. (See PETER, ST., APOSTLE; PAUL, ST., APOSTLE; SIMON MAGUS).—*Acts of St. Paul.* Origen and Eusebius expressly name the πράξεις Παύλου; Tertullian speaks of writings falsely attributed to Paul: "*Quod si Pauli perperam inscripta legunt.*" He is cautioning his readers against the tale of Thecla preaching and baptizing herself Hitherto it was supposed that he referred to the "Acts of Paul and Thecla". The "Acta Pauli", presumed to be a distinct composition, were deemed to have perished; but recently (1899) a Coptic papyrus MS., torn to shreds, was found in Egypt, and proves to contain approximately complete the identical Acts of Paul alluded to by a few ecclesiastical writers. This find has established the fact that the long-known Acts of Paul and Thecla and the apocryphal correspondence of St. Paul with the Corinthian Church, as well as the Martyrdom of St. Paul, are really only excerpts from the original Pauline Acts. The newly-discovered document contains material hitherto unknown as well as the above-noted sections, long extant. It begins with a pretended flight of St. Paul from Antioch of Pisidia, and ends with his martyrdom at Rome. The narrative rests on data in the canonical books of the New Testament, but it abounds in marvels and personages unhinted at there, and it disfigures traits of some of those actually mentioned in the Sacred Writings. The Acts of Paul, therefore, adds nothing trustworthy to our knowledge of the Apostle of the Gentiles. Fortunately the above-cited passage of Tertullian (De Baptismo, xvii) informs us of its authorship and aim. The African writer observes that the pseudo-history was the work of a priest of Asia Minor, who on the discovery of the fraud, was deposed from an ecclesiastical charge, and confessed that he forged the book out of love for St. Paul. Experts ascribe its composition to the second century. It was already known when Tertullian wrote, and during the first centuries enjoyed a considerable popularity, both East and West. In fact Eusebius classes it among the *antilegomena*, or works having locally quasi-canonical authority.—*Acts of Paul and Thecla.* The early detachment of these as well as the Martyrdom from the Acts of St. Paul may be accounted for by ecclesiastical use as festal lections. Despite Tertullian's remark regarding this pseudograph, it enjoyed an immense and persistent popularity through the patristic period and the Middle Ages. This favour is to be explained mainly by the romantic and spirited flavour of the narrative. Exceptional among the apocryphists, the author kept a curb upon his fertile imagination, and his production is distinguished by its simplicity, clearness, and vigour. It deals with the adventures of Thecla, a young woman of Iconium, who upon being converted by St. Paul's preaching, left her bridegroom and lived a life of virginity and missionary activity, becoming a companion of St. Paul, and preaching the Gospel. She is persecuted, but miraculously escapes from the fire and the savage beasts of the arena. The relief into which abstention from the marriage-bed is brought in these Acts makes it difficult to escape from the conclusion that they have been coloured by Encratite ideas. Nevertheless the thesis of Lipsius, supported by Corssen, that a Gnostic *Grundschrift* underlies our present document, is not accepted by Harnack, Zahn, Bardenhewer, and others. The apocryphon follows the New Testament data of St. Paul's missions very loosely and is full of unhistorical characters and events. For instance, the writer introduces a journey of the Apostles, to which there is nothing analogous in the Sacred Books. However, there are grains of historical material in the Thecla story. A Christian virgin of that name may well have been converted by St. Paul at Iconium, and suffered persecution. Gutschmid has discovered that a certain Queen Tryphena was an historical personage (Rheinisches Museum für Philologie, X, 1864). (See THECLA.)—*Acts of St. Philip.* The extant Greek fragments supply us with all but five (10–14) of the fifteen Acts composing the work. Of these 1–7 are a farrago of various legends, each, it would seem, with an independent history; 8–14 is a unit, which forms a parasitic growth on the ancient but somewhat confused traditions of the missionary activity of an Apostle Philip in Hierapolis of Phrygia. Zahn's view, that this document is the work of an ill-informed Catholic monk of the fourth century, is a satisfactory hypothesis. The largest fragment was first published by Batiffol in "Analecta Bollandiana", IX (Paris, 1890). A Coptic "Acts of Philip" is also to be noted. (See PHILIP, ST., APOSTLE.)

There are Latin, Coptic, Ethiopic, and Armenian histories of the missions and death of St. James the Greater, the son of Zebedee. Lipsius assigns the Latin to about the third century. Coptic and Armenian Acts and Martyrdom of St. James the Less depend mostly on the Hegesippus tradition, preserved by Eusebius (Hist. Eccl., IV, xxii).—*Acts of St. Matthew.* The Apostolic Acts of the Pseudo-Abdias contain a Latin "Passio Sancti Matthæi", which preserves an Abyssinian legend of St. Matthew, later than the Coptic Martyrdom noticed in connection with the Gnostic Acts of that saint. The correct historical setting indicates that the recension was the work of an Abyssinian of the sixth century, who wished to date the establishment of the Abyssinian Church (fourth century) back to the Apostolic times. However, the kernel of the narrative is drawn from older sources. The Abdias *Passio* places St. Matthew's martyrdom in Abyssinia. (See MATTHEW, ST., APOSTLE.) —*Teaching of Addai* (*Thaddeus*). In 1876 an ancient Syriac document, entitled "The Teaching of Addai, the Apostle", was published for the first time. It proved to closely parallel the Abgar material derived by Eusebius from the Edessa archives, and indeed purports to have been entrusted to those archives by its author, who gives his name as Labubna, the son of Senaak. It is full of legendary but interesting material describing the relations between Jesus and King Abgar of Edessa. Thaddeus, or Addai, one of the seventy disciples, is sent, after the Resurrection, in compliance with Christ's promise, to Abgar, heals the ruler and Christianizes Edessa with the most prompt and brilliant success. Notable is the story of the painting of Jesus made at the instance of Abgar's envoy to the former. Since the narrative of a Gaulish pilgrim who visited Edessa about 390 contains no allusion to such a picture, we may reasonably conclude that the Teaching of Addai is of later origin. Critics accept the period between 399–430. The Thaddeus legend has many ramifications and has undergone a number of variations. There is a Greek "Acts of Thaddeus", which identifies Addai with Thaddeus or Lebbæus, one of the Twelve. (See ABGAR; EDESSA).—*Acts of Simon and Jude.* A Latin *Passio*, which Lipsius attributes to the fourth or fifth century, narrates the miracles, conversions, and martyrdoms of these Apostles. It it found in the Abdias collection. The scene is Persia and Babylonia. It has been recognized that the

historical setting of these Acts agrees remarkably with what is known of the conditions in the Parthian empire in the first century after Christ.—*The Acts of St. Barnabas* appear to have been composed toward the end of the fifth century by a Cypriot. They are ascribed to St. Mark the Evangelist, and are historically worthless. They are extant in the original Greek and in a Latin version. The narrative is based upon the mutual relations and activities of Barnabas, Mark, and Paul, as recorded in the Acts of the Apostles.—*Gesta Matthiæ.* This is the latest of the pseudo-Acts, having been composed by a monk of Trèves, in the twelfth century, as a prelude to an account of the translation of the sacred relic, and the body of St. Matthias to that city, and their subsequent rediscoveries. It pretends to have derived the history of the Apostle's career from a Hebrew MS. (See MATTHIAS, ST., APOSTLE.)

See the literature common to the Gnostic Acts above.—Special for Acts of Peter and Paul: CHASE, art. *Peter* (*Simon*) in HAST., *Dict. of the Bible*.—Special for Acts of St. Paul: SCHMIDT, *Acta Pauli* (Leipzig, 1904), exhaustive researches, Coptic text, and Germ. trans.; DEIBER, in *Revue Biblique*, 1904, 443 sqq., summarizes contents; NAU, *Revue de l'Orient chrétien* (1898), III, published a Syriac *Martyrdom of St. Paul*.—Special for Acts of Paul and Thecla: GWINN, *Thecla*, in *Dict. of Christ Biog.*; REY, *Etudes sur les Acta Pauli et Thecla* (Paris, 1890); RAMSEY, *The Church in the Roman Empire before 170 A. D.* (London, 1893), 375 sqq.; HOLZHEY, *Die Thekla-Akten. Ihre Verbreitung und Beurteilung in der Kirche* (Munich, 1905).—Special for the Teaching of Addai: PHILLIPS, *The Doctrine of Addai, the Apostle* (London, 1876), Syriac and English texts with notes; TIXERONT, *Les origines de l'Eglise d'Edesse et la légende d'Abgar* (Paris, 1888).—Special for Acts of Simon and Jude: The text of the Passio is in FABRICIUS, *Codex Apocryphus Novi Testamenti* (Hamburg, 1703, 1719).—Special for Acts of Barnabas: BRAUNSBERGER, *Der Apostel Barnabas* (Mainz, 1876).

(c) *Quasi-Apostolic Acts.*—It must suffice to mention "Acts of St. Mark", of Alexandrian origin, and written in the fourth or fifth century; "Acts of St. Luke", Coptic, not earlier than end of fourth; "Acts of St. Timothy", composed by an Ephesian after 425; "Acts of St. Titus", of Cretan origin, between 400–700; "Acts of Xanthippe and Polyxena", connected with the legends about St. Paul and St. Andrew.

See LIPSIUS, *Die apokryphen Apostelgeschichten* (Brunswick, 1884), II, 2; JAMES, *Apocrypha Anecdota* (Cambridge, 1893).

(4) *Apocryphal Doctrinal Works.—Testamentum Domini Nostri Jesu.* It was known that a Syriac work of this name existed, and an extract was published in 1856. In 1899 Monsignor Rahmani, Patriarch of the United Syrians, published from a late MS. the Syriac text, a Latin introduction and translation. The work is in two books. It begins with an apocalypse of the approaching day of Antichrist alleged to have been uttered by Our Lord after His Resurrection. Between this and the body of the work there is a very loose connection, as the main portion represents Christ as enacting, even to small details, laws for the governance and ritual of the Church. The writer places on Our Lord's lips descriptions of liturgical observances prevalent in his own and earlier periods. There are evident points of contact between the Testament and the ancient ecclesiastico-liturgical Canones Hippolyti, Apostolic Constitutions, and Apostolic Canons. Monsignor Rahmani assigns the Testament to the second century, and places the above works in the relation of dependence on it. But critics unanimously refuse to accord a high antiquity to the Testament, dating it in the fourth or fifth century, and inverting the dependence mentioned. On the ground that there is no indication of an acquaintance with the book outside the Orient, and that Arabic and Coptic recensions of it are known, Dr. A. Baumstark regards the work as a compilation originating in Monophysite circles, and current in the national Churches of that sect in Syria and Egypt. The apocalyptic opening has been found in a Latin MS. of the eighth century, and published by M. R. James, "Apocrypha Anecdota" (Cambridge, 1893). *The Preaching of Peter* or *Kerygma Petri.* Clement of Alexandria repeatedly quotes from a κήρυγμα Πέτρου, concerning whose credibility he obviously has no doubt. On the other hand, Eusebius classes it as apocryphal. A certain "Doctrine of Peter", mentioned by a later writer, was probably identical with the "Preaching". From the scanty remains of this work we can form but a very imperfect idea of it. It spoke in St. Peter's name and represented him above all as a teacher of the Gentiles. The doctrinal parts occur in a framework of an account of the missionary journeys. The pseudograph was probably suggested by the text, II Peter, i, 5. A work which was so well accredited in the days of Clement of Alexandria (c. 140–215), and which was known to the Gnostic Heracleon (c. 160–170), must have come from almost Apostolic antiquity. Scholars favour the first quarter of the second century. The fragments which remain betray no signs of heterodox origin. There is a Syriac "Preaching of Simon Peter in the City of Rome."—*Two Ways* or *Judicium Petri.* This is a moralizing treatise ascribed to St. Peter, and prefixed to the Didache (q. v.). It is of Jewish-Christian origin, and probably was based on the so-called "Epistle of Barnabas".—*Preaching of Paul.* The only witness to this work is the treatise "De Rebaptismo" in the pseudo-Cyprian writings. According to this it represented Christ as confessing personal sins, and forced by His mother to receive baptism.

For the Testamentum: RAHMANI, *Testamentum Domini Nostri Jesu Christi* (Mainz, 1899); FUNK, articles in *Der Katholik* (1900), I, 1–14; *Theologische Quartalschrift* (1900), LXXXII, 161–174; BATIFFOL, in *Revue Biblique* (1900), 253–260; HARNACK, *Vorläufige Bemerkungen zu dem jüngst Syriech und Lateinisch, publizierten "Testamentum D. N. Jesu Christi"* (Berlin, 1899); BAUMSTARK, in *Römische Quartalschrift* (1900), 1–48; RICKABY, *Ritual in the Reign of Maximin*, in *Am. Cath. Quar. Review* (1900), XXV. For the history of the discussion: EHRHARD, *Die altchristliche Literatur* (Freiburg, 1900). For the Preaching of Peter: The fragments are collected in HILGENFELD, *Novum Testamentum extra Canonem Receptum* (Leipzig, 1884), fasc. IV; DOBSCHÜTZ, *Das Kerygma Petri kritisch untersucht*, being XI, 1, of HARNACK AND GEBHARDT'S *Texte und Untersuchungen.* For minor studies consult the histories of BARDENHEWER, HARNACK, and ZAHN.

(5) *Apocryphal Epistles.—Pseudo-Epistles of the Blessed Virgin.* These are all composed in Latin and at late dates. (1) The Epistle of the Blessed Virgin to St. Ignatius Martyr fills but nine lines in the Fabricius edition of the apocrypha. It exhorts to faith and courage. There is a reply from Ignatius. (2) The Epistle to the Messanienses, i. e. the inhabitants of Messina, Sicily, is equally brief; it conveys an exhortation to faith, and a blessing. (3) The Epistle to the Florentines was expounded in a sermon of Savonarola, 25 October, 1495. We have no other testimony of it. It is four lines in length.—*Pseudo-Epistles of St. Paul.* The Pseudo-Clementine homilies contain as a preface two letters, the first of which purports to be from Peter to James the Less, beseeching him to keep his (Peter's) preaching secret. (See CLEMENTINE PSEUDO-WRITINGS.) *Pseudo-Epistles of St. Paul; Correspondence with the Corinthians.* The ancient Syrian (Edessene) Church revered as canonical a Third Epistle of St. Paul to the Corinthians, which is accompanied by a letter from the pastors of that Church, to which it is an answer. But about the beginning of the fifth century the Syrian Church fell under the influence of the Greek, and in consequence the spurious letter gradually lost its canonical status. It was taken up by the neighbouring Armenians and for centuries has formed a part of the Armenian New Testament. Latin and Greek writers are completely silent about this pseudograph, although Greek and Latin copies have been found. It was obviously suggested by the lost genuine Pauline letter referred to in I Cor. v, 9; vii, 1. It was composed by a Catholic presbyter about 160-

170, and is a disguised attack on some of the leading errors of Gnosticism. This correspondence long had an independent circulation, but recently it has been proved that the document was incorporated into the Acts of St. Paul (q. v.).—*Pseudo-Epistle to the Laodiceans.* In the genuine Epistle to the Colossians, Paul, after instructing them to send their Epistle to Laodicea, adds: "read that which is from the Laodiceans". This most probably regards a circular letter, the canonical "Ephesians"; but it has been held to be a lost letter to the Laodicean Christians. The apocryphal epistle is a transparent attempt to supply this supposed lost sacred document. It consists of twenty short lines and is mainly made of matter taken from Philippians and other Epistles, and pieced together without sequence or logical aim. Our apocryphon exists only in Latin and translations from the Latin, though it gives signs of a Greek original. It can hardly be the pseudo-Laodicean letter said by the Muratorian Fragment to have been invented by the heresiarch Marcion. Despite its insipid and suspicious character, this compilation was frequently copied in the Middle Ages, and enjoyed a certain degree of respect, although St. Jerome had written of it: *ab omnibus exploditur.* (See LAODICEA.) The Muratorian Fragmentist mentions together with a spurious epistle of Paul to the Laodiceans, one to the Alexandrians, which was forged under the auspices of Marcion. We have no other certain knowledge of this apocryphon. *Pseudo-Correspondence of St. Paul and Seneca.* This consists of eight pretended letters from the Stoic philosopher Seneca, and six replies from St. Paul. They are identical with a correspondence alluded to by Jerome (de Viris Illustr., xii), who without passing judgment on their value, notes that they are read by many. These letters, therefore, could not have been composed after the second half of the fourth century. They are based on the early traditions of Seneca's leanings towards Christianity and the contemporary residence at Rome of Paul and the philosopher. We will merely note the existence of a spurious Letter of St. John, the Apostle, to a dropsical man, healing his disease, in the Acts of St. John by the pseudo-Prochorus; one of St. James, the Bishop of Jerusalem, to Quadratus, in Armenian (Vetter, Litterarische Rundschau, 1896).

Besides the oft-mentioned works of BARDENHEWER, etc.; VETTER, *Der apokryphe dritte Korintherbrief* (Vienna, 1894); HARNACK, *Untersuchungen über den apokryphen Briefwechsel der Korinther mit dem Apostel Paulus* (Berlin, 1905); ID., *Die apokryphen Briefe des Paulus an die Laodicener und Korinther*, Germ. trans. (Berlin, 1905); LIGHTFOOT, *St. Paul's Epistles to the Colossians and Philemon* (2d ed., London, 1876), contains Latin text of Laodiceans. For the Seneca Letters: KRAUS, *Seneka*, in *Theologische Quartalschrift* (1867), XLI; *Apocryphal New Testament*, anon. (Philadelphia, 1890, 1901); LIGHTFOOT, *St. Paul's Epistle to the Philippians* (3d ed., London, 1873).

(6) *Christian Apocryphal Apocalypses.—Apocalypse of the Testamentum D. N. Jesu Christi.* (See the section on the *Testamentum* above.) *The Apocalypse of Mary* is of medieval origin, and is probably merely the outcome of an extravagant devotion. It describes the Blessed Mother's descent to Limbo, and exists in Greek MSS. It has been printed in the Tischendorf collection (Codex Apocryphus Novi Testamenti).—*Apocalypses of St. Peter.* The Muratorian Fragment, written at Rome in the latter part of the second century, names the apocalypses of John and Peter side by side as the only ones received in the Church, remarking that some do not acknowledge the latter. There is abundant evidence that the Petrine apocalypse was believed authentic in many quarters of the early Church, and enjoyed in a certain measure canonical authority. Clement of Alexandria, always credulous with regard to apocrypha, even honoured it with a commentary; Eusebius (Hist. Eccl., VI, xiv, 1), places it almost on an equality with the *antilegomena* or better class of disputed writings; Jerome rejects it flatly. Notwithstanding this, as late as the middle of the fifth century it was publicly read in some churches of Palestine. The few citations of patristic writers were unable to convey an idea of its contents, but fortunately a considerable fragment of this ancient document was discovered at Akhmîn, Egypt, together with the pseudo-Petrine Gospel in the language of the original, viz., Greek. A quotation of Clement of Alexandria from the recovered parts enables us to identify the MS. with certainty as a portion of the apocalypse of antiquity. The passage relates to a vision granted by Christ to the Twelve on a mountain, exhibiting the glory of two departing brethren, the splendour of heaven, and a gruesome picture of hell. The language has a Jewish-Christian savour. The apocryphon is attributed by critics to the first quarter of the second century, and is therefore one of the earliest specimens of non-canonical literature. There exist under the names Apocalypse of St. Peter, Apocalypse of St. Peter through Clement, Liber Clementis, various Arabic and Ethiopic recensions of an apocalypse which has nothing in common with the ancient Greek one.—*The Apocalypse of St. Paul.* A prefatory notice pretends that this work was found in a marble case under the house of Paul at Tarsus, in the reign of King Theodosius (A. D. 379–395), and upon intelligence conveyed by an angel. This indicates the date of the apocalypse's fabrication. It purports to reveal the secrets seen by the Apostle in his transport to the third heaven, alluded to in II Cor., xii, 2, and was composed in Greek. From this Pauline apocalypse must be distinguished a Gnostic work entitled the "Ascension of Paul", referred to by St. Epiphanius, but of which no remains have survived. There is a spurious "Apocalypse of John", of comparatively late origin. Regarding the so-called *Apocalypse of St. Bartholomew* see *Gospel of St. Bartholomew.*

See the histories of BARDENHEWER, HARNACK, ZAHN, cited in the first bibliographies. English translations of the pseudo-Apocalypses of Peter and John are found in *Ante-Nicene Fathers* (New York, 1906), VIII.—Special for the Apocalypse of Peter: GEBHARDT, *Das Evangelium und die Apokalypse des Petrus* (Leipzig, 1893), texts of the HARNACK AND GEBHARDT'S *Texte und Untersuchungen;* DIETERICH, *Nikyia, Beiträge zur Erklärung der neuentdeckten Petrusapokalypse* (Leipzig); SIMMS, art. in *Expositor*, Dec., 1898, 460–471.—Special for Apocalypse of Paul: TISCHENDORF, *Apocalypses Apocryphæ* (Leipzig, 1866), Greek and part of English; JAMES, *Apocrypha Anecdota* (Cambridge, 1893), Latin and English. English translations of the Apocalypses of St. Paul and St. John are found in WALKER, *Apocryphal Gospels, Acts, and Revelations* (Edinburgh, 1873); *Ante-Nicene Fathers* (New York, 1906), VIII.

IV. THE APOCRYPHA AND THE CHURCH.—At a very early period orthodox writers and, presumably, ecclesiastical authorities found it necessary to distinguish between the genuine inspired books and a multitude of spurious rivals—a fact which is a very important element in the formation of the Christian canon. Thus as early as about A. D. 170, the author of the descriptive Latin catalogue known as the "Muratorian Fragment" mentioned certain works as fictitious or contested. At the same time St. Irenæus called attention to the great mass of heretical pseudographic writings (*inenarrabilis multitudo apocryphorum et perperam scripturarum*, Adv., Hær., I, XX). Undoubtedly it was the large use heretical circles, especially the Gnostic sects, made of this insinuating literature which first called forth the animadversions of the official guardians of doctrinal purity. Even in the East, already the home of pseudographic literature, Origen (d. 254) exhibits caution regarding the books outside the canon (Comment. in Matth., serm. 28). St. Athanasius in 367 found it necessary to warn his flock by a pastoral epistle against Jewish and heretical apocrypha (P. G., XXVI, 1438). Another Greek Father, Epiphanius (312–403) in "Hæreses", 26, could complain that copies of Gnostic

apocrypha were current in thousands. Yet it must be confessed that the early Fathers, and the Church, during the first three centuries, were more indulgent towards Jewish pseudographs circulating under venerable Old Testament names. The Book of Henoch and the Assumption of Moses had been cited by the canonical Epistle of Jude. Many Fathers admitted the inspiration of Fourth Esdras. Not to mention the Shepherd of Hermas, the Acts of St. Paul (at least in the Thecla portion) and the Apocalypse of St. Peter were highly revered at this and later periods. Yet, withal, no apocryphal work found official recognition in the Western Church. In 447 Pope Leo the Great wrote pointedly against the pseudo-apostolic writings, "which contained the germ of so many errors . . . they should not only be forbidden but completely suppressed and burned" (Epist. xv, 15). The so-called "Decretum de recipiendis et non recipiendis libris" is attributed to Pope Gelasius (495), but in reality is a compilation dating from the beginning of the sixth century, and containing collections made earlier than Gelasius. It is an official document, the first of the kind we possess, and contained a list of 39 works besides those ascribed to Leucius, "disciple of the devil", all of which it condemns as apocryphal. From this catalogue it is evident that in the Latin Church by this time, apocrypha in general, including those of Catholic origin, had fallen under the ecclesiastical ban, always, however, with a preoccupation against the danger of heterodoxy. The Synod of Braga, in Spain, held in the year 563, anathematizes any one "who reads, approves, or defends the injurious fictions set in circulation by heretics". Although in the Middle Ages these condemnations were forgotten and many of the pseudographic writings enjoyed a high degree of favour among both clerics and the laity, still we find superior minds, such as Alcuin, St. Bernard, St. Thomas Aquinas, pointing out their want of authority. An echo of the ancient condemnations occurs in the work De Festis B. M. V. of Benedict XIV, declaring certain popular apocrypha to be impure sources of tradition. (See CANON OF SACRED SCRIPTURE.)

TAPPEHORN, *Äusserbiblische Nachrichten* (Paderborn, 1885).

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Apodosis (Gr. ἀπόδοσις, a giving back), a usage of the Greek Church corresponding somewhat to the octave of a feast in the Latin Church. For several days after a great feast the celebrant turns back to certain prayers of the feast and repeats them in commemoration of it. The last day of such repetition of the prayers of the previous feast is called the *apodosis*. This time may be longer or shorter than the Latin octave of one week, because great feasts in the Greek Church are commemorated for a longer time than minor ones.

PÉTRIDÈS, in *Dict. d'arch. chrét.*, I, 2589; CHARRON, *Saintes et divines liturgies* (Paris, 1904).

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Apollinarianism, a Christological theory, according to which Christ had a human body and a human sensitive soul, but no human rational mind, the Divine *Logos* taking the place of this last. The author of this theory, Apollinaris (Ἀπολινάριος) the Younger, Bishop of Laodicea, flourished in the latter half of the fourth century and was at first highly esteemed by men like St. Athanasius, St. Basil, and St. Jerome for his classical culture, his Biblical learning, his defence of Christianity and his loyalty to the Nicene faith. He assisted his father, Apollinaris the Elder, in reconstructing the Scriptures on classical models in order to compensate the Christians for the loss of Greek literature of which the edict of Julian had deprived them. St. Jerome credits him with "innumerable volumes on the Scriptures"; two apologies of Christianity, one against Porphyry, and the other against Julian; a refutation of Eunomius, a radical Arian, etc.; but all these works are lost. With regard to Apollinaris's writings which bear on the present theory, we are more fortunate. A contemporary anonymous book: "Adversus fraudes Apollinaristarum", informs us that the Apollinarists, in order to win credence for their error, circulated a number of tracts under the approved names of such men as Gregory Thaumaturgus (Ἡ κατὰ μέρος πίστις, Exposition of Faith), Athanasius (περὶ σαρκώσεως, On the Incarnation), Pope Julius (περὶ τῆς ἐν Χριστῷ ἑνότητος, On Unity in Christ), etc. Following that clue, Lequien (1740), Caspari (1879), and Dräseke (1892), have shown that in all probability these are Apollinaris's writings. Moreover, the Fathers of the Church who wrote in defence of orthodoxy, e. g., Athanasius, in two books against Apollinaris; Gregory Nazianzen, in several letters; Gregory of Nyssa in his "Ἀντιῤῥητικός"; Theodoret, in his "Hæreticæ Fabulæ" and "Dialogues", etc., incidentally give us ample information on the real system of the Laodicean.

The precise time at which Apollinaris came forward with his heresy is uncertain. There are clearly two periods in the Apollinarist controversy. Up to 376, either because of his covert attitude or of the respect in which he was held, Apollinaris's name was never mentioned by his opponents, i. e. by individuals like Athanasius and Pope Damasus, or by councils like the Alexandrian (362), and the Roman (376). From this latter date it is open war. Two more Roman councils, 377 and 381, and a number of Fathers, plainly denounce and condemn as heretical the views of Apollinaris. He failed to submit even to the more solemn condemnation of the Council of Constantinople, 381, whose first canon entered Apollinarianism on the list of heresies, and he died in his error, about 392. His following, at one time considerable in Constantinople, Syria, and Phœnicia, hardly survived him. Some few disciples, like Vitalis, Valentinus, Polemon, and Timothy, tried to perpetuate the error of the master and probably are responsible for the forgeries noticed above. The sect itself soon became extinct. Towards 416, many returned to the mother-Church, while the rest drifted away into Monophysitism.

THEORY.—Apollinaris based his theory on two principles or suppositions, one ontological or objective, and one psychological or subjective. Ontologically, it appeared to him that the union of complete God with complete man could not be more than a juxtaposition or collocation. Two perfect beings with all their attributes, he argued, cannot be one. They are at most an incongruous compound, not unlike the monsters of mythology. Inasmuch as the Nicene faith forbade him to belittle the *Logos*, as Arius had done, he forthwith proceeded to maim the humanity of Christ, and divest it of its noblest attribute, and this, he claimed, for the sake of true Unity and veritable Incarnation. Psychologically, Apollinaris, considering the rational soul or spirit as essentially liable to sin and capable, at its best, of only precarious efforts, saw no way of saving Christ's impeccability and the infinite value of Redemption, except by the elimination of the human spirit from Jesus' humanity, and the substitution of the Divine *Logos* in its stead. For the constructive part of his theory, Apollinaris appealed to the well-known Platonic division of human nature: body (σάρξ, σῶμα), soul (ψυχὴ ἄλογος), spirit (νοῦς, πνεῦμα, ψυχὴ λογική). Christ, he said, assumed the human body and the human soul or principle of animal life, but not the human spirit. The *Logos* Himself is, or takes the place of, the human spirit, thus becoming the rational and spiritual centre, the seat of self-consciousness and self-determination. By this simple device

the Laodicean thought that Christ was safe, His substantial unity secure, His moral immutability guaranteed, and the infinite value of Redemption made self-evident. And in confirmation of it all, he quoted from St. John, i, 14 "and the Word was made flesh"; St. Paul, Phil., ii, 7, "Being made in the likeness of men and in habit found as a man", and I Cor., xv, 47 "The second man, from heaven, heavenly".

DOCTRINE OF THE CHURCH.—It is to be found in the seventh anathema of Pope Damasus in the Council of Rome, 381. "We pronounce anathema against them who say that the Word of God is in the human flesh in lieu and place of the human rational and intellective soul. For, the Word of God is the Son Himself. Neither did He come in the flesh to replace, but rather to assume and preserve from sin and save the rational and intellective soul of man." In answer to Apollinaris's basic principles, the Fathers simply denied the second as Manichæan. As to the first, it should be remembered that the Councils of Ephesus and Chalcedon had not yet formulated the doctrine of the Hypostatical Union. It will then appear why the Fathers contented themselves with offering arguments in rebuttal, e. g.: (1) Scripture holds that the *Logos* assumed all that is human—therefore the πνεῦμα also—sin alone excepted; that Jesus experienced joy and sadness, both being properties of the rational soul. (2) Christ without a rational soul is not a man; such an incongruous compound, as that imagined by Apollinaris, can neither be called God-man nor stand as the model of Christian life. (3) What Christ has not assumed He has not healed; thus the noblest portion of man is excluded from Redemption. They also pointed out the correct meaning of the Scriptural passages alleged by Apollinaris, remarking that the word σάρξ in St. John, as in other parts of Holy Writ, was used by synecdoche for the whole human nature, and that the true meaning of St. Paul (Philippians and I Corinthians) was determined by the clear teaching of the Pastoral Epistles. Some of them, however, incautiously insisted upon the limitations of Jesus' knowledge as proof positive that His mind was truly human. But when the heresiarch would have taken them farther afield into the very mystery of the Unity of Christ, they feared not to acknowledge their ignorance and gently derided Apollinaris's mathematical spirit and implicit reliance upon mere speculation and human reasoning. The Apollinarist controversy, which nowadays appears somewhat childish, had its importance in the history of Christian dogma; it transferred the discussion from the Trinity into the Christological field; moreover, it opened that long line of Christological debates which resulted in the Chalcedonian symbol.

BATIFFOL, *Littérature grecque* (Paris, 1898); VOISIN, *Revue d'histoire ecc.* (Louvain, 1901); DRÄSEKE, *Appollinaris von Laodicea* (Leipsig, 1892); HERGENRÖTHER—KIRSCH, *Kirchengeschichte* (Freiburg, 1902), I; RAINY, *The Ancient Catholic Church* (New York 1902); HAUCK-HERZOG, *Realencycl. f. Prot. Theol. u. Kirche* (3d ed.) I, 671—76. DENZINGER, *Enchiridion* (Würzburg, 1895); PETAVIUS, *Dogmata Theologica* (Paris, 1867); TURMEL, *Histoire de la théologie positive* (Paris, 1904).

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Apollinaris, SAINT, was one of the first great martyrs of the Church. He was made Bishop of Ravenna by St. Peter himself. The miracles he wrought there soon attracted official attention, for they and his preaching won many converts to the Faith, while at the same time bringing upon him the fury of the idolaters, who beat him cruelly and drove him from the city. He was found half dead on the seashore, and kept in concealment by the Christians, but was captured again and compelled to walk on burning coals and a second time expelled. But he remained in the vicinity, and continued his work of evangelization. We find him then journeying in the province of Æmilia. A third time he returned to Ravenna. Again he was captured, hacked with knives, had scalding water poured over his wounds, was beaten in the mouth with stones because he persisted in preaching, and then, loaded with chains, was flung into a horrible dungeon to starve to death; but after four days he was put on board ship and sent to Greece. There the same course of preachings, and miracles, and sufferings continued; and when his very presence caused the oracles to be silent, he was, after a cruel beating, sent back to Italy. All this continued for three years, and a fourth time he returned to Ravenna. By this time Vespasian was Emperor, and he, in answer to the complaints of the pagans, issued a decree of banishment against the Christians. Apollinaris was kept concealed for some time, but as he was passing out of the gates of the city, was set upon and savagely beaten, probably at Classis, a suburb, but he lived for seven days, foretelling meantime that the persecutions would increase, but that the Church would ultimately triumph. It is not certain what was his native place, though it was probably Antioch. Nor is it sure that he was one of the seventy-two disciples of Christ, as has been suggested. The precise date of his consecration cannot be ascertained, but he was Bishop of Ravenna for twenty-six years.

Acta SS., 5 July.

T. J. CAMPBELL.

Apollinaris, SAINT, the most illustrious of the Bishops of Valence, b. at Vienne, 453; d. 520. He lived in the time of the irruption of the barbarians, and unhappily Valence, which was the central see of the recently founded Kingdom of Burgundy, had been scandalized by the dissolute Bishop Maximus, and the see in consequence had been vacant for fifty years. Apollinaris was of a family of nobles and saints. He was little over twenty when he was ordained priest. In 486, when he was thirty-three years old, he was made Bishop of the long vacant See of Valence, and under his zealous care it soon recovered its ancient glory. Abuses were corrected, and morals reformed. The Bishop was so beloved that the news of his first illness filled the city with consternation. His return to health was miraculous. He was present at the conference at Lyons, between the Arians and Catholics, which was held in presence of King Gondebaud. He distinguished himself there by his eloquence and learning.

A memorable contest in defence of marriage brought Apollinaris again into special prominence. Stephen, the treasurer of the kingdom, was living in incest. The four bishops of the province commanded him to separate from his companion, but he appealed to the King, who sustained his official and exiled the four bishops to Sardinia. As they refused to yield, the King relented, and after some time permitted them to return to their sees, with the exception of Apollinaris, who had rendered himself particularly obnoxious, and was kept a close prisoner for a year. At last the King, stricken with a grievous malady, repented, and the Queen in person came to beg Apollinaris to go to the court, to restore the monarch to health. On his refusal, the Queen asked for his cloak to place on the sufferer. The request was granted, the King was cured, and came to beg absolution for his sin. Apollinaris was sixty-four years old when he returned from Sardinia to Valence, and his people received him with every demonstration of joy. He died after an episcopate of thirty-four years, at the age of sixty-seven, his life ending, as it had begun, in the constant exercise of the most exalted holiness.

Acta SS., October, III.

T. J. CAMPBELL.

SANT' APOLLINARE, RAVENNA

Apollinaris (THE ELDER), a Christian grammarian of the fourth century, first at Berytus in Phœnicia, then at Laodicea in Syria. He became a priest, and was among the stanchest upholders of the Council of Nicæa (325) and of St. Athanasius. When Julian the Apostate forbade Christian professors to lecture or comment on the poets or philosophers of Greece (362), Apollinaris and his son bearing the same name, both highly cultivated and resourceful, zealously strove to replace the literary masterpieces of antiquity by new works which should offset the threatened loss to Christians of the advantages of polite instruction and help to win respect for the Christian religion among the heathens. According to Socrates (Hist. Eccl., II, xlvi; III, xvi), the elder Apollinaris translated the Pentateuch into Greek hexameters, converted the first two books of Kings into an epic poem of twenty-four cantos, wrote tragedies modelled on Euripides, comedies after the manner of Menander, and odes imitated from Pindar. Sozomen (Hist. Eccl., V, xviii; VI, xxv) says nothing of the poetical works of the elder Apollinaris, but lays stress on those of his son. This improvised Greek literature, however, uninspired by genius, did not survive. As soon as Valentinian I (364–375) had revoked the edict of Julian the schools returned to the great classic writers, and only the memory of the courageous efforts of Apollinaris to nullify the malice of Julian survived.

KRUMBACHER, *Gesch. d. byzant. Litt.*, 2d ed.; GODET in *Dict. de théol. cath.*, I, 1505.

JOHN J. A' BECKET.

Apollinaris Claudius, SAINT, a Christian apologist, Bishop of Hierapolis in Phrygia in the second century. He became famous for his polemical treatises against the heretics of his day, whose errors he showed to be entirely borrowed from the pagans. He wrote two books against the Jews, five against the pagans, and two on "Truth." In 177 he published an eloquent "Apologia" for the Christians, addressed to Marcus Aurelius, and appealing to the Emperor's own experience with the "Thundering Legion", whose prayers won him the victory over the Quadi. The exact date of his death is not known, but it was probably while Marcus Aurelius was still Emperor. None of his writings is extant. His feast is kept 8 January.

BUTLER, *Lives of the Saints*, 8 January; MICHAUD, *Biog. univ.*; VERSCHAFFEL in *Dict. de théol cath.*; SALMON in *Dict. of Christ. Biogr.*

T. J. CAMPBELL.

Apollinaris Sidonius. See SIDONIUS.

Apollonia, SAINT, a holy virgin who suffered martyrdom in Alexandria during a local uprising against the Christians previous to the persecution of Decius (end of 248, or beginning of 249). During the festivities commemorative of the first millenary of the Roman Empire, the agitation of the heathen populace rose to a great height, and when one of their poets prophesied a calamity, they committed bloody outrages on the Christians whom the authorities made no effort to protect. The great Dionysius, then Bishop of Alexandria (247–265), relates the sufferings of his people in a letter addressed to Fabius, Bishop of Antioch, long extracts from which Eusebius has preserved for us (Hist. Eccl., I, vi, 41). After describing how a Christian man and woman, named respectively Metras and Quinta, were seized by the seditious mob and put to death with the most cruel tortures, and how the houses of several other Christians were completely pillaged, Dionysius continues: "At that time Apollonia the παρθένος πρεσβῦτις (*virgo presbytera*, by which he very probably means not a virgin advanced in years, but a deaconess) was held in high esteem. These men seized her also and by repeated blows broke all her teeth. They then erected outside the city gates a pile of fagots and threatened to burn her alive if she refused to repeat after them impious words (either a blasphemy against Christ, or an invocation of the heathen gods). Given, at her own request, a little freedom, she sprang quickly into the fire and was burned to death." Apollonia belongs, therefore, to that class of early Christian martyrs who did not await the death they were threatened with, but either to preserve their chastity, or because confronted with the alternative of renouncing their faith or suffering death, voluntarily embraced the latter in the form prepared for them. In the honour paid to her martyrs the Church made no distinction between these women and others. St. Augustine touches on this question in the first book of the "City of God", apropos of suicide (De Civ. Dei, I, 26): "But, they say, during the time of persecution certain holy women plunged into the water with the intention of being swept away by the waves and drowned, and thus preserve their threatened chastity. Although they quitted life in this wise, nevertheless they receive high honour as martyrs in the Catholic Church and their feasts are observed with great ceremony. This is a matter on which I dare not pass judgment lightly. For I know not but that the Church was divinely authorized through trustworthy revelations to honour thus the memory of these Christians. It may be that such is the case. May it not be, too, that these acted in such a manner, not through human caprice but on the command of God, not erroneously but through obedience, as we must believe in the case of Samson? When, however, God gives a command and makes it clearly known, who would account obedience thereto a crime or condemn such pious devotion and ready service?" The narrative of Dionysius does not suggest the slightest reproach as to this act of St. Apollonia; in his eyes she was as much a martyr as the others, and as such she was revered in the Alexandrian Church. In time, her feast was also popular in the West. A later legend assigned a similar martyrdom to Apollonia, a Christian virgin of Rome in the reign of Julian the Apostate. There was, however, but one martyr of this name, i. e. the Saint of Alexandria. The Roman Church celebrates her memory on 9 February, and she is popularly invoked against the toothache because of the torments she had to endure. She is represented in art with pincers in which a tooth is held. There was a church dedicated to her at Rome but it no longer exists. The little square, however, in which it stood is still called "Piazza Sant' Apollonia".

Acta SS., Feb., II, 278 sqq.; *Katholik* (1872), I, 226 sqq.; *Bibliotheca hagiographica latina*, ed. BOLLAND. (Brussels, 1898), 103 sqq; NEUMANN, *Der römische Staat und die allgemeine Kirche* (Leipzig, 1890) I, 252 sqq.; BUTLER, *Lives*, 9 Feb.

J. P. KIRSCH.

Apollonius of Ephesus, anti-Montanist Greek ecclesiastical writer, between 180 and 210, probably from Asia Minor, for he is thoroughly acquainted with the Christian history of Ephesus and the doings of the Phrygian Montanists. If we may accept what the unknown author of "Prædestinatus" says (I, 26, 27, 28; P. L., LIII, 596), he was a Bishop of Ephesus, but the silence of other Christian writers renders this testimony doubtful. He undertook the defence of the Church against Montanus, and followed in the footsteps of Zoticus of Comanus, Julian of Apamæa, Sotas of Anchialus, and Apollinaris of Hierapolis. His work is cited by Eusebius (Hist. Eccl., V, 18), and is praised by St. Jerome (De vir. ill., c. xl), but has been lost, and not even its title is known. It seems certain that it showed the falsity of the Montanist prophecies, recounted the unedifying lives of Montanus and his prophetesses, also gave currency to the report of their suicide by hanging, and threw

light on some of the adepts of the sect, including the apostate Themison and the pseudo-martyr Alexander. The former, having evaded martyrdom by means of money, posed as an innovator, addressing a letter to his partisans after the manner of the Apostles, and finally blasphemed Christ and the Church; the latter, a notorious thief, publicly condemned at Ephesus, had himself adored as a god. We know from Eusebius that Apollonius spoke in his work of Zoticus, who had tried to exorcise Maximilla, but had been prevented by Themison, and of the martyr-Bishop Thraseas, another adversary of Montanism. He very probably gave the signal in it for the movement of opposition to Montanism which the reunion of the first synods developed. At all events, he recalls the tradition according to which Our Lord had advised the Apostles not to go far from Jerusalem during the twelve years immediately following His Ascension, a tradition known to Clement of Alexandria from the apocryphal "Prædicatio Petri". He moreover recounts the restoration to life of a dead man at Ephesus by the Apostle St. John, whose Apocalypse he knew and quotes. He takes rank among the opponents of Montanism with the "Anonymous" of Eusebius (Hist. Eccl., V, 16, 17), with Miltiades and with Apollinaris. Eusebius (loc. cit.) says his work constituted "an abundant and excellent refutation of Montanism". St. Jerome qualified it as "a lengthy and remarkable volume". It did not therefore pass unnoticed, and must have roused some feeling among the Montanists since Tertullian felt it necessary to reply to it. After his six books *περὶ ἐκστάσεως*, in which he apologized for the ecstasies into which the Montanist prophetesses fell before prophesying, Tertullian composed a seventh especially to refute Apollonius; he wrote it also in Greek for the use of the Asiatic Montanists.

BAREILLE in *Dict. de théol. cath.*, II, 1507; VENABLES in *Dict. of Christ. Biogr.*, I, 135; BARDENHEWER, *Gesch. d. altkirchl. Litt.* (Freiburg, 1902), I, 525. For the fragments of Apollonius see ROUTH, *Reliquiæ Sacræ* (2d ed.), I, 403–85.

FRANCIS W. GREY.

Apollonius of Tyana. See NEO-PYTHAGOREAN PHILOSOPHY.

Apologetics, a theological science which has for its purpose the explanation and defence of the Christian religion. Apologetics means, broadly speaking, a form of apology. The term is derived from the Latin adjective, *apologeticus*, which, in turn has its origin in the Greek adjective, *ἀπολογητικός*, the substantive being *ἀπολογία*, "apology", "defence". As an equivalent of the plural form, the variant, "Apologetic", is now and then found in recent writings, suggested probably by the corresponding French and German words, which are always in the singular. But the plural form, "Apologetics", is far more common and will doubtless prevail, being in harmony with other words similarly formed, as ethics, statistics, homiletics. In defining apologetics as a form of apology, we understand the latter word in its primary sense, as a verbal defence against a verbal attack, a disproving of a false accusation, or a justification of an action or line of conduct wrongly made the object of censure. Such, for example, is the *Apology* of Socrates, such the *Apologia* of John Henry Newman. This is the only sense attaching to the term as used by the ancient Greeks and Romans, or by the French and Germans of the present day. Quite different is the meaning now conveyed by our English word, "apology", namely, an explanation of an action acknowledged to be open to blame. The same idea is expressed almost exclusively by the verb, "apologize", and generally by the adjective, "apologetic". For this reason, the adoption of the word, "Apologetics", in the sense of a scientific vindication of the Christian religion is not altogether a happy one. Some scholars prefer such terms as "Christian Evidences", the "Defence of the Christian Religion". "Apologetics" and "Apology" are not altogether interchangeable terms. The latter is the generic term, the former the specific. Any kind of accusation, whether personal, social, political, or religious, may call forth a corresponding apology. It is only apologies of the Christian religion that fall within the scope of apologetics. Nor is it all such. There is scarcely a dogma, scarcely a ritual or disciplinary institution of the Church that has not been subjected to hostile criticism, and hence, as occasion required, been vindicated by proper apologies. But besides these forms of apology, there are the answers that have been called forth by attacks of various kinds upon the credentials of the Christian religion, apologies written to vindicate now this, now that ground of the Christian Catholic faith, that has been called in question or held up to disbelief and ridicule.

Now it is out of such apologies for the foundations of Christian belief that the science of apologetics has taken form. Apologetics is the Christian Apology *par excellence*, combining in one well-rounded system the arguments and considerations of permanent value that have found expression in the various single apologies. The latter, being answers to specific attacks, were necessarily conditioned by the occasions that called them forth. They were personal, controversial, partial vindications of the Christian position. In them the refutation of specific charges was the prominent element. Apologetics, on the other hand, is the comprehensive, scientific vindication of the grounds of Christian, Catholic belief, in which the calm, impersonal presentation of underlying principles is of paramount importance, the refutation of objections being added by way of corollary. It addresses itself not to the hostile opponent for the purpose of refutation, but rather to the inquiring mind by way of information. Its aim is to give a scientific presentation of the claims which Christ's revealed religion has on the assent of every rational mind; it seeks to lead the inquirer after truth to recognize, first, the reasonableness and trustworthiness of the Christian revelation as realized in the Catholic Church, and secondly, the corresponding obligation of accepting it. While not compelling faith—for the certitude it offers is not absolute, but moral—it shows that the credentials of the Christian religion amply suffice to vindicate the act of faith as a rational act, and to discredit the estrangement of the sceptic and unbeliever as unwarranted and culpable. Its last word is the answer to the question: Why should I be a Catholic? Apologetics thus leads up to Catholic faith, to the acceptance of the Catholic Church as the divinely authorized organ for preserving and rendering efficacious the saving truths revealed by Christ. This is the great fundamental dogma on which all other dogmas rest. Hence apologetics also goes by the name of "fundamental theology". Apologetics is generally viewed as one branch of dogmatic science, the other and chief branch being dogmatic theology proper. It is well to note, however, that in point of view and method also they are quite distinct. Dogmatic theology, like moral theology, addresses itself primarily to those who are already Catholic. It presupposes faith. Apologetics, on the other hand, in theory at least, simply leads up to faith. The former begins where the latter ends. Apologetics is pre-eminently a positive, historical discipline, whereas dogmatic theology is rather philosophic and deductive, using as its premises data of divine and ecclesiastical authority—the contents of revelation and their interpretation by the Church. It is only in exploring and in treating dogmatically the elements of natural religion, the sources of its authoritative data, that dogmatic theology comes in touch with apologetics.

As has been pointed out, the object of apologetics

is to give a scientific answer to the question, Why should I be a Catholic? Now this question involves two others which are also fundamental. The one is: Why should I be a Christian rather than an adherent of the Jewish religion, or the Mohammedan, or the Zoroastrian, or of some other religious system setting up a rival claim to be revealed? The other, still more fundamental, question is: Why should I profess any religion at all? Thus the science of apologetics easily falls into three great divisions: First, the study of religion in general and the grounds of theistic belief; second, the study of revealed religion and the grounds of Christian belief; third, the study of the true Church of Christ and the grounds of Catholic belief.

In the first of these divisions, the apologist inquires into the nature of religion, its universality, and man's natural capacity to acquire religious ideas. In connection with this the modern study of the religious philosophy of uncultured peoples has to be taken into consideration, and the various theories concerning the origin of religion present themselves for critical discussion. This leads to the examination of the grounds of theistic belief, including the important questions of (1) the existence of a divine Personality, the Creator and Conserver of the world, exercising a special providence over man; (2) man's freedom of will and his corresponding religious and moral responsibility in virtue of his dependence on God; (3) the immortality of the human soul, and the future life with its attendant rewards and punishments. Coupled with these questions is the refutation of monism, determinism, and other anti-theistic theories. Religious philosophy and apologetics here march hand in hand.

The second division, on revealed religion, is even more comprehensive. After treating the notion, possibility, and moral necessity of a divine revelation, and its discernibility through various internal and external criteria, the apologist proceeds to establish the *fact* of revelation. Three distinct, progressive stages of revelation are set forth: Primitive Revelation, Mosaic Revelation, and Christian Revelation. The chief sources on which he has to rely in establishing this triple fact of revelation are the Sacred Scriptures. But if he is logical, he must prescind from their inspiration and treat them provisionally as human historical documents. Here he must depend on the critical study of the Old and New Testaments by impartial scriptural scholars, and build on the accredited results of their researches touching the authenticity and trustworthiness of the sacred books purporting to be historical. It is only by anticipation that an argument for the fact of primitive revelation can be based on the ground that it is taught in the inspired book of Genesis, and that it is implied in the supernatural state of our first parents. In the absence of anything like contemporary documents, the apologist has to lay chief stress on the high antecedent probability of primitive revelation, and show how a revelation of limited, but sufficient scope for primitive man is compatible with a very crude stage of material and æsthetic culture, and hence is not discredited by the sound results of prehistoric archæology. Closely connected with this question is the scientific study of the origin and antiquity of man, and the unity of the human species; and, as still larger subjects bearing on the historic value of the sacred Book of Origins, the compatibility with Scripture of the modern sciences of biology, astronomy, and geology. In like manner the apologist has to content himself with showing the fact of Mosaic revelation to be highly probable. The difficulty, in the present condition of Old Testament criticism, of recognizing more than a small portion of the Pentateuch as documentary evidence contemporary with Moses, makes it incumbent on the apologist to proceed with caution lest, in attempting to prove too much, he may bring into discredit what is decidedly tenable apart from dogmatic considerations. However, there is sufficient evidence allowed by all but the most radical critics to establish the fact that Moses was the providential instrument for delivering the Hebrew people from Egyptian bondage, and for teaching them a system of religious legislation that in lofty monotheism and ethical worth is far superior to the beliefs and customs of the surrounding nations, thus affording a strong presumption in favour of its claim to be revealed. This presumption gains strength and clearness in the light of Messianic prophecy, which shines with ever increasing volume and brightness through the history of the Jewish religion till it illumines the personality of our Divine Lord. In this study of Mosaic revelation, biblical archæology is of no small service to the apologist.

When the apologist comes to the subject of Christian revelation, he finds himself on much firmer ground. Starting with the generally recognized results of New Testament criticism, he is enabled to show that the synoptic Gospels, on the one hand, and the undisputed Epistles of St. Paul, on the other, offer two independent, yet mutually corroborative, masses of evidence concerning the person and work of Jesus. As this evidence embodies the unimpeachable testimony of thoroughly reliable eye-witnesses and their associates, it presents a portraiture of Jesus that is truly historical. After showing from the records that Jesus taught, now implicitly, now explicitly, that he was the long expected Messiah, the Son of God sent by His Heavenly Father to enlighten and save mankind, and to found the new kingdom of justice, Apologetics proceeds to set forth the grounds for believing in these claims: (1) the surpassing beauty of His moral character, stamping Him as the unique, perfect man; (2) the lofty excellence of his moral and religious teaching, which has no parallel elsewhere, and which answers the highest aspirations of the human soul; (3) His miracles wrought during His public mission; (4) the transcendent miracle of His resurrection, which He foretold as well; (5) the wonderful regeneration of society through His undying personal influence. Then, by way of supplementary proof, the apologist institutes an impartial comparison of Christianity with the various rival religious systems of the world —Brahminism, Buddhism, Zoroastrianism, Confucianism, Taoism, Mohammedanism—and shows how in the person of its founder, in its moral and religious ideal and influence, the Christian religion is immeasurably superior to all others, and alone has a claim to our assent as the absolute, divinely-revealed religion. Here, too, in the survey of Buddhism, the specious objection, not uncommon to-day, that Buddhist ideas and legends have contributed to the formation of the Gospels, calls for a summary refutation.

Beyond the fact of Christian revelation the Protestant apologist does not proceed. But the Catholic rightly insists that the scope of apologetics should not end here. Both the New Testament records and those of the sub-Apostolic age bear witness that Christianity was meant to be something more than a religious philosophy of life, more than a mere system of individual belief and practice, and that it cannot be separated historically from a concrete form of social organization. Hence Catholic apologetics adds, as a necessary sequel to the established fact of Christian revelation, the demonstration of the true Church of Christ and its identity with the Roman Catholic Church. From the records of the Apostles and their immediate successors is set forth the institution of the Church as a true, unequal society, endowed with the supreme authority of its

Founder, and commissioned in His name to teach and sanctify mankind; possessing the essential features of visibility, indefectibility, and infallibility; characterized by the distinctive marks of unity, holiness, catholicity, and apostolicity. These notes of the true Church of Christ are then applied as criteria to the various rival Christian denominations of the present day, with the result that they are found fully exemplified in the Roman Catholic Church alone. With the supplementary exposition of the primacy and infallibility of the Pope, and of the rule of faith, the work of apologetics is brought to its fitting close. It is true that some apologists see fit to treat also of inspiration and the analysis of the act of faith. But, strictly speaking, these are not apologetic subjects. While they may logically be included in the prolegomena of dogmatic theology, they rather belong, the one to the province of Scripture-study, the other to the tract of moral theology dealing with the theological virtues.

The history of apologetic literature involves the survey of the varied attacks that have been made against the grounds of Christian, Catholic belief. It may be marked off into four great divisions. The FIRST division is the period from the beginning of Christianity to the downfall of the Roman Empire (A. D. 476). It is chiefly characterized by the twofold struggle of Christianity with Judaism and with paganism. The SECOND division is coextensive with the Middle Ages, from A. D. 476 to the Reformation. In this period we find Christianity in conflict with the Mohammedan religion and philosophy. The THIRD division takes in the period from the beginning of the Reformation to the rise of rationalism in England in the middle of the seventeenth century. It is the period of struggle between Catholicism and Protestantism. The FOURTH division embraces the period of rationalism, from the middle of the seventeenth century down to the present day. Here we find Christianity in conflict with Deism, Pantheism, Materialism, Agnosticism, and Naturalism.

FIRST PERIOD. (A) *Apologies in Answer to the Opposition of Judaism.*—It lay in the nature of things that Christianity should meet with strong Jewish opposition. In dispensing with circumcision and other works of the Law, Christianity had incurred the imputation of running counter to God's immutable will. Again, Christ's humble and obscure life, ending in the ignominious death on the cross, was the very opposite of what the Jews expected of their Messiah. Their judgment seemed to be confirmed by the fact that Christianity attracted but an insignificant portion of the Jewish people, and spread with greatest vigour among the despised Gentiles. To justify the claims of Christianity before the Jews, the early apologists had to give an answer to these difficulties. Of these apologies the most important is the "Dialogue with Trypho the Jew" composed by Justin Martyr about 155–160. He vindicates the new religion against the objections of the learned Jew, arguing with great cogency that it is the perfection of the Old Law, and showing by an imposing array of Old Testament passages that the Hebrew prophets point to Jesus as the Messiah and incarnate Son of God. He insists also that it is in Christianity that the destiny of the Hebrew religion to become the religion of the world is to find its realization, and hence it is the followers of Christ, and not the unbelieving Jews, that are the true children of Israel. By his elaborate argument from Messianic prophecy, Justin won the grateful recognition of later apologists. Similar apologies were composed by Tertullian, "Against the Jews" (Adversus Judæos, about 200), and by St. Cyprian, "Three Books of Evidences against the Jews" (about 250). (B) *Apologies in Answer to Pagan Opposition.*—Of far more serious moment to the early Christian Church was the bitter opposition it met from paganism. The polytheistic religion of the Roman Empire, venerated for its antiquity, was intertwined with every fibre of the body politic. Its providential influence was a matter of firm belief. It was associated with the highest culture, and had the sanction of the greatest poets and sages of Greece and Rome. Its splendid temples and stately ritual gave it a grace and dignity that captivated the popular imagination. On the other hand, Christian monotheism was an innovation. It made no imposing display of liturgy. Its disciples were, for the most part, persons of humble birth and station. Its sacred literature had little attraction for the fastidious reader accustomed to the elegant diction of the classic authors. And so the popular mind viewed it with misgivings, or despised it as an ignorant superstition. But opposition did not end here. The uncompromising attitude of the new religion towards pagan rites was decried as the greatest impiety. The Christians were branded as atheists, and as they held aloof from the public functions also, which were invariably associated with these false rites, they were accused of being enemies of the State. The Christian custom of worshipping in secret assembly seemed to add force to this charge, for secret societies were forbidden by Roman law. Nor were calumnies wanting. The popular imagination easily distorted the vaguely-known Agape and Eucharistic Sacrifice into abominable rites marked by feasting on infant flesh and by indiscriminate lust. The outcome was that the people and authorities took alarm at the rapidly spreading Church and sought to repress it by force. To vindicate the Christian cause against these attacks of paganism, many apologies were written. Some, notably the "Apology" of Justin Martyr (150), the "Plea for the Christians", by Athenagoras (177), and the "Apologetic" of Tertullian (197), were addressed to emperors for the express purpose of securing for the Christians immunity from persecution. Others were composed to convince the pagans of the folly of polytheism and of the saving truth of Christianity. Such were: Tatian, "Discourse to the Greeks" (160), Theophilus, "Three Books to Autolychus" (180), the "Epistle to Diognetus" (about 190), the "Octavius" of Minucius Felix (192), Origen, "True Discourse against Celsus" (248), Lactantius, "Institutes" (312), and St. Augustine, "City of God" (415–426). In these apologies the argument from Old Testament prophecy has a more prominent place than that from miracles. But the one on which most stress is laid is that of the transcendent excellence of Christianity. Though not clearly marked out, a twofold line of thought runs through this argument: Christianity is light, whereas paganism is darkness; Christianity is power, whereas paganism is weakness. Enlarging on these ideas, the apologists contrast the logical coherence of the religious tenets of Christianity, and its lofty ethical teaching, with the follies and inconsistencies of polytheism, the low ethical principles of its philosophers, and the indecencies of its mythology and of some of its rites. They likewise show that the Christian religion alone has the power to transform man from a slave of sin into a spiritual freeman. They compare what they once were as pagans with what they now are as Christians. They draw a telling contrast between the loose morality of pagan society and the exemplary lives of Christians, whose devotion to their religious principles is stronger than death itself.

SECOND PERIOD. CHRISTIANITY IN CONFLICT WITH MOHAMMEDAN RELIGION AND PHILOSOPHY. The one dangerous rival with which Christianity had to contend in the Middle Ages was the Mohammedan religion. Within a century of its birth, it had torn from Christendom some of its fairest lands and ex-

tended like a huge crescent from Spain over Northern Africa, Egypt, Palestine, Arabia, Persia, and Syria, to the eastern part of Asia Minor. The danger which this fanatic religion offered to Christian faith, in countries where the two religions came in contact, was not to be treated lightly. And so we find a series of apologies written to uphold the truth of Christianity in the face of Moslem errors. Perhaps the earliest was the "Discussion between a Saracen and a Christian" composed by St. John Damascene (about 750). In this apology he vindicates the dogma of the Incarnation against the rigid and fatalistic conception of God taught by Mohammed. He also demonstrates the superiority of the religion of Christ, pointing out the grave defects in Mohammed's life and teaching, and showing the Koran to be in its best parts but a feeble imitation of the Sacred Scriptures. Other apologies of a similar kind were composed by Peter the Venerable in the twelfth, and by Raymond of Martini in the thirteenth century. Hardly less dangerous to Christian faith was the rationalistic philosophy of Islamism. The Arabian conquerors had learned from the Syrians the arts and sciences of the Greek world. They became especially proficient in medicine, mathematics, and philosophy, for the study of which they erected in every part of their domain schools and libraries. In the twelfth century Moorish Spain had nineteen colleges, and their renown attracted hundreds of Christian scholars from every part of Europe. Herein lay a grave menace to Christian orthodoxy, for the philosophy of Aristotle as taught in these schools had become thoroughly tinctured with Arabian pantheism and rationalism. The peculiar tenet of the celebrated Moorish philosopher Averroes was much in vogue, namely: that philosophy and religion are two independent spheres of thought, so that what is true in the one may be false in the other. Again, it was commonly taught that faith is for the masses who cannot think for themselves, but philosophy is a higher form of knowledge which noble minds should seek to acquire. Among the fundamental dogmas denied by the Arabian philosophers were creation, providence, and immortality. To vindicate Christianity against Mohammedan rationalism, St. Thomas composed (1261–64) his philosophical "Summa contra Gentiles", in four books. In this great apology the respective claims of reason and faith are carefully distinguished and harmonized, and a systematic demonstration of the grounds of faith is built up with arguments of reason and authority such as appealed directly to the minds of that day. In treating of God, providence, creation and the future life, St. Thomas refutes the chief errors of the Arabian, Jewish, and Greek philosophers, and shows that the genuine teaching of Aristotle confirms the great truths of religion. Three apologies composed in much the same spirit, but belonging to a later age, may be mentioned here. The one is the fine work of Louis Vivés, "De Veritate Fidei Christianæ Libri V" (about 1530). After treating the principles of natural theology, the Incarnation, and Redemption, he gives two dialogues, one between a Christian and a Jew, the other between a Christian and a Mohammedan, in which he shows the superiority of the Christian religion. Similar to this is the apology of the celebrated Dutch theologian Grotius, "De Veritate Religionis Christianæ" (1627). It is in six books. An able treatise on natural theology is followed by a demonstration of the truth of Christianity based on the life and miracles of Jesus, the holiness of His teaching, and the wonderful propagation of His religion. In proving the authenticity and trustworthiness of the Sacred Scriptures, Grotius appeals largely to internal evidence. The latter part of the work is devoted to a refutation of paganism, Judaism, and Mohammedanism. An apology on somewhat similar lines is that of the Huguenot, Philip de Mornay, "De la vérité de la religion chrétienne" (1579). It is the first apology of note that was written in a modern tongue.

THIRD PERIOD. CATHOLICISM IN CONFLICT WITH PROTESTANTISM. The outbreak of Protestantism in the beginning of the sixteenth century, and its rejection of many of the fundamental features of Catholicism, called forth a mass of controversial apologetic literature. It was not, of course, the first time that the principles of Catholic belief had been questioned with reference to Christian orthodoxy. In the early ages of the Church heretical sects, assuming the right to profess allegiance and fidelity to the spirit of Christ, had given occasion to St. Irenæus "On Heresies", Tertullian "On Prescription against Heretics," St. Vincent of Lérins, in his "Commonitory", to insist on unity with the Catholic Church, and, for the purpose of confuting the heretical errors of private interpretation, to appeal to an authoritative rule of faith. In like manner, the rise of heretical sects in the three centuries preceding the Reformation led to an accentuation of the fundamental principles of Catholicism, notably in Moneta's "Summa contra Catharos et Waldenses" (about 1225), and Torquemada's "Summa de Ecclesiâ" (1450). So to a far greater extent, in the outpouring from many sources of Protestant ideas, it became the duty of the hour to defend the true nature of the Church of Christ, to vindicate its authority, its divinely authorized hierarchy under the primacy of the Pope, its visibility, unity, perpetuity, and infallibility, along with other doctrines and practices branded as superstitions.

In the first heat of this gigantic controversy the writings on both sides were sharply polemic, abounding in personal recriminations. But towards the close of the century there developed a tendency to treat the controverted questions more in the manner of a calm, systematic apology. Two works belonging to this time are especially noteworthy. One is the "Disputationes de controversiis Christianæ Fidei" (1581–92), by Robert Bellarmin, a monumental work of vast erudition, rich in apologetic material. The other is the "Principiorum Fidei Doctrinalium Demonstratio" (1579), by Robert Stapleton, whom Döllinger pronounced to be the prince of controversialists. Though not so erudite, it is more profound than the work of Bellarmin. Another excellent work of this period is that of Martin Becan, "De Ecclesiâ Christi" (1633).

FOURTH PERIOD. CHRISTIANITY IN CONFLICT WITH RATIONALISM.—(A) *From the Middle of the Seventeenth to the Nineteenth Century.* Rationalism—the setting up of the human reason as the source and measure of all knowable truth—is, of course, not confined to any one period of human history. It has existed from the earliest days of philosophy. But in Christian society it did not become a notable factor till the middle of the seventeenth century, when it asserted itself chiefly in the form of Deism. It was associated, and even to a large extent identified with the rapidly growing movement towards greater intellectual freedom which, stimulated by fruitful scientific inquiry, found itself seriously hampered by the narrow views of inspiration and of historic Bible-interpretation which then prevailed. The Bible had been set up as an infallible source of knowledge not only in matters of religion, but of history, chronology, and physical science. The result was a reaction against the very essentials of Christianity. Deism became the intellectual fashion of the day, leading in many cases to downright atheism. Starting with the principle that no religious doctrine is of value that cannot be proved by experience or by philosophical reflection, the Deists admitted the existence of a God external to the world, but denied

every form of divine intervention, and accordingly rejected revelation, inspiration, miracles, and prophecy. Together with unbelievers of a still more pronounced type, they assailed the historic value of the Bible, decrying its miraculous narratives as fraud and superstition. The movement started in England, and in the eighteenth century spread to France and Germany. Its baneful influence was deep and far-reaching, for it found zealous exponents in some of the leading philosophers and men of letters—Hobbes, Locke, Hume, Voltaire, Rousseau, d'Alembert, Diderot, Lessing, Herder, and others. But able apologists were not lacking to champion the Christian cause. England produced several that won lasting honour for their scholarly defence of fundamental Christian truths—Lardner, author of the "Credibility of the Gospel History", in twelve volumes (1741–55); Butler, likewise famous for his "Analogy of Religion Natural and Revealed to the Constitution of Nature" (1736); Campbell, who in his "Dissertation on Miracles" (1766) gave a masterly answer to Hume's arguments against miracles; and Paley, whose "Evidences of Christianity" (1794) and "Natural Theology" (1802) are among the classics of English theological literature. On the continent, the work of defence was carried on by such men as Bishop Huet, who published his "Démonstration Evangélique" in 1679; Leibnitz, whose "Théodicée" (1684), with its valuable introduction on the conformity of faith with reason, had a great influence for good; the Benedictine Abbot Gerbert, who gave a comprehensive Christian apology in his "Demonstratio Veræ Religionis Veræque Ecclesiæ Contra Quasvis Falsas" (1760); and the Abbé Bergier, whose "Traité historique et dogmatique de la vraie religion", in twelve volumes (1780), showed ability and erudition.—(B) *The Nineteenth Century.* In the last century the conflict of Christianity with rationalism was in part lightened and in part complicated by the marvellous development of scientific and historic inquiry. Lost languages, like the Egyptian and the Babylonian, were recovered, and thereby rich and valuable records of the past—many of them unearthed by laborious and costly excavation—were made to tell their story. Much of this bore on the relations of the ancient Hebrew people with the surrounding nations and, while in some instances creating new difficulties, for the most part helped to corroborate the truth of the Bible history. Out of these researches have grown a number of valuable and interesting apologetic studies on Old Testament history: Schrader, "Cuneiform Inscriptions and the Old Testament" (London, 1872); Hengstenberg's "Egypt and the Books of Moses" (London, 1845); Harper, "The Bible and Modern Discoveries" (London, 1891); McCurdy, "History, Prophecy, and the Monuments" (London–New York, 1894–1900); Pinches, "The Old Testament in the Light of the Historic Records of Assyria and Babylonia" (London–New York, 1902); Abbé Gainet, "La bible sans la bible, ou l'histoire de l'ancien testament par les seuls témoignages profanes" (Bar-le-Duc, 1871); Vigouroux, "La bible et les découvertes modernes" (Paris, 1889). On the other hand, Biblical chronology, as then understood, and the literal historic interpretation of the Book of Genesis were thrown into confusion by the advancing sciences—astronomy, with its grand nebular hypothesis; biology, with its even more fruitful theory of evolution; geology, and prehistoric archæology. Rationalists eagerly laid hold of these scientific data, and sought to turn them to the discredit of the Bible and likewise of the Christian religion. But able apologies were forthcoming to essay a conciliation of science and religion. Among them were: Dr. (afterwards Cardinal) Wiseman, "Twelve Lectures on the Connection between Science and Revealed Religion" (London, 1847), which, though antiquated in parts, is still valuable reading; Reusch, "Nature and the Bible" (London, 1876). Others more modern and up to date are: Duilhé de Saint-Projet, "Apologie scientifique de la foi chrétienne" (Paris, 1885); Abbé Guibert, "In the Beginning" (New York, 1904), one of the best Catholic treatises on the subject; and more recent still, A. de Lapparent, "Science et apologétique" (Paris, 1905). A more delicate form of scientific inquiry for Christian belief was the application of the principles of historic criticism to the books of Holy Scripture. Not a few Christian scholars looked with grave misgivings on the progress made in this legitimate department of human research, the results of which called for a reconstruction of many traditional views of Scripture. Rationalists found here a congenial field of study, which seemed to promise the undermining of Scripture-authority. Hence it was but natural that the encroachments of Biblical criticism on conservative theology should be disputed inch by inch. On the whole, the outcome of the long and spirited contest has been to the advantage of Christianity. It is true that the Pentateuch, so long attributed to Moses, is now held by the vast majority of non-Catholic, and by an increasing number of Catholic, scholars to be a compilation of four independent sources put together in final shape soon after the Captivity. But the antiquity of much of the contents of these sources has been firmly established, as well as the strong presumption that the kernel of the Pentateuchal legislation is of Mosaic institution. This has been shown by Kirkpatrick in his "Divine Library of the Old Testament" (London–New York, 1901), by Driver in his "Introduction to the Literature of the Old Testament" (New York, 1897), and by Abbé Lagrange, in his "Méthode historique de l'Ancien Testament" (Paris, 1903; tr. London, 1905). In the New Testament the results of Biblical criticism are still more assuring. The attempt of the Tübingen school to throw the Gospels far into the second century, and to see in most of the Epistles of St. Paul the work of a much later hand, has been absolutely discredited. The synoptic Gospels are now generally recognized, even by advanced critics, to belong to the years 65–85, resting on still earlier written and oral sources, and the Gospel of St. John is brought with certainty down to at least A. D. 110, that is, within a very few years of the death of St. John. The three Epistles of St. John are recognized as genuine, the pastoral letters being now the chief object of dispute. Closely connected with the theory of the Tübingen School was the attempt of the rationalist Strauss to explain away the miraculous element in the Gospels as the mythical fancies of an age much later than that of Jesus. Strauss's views, embodied in his "Life of Jesus" (1835), were ably refuted, together with the false assertions and inductions of the Tübingen School, by such Catholic scholars as Kuhn, Hug, Sepp, Döllinger, and by the Protestant critics, Ewald, Meyer, Wieseler, Tholuck, Luthardt, and others. The outcome of Strauss's "Life of Jesus," and of Renan's vain attempt to improve on it by giving it a legendary form (Vie de Jésus, 1863), has been a number of scholarly biographies of our blessed Lord: by Fouard, "Christ the Son of God" (New York, 1891); Didon, "Jesus Christ" (New York, 1891); Edersheim, "Life and Times of Jesus the Messiah" (New York, 1896), and others.

Another field of study which grew up chiefly in the last century, and has had an influence in shaping the science of apologetics, is the study of religions. The study of the great religious systems of the pagan world, and their comparison with Christianity, furnished material for a number of specious arguments against the independent and supernatural origin of the Christian religion. So, too, the study of the origin of religion in the light of the religious philos-

ophy of uncultured peoples has been exploited against Christian (theistic belief) on the unwarranted ground that Christianity is but a refinement, through a long process of evolution, of a crude primitive religion originating in ghost-worship. Among those who have distinguished themselves in this branch of apologetics are Döllinger, whose "Heidenthum und Judenthum" (1857), tr. "Gentile and Jew in the Court of the Temple" (London, 1865–67), is a mine of information on the comparative merits of revealed religion and the paganism of the Roman world; Abbé de Broglie, author of the suggestive volume, "Problèmes et conclusions de l'histoire des religions" (Paris, 1886); Hardwick, "Christ and Other Masters" (London, 1875). Another factor in the growth of apologetics during the last century was the rise of numerous systems of philosophy that, in the teaching of such men as Kant, Fichte, Hegel, Schelling, Comte, and Spencer, were openly or covertly in opposition to Christian belief To counteract these systems, Pope Leo XIII revived throughout the Catholic world the teaching of Thomistic philosophy. The many works written to vindicate Christian Theism against Pantheism, Materialism, Positivism, and Evolutionary Monism have been of great service to apologetics. Not all these philosophic apologies, indeed, are scholastic. They represent several modern schools of thought. France has furnished a number of able apologetic thinkers who lay chief stress on the subjective element in man, who point to the needs and aspirations of the soul, and to the corresponding fitness of Christianity, and of Christianity alone, to satisfy them. This line of thought has been worked out in various ways by the lately deceased Ollé-Laprune, author of "La certitude morale" (Paris, 1880), and "Le prix de la vie" (Paris, 1892); by Fonsegrive, "Le catholicisme et la vie de l'esprit" (Paris, 1899); and, in "L'action" (Paris, 1893), by Blondel, the founder of the so-called "Immanence School" the principles of which are embodied in the spiritual writings of Father Tyrrell, "Lex Orandi" (London, 1903), "Lex Credendi" (London, 1906). The continued opposition between Catholicism and Protestantism in the last century resulted in the production of a number of noteworthy apologetic writings: Möhler, "Symbolism", published in Germany in 1832, which has gone through many editions in English; Balmes, "Protestantism and Catholicity Compared in their Effects on the Civilization of Europe", a Spanish work published in English in 1840 (Baltimore); the works of the three illustrious English cardinals, Wiseman, Newman, and Manning, most of whose writings have a bearing on apologetics.

It is out of all these varied and extensive studies that apologetics has taken form. The vastness of the field makes it extremely difficult for any one writer to do it full justice. In fact a complete, comprehensive apology of uniform excellence still remains to be written.

In addition to the works already mentioned, the more general treatises on apologetics are as follows:—

CATHOLIC WORKS.—SCHANZ, *A Christian Apology* (New York, 1891) 3 vols. An improved edition of the original, *Apologie des Christentums*, was published in Freiburg (1895) and an augmented edition was in preparation in 1906. PICARD, *Christianity or Agnosticism?*, tr. from the French by MACLEOD (London, 1899); DEVIVIER, *Christian Apologetics*, edited and augmented by SASIA (San José, 1903) 2 vols.; ed. in one vol. by the Most Rev. S. G. MESSMER, D.D. (New York, 1903); FRAYSSINOUS, *A Defence of Christianity*, tr. from the French by JONES (London, 1836); HETTINGER, *Natural Religion* (New York, 1890); *Revealed Religion* (New York, 1895), both being adaptations by H. S. BOWDEN of HETTINGER'S German *Apologie des Christentums* (Freiburg, 1895–98) 5 vols.; HETTINGER, *Fundamental-Theologie* (Freiburg, 1888); GUTBERLET, *Lehrbuch der Apologetik* (Münster, 1895) 3 vols.; SCHELL, *Apologie des Christentums* (Paderborn, 1902–5) 2 vols.; WEISS, *Apologie des Christentums vom Standpunkte der Sitte und Kultur* (Freiburg, 1888–89), 5 vols., French tr. *Apologie du christianisme au point de vue des mœurs et de la civilisation* (Paris, 1894); BOUGAUD, *Le christianisme et les temps présents* (Paris, 1891) 5 vols.; LABEYRIE, *La science de la foi* (La Chapelle-Montligeon, 1903); EGGER, *Enchiridion Theologiæ Dogmaticæ Generalis* (Brixen, 1893); OTTIGER, *Theologia Fundamentalis* (Freiburg, 1897); TANQUERY, *Synopsis Theologiæ Fundamentalis* (New York, 1896). Periodicals valuable for apologetic study are: *The American Catholic Quarterly; American Ecclesiastical Review; New York Review; Catholic World; Dublin Review; Irish Ecclesiastical Record; Irish Theological Quarterly; Month; Tablet; Revue Apologétique* (Brussels); *Revue pratique apologétique* (Paris); *Revue des questions scientifiques; Muséon; La science catholique; Annales de philosophie chrétienne; Etudes religieuses; Revue Thomiste, Revue du clergé français; Revue d'histoire et de littérature religieuse; Revue biblique; Theologische Quartalschrift* (Tübingen); *Stimmen aus Maria-Laach.*

PROTESTANT WORKS.—BRUCE, *Apologetics* (New York, 1892); FISHER, *The Grounds of Theistic and Christian Belief* (New York, 1902); FAIRBAIRN, *The Philosophy of the Christian Religion* (New York, 1902); MAIR, *Studies in the Christian Evidences* (Edinburgh, 1894); LUTHARDT, *The Fundamental Truths of Christianity* (Edinburgh, 1882); SCHULTZ, *Outlines of Christian Apologetics* (New York, 1905); ROW, *Christian Evidences Viewed in Relation to Modern Thought* (London, 1888); IDEM, *A Manual of Christian Evidences* (New York, 1896); ILLINGWORTH, *Reason and Revelation* (New York, 1903). Many excellent apologetic treatises are to be found in the long series of *Bampton Lectures*, also in the *Gifford, Hulsean, Baird*, and *Croal Lectures.*

CHARLES F. AIKEN.

Apolysis (Gr., ἀπόλυσις, dismissal), the dismissal blessing said by the Greek priest at the end of the Mass, Matins, or Vespers. It corresponds fairly well to the Latin *Ite, Missa est*, and is in use in the Greek Church since the days of St. Athanasius. At the end of the Mass the priest turns to the people and says, if it be Sunday, "He that rose again from the dead, Christ our true God, at the intercession of His immaculate and all-blameless holy Mother, by the power of the precious and life-giving cross, by the protection of the bodiless powers (i. e. angels) of Heaven, at the supplications of the glorious prophet John the Forerunner and Baptist, the holy, glorious, and all-famous Apostles, the holy, glorious, and victorious martyrs (and then he mentions the other saints), have mercy on us and save us; for He is good and loveth man". If the Mass be on a week day the apolysis omits the opening words of the blessing, "He that rose again from the dead", as those particular words are used to commemorate Sunday as being the day of the Resurrection. There is also a shorter form in use after different parts of the Divine Office, e. g. Prime, Sext, None, etc.

PÉTRIDÈS in *Dict. d'arch. chrét.*, I, 2601; CLUGNET, *Dict. des noms liturgiques*, 18.

ANDREW J. SHIPMAN.

Apolytikion (ἀπολυτίκιον), a dismissal prayer or hymn said or sung at the end of the Greek Mass and at other times during Matins and Vespers. It was originally sung at the end of Vespers, and is very much like the Roman collect or post-communion, inasmuch as it changes for each feast-day of the year and commemorates the subject of the feast. The apolytikion of Christmas reads as follows: "Thy Nativity, O Christ, hath arisen on the world as the light of knowledge; for at it those who worshipped stars were taught by a star to adore Thee, O Sun of Righteousness, and to know Thee, O Orient from on high; Glory to Thee, O Lord". The one for the feast of the Annunciation is: "To-day is the crowning of our salvation and the manifestation of the Mystery which is from eternity; the Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace: wherefore let us cry out with him to the Mother of God; Hail, full of grace, the Lord is with thee!"

PÉTRIDÈS in *Dict. d'arch. chrét.*, I, 2602; PITRA, *Hymnographie de l'église grecque*, 42; ROBERTSON, *Divine Liturgies* (London, 1894), 432–451.

ANDREW J. SHIPMAN.

Apophthegmata Patrum (ἀπό, from; φθέγγομαι, to cry out; *pater*, father), sayings of the Fathers of the Desert. Various collections exist of aphorisms and anecdotes illustrative of the spiritual life, of ascetic and monastic principle, and of Christian

ethics, attributed to the more prominent hermits and monks who peopled the Egyptian deserts in the fourth century. Three or four such collections in Latin were edited by Rosweyde (Vitæ Patrum, Bks. III, V, VI, VII; P. L., XXIII), one in Greek by Cotelier (Ecclesiæ Græcæ Monumenta, I; P. G., XV), and a Syriac collection lately included in the editions of Anan Isho's "Paradise" by Bedjan (Paris, 1897), and Budge (London, 1904), the latter supplying an English translation. In all these collections the great mass of material is the same, although differently disposed, and it is now agreed that our actual apophthegma literature is Greek, though no doubt much of it is ultimately of Coptic origin. The stages in the growth of the extant collections of "apophthegmata" may be traced with some certainty. In the course of the fourth century this or that saying of the more famous ascetics was repeated by their disciples, and thus circulated. There is no reason to doubt that these sayings and anecdotes were in large measure authentic, but no doubt many were attributed to wrong persons, and many more were apocryphal inventions. These single sayings tended to coalesce into groups, sometimes as the apophthegmata of one Father, sometimes as those dealing with the same subject. Out of these groups were formed the great collections which we have. They are arranged on an alphabetical principle, or according to the subject-matter. Of such collections, that contained in the fifth and sixth books of Rosweyde's "Vitæ Patrum" is known to have existed before the end of the fifth century.

As to the character of the apophthegmata we find that, while they contain a certain grotesque element, the general teaching maintains a high level. They cover the whole field of the spiritual and religious life, and are a veritable storehouse of ascetic lore. Many of them have a primitive freshness and quaintness, and a directness that comes from a deep knowledge of the human heart. They almost always possess a simple beauty that makes them interesting and wholesome reading, and at times they rise to great mystic heights. Along with Cassian, the apophthegmata reveal to us the well-springs of Christian spirituality and religious life.

Where the chief collections of *Apophthegmata* are to be found has already been indicated. They have been translated from the Syriac into English by BUDGE in their entirety (see above), and in a well-chosen selection by HANNAY, *Wisdom of the Desert* (London, 1904). The only critical investigation into this literature as a whole is by BUTLER, *Lausiac History of Palladius* (Cambridge, 1898), Part I, 208–214, 283–285.

E. CUTHBERT BUTLER.

Aporti, FERRANTE, educator and theologian, b. at San Martino dell'Argine, province of Mantua, Italy, 20 Nov., 1791; d. 14 Nov., 1858, at Turin. After his ordination to the priesthood and a three-years' course in Vienna, he was appointed professor of church history in the seminary of Cremona and superintendent of schools in the same city. He took a special interest in the education of poor children and opened for their benefit an infant school at Cremona (1827). The success of this undertaking led to the establishment of similar schools in various cities of Italy. Aporti visited each, encouraged the teachers and published for their guidance: "Il manuale per le scuole infantili" (Cremona, 1833), and "Sillabario per l'infanzia" (Cremona, 1837). He also gave, in the University of Turin, a course of instruction on educational methods which attracted a large number of teachers. He received from the French Government the title of Chevalier of the Legion of Honour (1846) and from Victor Emmanuel the rank of Senator (1848). He was called in 1855 to the rectorship of the University of Turin, a position which he held until shortly before his death.

BUISSON, *Dict. de pédagogie* (Paris, 1887), s. v.; *Nuova Enciclopedia Italiana*, s. v.

E. A. PACE.

Apostasy (*ἀπό*, from, and *στάσις*, station, standing, or position). The word itself in its etymological sense, signifies the desertion of a post, the giving up of a state of life; he who voluntarily embraces a definite state of life cannot leave it, therefore, without becoming an apostate. Most authors, however, distinguish, with Benedict XIV (De Synodo diœcesanâ, XIII, xi, 9), between three kinds of apostasy: apostasy *a Fide* or *perfidiæ*, when a Christian gives up his faith; apostasy *ab ordine*, when a cleric abandons the ecclesiastical state; apostasy *a religione*, or *monachatus*, when a religious leaves the religious life. The Gloss on title 9 of the fifth book of the Decretals of Gregory IX mentions two other kinds of apostasy: apostasy *inobedientiæ*, disobedience to a command given by lawful authority, and *iteratio baptismatis*, the repetition of baptism, "quoniam reiterantes baptismum videntur apostatare dum recedunt a priori baptismate". As all sin involves disobedience, the apostasy *inobedientiæ* does not constitute a specific offence. In the case of *iteratio baptismatis*, the offence falls rather under the head of heresy and irregularity than of apostasy; if the latter name has sometimes been given to it, it is due to the fact that the Decretals of Gregory IX combine into one title, under the rubric "De apostatis et reiterantibus baptisma" (V, title 9) the two distinct titles of the Justinian Code: "Ne sanctum baptisma iteretur" and "De apostatis" (I, titles 6, 7), in Corpus juris civilis ed. Krueger, (Berlin, 1888); II, 60–61. See München, "Das kanonische Gerichtsverfahren und Strafrecht" (Cologne, 1874), II, 362, 363. Apostasy, in its strictest sense, means apostasy *a Fide* (St. Thomas, Summa theologica, II—II, Q. xii a. 1).

APOSTASY A FIDE, OR PERFIDIÆ, is the complete and voluntary abandonment of the Christian religion, whether the apostate embraces another religion, such as Paganism, Judaism, Mohammedanism, etc., or merely makes profession of Naturalism, Rationalism, etc. The heretic differs from the apostate in that he only denies one or more of the doctrines of revealed religion, whereas the apostate denies the religion itself, a sin which has always been looked upon as one of the most grievous. The "Shepherd" of Hermas, a work written in Rome in the middle of the second century, states positively that there is no forgiveness for those who have wilfully denied the Lord. [Similit. ix, 26, 5; Funk, Opera Patrum apostolicorum (Tübingen, 1887), I, 547]. Apostasy belonged, therefore, to the class of sins for which the Church imposed perpetual penance and excommunication without hope of pardon, leaving the forgiveness of the sin to God alone. After the Decian persecution (249, 250), however, the great numbers of *Lapsi* and *Libellatici*, and the claims of the *Martyres* or *Confessores*, who assumed the right of remitting the sin of apostasy by giving the *Lapsi* a letter of communion, led to a relaxation of the rigour of ecclesiastical discipline. St. Cyprian and the Council of the African Church which met at Carthage in 251 admitted the principle of the Church's right to remit the sin of apostasy, even before the hour of death. Pope Cornelius and the council which he held at Rome confirmed the decisions of the Synod of Carthage, and the discipline of forgiveness was gradually introduced into all the Churches. [Epistolæ S. Cypriani, 55 et 68; Corpus scriptorum ecclesiasticorum latinorum (Vienna, 1871), III, ii, ed. Hartel, 624, 666; Eusebius, Church History, VI, xliii, 1, 2]. Nevertheless, the Council of Elvira, held in Spain about the year 300, still refused forgiveness to apostates. [Harduin, Acta Conciliorum (Paris, 1715), I, 250; Funk, Kirchengeschichtliche Abhandlungen und Untersuchungen (Paderborn, 1897), I, 155–181; Batiffol, Etudes d'histoire et de théologie positive (Paris, 1902),

1st series, III 144]. When the Roman Empire became Christian, apostates were punished by deprivation of all civil rights. They could not give evidence in a court of law, and could neither bequeath nor inherit property. To induce anyone to apostatize was an offence punishable with death [Theodosian Code, XVI, title 7, *De apostatis;* title 8, *De Judæis;* "Corpus juris romani ante-Justinianæi" (Bonn, 1840), 1521–1607; Code of Justinian I, title 7, *De apostatis*, l. c. 60, 61]. In the Middle Ages, both civil and canon law classed apostates with heretics; so much so that title 9 of the fifth book of the Decretals of Gregory IX, which treats of apostasy, contains only a secondary provision concerning apostasy *a Fide* [iv, Friedberg, Corpus juris canonici (Leipzig, 1879–81), II, 790–792]. Boniface VIII, however, by a provision which was amended in the sixth book of the Decretals [V, title 2, *De hæreticis*, 13 (Friedberg, II, 1075)], merely classes apostates with heretics in respect of the penalties which they incur. This decretal, which only mentions apostate Jews by name, was applied indifferently to all. The Inquisition could therefore proceed against them. The Spanish Inquisition was directed, at the end of the fifteenth century, chiefly against apostates, the *Maranos*, or new Christians, Jews converted by force rather than by conviction; while in 1609 it dealt severely with the *Moriscos*, or professedly-converted Moors of Spain.

To-day the temporal penalties formerly inflicted on apostates and heretics cannot be enforced, and have fallen into abeyance. The spiritual penalties are the same as those which apply to heretics. In order, however, to incur these penalties, it is necessary, in accordance with the general principles of canon law, that the apostasy should be shown in some way. Apostates, with all who receive, protect, or befriend them, incur excommunication, reserved *speciali modo* to the Sovereign Pontiff (Constitution Apostolicæ Sedis, n°. 1). They incur, moreover, the note of "infamy", at least when their apostasy is notorious, and are "irregular"; an infamy and an irregularity which extend to the son and the grandson of an apostate father, and to the son of an apostate mother, should the parents die without being reconciled to the Church [Decree of Gratian, Distinction L, xxxii; V, tit. 2, ii, xv of the sixth book of the Decretals (Friedberg, I, 191, II, 1069 and 1075)]. Most authors, however, are of opinion that the irregularity affects only the children of parents who have joined some particular sect, or who have been personally condemned by ecclesiastical authority [Gasparri, De sacrâ ordinatione (Paris, 1893), II, 288 and 294; Lehmkuhl, Theologia moralis (Freiburg im Br., 1898), II, 725; Wernz, Jus decretalium (Rome, 1899), II, 200; Hollweck, Die kirchlichen Strafgesetze (Mainz, 1899), 162]. Apostates are debarred from ecclesiastical burial (Decretals of Gregory IX, Bk. V, title 7, viii, Friedberg, II, 779). Any writings of theirs, in which they uphold heresy and schism, or labour to undermine the foundations of faith, are on the Index, and those who read them incur the excommunication reserved, *speciali modo*, to the Sovereign Pontiff [Constitution of Leo XIII, Officiorum et munerum, 25 January, 1897, i, v; Vermeersch, De prohibitione et censurâ librorum (Rome, 1901), 3d ed., 57, 112]. Apostasy constitutes an impediment to marriage, and the apostasy of husband or wife is a sufficient reason for separation *a thoro et cohabitatione*, which, according to many authorities, the ecclesiastical tribunal may make perpetual [Decretals of Gregory IX, IV, title 19, vi; (Friedberg, II, p. 722)]. Others, however, maintain that this separation cannot be perpetual unless the innocent party embraces the religious state [Decretals of Gregory IX, ibidem, vii (Friedberg, II, 722). See Gasparri, "Tractatus canonicus de matrimonio" (Paris, 1891), II, 283; De Becker, "De matrimonio" (Louvain, 1903), 2d ed., 424]. In the case of clerics, apostasy involves the loss of all dignities, offices, and benefices, and even of all clerical privileges (Decretals of Gregory IX, V, title 7, ix, xiii. See Hollweck, 163, 164).

APOSTASY AB ORDINE.—This, according to the present discipline of the Church, is the abandonment of the clerical dress and state by clerics who have received major orders. Such, at least, is the definition given of it by most authorities. The ancient discipline of the Church, though it did not forbid the marriage of clerics, did not allow them to abandon the ecclesiastical state of their own will, even if they had only received minor orders. The Council of Chalcedon threatens with excommunication all deserting clerics without distinction (Hardouin, II, 603). This discipline, often infringed indeed, endured throughout a great part of the Middle Ages. Pope Leo IX decreed, at the Council of Reims (1049): "Ne quis monachus vel clericus a suo gradu apostataret", all monks and clerks are forbidden to abandon their state (Hardouin, VI, 1007). The Decretals of Gregory IX, published in 1234, preserve traces of the older discipline under the title *De apostatis*, which forbids all clerks, without distinction, to abandon their state [V, title 9, i, iii (Friedberg, II, 790–791)]. Innocent III had however, at an earlier date, given permission to clerks in minor orders to quit the ecclesiastical state of their own will (Decretals of Gregory IX, III, title 3, vii; see also x, Friedberg, II, 458–460). The Council of Trent did not restore the ancient discipline of the Church, but deemed it sufficient to command the bishops to exercise great prudence in bestowing the tonsure, and only laid the obligations involved in the clerical state on clerks who have received major orders and on those who enjoy an ecclesiastical benefice (Session XXIII, *De Reformatione*, iv, vi). Whence it follows that all other clerks can quit their state, but, by the very fact of doing so, lose all the privileges of the clergy. Even the clerk in minor orders who enjoys an ecclesiastical benefice, should he wish to be laicized, loses his benefice by the very fact of his laicization, a loss which is to be regarded not as the penalty, but as the consequence, of his having abandoned the ecclesiastical state. These considerations suffice, it would seem, to refute the opinion maintained by some writers [Hinschius, System des Katholischen Kirchenrechts (Berlin, 1895), V, 905], who think that a clerk in minor orders can, even at the present day, be an apostate *ab ordine*. This opinion is rejected, among others, by Scherer, [Handbuch des Kirchenrechtes (Gratz, 1886), I, 313; Wernz, II, 338, note 24; Hollweck, 299].

To-day, after three ineffectual notices, the apostate clerk loses, *ipso facto*, the privileges of clergy [Decretals of Gregory IX, V, title 9, i; title 39, xxiii, xxv (Friedberg, II, 790 and 897)]. By the very fact of apostasy he incurs infamy, which, however, is only an infamy of fact, not one of law imposed by canonical legislation. Infamy involves irregularity, and is an offence punishable by the loss of ecclesiastical benefices. Finally, should the apostate persist in his apostasy, the bishop may excommunicate him [Constit. of Benedict XIII, Apostolicæ ecclesiæ regimine, 2 May, 1725, in Bullarum amplissima collectio (Rome, 1736), XI, ii, 400].

APOSTASY A RELIGIONE, or MONACHATUS, is the culpable departure of a religious from his monastery with the intention of not returning to it and of withdrawing himself from the obligations of the religious life. A monk, therefore, who leaves his monastery with the intention of returning is not an apostate, but a runaway, and so is the one who leaves it intending to enter another religious order. The monks

and hermits of the early Church made no vow of always continuing to live the ascetic life upon which they had entered. The rule of St. Pachomius, the father of the cœnobitical life, allowed the religious to leave his monastery [Ladeuze, Histoire du cénobitisme pakhomien (Louvain, 1898), 285]. But from the fourth century onwards the religious state became perpetual, and in 385 Pope Siricius, in his letter to Himerius, expresses indignation against religious men or women who were unfaithful to their *propositum sanctitatis* (Hardouin, I, 848, 849). The Council of Chalcedon decreed that the religious who desired to return to the world should be excommunicated, and the Second Council of Arles called him an apostate (Hardouin, II, 602, 603, 775). Throughout the Middle Ages numerous councils and papal decretals insisted on this perpetuity of the religious life, of which Peter Damian was one of the great champions (Migne, P. L., CXLV, 674–678). Paul IV, at the time of the Council of Trent, instituted very strict legislation against apostates by his Bull *Postquam*, dated 20 July, 1558. These provisions were, however, recalled, two years later, by Pius IV, in the Constitution, *Sedis apostolicæ*, of 3 April, 1560 (Bullarum amplissima collectio [Rome, 1745], IV, i, 343, and IV, ii, 10).

As the law stands to-day, the canonical penalties are inflicted only upon apostates in the strict sense, that is, those professed with solemn vows, with whom Jesuit scholastics are classed by privilege. Religious belonging to congregations with only simple vows, therefore, and those with simple vows in orders which also take solemn vows, do not incur these penalties. 1. Apostasy is a grave sin, the absolution of which the superior may reserve to himself [Decree "Sanctissimus" of Clement VIII, 26 May, 1593, "Bullarum ampl. collectio" (Rome, 1756), V, v, 254] 2. The religious is suspended from the exercise of all orders which he may have received during the period of his apostasy, nor is this penalty removed by his return to his monastery [Decretals of Gregory IX, V, title 9, vi (Friedberg, II, 792)]. 3. He is bound by all the obligations laid on him by his vows and the constitutions of his order, but if he has laid aside the religious habit, and if a judicial sentence has pronounced his deposition, he loses all the privileges of his order, in particular that of exemption from the jurisdiction of the ordinary and the right of being supported at the expense of his community (Council of Trent, Session XXV, *de regularibus*, xix). 4. The fact of laying aside the religious habit involves the penalty of excommunication [III, tit. 24, ii, of the sixth book of Decretals (Friedberg, II, 1065)]. 5. In several religious orders apostates incur the penalty of excommunication, even when they have not laid aside the religious habit, in virtue of special privileges granted to the order. 6. The apostate is bound to return to his monastery as soon as possible, and the Council of Trent enjoins bishops to punish religious who shall have left their monasteries without the permission of their superiors, as deserters (Session XXV, *de regularibus*, iv). Moreover, the bishop is bound to take possession of the person of the apostate monk and to send him back to his superior [Decree of the Congregation of the Council, 21 September, 1624, in "Bullarum amplissima collectio" (Rome, 1756), V, v, 248]. In the case of an apostate nun who leaves a convent enjoying pontifical cloister, she incurs the excommunication reserved *simpliciter* to the Sovereign Pontiff [Constitution *Apostolicæ Sedis*, n°, 6. See Vermeersch, "De religiosis institutis et personis" (Rome, 1902), I, 200; Hollweck, 299; Scherer, II, 838. See also HERESY, IRREGULARITY; CLERIC, RELIGIOUS ORDERS].

In addition to the works already referred to, the older canonists may be consulted, especially SCHMALZGRÜBER and REIFFENSTUEL, who in their commentaries follow the order of the Decretals, at Book V, title 9. As modern canonists no longer treat of apostasy under a special heading, they must be consulted where they refer to ordinations and irregularities, the duties of the clerical state, the obligations of religious, offences and penalties, and, chiefly, when they write concerning heresy. See also FERRARIS, *Bibliotheca Canonica* (Rome, 1889), s. v. *Apostasia;* BEUGNET, in *Dict. de théol. cath.* (Paris, 1901); AMTHOR, *De Apostasia Liber Singularis* (Coburg, 1833); FEJÉR, *Jus Ecclesiæ Catholicæ adversus Apostatas* (Pesth, 1847); SCHMIDT, *Der Austritt aus der Kirche* (Leipzig, 1893); SCOTUS PLACENTINUS, *De Obligatione Regularis extra regularem domum commorantis, de Apostatis et Fugitivis* (Cologne, 1647); THOMASIUS, *De Desertione Ordinis Ecclesiastici* (Halle, 1707); SCHMID, *Apostasia vom Ordenstande (Studien und Mittheilungen aus dem Benediktiner und dem Cistercienser Orden* (1886, VII, 29–42).

A. VAN HOVE.

Apostle (IN LITURGY), the name given by the Greek Church to the Epistle of the Mass, which is invariably of Apostolic origin and never taken, as sometimes happens in the Roman Rite, from the Old Testament. It is also the name of the book used in the Greek Church containing the Epistles for each Sunday and feast day of the whole year, and from which the *anagnostes* (reader) reads the proper Epistle for the day in the celebration of the Mass. As now printed and used in the Orthodox Greek Church in Constantinople and Athens, and in the Greek Catholic Church (as printed by the Congregation of the Propaganda at Rome), it contains not only the proper Epistles, but also the proper antiphons and *prokeimena* for the different days of the Greek ecclesiastical year. (See EPISTLE.)

NEALE, *Hist. of the Holy Eastern Church* (London, 1850), I, 370; CLUGNET *Dict. des noms liturgiques* (Paris, 1895) 19.

ANDREW J. SHIPMAN.

Apostle Spoons.—A set of thirteen spoons, usually silver, the handles of which are adorned with representations of Our Lord (the Master spoon) and the twelve Apostles. Anciently they were given by sponsors as baptismal gifts to their godchildren, the wealthy giving complete sets, others a smaller number, and a poor person a single spoon. The Apostles are distinguished one from the other by their respective emblems: St. Peter with a key sometimes a fish; St. Andrew with a saltire cross; St. James Major with a pilgrim's staff and gourd; St. John with a chalice; St. Philip with a long staff surmounted with a cross; St. James Minor with a fuller's bat; St. Thomas with a spear; St. Bartholomew with a butcher's knife; St. Matthew with a wallet, sometimes an axe; St. Matthias with a halbert; St. Thaddeus, or Jude, with a carpenter's square; St. Simon with a saw. In some sets St. Paul takes the place of St. Matthias; his emblem is a sword. It is doubtful if these spoons were much in use before 1500; the oldest one known is of the year 1593, and they first appeared as a bequest in the will of one Amy Brent who bequeathed in 1516 "XIII sylver spones of J' hu and the XII Apostells". They are alluded to by the dramatists, Shakespeare, Ben Jonson, Middleton, Beaumont, and Fletcher. In Henry VIII, Act 5, Scene 3, the King asks Cranmer to be sponsor for the infant Elizabeth; he demurs because he is a poor man, upon which Henry banters him in these words: "Come, come, my lord, you'd spare your spoons." While these apostle spoons were used on the Continent, especially in Germany and Holland, they were never as much in vogue there as in England.

CRIPPS, *Old English Plate* (London, 1891); BUCK, *Old Plate* (New York, 1903, 2d ed.); POLLEN, *Gold and Silversmith's Work* (London, 1878).

CARYL COLEMAN.

Apostles.—Under this title it may be sufficient to supply brief and essential information, I, on the name "Apostle"; II, on its various meanings; III, on the origin of the Apostolate; IV, on the office of the Apostles and the conditions required in them; V, on the authority and the prerogatives of the Apostles;

CHRIST AMID HIS APOSTLES

FRESCO IN CATACOMB OF ST. DOMITILLA. EARLY PART OF IV CENTURY (AFTER WILPERT)

VI, on the relation of the Apostolate to the office of bishop; VII, on the origin of the feasts of the Apostles. The reader will find at the end of this article various titles of other articles which contain supplementary information on subjects connected with the Apostles.

I. THE NAME.—The word "Apostle", from the Greek ἀποστέλλω "to send forth", "to dispatch", has etymologically a very general sense. Ἀπόστολος (Apostle) means one who is sent forth, dispatched—in other words, who is entrusted with a mission, rather, a foreign mission. It has, however, a stronger sense than the word *messenger*, and means as much as a *delegate*. In the classical writers the word is not frequent. In the Greek version of the Old Testament it occurs once, in III Kings, xiv, 6 (cf. ibid., xii, 24). In the New Testament, on the contrary, it occurs, according to Bruder's Concordance, about eighty times, and denotes often not all the disciples of the Lord, but some of them specially called. It is obvious that our Lord, who spoke an Aramaic dialect, gave to some of his disciples an Aramaic title, the Greek equivalent of which was "Apostle". It seems to us that there is no reasonable doubt about the Aramaic word being שְׁלִיחַ *šeliah*, by which also, the later Jews, and probably already the Jews before Christ, denoted "those who were despatched from the mother city by the rulers of the race on any foreign mission, especially such as were charged with collecting the tribute paid to the temple service" (Lightfoot, "Galatians", London, 1896, p. 93). The word *apostle* would be an exact rendering of the root of the word *šeliah*, = ἀποστέλλω.

II. VARIOUS MEANINGS.—It is at once evident that, in a Christian sense, everyone who had received a mission from God, or Christ, to man could be called "Apostle". In fact, however, it was reserved to those of the disciples who received this title from Christ. At the same time, like other honourable titles, it was occasionally applied to those who in some way realized the fundamental idea of the name. The word also has various meanings. (*a*) The name *Apostle* denotes principally one of the twelve disciples who, on a solemn occasion, were called by Christ to a special mission. In the Gospels, however, those disciples are often designated by the expressions οἱ μαθηταί (the disciples) οἱ δώδεκα (the Twelve) and, after the treason and death of Judas, even οἱ ἕνδεκα (the Eleven). In the Synoptics the name *Apostle* occurs but seldom with this meaning; only once in Matthew and Mark. But in other books of the New Testament, chiefly in the Epistles of St. Paul and in the Acts, this use of the word is current. Saul of Tarsus, being miraculously converted, and called to preach the Gospel to the heathens, claimed with much insistency this title and its rights. (*b*) In the Epistle to the Hebrews (iii, 1) the name is applied even to Christ, in the original meaning of a delegate sent from God to preach revealed truth to the world. (*c*) The word *Apostle* has also in the New Testament a larger meaning, and denotes some inferior disciples who, under the direction of the Apostles, preached the Gospel, or contributed to its diffusion; thus Barnabas (Acts, xiv, 4, 14), probably Andronicus and Junias (Rom., xvi, 7), Epaphroditus (Phil., ii, 25), two unknown Christians who were delegated for the collection in Corinth (II Cor., vii, 23). We know not why the honourable name of Apostle is not given to such illustrious missionaries as Timothy, Titus, and others who would equally merit it.—There are some passages in which the extension of the word *Apostle* is doubtful, as Luke, xi, 49; John, xiii, 16; II Cor., xi, 13; I Thes., ii, 7; Ephes., iii, 5; Jude, 17, and perhaps the well-known expression "Apostles and Prophets". Even in an ironical meaning the word occurs (II Cor., xi, 5; xii, 11) to denote pseudo-apostles. There is but little to add on the use of the word in the old Christian literature. The first and third meanings are the only ones which occur frequently, and even in the oldest literature the larger meaning is seldom found.

III. ORIGIN OF THE APOSTOLATE.—The Gospels point out how, from the beginning of his ministry, Jesus called to him some Jews, and by a very diligent instruction and formation made them his disciples. After some time, in the Galilean ministry, he selected twelve whom, as Mark (?) and Luke (vi, 13) say, "he also named Apostles." *The origin of the Apostolate lies therefore in a special vocation, a formal appointment of the Lord* to a determined office, with connected authority and duties. The appointment of the twelve Apostles is given by the three Synoptic Gospels (Mark, iii, 13–19; Matthew, x, 1–4; Luke, vi, 12–16) nearly in the same words, so that the three narratives are literally dependent. Only on the immediately connected events is there some difference between them. It seems almost needless to outline and disprove rationalistic views on this topic. The holders of these views, at least some of them, contend that our Lord never appointed twelve Apostles, never thought of establishing disciples to help him in his ministry, and eventually to carry on his work. These opinions are only deductions from the rationalistic principles on the credibility of the Gospels, Christ's doctrine on the Kingdom of Heaven, and the eschatology of the Gospels. Here it may be sufficient to observe (a) that the very clear testimony of the three synoptic Gospels constitutes a strong historical argument, representing, as it does, a very old and widely-spread tradition that cannot be erroneous; (b) that the universally acknowledged authority of the Apostles, even in the most heated controversies, and from the first years after Christ's death (for instance in the Jewish controversies), as we read in the oldest Epistles of St. Paul and in the Acts, cannot be explained, or even be understood, unless we recognize some appointment of the Twelve by Jesus.

IV. OFFICE AND CONDITIONS OF THE APOSTOLATE.—Two of the synoptic Gospels add to their account of the appointment of the Twelve brief statements on their office: Mark, iii, 14, 15, "He appointed twelve to be with him and to send them to herald, and to have power to heal the illnesses and to cast out demons"; Matthew, x, 1, "He gave them power over unclean spirits so as to expel them, and to heal every disease and every illness". Luke, where he relates the appointment of the Twelve, adds nothing on their office. Afterwards (Mark, vi, 7–13; Matthew, x, 5–15; Luke, ix, 1–5), Jesus sends the Twelve to preach the kingdom and to heal, and gives them very definite instructions. From all this it results that the Apostles are to be with Jesus and to aid Him by proclaiming the kingdom and by healing. However, this was not the whole extent of their office, and it is not difficult to understand that Jesus did not indicate to His Apostles the whole extent of their mission, while as yet they had such imperfect ideas of His own person and mission, and of the Messianic kingdom. The nature of the Apostolic mission is made still clearer by the sayings of Christ after His Resurrection. Here such passages as Matthew, xxviii, 19, 20; Luke, xxiv, 46–49; Acts, i, 8, 21–22 are fundamental. In the first of these texts we read, "Go ye therefore and make disciples all the nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all I have commanded you". The texts of Luke point to the same office of preaching and testifying (cf. Mark, xvi, 16). The Acts of the Apostles and the Epistles written by the Apostles exhibit them in the constant exercise of this office. Everywhere the Apostle governs the disciples,

preaches the doctrine of Jesus as an authentic witness, and administers the sacred rites. In order to fill such an office, it seems necessary to have been instructed by Jesus, to have seen the risen Lord. And these are, clearly, the conditions required by the Apostles in the candidate for the place of Judas Iscariot. "Of the men, therefore, who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day He was received up from us, of these must one become *a witness* with us of *His Resurrection*" (Acts, i, 21, 22). This narrative, which seems to come from an Aramaic Palestinian source, like many other details given in the earlier chapters of Acts, is ancient and cannot be set aside. It is further strengthened by an objection made to St. Paul: because he was called in an extraordinary way to the Apostolate, he was obliged often to vindicate his Apostolic authority and proclaim that he had seen the Lord (I Cor., ix, 1). Instruction and appointment by Jesus were, therefore, the regular conditions for the Apostolate. By way of exception, an extraordinary vocation, as in the case of Paul, or a choice by the Apostolic College, as in the case of Matthias, could suffice. Such an extraordinarily called or elected Apostle could preach Christ's doctrine and the Resurrection of the Lord as an authoritative witness.

V. Authority and Prerogatives of the Apostles.—The authority of the Apostles proceeds from the office imposed upon them by Our Lord and is based on the very explicit sayings of Christ Himself. He will be with them all days to the end of ages (Matthew, xxviii, 20), give a sanction to their preaching (Mark, xvi, 16), send them the "promise of the Father", "virtue from above" (Luke, xxiv, 49). The Acts of the Apostles and the Epistles of the New Testament show us the exercise of this authority. The Apostle makes laws (Acts, xv, 29; I Cor., vii, 12 sq.), teaches (Acts, ii, 37 f.), claims for his teaching that it should be received as the word of God (I Thes., ii, 13), punishes (Acts, v, 1–11; I Cor., v, 1–5), administers the sacred rites (Acts, vi, 1 sq.; xvi, 33; xx, 11), provides successors (II Tim., i, 6; Acts, xiv, 22). In the modern theological terms the Apostle, besides the *power of order*, has a *general power of jurisdiction and magisterium* (*teaching*). The former embraces the power of making laws, judging on religious matters, and enforcing obligations by means of suitable penalties. The latter includes the power of setting forth with authority Christ's doctrine. It is necessary to add here that an Apostle could receive new revealed truths in order to propose them to the Church. This, however, is something wholly personal to the Apostles. (See Revelation; Inspiration.)

Catholic theologians rightly speak in their treatises of some personal prerogatives of the Apostles; a brief account of them may not be superfluous. (a) A first prerogative, not clearly inferred from the texts of the New Testament nor demonstrated by solid reasons, is their confirmation in grace. Most modern theologians admit that the Apostles received so abundant an infusion of grace that they could avoid every mortal fault and every fully deliberate venial sin.—(b) Another personal prerogative is the universality of their jurisdiction. The words of the Gospel on Apostolic office are very general; for the most part, the Apostles preached and travelled as if they were not bound by territorial limits, as we read in the Acts and the Epistles. This did not hinder the Apostles from taking practical measures to properly organize the preaching of the Gospel in the various countries they visited.—(c) Among these prerogatives is reckoned personal infallibility, of course in matters of faith and morals, and only when they taught and imposed some doctrine as obligatory. In other matters they could err, as Peter, in the question of practical intercourse with the converted heathens; they might also accept certain current opinions, as Paul seems to have done with regard to the time of the *Parousia*, or Second Coming of the Lord. (See Jesus Christ.) It is not easy to find a stringent scripturistic demonstration for this prerogative, but reasonable arguments suggest it, e. g. the impossibility for all his hearers to verify and try the doctrine preached to them by an Apostle. (d) It is a more disputed question whether an Apostle writing on religious matters would have, merely by his Apostolic office, the prerogatives of an inspired author. This was asserted by the Catholic theologian, Dr. Paul Schanz of Tübingen (Apologie des Christenthums, II) and by some others, e. g. Jouon in "Etudes religieuses" (1904). Catholic theologians almost unanimously deny it, e. g. Father Pesch (De Inspiratione Sacræ Scripturæ, 1906, pp. 611–634). (See Inspiration; New Testament.)

VI. Apostolate and Episcopate.—Since the authority with which the Lord endowed the Apostles was given them for the entire Church, it is natural that this authority should endure after their death, in other words, pass to successors established by the Apostles. In the oldest Christian documents concerning the primitive Churches we find ministers established, some of them, at least, by the usual rite of the imposition of hands. They bear various names: priests (πρεσβύτεροι, Acts, xi, 30; xiv, 22; xv, 2, 4, 6, 22, 23; xvi, 4; xx, 17; xxi, 18; I Tim., v, 17, 19; Titus, i, 5); bishops (ἐπίσκοποι, Acts, xx, 28; Phil., i, 1; I Tim., iii, 2; Titus, i, 7); presidents (προϊστάμενοι, I Thes., v, 12; Rom., xii, 8, etc.); heads (ἡγούμενοι, Hebrews, xiii, 7, 17, 24, etc.); shepherds (ποιμένες, Eph., iv, 11); teachers (διδάσκαλοι, Acts, xiii, 1; I Cor., xii, 28 sq. etc.); prophets (προφῆται, Acts, xiii, 1; xv, 32; I Cor., xii, 28, 29, etc.), and some others. Besides them, there are Apostolic delegates, such as Timothy and Titus. The most frequent terms are *priests* and *bishops;* they were destined to become the technical names for the "authorities" of the Christian community. All other names are less important; the deacons are out of the question, being of an inferior order. It seems clear that amid so great a variety of terms for ecclesiastical authorities in Apostolic times several must have expressed only transitory functions. From the beginning of the second century in Asia Minor, and somewhat later elsewhere, we find only three titles: bishops, priests, and deacons; the last charged with inferior duties. The authority of the bishop is different from the authority of priests, as is evident on every page of the letters of the martyr Ignatius of Antioch. The bishop—and there is but one in each town—governs his church, appoints priests who have a subordinate rank to him, and are, as it were, his counsellors, presides over the Eucharistic assemblies, teaches his people, etc. He has, therefore, a general power of governing and teaching, quite the same as the modern Catholic bishop; this power is substantially identical with the general authority of the Apostles, without, however, the personal prerogatives ascribed to the latter. St. Ignatius of Antioch declares that this ministry holds legitimately its authority from God through Christ (Letter to the Philadelphians, i). Clement of Rome, in his Letter to the Church of Corinth (about 96), defends with energy the legitimacy of the ministry of bishops and priests, and proclaims that the Apostles established successors to govern the churches (xlii–xliv). We may conclude with confidence that, about the end of the second century, the ministers of the churches were everywhere regarded as legitimate successors of the Apostles; this common persuasion is of primary importance.

Another and more difficult question arises as to

the precise functions of those ministers who bear, in the Acts and in the Epistles, the various above-mentioned names, chiefly the πρεσβύτεροι and the ἐπίσκοποι (priests and bishops). (a) Some authors (and this is the traditional view) contend that the ἐπίσκοποι of Apostolic times have the same dignity as the bishops of later times, and that the πρεσβύτεροι of the apostolic writings are the same as the priests of the second century. This opinion, however, must give way before the evident identity of bishop and priest in Acts, xx, 17 and 28, Titus, i, 5–7, Clement of Rome to the Church of Corinth, xliv. (b) Another view recognizing this synonymous character estimates that these officers whom we shall call bishops-priests had never the supreme direction of the churches in Apostolic times; this power, it is maintained, was exercised by the Apostles, the Prophets who travelled from one church to another, and by certain Apostolic delegates like Timothy. These alone were the real predecessors of the bishops of the second century; the bishops-priests were the same as our modern priests, and had not the plenitude of the priesthood. This opinion is fully discussed and proposed with much learning by A. Michiels (L'origine de l'épiscopat, Louvain, 1900). (c) Mgr. Batiffol (Rev. bibl., 1895, and Etudes d'hist. et de théol. positive, I, Paris, 1903) expresses the following opinion: In the primitive churches there were (1) some preparatory functions, as the dignity of Apostles. Prophets; (2) some πρεσβύτεροι had no liturgical function, but only an honourable title; (3) the ἐπίσκοποι, several in each community, had a liturgical function with the office to preach; (4) when the Apostles disappeared, the bishopric was divided: one of the bishops became sovereign bishop, while the others were subordinated to him: these were the later priests. This secondary priesthood is a diminished participation of the one and sole primitive priesthood; there is, therefore, no strict difference of order between the bishop and the priest.—Whatever may be the solution of this difficult question (see BISHOP, PRIEST), it remains certain that in the second century the general Apostolic authority belonged, by a succession universally acknowledged as legitimate, to the bishops of the Christian churches. (See APOSTOLIC SUCCESSION.) The bishops have, therefore, a general power of order, jurisdiction, and *magisterium*, but not the personal prerogatives of the Apostles.

VII. THE FEASTS OF THE APOSTLES.—The memorable words of Hebrews, xiii, 7: "Remember your presidents who preached to you the word of God", have always echoed in the Christian heart. The primitive churches had a profound veneration for their deceased Apostles (Clement of Rome, Ep. ad Corinth. v); its first expression was doubtless the devotional reading of the Apostolic writings, the following of their orders and counsels, and the imitation of their virtues. It may, however, be reasonably supposed that some devotion began at the tombs of the Apostles as early as the time of their death or martyrdom; the ancient documents are silent on this matter. Feasts of the Apostles do not appear as early as we might expect. Though the anniversaries of some martyrs were celebrated even in the second century, as for instance the anniversary of the martyrdom of Polycarp, Bishop of Smyrna (d. 154–156), the Apostles had at this time no such commemoration; the day of their death was unknown. It is only from the fourth century that we meet with feasts of the Apostles. In the Eastern Church the feast of Saint James the Less and Saint John was celebrated on the 27th of December, and on the next day the feast of Saints Peter and Paul (according to St. Gregory of Nyssa and a Syriac menology). These commemorations were arbitrarily fixed. In the Western Church the feast of Saint John alone remained on the same day as in the Eastern Church. The commemoration of the martyrdom of Saint Peter and Saint Paul was celebrated 29 June; originally, however, it was the commemoration of the translation of their relics (Duchesne, Christian Worship, p. 277). From the sixth century the feast of Saint Andrew was celebrated on the 30th day of November. We know but little of the feasts of the other Apostles and of the secondary feasts of the great Apostles. In the Eastern Churches all these feasts were observed at the beginning of the ninth century. For additional details see Duchesne, "Christian Worship" (London, 1903), pp. 277–283, and B. Zimmerman in Cabrol and Leclercq's Dict. d'archéol. et de lit. chrét. I, 2631–35. (See also APOSTOLICITY, APOSTOLIC SUCCESSION, APOCRYPHA.)

In the absence of comprehensive and trustworthy special works on this subject the reader may consult, apart from the works quoted above, general historical treatises on the New Testament and the Apostolic Age, e. g. the English translations of the works of FOUARD. The theological manuals *De Ecclesiâ* usually supply much information on these questions.—Among modern New-Testament commentaries may be mentioned those of Bishop LIGHTFOOT (Anglican) on Saint Paul's Epistles to the Philippians and the Galatians (London, 1896). The commentaries on the Acts of the Apostles ought always to be consulted.—Among the encyclopedia articles on these and the cognate topics, see in *Kirchenlex.* (2d ed., Freiburg, 1882) PÖLZL, *Apostel*, and SCHEEBEN, *Apostolat und Episkopat;* LE CAMUS in VIG., *Dict. de la Bible* (Paris); SCHMIDT in HAUCK'S *Real-encyclopädie für protestantische Theologie und Kirche* (3d ed., Leipzig); GWATKIN in HASTINGS, *Dict. of the Bible* (Edinburgh, 1904), s. v. *Apostle;* especially the article of BAINVEL in *Dict. de théol. cath.* (Paris, 1901), I, 1647–60; BATIFFOL, *L'Apostolat* in *Revue Biblique* (1906), 520–32; HARNACK, *Die Mission und Ausbreitung des Christenthums* (Leipzig, 1902).

HONORÉ COPPIETERS.

Apostles' Creed, a formula containing in brief statements, or "articles," the fundamental tenets of Christian belief, and having for its authors, according to tradition, the Twelve Apostles.

I. ORIGIN OF THE CREED.—Throughout the Middle Ages it was generally believed that the Apostles, on the day of Pentecost, while still under the direct inspiration of the Holy Ghost, composed our present Creed between them, each of the Apostles contributing one of the twelve articles. This legend dates back to the sixth century (see Pseudo-Augustine in Migne, P. L., XXXIX, 2189, and Pirminius, ibid., LXXXIX, 1034), and it is foreshadowed still earlier in a sermon attributed to St. Ambrose (Migne, P. L., XVII, 671; Kattenbusch, I, 81), which takes notice that the Creed was "pieced together by twelve separate workmen". About the same date (c. 400) Rufinus (Migne, P. L., XXI, 337) gives a detailed account of the composition of the Creed, which account he professes to have received from earlier ages (*tradunt majores nostri*). Although he does not explicitly assign each article to the authorship of a separate Apostle, he states that it was the joint work of all, and implies that the deliberation took place on the day of Pentecost. Moreover, he declares that "they for many just reasons decided that this rule of faith should be called the Symbol", which Greek word he explains to mean both *indicium*, i. e. a token or password by which Christians might recognize each other, and *collatio*, that is to say an offering made up of separate contributions. A few years before this (c. 390), the letter addressed to Pope Siricius by the Council of Milan (Migne, P. L., XVI, 1213) supplies the earliest known instance of the combination *Symbolum Apostolorum* ("Creed of the Apostles") in these striking words: "If you credit not the teachings of the priests . . . let credit at least be given to the Symbol of the Apostles which the Roman Church always preserves and maintains inviolate." The word *Symbolum* in this sense, standing alone, meets us first about the middle of the third century in the correspondence of St. Cyprian and St. Firmilian, the latter in particu-

lar speaking of the Creed as the "Symbol of the Trinity", and recognizing it as an integral part of the rite of baptism (Migne, P. L., III, 1165, 1143). It should be added, moreover, that Kattenbusch (II, p. 80, note) believes that the same use of the words can be traced as far back as Tertullian. Still, in the first two centuries after Christ, though we often find mention of the Creed under other designations (e. g. *regula fidei*, *doctrina*, *traditio*), the name *symbolum* does not occur. Rufinus was therefore wrong when he declared that the Apostles themselves had "for many just reasons" selected this very term. This fact, joined with the intrinsic improbability of the story, and the surprising silence of the New Testament and of the Ante-Nicene fathers, leaves us no choice but to regard the circumstantial narrative of Rufinus as unhistorical.

Among recent critics, some have assigned to the Creed an origin much later than the Apostolic Age. Harnack, e. g., asserts that in its present form it represents only the baptismal confession of the Church of Southern Gaul, dating at earliest from the second half of the fifth century (Das apostolische Glaubensbekenntniss, 1892, p. 3). Strictly construed, the terms of this statement are accurate enough; though it seems probable that it was not in Gaul, but in Rome, that the Creed really assumed its final shape (see Burn in the "Journal of Theol. Studies", July, 1902). But the stress laid by Harnack on the lateness of our received text (T) is, to say the least, somewhat misleading. It is certain, as Harnack allows, that another and older form of the Creed (R) had come into existence, in Rome itself, before the middle of the second century. Moreover, as we shall see, the differences between R and T are not very important and it is also probable that R, if not itself drawn up by the Apostles, is at least based upon an outline which dates back to the Apostolic age. Thus, taking the document as a whole, we may say confidently, in the words of a modern Protestant authority, that "in and with our Creed we confess that which since the days of the Apostles has been the faith of united Christendom" (Zahn, Apostles' Creed, tr., p. 222). The question of the apostolicity of the Creed ought not to be dismissed without due attention being paid to the following five considerations:—

(1) There are very suggestive traces in the New Testament of the recognition of a certain "form of doctrine" (*τύπος διδαχῆς*, Rom., vi, 17) which moulded, as it were, the faith of new converts to Christ's law, and which involved not only the word of faith believed in the heart, but "with the mouth confession made unto salvation" (Rom., x, 8–10). In close connection with this we must recall the profession of faith in Jesus Christ exacted of the eunuch (Acts, viii, 37) as a preliminary to baptism (Augustine, "De Fide et Operibus", cap. ix; Migne, P. L., LVII, 205) and the formula of baptism itself in the name of the Three Persons of the Blessed Trinity (Matt., xxviii, 19; and cf. the Didache vii, 2, and ix, 5). Moreover, as soon as we begin to obtain any sort of detailed description of the ceremonial of baptism, we find that, as a preliminary to the actual immersion, a profession of faith was exacted of the convert, which exhibits from the earliest times a clearly divided and separate confession of Father, Son, and Holy Ghost, corresponding to the Divine Persons invoked in the formula of baptism. As we do not find in any earlier document the full form of the profession of faith, we cannot be sure that it is identical with our Creed, but, on the other hand, it is certain that nothing has yet been discovered which is inconsistent with such a supposition. See, for example, the "Canons of Hippolytus" (c. 220) or the "Didascalia" (c. 250) in Hahn's "Bibliothek der Symbole" (8, 14, 35); together with the slighter allusions in Justin Martyr and Cyprian.

(2) Whatever difficulties may be raised regarding the existence of the *Disciplina Arcani* in early times (Kattenbusch, II, 97 sqq.), there can be no question that in Cyril of Jerusalem, Hilary, Augustine, Leo, the Gelasian Sacramentary, and many other sources of the fourth and fifth centuries the idea is greatly insisted upon; that according to ancient tradition the Creed was to be learned by heart, and never to be consigned to writing. This undoubtedly provides a plausible explanation of the fact that in the case of no primitive creed is the text preserved to us complete or in a continuous form. What we know of these formulæ in their earliest state is derived from what we can piece together from the quotations, more or less scattered, which are found in such writers, for example, as Irenæus and Tertullian.

(3) Though no uniform type of Creed can be surely recognized among the earlier Eastern writers before the Council of Nicæa, an argument which has been considered by many to disprove the existence of any Apostolic formula, it is a striking fact that the Eastern Churches in the fourth century are found in possession of a Creed which reproduces with variations the old Roman type. This fact is fully admitted by such Protestant authorities as Harnack (in Hauck's Realencyclopädie, I, 747) and Kattenbusch (I, 380 sq.; II, 194 sq., and 737 sq.). It is obvious that these data would harmonize very well with the theory that a primitive Creed had been delivered to the Christian community of Rome, either by Sts. Peter and Paul themselves or by their immediate successors, and in the course of time had spread throughout the world.

(4) Furthermore note that towards the end of the second century we can extract from the writings of St. Irenæus in southern Gaul and of Tertullian in far-off Africa two almost complete Creeds agreeing closely both with the old Roman Creed (R), as we know it from Rufinus, and with one another. It will be useful to translate from Burn (Introduction to the Creeds, pp. 50, 51) his tabular presentation of the evidence in the case of Tertullian. Cf. MacDonald in "Ecclesiastical Review", February, 1903.

THE OLD ROMAN CREED AS QUOTED BY TERTULLIAN (c. 200).

De Virg. Vel., i (P. L., II, 889).	Adv. Prax., ii (P. L., II, 156).	De Præscr., xiii and xxxvi (P. L., II, 26, 49).
(1) Believing in one God Almighty, maker of the world,	(1) We believe one only God,	(1) I believe in one God, maker of the world,
(2) and His Son, Jesus Christ,	(2) and the son of God Jesus Christ,	(2) the Word, called His Son, Jesus Christ,
(3) born of the Virgin Mary,	(3) born of the Virgin,	(3) by the Spirit and power of God the Father made flesh in Mary's womb, and born of her,
(4) crucified under Pontius Pilate,	(4) Him suffered, dead, and buried,	(4) fastened to a cross,
(5) on the third day brought to life from the dead,	(5) brought back to life,	(5) He rose the third day,
(6) received in heaven,	(6) taken again into heaven,	(6) was caught up into heaven,
(7) sitting now at the right hand of the Father,	(7) sits at the right hand of the Father,	(7) sat at the right hand of the Father,
(8) will come to judge the living and the dead	(8) will come to judge the living and the dead,	(8) will come with glory to take the good into life eternal, and condemn the wicked to perpetual fire,
	(9) who has sent from the Father the Holy Ghost.	(9) sent the vicarious power of His Holy Spirit,
		(10) to govern believers [In this passage articles 9 and 10 precede 8.]
(12) through r surrection of the flesh.		(12) restoration of the flesh.

Such a table serves admirably to show how incomplete is the evidence provided by mere quotations of the Creed, and how cautiously it must be dealt with. Had we possessed only the "De Virginibus Velandis", we might have said that the article concerning the Holy Ghost did not form part of Tertullian's Creed. Had the "De Virginibus Velandis" been destroyed, we should have declared that Tertullian knew nothing of the clause "suffered under Pontius Pilate". And so forth.

(5) It must not be forgotten that while no explicit statement of the composition of a formula of faith by the Apostles is forthcoming before the close of the fourth century, earlier Fathers such as Tertullian and St. Irenæus insist in a very emphatic way that the "rule of faith" is part of the apostolic tradition. Tertullian in particular in his "De Præscriptione", after showing that by this rule (*regula doctrinæ*) he understands something practically identical with our Creed, insists that the rule was instituted by Christ and delivered to us (*tradita*) as from Christ by the Apostles (Migne, P. L., II, 26, 27, 33, 50). As a conclusion from this evidence the present writer, agreeing on the whole with such authorities as Semeria and Batiffol that we cannot safely affirm the Apostolic composition of the Creed, considers at the same time that to deny the possibility of such origin is to go further than our data at present warrant. A more pronouncedly conservative view is urged by MacDonald in the "Ecclesiastical Review", January to July, 1903.

II. The Old Roman Creed.—The Catechism of the Council of Trent apparently assumes the Apostolic origin of our existing Creed, but such a pronouncement has no dogmatic force and leaves opinion free. Modern apologists, in defending the claim to apostolicity, extend it only to the old Roman form (R), and are somewhat hampered by the objection that if R had been really held to be the inspired utterance of the Apostles, it would not have been modified at pleasure by various local churches (Rufinus, for example, testifies to such expansion in the case of the Church of Aquileia), and in particular would never have been entirely supplanted by T, our existing form. The difference between the two will best be seen by printing them side by side.

R.	T.
1. I believe in God the Father Almighty;	1. I believe in God the Father Almighty *Creator of heaven and earth;*
2. And in Jesus Christ, His only Son, our Lord;	2. And in Jesus Christ, His only Son, our Lord;
3. Who was born of (de) the Holy Ghost and of (ex) the Virgin Mary;	3. Who was *conceived* by the Holy Ghost, born of the Virgin Mary.
4. Crucified under Pontius Pilate and buried;	4. *Suffered* under Pontius Pilate, was crucified, *dead*, and buried;
5. The third day He rose again from the dead,	5. *He descended into hell;* the third day He rose again from the dead;
6. He ascended into Heaven,	6. He ascended into Heaven, sitteth at the right hand of *God* the Father *Almighty;*
7. Sitteth at the right hand of the Father,	7. From thence He shall come to judge the living and the dead.
8. Whence He shall come to judge the living and the dead.	8. *I believe* in the Holy Ghost,
9. And in the Holy Ghost,	9. The Holy *Catholic* Church, *the communion of saints*
10. The Holy Church,	10. The forgiveness of sins,
11. The forgiveness of sins;	11. The resurrection of the body, and
12. The resurrection of the body.	12. *life everlasting.*

Neglecting minor points of difference, which indeed for their adequate discussion would require a study of the Latin text, we may note that R does not contain the clauses "Creator of heaven and earth", "descended into hell", "the communion of saints", "life everlasting", nor the words "conceived", "suffered", "died", and "Catholic". Many of these additions, but not quite all, were probably known to St. Jerome in Palestine (c. 380.—See Morin in Revue Bénédictine, January, 1904) and about the same date to the Dalmatian, Niceta (Burn, Niceta of Remesiana, 1905). Further additions appear in the creeds of southern Gaul at the beginning of the next century, but T probably assumed its final shape in Rome itself some time before A. D. 700 (Burn, Introduction, 239; and Journal of Theol. Studies, July, 1902). We know nothing certain as to the reasons which led to the adoption of T in preference to R.

III. Articles of the Creed.—Although T really contains more than twelve articles, it has always been customary to maintain the twelvefold division which originated with, and more strictly applies to, R. A few of the more debated items call for some brief comment. The first article of R presents a difficulty. From the language of Tertullian it is contended that R originally omitted the word *Father* and added the word *one;* thus, "I believe in one God Almighty". Hence Zahn infers an underlying Greek original still partly surviving in the Nicene Creed, and holds that the first article of the Creed suffered modification to counteract the teachings of the Monarchian heresy. It must suffice to say here that although the original language of R may possibly be Greek, Zahn's premises regarding the wording of the first article are not accepted by such authorities as Kattenbusch and Harnack.

Another textual difficulty turns upon the inclusion of the word *only* in the second article; but a more serious question is raised by Harnack's refusal to recognize, either in the first or second article of R, any acknowledgment of a pre-existent or eternal relation of Sonship and Fatherhood of the Divine Persons. The Trinitarian theology of later ages, he declares, has read into the text a meaning which it did not possess for its framers. And he says, again, with regard to the ninth article, that the writer of the Creed did not conceive the Holy Ghost as a Person, but as a power and gift. "No proof can be shown that about the middle of the second century the Holy Ghost was believed in as a Person." It is impossible to do more here than direct the reader to such Catholic answers as those of Bäumer and Blume; and among Anglicans to the very convenient volume of Swete. To quote but one illustration of early patristic teaching, St. Ignatius at the end of the first century repeatedly refers to a Sonship which lies beyond the limits of time: "Jesus Christ . . . came forth from one Father", "was with the Father before the world was" (Magn., 6 and 7). While, with regard to the Holy Ghost, St. Clement of Rome at a still earlier date writes: "As God lives, and the Lord Jesus Christ lives, and the Holy Spirit, the faith and hope of the elect" (cap. lviii). This and other like passages clearly indicate the consciousness of a distinction between God and the Spirit of God analogous to that recognized to exist between God and the Logos. A similar appeal to early writers must be made in connection with the third article, that affirming the Virgin Birth. Harnack admits that the words "conceived of the Holy Ghost" (T), really add nothing to the "born of the Holy Ghost" (R). He admits consequently that "at the beginning of the second century this belief in the miraculous conception had become an established part of Church tradition". But he denies that the doctrine formed part of the earliest Gospel preaching, and he thinks it consequently impossible that this article could have been formulated in the first century. We can only answer here that the burden of proof rests with him, and that the teach-

ing of the Apostolic Fathers, as quoted by Swete and others, points to a very different conclusion.

Rufinus (c. 400) explicitly states that the words *descended into hell* were not in the Roman Creed, but existed in that of Aquileia. They are also in some Greek Creeds and in that of St. Jerome, lately recovered by Morin. It was no doubt a remembrance of I Peter, iii, 19, as interpreted by Irenæus and others, which caused their insertion. The clause, "communion of saints", which appears first in Niceta and St. Jerome, should unquestionably be regarded as a mere expansion of the article "holy Church". *Saints*, as used here, originally meant no more than the living members of the Church (see the article by Morin in Revue d'histoire et de littérature ecclésiastique, May, 1904, and the monograph of J. P. Kirsch, Die Lehre von der Gemeinschaft der Heiligen, 1900). For the rest we can only note that the word "Catholic", which appears first in Niceta, is dealt with separately; and that "forgiveness of sins" is probably to be understood primarily of baptism and should be compared with the "one baptism for the forgiveness of sins" of the Nicene Creed.

IV. USE AND AUTHORITY OF THE CREED.—As already indicated, we must turn to the ritual of Baptism for the most primitive and important use of the Apostles' Creed. It is highly probable that the Creed was originally nothing else than a profession of faith in the Father, Son, and Holy Ghost of the baptismal formula. The fully developed ceremonial which we find in the seventh Roman Ordo, and the Gelasian Sacramentary, and which probably represents the practice of the fifth century, assigns a special day of "scrutiny", for the imparting of the Creed (*traditio symboli*), and another, immediately before the actual administration of the Sacrament, for the *redditio symboli*, when the neophyte gave proof of his proficiency by reciting the Creed aloud. An imposing address accompanied the *traditio* and in an important article, Dom de Puniet (Revue d'Histoire Ecclésiastique, October, 1904) has recently shown that this address is almost certainly the composition of St. Leo the Great. Further, three questions (*interrogationes*) were put to the candidate in the very act of baptism, which questions are themselves only a summary of the oldest form of the Creed. Both the recitation of the Creed and the questions are still retained in the *Ordo baptizandi* of our actual Roman ritual; while the Creed in an interrogative form appears also in the Baptismal Service of the Anglican "Book of Common Prayer". Outside of the administration of baptism the Apostles' Creed is recited daily in the Church, not only at the beginning of Matins and Prime and the end of Compline, but also ferially in the course of Prime and Compline. Many medieval synods enjoin that it must be learnt by all the faithful, and there is a great deal of evidence to show that, even in such countries as England and France, it was formerly learnt in Latin. As a result of this intimate association with the liturgy and teaching of the Church, the Apostles' Creed has always been held to have the authority of an *ex cathedrâ* utterance. It is commonly taught that all points of doctrine contained in it are part of the Catholic Faith, and cannot be called in question under pain of heresy (St. Thomas, Summa Theologica, II–II, Q. i, art. 9). Hence Catholics have generally been content to accept the Creed in the form, and in the sense, in which it has been authoritatively expounded by the living voice of the Church. For those Protestants who accept it only in so far as it represents the evangelical teaching of the Apostolic Age, it became a matter of supreme importance to investigate its original form and meaning. This explains the preponderating amount of research devoted to this subject by Protestant scholars as compared with the contributions of their Catholic rivals.

The materials for any profound study of the history of the Creeds must be sought in the great works of CASPARI, *Ungedruckte Quellen zur Geschichte des Taufsymbols* (Christiania, 1866); HAZN, *Bibliothek der Symbole* (3d ed., 1897); KATTENBUSCH, *Das Apostolische Symbol* (2 vols., Leipzig, 1894–1900); and SWAINSON, *The Nicene and Apostles' Creeds* (1875). Of works written by Catholics in English we may mention two papers by DR. J. R. GASQUET, which appeared originally in the *Dublin Review*, Oct., 1888, and April, 1899, and which have since been reprinted in his *Studies*, 1904, and secondly the already quoted articles of Dr. ALEXANDER MACDONALD in the (American) *Ecclesiastical Review*, 1903. In French we have the excellent little summary of V. ERMONI, *Le Symbole des Apôtres* (2d ed., 1903), and the articles by MGR. BATIFFOL and L'ABBÉ VACANT in the *Dict. de Théologie*, s. v. *Apôtres, Symbole des*. There was also an interesting controversy in the *Revue des questions historiques* (1899 to 1901), between the ABBÉ VACANDARD and DOM CHAMARD, which in turn was criticised by G. VOISIN in the *Revue d'histoire ecclésiastique* (April, 1902). Several works have been produced by German Catholics, notably DOM S. BÄUMER'S *Das Apost. Glaubensbekenntnis* (Freiburg, 1893) and a small volume with the same title and date by Father CL. BLUME, S.J. A good but early book is that of KRAWUTZKY (Breslau, 1872), while a later and more elaborate study, still unfinished, was begun by DÖRHOLT, *Das Taufsymbolum* (Paderborn, 1898). In Italian we may refer to G. SEMERIA'S *Dogma*, 315–37; *Gerarchia e Culto* (1902). The important studies of DOM G. MORIN have been referred to above. Of non-Catholic works, many of great merit, the list is extensive. We may refer particularly, on the conservative side, to BURN, *Introduction to the Creeds* (London, 1897); SWETE, *Apostles' Creed* (3d ed., 1899); and the articles by Dr. SANDAY in the *Journal of Theological Studies* (Oct., 1899, and Oct., 1901). Among those of more radical tendency it will suffice to note HARNACK'S pamphlet, translated by Mrs. Humphrey Ward, in the *Nineteenth Century*, July, 1893, and the bold hypothesis elaborated by Professor MCGIFFERT in his volume, *The Apostles' Creed*, 1902.

HERBERT THURSTON.

Apostles of Erin, THE TWELVE.—By this designation are meant twelve holy Irishmen of the sixth century who went to study at the School of Clonard, in Meath. About the year 520 St. Finian founded his famous School at Cluain-Eraird (Eraird's Meadow), now Clonard, and thither flocked saints and learned men from all parts of Ireland. In his Irish life it is said that the average number of scholars under instruction at Clonard was 3,000, and a stanza of the hymn for Lauds in the office of St. Finian runs as follows:—

Trium virorum millium,
Sorte fit doctor humilis;
Verbi his fudit fluvium
Ut fons emanans rivulis.

The Twelve Apostles of Erin, who came to study at the feet of St. Finian, at Clonard, on the banks of the Boyne and Kinnegad Rivers, are said to have been St. Ciaran of Saighir (Seir-Kieran) and St. Ciaran of Clonmacnois; St. Brendan of Birr and St. Brendan of Clonfert; St. Columba of Tir-da-glasí (Terryglass) and St. Columba of Iona; St. Mobhí of Glasnevin; St. Ruadhan of Lorrha; St. Senan of Iniscathay (Scattery Island); St. Ninnidh the Saintly of Loch Erne; St. Lasserian mac Nadfraech, and St. Canice of Aghaboe. Though there were many other holy men educated at Clonard who could claim to be veritable apostles, the above twelve are regarded by old Irish writers as "The Twelve Apostles of Erin". They are not unworthy of the title, for all were indeed apostles, whose studies were founded on the Sacred Scriptures as expounded by St. Finian. In the hymn from St. Finian's Office we read:—

Repressus in Clonardiam
Ad cathedram lecturæ,
Apponit diligentiam
Ad studium Scripturæ.

The great founder of Clonard died 12 Dec. 549, according to the "Annals of Ulster", but the Four Masters give the year as 548, whilst Colgan makes the date 563. His patronal feast is observed on 12 December.

W. H. GRATTAN FLOOD.

Apostleship of Prayer, THE, a pious association otherwise known as a league of prayer in union with the Heart of Jesus. It was founded at Vals, France, in 1844 by Francis X. Gautrelet. It owes its popularity largely to the Reverend Henry Ramière, S.J., who, in 1861, adapted its organization for parishes and various Catholic institutions, and made it known by his book "The Apostleship of Prayer", which has been translated into many languages. In 1879 the association received its first statutes, approved by Pius IX, and in 1896 these were revised and approved by Leo XIII. These statutes set forth the nature, the constitution, and the organization of the Apostleship, as follows: Its object is to promote the practice of prayer for the mutual intentions of the members, in union with the intercession of Christ in heaven. There are three practices which constitute three degrees of membership. The first consists of a daily offering of one's prayers, good works, and sufferings, the second, of daily recitation of a decade of beads for the special intentions of the Holy Father recommended to the members every month, and the third, of the reception of Holy Communion with the motive of reparation, monthly or weekly, on days assigned. The members are also urged to observe the practice of the Holy Hour, spent in meditation on the Passion. The moderator general of the association is the General of the Society of Jesus, who usually deputes his power to an assistant. At present the Reverend A. Drive, S.J., editor of the "Messenger of the Sacred Heart", is the deputy. He controls the organization by the aid of the editors of the "Messenger of the Sacred Heart", in different parts of the world. At present they number thirty. In each country diocesan directors are appointed who attend to the aggregation of new centres of the League and promote its interests in their respective territories. A centre may be a parish, a pious society, a religious community, a college, academy, school, or any religious or charitable institution. The priest, usually the pastor or chaplain, in charge of a centre is known as the Local Director. In order to organize a centre, he appoints promoters, usually one for every ten or fifteen members, who with him hold special meetings, canvass for new members, and circulate the mystery leaflets containing the monthly practices for the members. To erect a centre it is necessary to obtain a diploma of aggregation which the deputy moderator issues through the editors of the "Messengers of the Sacred Heart" in their respective countries. To be a member it is sufficient to have one's name inscribed in the register of some local centre. There are now over 62,500 local centres in various parts of the world, about 6,685 of which are in the United States, 1,800 in Canada, 1,600 in England, 2,000 in Ireland, 200 in Scotland, and 400 in Australia. The Association numbers over 25,000,000 members, about 4,000,000 of whom are in the United States. In schools and academies it is usually conducted in a form suitable for the pupils, known as the pope's militia. The members are entitled to many indulgences.

BERINGER, *Les Indulgences*, II. 197 (Paris, 1905); *Handbook of the Apostleship of Prayer* (New York); *Acta Sanctæ Sedis circa piam fœderationem Apostolatus Orationis* (Toulouse, 1888).

JOHN J. WYNNE.

Apostolic. See APOSTOLICITY; CHURCH, MARKS OF THE.

Apostolic Camera.—The former central board of finance in the papal administrative system, which at one time was of great importance in the government of the States of the Church, and in the administration of justice. The *Camera Apostolica* consists today of the cardinal-camerlengo, the vice-camerlengo, the auditor, the general treasurer (an office unoccupied since 1870) and seven cameral clerics. Since the States of the Church have ceased to exist, and the income of the papal treasury is chiefly derived from Peter's-pence and other alms contributed by the faithful, the Camera has no longer any practical importance as a board of finance, for the revenue known as Peter's-pence is managed by a special commission. The officials who now constitute the camera hold in reality quasi-honorary offices. The Cardinal-Camerlengo enters upon his chief duties on the occasion of a vacancy in the Holy See, during which time he is invested with a portion of the papal authority. The Vice-Camerlengo, one of the highest prelates of the Roman Curia, was until 1870 governor of Rome, and was charged with the maintenance of peace and order in the city; during a vacancy in the Papal See he is even yet first in authority after the cardinals, and entrusted with the surveillance of the conclave, to which no one is admitted without his permission. The Auditor-General of the Camera, also one of the highest prelates, was formerly the chief judge in all cases concerning the financial administration of the Curia. Before 1870 he presided over the supreme court, to which the Pope referred the most important questions for decision. The Treasurer-General formerly had supreme financial control of the whole income derived from the temporal possessions of the Church, as well as the rest of the tribute accruing to the papal treasury. The College of Clerics of the Apostolic Camera consists now of seven members, though formerly the number was variable. The members of the body, who even to-day are chosen from among the highest prelates, had formerly not only the management of the property and income of the Holy See, and were consulted collectively on all important questions concerning their administration, but also officiated as a court in all disputes affecting the papal exchequer. When Pius IX, after the installation of the various ministries, divided among them the administrative duties, he assigned to each cleric of the Camera the presidency of a section of the department of finance. Four of them, moreover, were members of the commission appointed to examine the accounts of the Camera. They are entitled to special places whenever the Pope appears in public on solemn occasions, in the papal processions, and in public consistories. At the death of the Pontiff they take possession of the Apostolic palaces, attend to the taking of the inventories, and manage the internal or domestic administration during the vacancy. In the conclave they have charge of all that pertains to the table of the cardinals. Apart from this, the clerics of the Camera are now usually professors and canons, with regular ecclesiastical appointments.

Although the Apostolic Camera and the prelates forming it have lost the greater part of their original authority, this body was formerly one of the most important in the Curia. The character and method of their administration have undergone much modification in the past, being affected naturally by general economical development, and by the vicissitudes of the States of the Church and the central curial administration. Since the middle of the twelfth century we find a papal chamberlain (*camerarius domini papæ*) as a regular member of the Curia, entrusted with the financial management of the papal court. At that early period the income of the papal treasury came chiefly from many kinds of *census*, dues, and tributes paid in from the territory subject to the Pope, and from churches and monasteries immediately dependent on him. Cencius Camerarius (later Pope Honorius III, 1216–27) made in 1192 a new inventory of all these sources of papal revenue, known as the "Liber Censuum". The previous list dated back to Gelasius I (492–496) and Gregory I (590–604), and was based on lists of the incomes accruing from the patrimonies, or

landed property of the Roman Church. In the thirteenth century the Apostolic Camera entered on a new phase of development. The collection of the crusade taxes, regularly assessed after the time of Innocent III (1198–1216), imposed new duties on the papal treasury, to which were committed both the collection and distribution of these assessments. Moreover, during the course of this century the system of payment in kind was transformed into the monetary system, a process considerably influenced by the administration of the papal finances. The *servitia communia* of bishops and abbots (see ANNATES) were regulated at fixed sums. The various taxes are listed in their order in P. K. Eubel, "Hierarchia Catholica" (Münster, 1898–1901); the income regularly yielded by them to the Curia is by no means small. To these we must add the annates, taken in the narrower sense, especially the great universal reservations made since the time of Clement V and John XXII, the extraordinary subsidies, moreover, levied since the end of the thirteenth century, the *census*, and other assessments. The duties of the Apostolic Camera were thus constantly enlarged. For the collection of all these moneys it employed henceforth a great number of agents known as *collectores*. With time the importance of this central department of finance became more marked. The highest administrative officers were always the chamberlain (*camerarius*) and the treasurer (*thesaurarius*)—the former is regularly a bishop, the latter often of the same rank. Next in order came the clerics of the Camera (*clerici cameræ*), originally three or four, afterwards as many as ten. Next to these was the judge (*auditor*) of the Camera. The two first-named formed with the clerics of the Camera its highest administrative council; they controlled and looked closely to both revenues and expenses. In their service were a number of inferior officials, notaries, scribes, and messengers. The more absolute system of ruling the Church which developed after the beginning of the sixteenth century, as well as the gradual transformation in the financial administration, modified in many ways the duties of the Apostolic Camera. The Camerarius (camerlengo, chamberlain) became one of the highest officers in the government of the Papal States, and remained so until the beginning of the nineteenth century, when new methods of administration called for other officials. Finally, in 1870, on account of the loss of the temporal power, the Apostolic Camera ceased almost entirely to exercise any practical influence on the papal administration. The Apostolic Camera must be distinguished from the treasury or camera of the College of Cardinals, presided over by the cardinal-camerlengo (*Camerarius Sacri Collegii Cardinalium*). It had charge of the common revenues of the College of Cardinals, and appears among the curial institutions after the close of the thirteenth century. It has long ceased to exist.

BANGEN, *Die römische Kurie, ihre gegenwärtige Zusammensetzung und ihr Geschäftsgang* (Münster, 1854), 345 sqq.; PHILIPPS, *Kirchenrecht* (Ratisbon, 1864), VI, 503 sqq.; HINSCHIUS, *System des kath. Kirchenrechts*, Part 1, 309 sqq.; KÖNIG, *Die päpstliche Kammer unter Klemens V und Johann XXII* (Vienna, 1894); GOTTLOB, *Aus der Camera apostolica des 15. Jahrh.* (Innsbruck, 1889); SAMARAN AND MOLLAT, *La fiscalité pontificale en France au XIVe siècle* (Paris, 1905); FABRE, *Etude sur le Liber censuum de l'église romaine* (Paris, 1892); *Le liber censuum de l'église romaine* (Paris, 1889), fasc. I–V; GÖLLER, *Der liber taxarum der päpstlichen Kammer* (Rome, 1905) taken from *Quellen und Forschungen aus italienischen Archiven*, VIII; KIRSCH, *Die Finanzverwaltung des Kardinalkollegiums im 13. und 14. Jahrh.* (Münster, 1895); BAUMGARTEN, *Untersuchungen und Urkunden über die Camera Collegii Cardinalium für die Zeit von* 1215–1437 (Leipzig, 1898); *Die katholische Kirche unserer Zeit und ihre Diener*, I: *Rom, das Oberhaupt, die Einrichtung und die Verwaltung der Gesammtkirche* (2d ed., Munich, 1905).

J. P. KIRSCH.

Apostolic Church. See APOSTOLICITY.

Apostolic Churches.—The epithet Apostolic (ἀποστολικός) occurs as far back as the beginning of the second century; first, as far as known, in the superscription of Ignatius's Epistle to the Trallians (about 110), where the holy bishop greets the Trallian Church ἐν ἀποστολικῷ χαρακτῆρι: "in Apostolic character", viz., after the manner of the Apostles. The word Apostolic becomes frequent enough from the end of this century on, in such expressions as an "Apostolic man", an "Apostolic writing", "Apostolic Churches". All the individual orthodox churches could, in a sense, be called Apostolic Churches, because they were in some more or less mediate connection with the Apostles. Indeed, that is the meaning in which Tertullian sometimes uses the expression Apostolic Churches (De Præscriptionibus, c. xx; Adversus Marcionem, IV, v). Usually, however, especially among the Western writers, from the second to the fourth century, the term is meant to signify the ancient particular Churches which were founded, or at least governed, by an Apostle, and which, on that account, enjoyed a special dignity and acquired a great apologetic importance. To designate these Churches, Irenæus has often recourse to a paraphrase (Adv. Hær., III, iv, 1), or he calls them the "oldest Churches". In the writings of Tertullian we find the expressions "mother-Churches" (*ecclesiæ matrices, originales*), frequently "Apostolic Churches" (De Præscriptionibus, c. xxi). At the time of the Christological controversies in the fourth and fifth centuries some of these Apostolic Churches rejected the orthodox faith. Thus it happened that the title "Apostolic Churches" was no longer used in apologetic treatises, to denote the particular Churches founded by the Apostles. For instance, Vincent of Lérins, in the first half of the fifth century, makes no special mention in his "Commonitorium" of Apostolic Churches. But, towards the same epoch, the expression "the Apostolic Church" came into use in the singular, as an appellation for the whole Church, and that frequently in connection with the older diction "Catholic Church"; while the most famous of the particular Apostolic Churches, the Roman Church, took as a convenient designation the title "Apostolic See" (Vincent of Lérins's Commonitorium, c. ix). This last title was also given, though not quite so often, to the Antiochian and to the Alexandrian Church.

I. *Chief Apostolic Churches.*—It is not possible, in a summary, to give an account of the missionary labours of the Apostles and of the foundation of Christian Churches by them. We have, if not complete, at least sufficient, information about the preaching and the works of St. Peter in Jerusalem, Antioch, and Rome; of St. James the Elder in Jerusalem; of St. John in Jerusalem and Ephesus; of St. Paul at Antioch, Iconium, Lystra, Derbe, Troas, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Rome. In these towns—and not all entitled thereto are included in the nomenclature—there were Christian communities founded by the Apostles that could be called Apostolic Churches. However, when the writers of the second and the third century speak of Apostolic Churches, they refer ordinarily to some only of these churches. Thus, e. g., Irenæus (Adv. Hær., III, iii, 2) mentions the Roman Church, "the greatest, most ancient and known to all, founded and established by two most glorious Apostles, Peter and Paul", the Church at Ephesus, and the Smyrnæan Church, where he was Polycarp's disciple. Tertullian enumerates others (De Præscriptionibus, c. xxvi): "You who are rightly solicitous for your salvation, travel to the Apostolic churches. . . . If Achaia is not distant, you have Corinth. If you are near Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus. If you are in the neighbourhood of Italy, you have Rome." Then follows a splendid panegyric of the Ro-

man Church, the first among the Apostolic Churches (see also c. xxii).

II. *The Apologetic Argument of Irenæus* and *Tertullian.*—The oldest Christian literature shows with great evidence that the first controversies among Christians were always decided by texts of the Old Testament, sayings of Our Lord, and the authority of the Apostles. This last ground was very important in the case of new questions on which there existed no explicit teaching of Christ. Therefore, it is easy to understand that the Apostolic Churches could not be lost sight of in such controversies, and it may be of interest to point out the apologetic argument of Irenæus and Tertullian, which is founded on the preservation of the Apostolic doctrine in the various Apostolic Churches. Irenæus, having exposed, in the first two books of his great work, "Against the Heresies", the doctrines of the various Gnostic sects, and having shown their intrinsic absurdity, proceeds in the third book to refute them by means of theological arguments, especially Scriptural ones. But before dealing with biblical proofs, he attempts the other method of convincing heretics, namely, that which consists in appealing to the Catholic tradition preserved in the churches through the succession of bishops. The gist of his reasoning is: The churches being too numerous, it may be sufficient to examine into the doctrine of one, viz., of the Roman Church, or, at least, of some of the oldest churches (III, ii, iii). He says: "Even if there is a controversy about a little question, should we not have recourse to the most ancient churches in which the Apostles dwelt, and take from them the safe and trustworthy doctrine?" (III, iv, 1). Tertullian, with his characteristic energy, takes up the same argument in his famous work "On Prescription Against Heretics". His general process of reasoning runs thus: Christ chose twelve Apostles to whom he communicated His doctrine. The Apostles preached this doctrine to the churches they founded, and thence the same doctrine came to the more recent churches. Neither did the Apostles corrupt Christ's doctrine, nor have the Apostolic Churches corrupted the preaching of the Apostles. Heresy is always posterior and, therefore, erroneous. "We have to show," he says (c. xxi), "whether our doctrine . . . is derived from Apostolic teaching, and whether, therefore, other doctrines have their origin in a lie. We are in communion with the Apostolic Churches, because we have the same doctrine; that is the testimony of the truth (Communicamus cum Ecclesiis apostolicis, quod nulla doctrina diversa; hoc est testimonium veritatis). In Tertullian's writings against Marcion (IV, v) we find an application of this apologetic argument. Having developed the historical argument founded on the preservation, as a matter of fact, of the Apostolic doctrine in the chief Apostolic Churches, we must add that, besides it, such writers as Irenæus and others used often also a *dogmatic* argument founded on the necessary preservation of Christian truth in the whole Church and in the Roman Church in particular. The two arguments are to be carefully distinguished.

III. *Ancient Statements Concerning Relics of the Apostles in Apostolic Churches.*—The tomb of the Apostle, founder of the Church, was religiously venerated in some of the Apostolic Churches, as, e. g., the tombs of Sts. Peter and Paul in Rome, of St. John at Ephesus. A statement of Tertullian's has given rise to some curious questions concerning relics of Apostles preserved in the Apostolic Churches. "Travel" he writes in "De Præscriptionibus" (c. xxxvi), "to the Apostolic Churches in which the seats of the Apostles still occupy their places [*apud quas ipsæ adhuc cathedræ apostolorum suis locis præsident*], in which their authentic Epistles are still read, sounding their voice and representing their face [apud quas ipsæ authenticæ litteræ eorum recitantur, sonantes vocem et repræsentantes faciem uniuscujusque.]" The words "authentic epistles" might denote merely the epistles in the original text—the Greek (cf. Tertull. De Monogomia, c. xi); but here it is not the case, because in Tertullian's time the Greek text of the canonical books was still read nearly everywhere, and not in the Apostolic Churches only. We must take the *epistolæ authenticæ* to mean the autographs of some Epistles of the Apostles. Indeed in later times we hear of recovered autographs of Apostolic writings in the controversies about the Apostolic origin of some Churches or about claims for metropolitan dignity. So the autograph of the Gospel of St. Matthew was said to have been found in Cyprus. (See E. Nestle, Einführung in das griechische Neue Testament, Göttingen, 1899, 29, 30.) If the *authenticæ epistolæ* are the Apostolic autographs, the apostolic seats (*ipsæ adhuc cathedræ apostolorum*) mean the seats in which the Apostles preached, and the expression is not metaphorical. Eusebius (Hist. Eccl., VII, 19) relates that in his time the seat of St. James was as yet extant in Jerusalem. On old pictures of Apostles cf. Eusebius, ibid., VII, 18. Whether or not even the oldest of these statements are historically true remains still a mooted question. We regard it as useless to record what may be found on these topics in the vast amount of matter that makes up the apocryphal Acts of the Apostles and other legendary documents.

SCHEEBEN, in *Kirchenlex.*; WINCKLER, *Der Traditionsbegriff des Urchristenthums bis Tertullian* (Munich, 1897); HARNACK, *Die Mission und Ausbreitung des Christenthums in den ersten drei Jahrhunderten* (Leipzig, 1902); DUCHESNE, *Histoire ancienne de l'église* (Paris, 1906), I. See APOSTOLIC SEE; APOSTLES; and special articles under the names of the several Apostles.

HONORÉ COPPIETERS.

Apostolic Church-Ordinance, a third-century pseudo-Apostolic collection of moral and hierarchical rules and instructions, compiled in the main from ancient Christian sources, first published in Ethiopic by Ludolf (with Latin translation) in the "Commentarius" to his "Historia Ethiopica" (Frankfort, 1691). It served as a law-code for the Egyptian, Ethiopian, and Arabian churches, and rivalled in authority and esteem the Didache, under which name it sometimes went. Though of undoubted Greek origin, these canons are preserved largely in Coptic, Arabic, Ethiopic, and Syriac versions. The Apostolic Church-Ordinance was first published in Greek by Prof. Bickell of Marburg (1843) from a twelfth-century Greek manuscript discovered by him at Vienna (Geschichte des Kirchenrechts, Giessen, 1843, I, 107–132). He also gave the code the name "Apostolische Kirchenordnung" by which it is generally known, though in English it is usually called as above, sometimes Apostolic Church-Order, Apostolic Church-Directory, etc. The document, after a short introduction (i–iii) inspired by the "Letter of Barnabas", is divided into two parts, the first of which (iv–xiv) is an evident adaptation of the first six chapters of the Didache, the moral precepts of which are attributed severally to the Apostles, each of whom, introduced by the formula "John says", "Peter says", etc., is represented as framing one or more of the ordinances. The second part (xv–xxx) treats in similar manner of the qualifications for ordination or for the duties of different officers in the Church. The work was compiled in Egypt, or possibly in Syria, in the third, or, at the latest, in the early part of the fourth, century. Funk assigns its compilation to the first half of the third century; Harnack to about the year 300. Who the compiler was cannot be conjectured, nor can it be determined what part he had in framing canons 15 to 30. Duchesne considers them largely the compiler's own work; Funk thinks he drew upon at least

two sources now unknown; while Harnack undertakes to identify by name the now lost documents upon which the compiler almost entirely depended. The Sahidic (Coptic) text was published by Lagarde in "Ægyptiaca" (Leipzig, 1883), and the Bohairic (Coptic) by Tattam (The Apostolical Constitutions, or Canons of the Apostles, London, 1848). The complete Syriac text with English translation, was published by Dr. Arendzen in "Journal of Theol. Studies" (October, 1901).

HARNACK, *Texte und Untersuchungen* (Leipzig, 1886), II, 5 sq.; PITRA, *Juris ecclesiast. Græcorum Hist. et Monum.* (Rome, 1864), I, 75–88; FUNK, *Doctrina Duodecim Apostolorum* (Tübingen, 1887), 44 sq., 50 sq.; SCHAFF, *Teaching of the Twelve Apostles* (New York, 1885), 127–132, 237–257, where the dependence of the *Apostolic Church Ordinance* (Canons 4–14) on the *Didache* is graphically set forth; BARDENHEWER, *Gesch. der altkirch. Lit.* (Freiburg, 1903), II, 262–269; *Patrologie* (ib., 1901), 141; DUCHESNE, *Bulletin Critique* (October, 1886), 361–370.

JOHN B. PETERSON.

Apostolic Constitutions, a fourth-century pseudo-Apostolic collection, in eight books, of independent, though closely related, treatises on Christian discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity. Its tone is rather hortatory than preceptive, for, though it was evidently meant to be a code of catechetical instruction and of moral and liturgical law, its injunctions often take the form of little treatises and exhortations, amply supported by scriptural texts and examples. Its elements are loosely combined without great regard for order or unity. It purports to be the work of the Apostles, whose instructions, whether given by them as individuals or as a body, are supposed to be gathered and handed down by the pretended compiler, St. Clement of Rome, the authority of whose name gave fictitious weight to more than one such piece of early Christian literature. The Church seems never to have regarded this work as of undoubted Apostolic authority. The Trullan Council in 692 rejected the work on account of the interpolations of heretics. Only that portion of it to which has been given the name "Apostolic Canons" was received; but even the fifty of these canons which had then been accepted by the Western Church were not regarded as of certain Apostolic origin. Where known, however, the Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. They are to-day of the highest value as an historical document, revealing the moral and religious conditions and the liturgical observances of the third and fourth centuries. Their text was not known in the Western Church throughout the Middle Ages. In 1546 a Latin version of a text found in Crete was published by Capellus, and in 1563 appeared the complete Greek text of Bovius and that of the Jesuit Father Torres (Turrianus) who, despite the glaring archaisms and incongruities of the collection, contended that it was a genuine work of the Apostles. Four manuscripts of it are now extant, the oldest an early twelfth-century text in St. Petersburg, an allied fourteenth-century text in Vienna, and two kindred sixteenth-century texts, one in Vienna, the other in Paris. In its present form the text represents the gradual growth and evolution of usages of the first three centuries of Christian Church life. The compiler gathered from pre-existing moral, disciplinary, and liturgical codes the elements suited to his purpose, and by adaptation and interpolation framed a system of constitutions which, while suited to contemporary needs, could yet pretend, in an uncritical age, to Apostolic origin. Thanks to recent textual studies in early Christian literature, most of the sources of which the compiler made use are now clearly recognizable. The first six books are based on the "Didascalia of the Apostles", a lost treatise of the third century, of Greek origin, which is known through Syriac versions. The compiler of the Apostolic Constitutions made use of the greater part of this older treatise, but he adapted it to the needs of his day by some modifications and extensive interpolation. Liturgical evolution made necessary a considerable amplification of the formulæ of worship; changes in disciplinary practice called for a softening of some of the older laws; scriptural references and examples, intended to enforce the lessons inculcated by the Apostolic Constitutions, are more frequently used than in the parent Didascalia. The seventh book, which consists of two distinct parts, the first a moral instruction (i–xxxii) and the second liturgical (xxxiii–xlix), depends for the first portion on the early second-century Didache or "Teaching of the Twelve Apostles", which has been amplified by the compiler in much the same manner as the Didascalia was amplified in the framing of the first six books. The rediscovery of the Didache in 1873 revealed with what fidelity the compiler embodied it, almost word for word, in his expansion of its precepts, save for such omissions and changes as were made necessary by the lapse of time. The fact that the Didache was itself a source of the Didascalia will explain the repetition in the seventh book of the Apostolic Constitutions of matters treated in the preceding books. The source of the second portion of the seventh book is still undetermined. In the eighth book are recognized many distinct elements whose very number and diversity render it difficult to determine with certainty the sources upon which the compiler drew. The eighth book of the Apostolic Constitutions may be divided into three parts thus: the introductory chapters (i–ii) have for their foundation a treatise entitled "Teaching of the Holy Apostles concerning Gifts", possibly a lost work of Hippolytus. The transitional third chapter is the work of the compiler. The last chapter (xlvii) contains the "Apostolic Canons". It is the second part (iv–xlvi) which presents difficulties the varied solution of which divides scholars as to its sources. Recent studies in early Christian literature have made evident the kinship of several documents, dealing with disciplinary and liturgical matters, closely allied with this eighth book. Their interdependence is not so clearly understood. The more important of these documents are: The "Canons of [pseudo?] Hippolytus"; the "Egyptian Church Ordinance"; and the recently discovered Syriac text of "The Gospel of Our Lord Jesus Christ". According to Dr. Hans Achelis, the "Canons of Hippolytus", which he considers to be a third-century document of Roman origin, is the parent of the "Egyptian Church Ordinance", whence came, by independent filiation, the Syriac "Gospel of Our Lord Jesus Christ", and the eighth book of the Apostolic Constitutions. In this hypothesis the "Canons of Hippolytus", or more immediately the "Egyptian Church Ordinance", and the contemporary practice of the Church would be the source from which the compiler of the Apostolic Constitutions drew. Dr. F. X. Funk, on the other hand, argues strongly for the priority of the eighth book of the latter, whence, through a parallel text, are derived the other three documents which he considers as fifth-century works, a conclusion not without its difficulties of acceptance, particularly with regard to the place of the "Canons of Hippolytus" in the chronology. If the priority of the Apostolic Constitutions be admitted, it is not easy to identify the sources on which the compiler depended. For the liturgical element (v–xv), which is an evident interpolation, the compiler may have been inspired by the practice of some particular church. The Antiochene "Diaconica" was not without some influence on him, and it may be that he had at hand other, now lost,

ceremonial codes. It is not improbable that his Liturgy is even of his own creation and was never used in just the form in which he gives it. (See ANTIOCHENE LITURGY.)

A study of the sources of this work suggests the many needs which the compiler endeavoured to meet in gathering together and amplifying these many treatises on doctrine, discipline, and worship extant in his day. The extent and variety of his work may be suggested by a summary of the contents. The first book deals with the duties of the Christian laity, particularly in view of the dangers resulting from association with those not of the Faith. Vanity in dress, promiscuous bathing, curiosity as to the lives and the books of the wicked are among the things condemned. The second book is concerned principally with the clergy. The qualifications, the prerogatives and duties of bishops, priests, and deacons are set forth in detail, and their dependence and support provided for. This book treats at length of the regulation of penitential practice, of the caution to be observed in regard to accused and accusers, of the disputes of the faithful and the means of adjusting differences. This portion of the Apostolic Constitutions is of special interest, as portraying the penitential discipline and the hierarchical system of the third and fourth centuries. Here are also a number of ceremonial details regarding the Christian assembly for worship which, with the liturgy of the eighth book, are of the greatest importance and interest. The third book treats of widows and of their office in the Church. A consideration of what they should not do leads to a treatise on the duties of deacons and on baptism. The fourth book deals with charitable works, the providing for the poor and orphans, and the spirit in which to receive and dispense the offerings made to the Church. The fifth book treats of those suffering persecution for the sake of Christ and of the duties of Christians towards them. This leads to a consideration of martyrdom and of idolatry. Liturgical details as to feasts and fasts follow. The sixth book deals with the history and doctrines of the early schisms and heresies; and of "The Law", a treatise against Judaistic and heathen superstition and uncleannesses. The seventh book in its first part is chiefly moral, condemning vices and praising Christian virtues and Christian teachers. The second part is composed of liturgical directions and formulæ. The eighth book is largely liturgical. Chapters iii–xxvii treat of the conferring of all orders, and in connection with the consecration of a bishop is given in chapters v–xv the so-called Clementine Liturgy, the most ancient extant complete order of the rites of Holy Mass. Chapters xxviii–xlvi contain a collection of miscellaneous canons, moral and liturgical, attributed to the various Apostles, while chapter xlvii consists of the eighty-five "Apostolic Canons".

The strikingly characteristic style of the many interpolations in the Apostolic Constitutions makes it evident that the compilation, including the "Apostolic Canons", is the work of one individual. Who this Pseudo-Clement was cannot be conjectured; but it is now generally admitted that he is one with the interpolator of the Ignatian Epistles. As early as the middle of the seventeenth century, Archbishop Ussher, recognizing the similarity of the theological thought, the peculiar use of Scripture, and the strongly marked literary characteristics in the Apostolic Constitutions and in both the interpolations of the seven epistles of Ignatius and the six spurious epistles attributed to the Bishop of Antioch, suggested the identification of the Pseudo-Clement with the Pseudo-Ignatius, a view which has won general acceptance, yet not without some hesitancy which may not be dispelled until the problem of the sources of the eighth book is solved. Efforts tending to a further identification of the author of this extensive and truly remarkable literature of interpolations have not been successful. That he was a cleric may be taken for granted, and a cleric not favourably disposed to ascetical practices. That he was not rigidly orthodox—for he uses the language of Subordinationism—is also evident; yet he was not an extreme Arian. But whether he was an Apollinarian, as Dr. Funk would infer from his insistence in denying the human soul of Our Lord, or a Semi-Arian, or even a well-meaning Nicæan whose language reflects the unsettled views held by not a few of his misguided contemporaries, cannot be determined. For, whatever his theological views were, he does not seem to be a partisan or the champion of any sect; nor has he any disciplinary hobby which he would foist on his brethren in the name of Apostolic authority. Syria would appear to be the place of origin of this work, and the interest of the compiler in men and things of Antioch would point to that city as the centre of his activities. His interest in the Ignatian Epistles, his citation of the Syro-Macedonian calendar, his use of the so-called Council of Antioch as one of the chief sources of the "Apostolic Canons", and his construction of a liturgy on Antiochene lines confirm the theory of Syrian origin. Its date is likewise difficult to determine with accuracy. The earliest *terminus a quo* would be the Council of Antioch in 341. But the reference to Christmas in the catalogue of feasts (V, 13; VIII, 33) seems to postulate a date later than 376, when St. Epiphanius, who knew the Didascalia, in the enumeration of feasts found in his work against heresies makes no mention of the December feast, which in fact was not celebrated in Syria until about 378. If the compiler was of Arian tendencies he could not have written much later than the death of Valens (378). The absence of references to either the Nestorian or the Monophysite heresies precludes the possibility of a date later than the early fifth century. The most probable opinion dates the compilation about the year 380, without excluding the possibility of a date two decades earlier or later. (See CANON LAW; ANTIOCHENE LITURGY; CLEMENT OF ROME; CANONS, APOSTOLIC.)

VON FUNK, *Die apostolischen Constitutionen* (Rottenburg, 1891); ID., *Das Testament des Herrn und die verwandten Schriften* (Mainz, 1901); Id., in *Theolog. Quartalschrift* (1893), 594–666, in *Historisches Jahrbuch* (1895), 1–36, 473–509, in *Revue d'histoire ecclésiastique* (Louvain), Oct., 1901; ACHELIS, *Die Canones Hippolyti*, in *Texte und Untersuchungen* (Leipzig, 1891), VI, iv, 240 sqq.; LAGARDE, *Constitutiones Apostolicæ* (Leipzig, 1862); PITRA, *Juris ecclesiastici Græcorum Historia et Monumenta* (Rome, 1864), i, 46 sqq.; 111 sqq.; The Cotelier-Clericus ed. (Amsterdam, 1724) is reprinted in *P. G.*, I, 509–1156. An English translation is given in *Ante-Nicene Library* (Edinburgh, 1870), XVII, (American ed. New York, 1899), VII, 385–508. O'LEARY, *The Apostolic Constitutions and Cognate Documents* (London, 1906); BRIGHTMAN, *Liturgies, Eastern and Western* (Oxford, 1896), I, xvii-xlvii; RIEDEL, *Die Kirchenrechtsquellen des Patriarchats Alexandrien* (Leipzig, 1900); BARDENHEWER, *Patrologie*, (2d ed. Freiburg, 1901), 307–14.—KOHLER, in *The Jewish Encyclopedia*, s. v. *Didaskalia and Didache*.—See also the bibliography appended to articles on the cognate documents above referred to, as nearly all the literature concerning them enters into the problems of their relationship with the APOSTOLIC CONSTITUTIONS.

JOHN B. PETERSON.

Apostolic Delegate. See LEGATE.

Apostolic Fathers, THE.—Christian writers of the first and second centuries who are known, or are considered, to have had personal relations with some of the Apostles, or to have been so influenced by them that their writings may be held as echoes of genuine Apostolic teaching. Though restricted by some to those who were actually disciples of the Apostles, the term applies by extension to certain writers who were previously believed to have been such, and virtually embraces all the remains of primitive Christian literature antedating the great apologies of the second century, and forming the link of tradition that binds these latter writings to those of the New Testament. The name was apparently unknown

in Christian literature before the end of the seventeenth century. The term *Apostolic*, however, was commonly used to qualify Churches, persons, writings, etc. from the early second century, when St. Ignatius, in the exordium of his Epistle to the Trallians, saluted their Church "after the Apostolic manner." In 1672 Jean Baptiste Cotelier (Cotelerius) published his "SS. Patrum qui temporibus apostolicis floruerunt opera", which title was abbreviated to "Bibliotheca Patrum Apostolicorum" by L. J. Ittig in his edition (Leipzig, 1699) of the same writings. Since then the term has been universally used. The list of Fathers included under this title has varied, literary criticism having removed some who were formerly considered as second-century writers, while the publication (Constantinople, 1883) of the Didache has added one to the list. Chief in importance are the three first-century Bishops: St. Clement of Rome, St. Ignatius of Antioch, and St. Polycarp of Smyrna, of whose intimate personal relations with the Apostles there is no doubt. Clement, Bishop of Rome and third successor of St. Peter in the Papacy, "had seen the blessed Apostles [Peter and Paul] and had been conversant with them" (Irenæus, Adv. Haer., III, iii, 3). Ignatius was the second successor of St. Peter in the See of Antioch (Eusebius, Hist. Eccl., III, 36) and during his life in that centre of Christian activity may have met with others of the Apostolic band. An accepted tradition, substantiated by the similarity of Ignatius's thought with the ideas of the Johannine writings, declares him a disciple of St. John. Polycarp was "instructed by Apostles" (Irenæus, op. cit., III, iii, 4) and had been a disciple of St. John (Eusebius, op. cit., III, 36; V, 20) whose contemporary he was for nearly twenty years. Besides these, whose rank as Apostolic Fathers in the strictest sense is undisputed, there are two first-century writers whose place with them is generally conceded: the author of the Didache and the author of the "Epistle of Barnabas". The former affirms that his teaching is that of the Apostles, and his work, perhaps the earliest extant piece of uninspired Christian literature, gives colour to his claim; the latter, even if he be not the Apostle and companion of St. Paul, is held by many to have written during the last decade of the first century, and may have come under direct Apostolic influence, though his Epistle does not clearly suggest it. By extension of the term to comprise the extant extra-canonical literature of the sub-Apostolic age, it is made to include the "Shepherd" of Hermas, the New Testament prophet, who was believed to be the one referred to by St. Paul (Rom. xvi, 14), but whom a safer tradition makes a brother of Pope Pius I (c. 140–150); the meagre fragments of the "Expositions of the Discourses of the Lord", by Papias, who may have been a disciple of St. John (Irenæus, Adv. Hær., V, 331–334), though more probably he received his teaching at second hand from a "presbyter" of that name (Eusebius, Hist. Eccl., III, 39); the "Letter to Diognetus", the unknown author of which affirms his discipleship with the Apostles, but his claim must be taken in the broad sense of conformity in spirit and teaching. In addition to these there were formerly included apocryphal writings of some of the above Fathers, the "Constitutions" and "Canons of the Apostles" and the works accredited to Dionysius the Areopagite, who, though himself a disciple of the Apostles, was not the author of the works bearing his name. Though generally rejected, the homily of Pseudo-Clement (Epistola secunda Clementis) is by some considered as being as worthy of a place among the Apostolic Fathers, as is its contemporary, the "Shepherd" of Hermas.

The period of time covered by these writings extends from the last two decades of the first century for the Didache (80–100), Clement (c. 97), and probably Pseudo-Barnabas (96–98), through the first half of the second century, the approximate chronology being Ignatius, 110–117; Polycarp, 110–120; Hermas, in its present form, c. 150; Papias, c. 150. Geographically, Rome is represented by Clement and Hermas; Polycarp wrote from Smyrna, whence also Ignatius sent four of the seven epistles which he wrote on his way from Antioch through Asia Minor; Papias was Bishop of Hierapolis in Phrygia; the Didache was written in Egypt or Syria; the letter of Barnabas in Alexandria. The writings of the Apostolic Fathers are generally epistolary in form, after the fashion of the canonical Epistles, and were written, for the greater part, not for the purpose of instructing Christians at large, but for the guidance of individuals or local churches in some passing need. Happily, the writers so amplified their theme that they combine to give a precious picture of the Christian community in the age which follows the death of St. John. Thus Clement, in paternal solicitude for the Churches committed to his care, endeavours to heal a dissension at Corinth and insists on the principles of unity and submission to authority, as best conducive to peace; Ignatius, fervent in his gratitude to the Churches which solaced him on his way to martyrdom, sends back letters of recognition, filled with admonitions against the prevailing heresy and highly spiritual exhortations to keep unity of faith in submission to the bishops; Polycarp, in forwarding Ignatian letters to Philippi, sends, as requested, a simple letter of advice and encouragement. The letter of Pseudo-Barnabas and that to Diognetus, the one polemical, the other apologetic in tone, while retaining the same form, seem to have in view a wider circle of readers. The other three are in the form of treatises: the Didache, a manual of moral and liturgical instruction; the "Shepherd", a book of edification, apocalyptic in form, is an allegorical representation of the Church, the faults of her children and their need of penance; the "Expositions" of Papias, an exegetical commentary on the Gospels.

Written under such circumstances, the works of the Apostolic Fathers are not characterized by systematic expositions of doctrine or brilliancy of style. "Diognetus" alone evidences literary skill and refinement. Ignatius stands out in relief by his striking personality and depth of view. Each writes for his present purpose, with a view primarily to the actual needs of his auditors, but, in the exuberance of primitive charity and enthusiasm, his heart pours out its message of fidelity to the glorious Apostolic heritage, of encouragement in present difficulties, of solicitude for the future with its threatening dangers. The dominant tone is that of fervent devotion to the brethren in the Faith, revealing the depth and breadth of the zeal which was imparted to the writers by the Apostles. The letters of the three bishops, together with the Didache, voice sincerest praise of the Apostles, whose memory the writers hold in deep filial devotion; but their recognition of the unapproachable superiority of their masters is equally well borne out by the absence in their letters of that distinctly inspired tone that marks the Apostles' writings. More abrupt, however, is the transition between the unpretentious style of the Apostolic Fathers and the scientific form of the treatises of the Fathers of the subsequent periods. The fervent piety, the afterglow of the day of Apostolic spirituality, was not to be found again in such fullness and simplicity. Letters breathing such sympathy and solicitude were held in high esteem by the early Christians and by some were given an authority little inferior to that of the Scriptures. The Epistle of Clement was read in the Sunday assemblies at

Corinth during the second century and later (Eusebius, Hist. Eccl., III, xvi; IV, xxiii); the letter of Barnabas was similarly honoured at Alexandria; Hermas was popular throughout Christendom, but particularly in the West. Clement of Alexandria quoted the Didache as "Scripture". Some of the Apostolic Fathers are found in the oldest manuscripts of the New Testament at the end of the canonical writings: Clement was first made known through the "Codex Alexandrinus"; similarly, Hermas and Pseudo-Barnabas are appended to the canonical books in the "Codex Sinaiticus". Standing between the New Testament era and the literary efflorescence of the late second century, these writers represent the original elements of Christian tradition. They make no pretension to treat of Christian doctrine and practice in a complete and scholarly manner and cannot, therefore, be expected to answer all the problems concerning Christian origins. Their silence on any point does not imply their ignorance of it, much less its denial; nor do their assertions tell all that might be known. The dogmatic value of their teaching is, however, of the highest order, considering the high antiquity of the documents and the competence of the authors to transmit the purest Apostolic doctrine. This fact did not receive its due appreciation even during the period of medieval theological activity. The increased enthusiasm for positive theology which marked the seventeenth century centred attention on the Apostolic Fathers; since then they have been the eagerly-questioned witnesses to the beliefs and practice of the Church during the first half of the second century. Their teaching is based on the Scriptures, i. e. the Old Testament, and on the words of Jesus Christ and His Apostles. The authority of the latter was decisive. Though the New Testament canon was not yet, to judge from these writings, definitively fixed, it is significant that with the exception of the Third Epistle of St. John and possibly that of St. Paul to Philemon, every book of the New Testament is quoted or alluded to more or less clearly by one or another of the Apostolic Fathers, while the citations from the "apocrypha" are extremely rare. Of equal authority with the written word is that of oral tradition (Eusebius, Hist. Eccl., III, xxxix; I Clem., vii), to which must be traced certain citations of the "Sayings" of Our Lord and the Apostles not found in the Scriptures.

Meagre as they necessarily are in their testimony, the Apostolic Fathers bear witness to the faith of Christians in the chief mysteries of the Divine Unity and Trinity. The Trinitarian formula occurs frequently. If the Divinity of the Holy Ghost is but once obscurely alluded to in Hermas, it must be remembered that the Church was as yet undisturbed by anti-Trinitarian heresies. The dominant error of the period was Docetism, and its refutation furnishes these writers with an occasion to deal at greater length with the Person of Jesus Christ. He is the Redeemer of whom men stood in need. Ignatius unhesitatingly calls Him God (Trall., vii; Eph., i, and *passim*). The soteriology of the Epistle to the Hebrews forms the basis of their teaching. Jesus Christ is our high-priest (I Clem., xxxvi–lxiv) in whose suffering and death is our redemption (Ignat., Eph., i, Magnes., ix; Barnab., v; Diog., ix); whose blood is our ransom (I Clem., xii–xxi). The fruits of Redemption, while not scientifically treated, are in a general way the destruction of death or of sin, the gift to man of immortal life, and the knowledge of God (Barnab., iv–v, vii, xiv; Did., xvi; I Clem., xxiv–xxv; Hermas, Simil., v, 6). Justification is received by faith and by works as well; and so clearly is the efficacy of good works insisted upon that it is futile to represent the Apostolic Fathers as failing to comprehend the pertinent teaching of St. Paul. The points of view of both St. Paul and St. James are cited and considered complementary (I Clem., xxxi, xxxiii, xxxv; Ignat. to Polyc., vi). Good works are insisted on by Hermas (Vis., iii, 1 Simil., v, 3), and Barnabas proclaims (c. xix) their necessity for salvation. The Church, the "Catholic" Church, as Ignatius for the first time calls it (Smyrn., viii), takes the place of the chosen people; is the mystical body of Christ, the faithful being the members thereof, united by oneness of faith and hope, and by a charity which prompts to mutual assistance. This unity is secured by the hierarchical organization of the ministry and the due submission of inferiors to authority. On this point the teaching of the Apostolic Fathers seems to stand for a marked development in advance of the practice of the Apostolic period. But it is to be noted that the familiar tone in which episcopal authority is treated precludes the possibility of its being a novelty. The Didache may yet deal with "prophets", "Apostles", and itinerant missionaries (x–xi, xiii–xiv), but this is not a stage in development. It is anomalous, outside the current of development. Clement and Ignatius present the hierarchy, organized and complete, with its orders of bishops, priests, and deacons, ministers of the Eucharistic liturgy and administrators of temporalities. Clement's Epistle is the philosophy of "Apostolicity" and its corollary, episcopal succession. Ignatius gives in abundance practical illustrations of what Clement sets forth in principle. For Ignatius the bishop is the centre of unity (Eph., iv), the authority whom all must obey as they would God, in whose place the bishop rules (Ignat. to Polyc., vi; Magnes., vi, xiii; Smyrn., viii, xi; Trall., xii); for unity with and submission to the bishop is the only security of faith. Supreme in the Church is he who holds the seat of St. Peter at Rome. The intervention of Clement in the affairs of Corinth and the language of Ignatius in speaking of the Church of Rome in the exordium of his Epistle to the Romans must be understood in the light of Christ's charge to St. Peter. One rounds out the other. The deepest reverence for the memory of St. Peter is visible in the writings of Clement and Ignatius. They couple his name with that of St. Paul, and this effectually disproves the antagonism between these two Apostles which the Tübingen theory postulated in tracing the pretended development of a united church from the discordant Petrine and Pauline factions. Among the sacraments alluded to is Baptism, to which Ignatius refers (Polyc., ii; Smyrn., viii), and of which Hermas speaks as the necessary way of entrance to the Church and to salvation (Vis., iii, 3, 5; Simil., ix, 16), the way from death to life (Simil., viii, 6), while the Didache deals with it liturgically (vii). The Eucharist is mentioned in the Didache (xiv) and by Ignatius, who uses the term to signify the "flesh of Our Saviour Jesus Christ" (Smyrn., vii; Eph., xx; Philad., iv). Penance is the theme of Hermas, and is urged as a necessary and a possible recourse for him who sins once after baptism (Vis., iii, 7; Simil., viii, 6, 8, 9, 11). The Didache refers to a confession of sins (iv, xiv) as does Barnabas (xix). An exposition of the dogmatic teaching of individual Fathers will be found under their respective names. The Apostolic Fathers, as a group, are found in no one manuscript. The literary history of each will be found in connexion with the individual studies. The first edition was that of Cotelerius, above referred to (Paris, 1672). It contained Barnabas, Clement, Hermas, Ignatius, and Polycarp. A reprint (Antwerp, 1698–1700; Amsterdam, 1724), by Jean Leclerc (Clericus), contained much additional matter. The latest editions are those of the Anglican Bishop, J. B. Lightfoot, "The Apostolic Fathers" (5 vols., London, 1889–1890); abbreviated edition, Lightfoot-

Harmer, London, 1 vol., 1893; Gebhardt, Harnack, and Zahn, "Patrum Apostolicorum Opera" (Leipzig, 1901); and F. X. von Funk, "Patres Apostolici" (2d ed., Tübingen, 1901), in all of which abundant reference will be found to the literature of the two preceding centuries. The last named work first appeared (Tübingen, vol. I, 1878, 1887; vol. II, 1881) as a fifth edition of Hefele's "Opera Patr. Apostolicorum" (Tübingen, 1839; 4th ed., 1855) enriched with notes (critical, exegetical, historical), prolegomena, indexes, and a Latin version. The second edition meets all just demands of a critical presentation of these ancient and important writings, and in its introduction and notes offers the best Catholic treatise on the subject.

P. G. (Paris, 1857), I, II, V; Eng. tr. in Ante-Nicene Library (Edinburgh, 1866), I, and American ed. (New York, 1903), I, 1–158; FREPPEL, *Les Pères Apostoliques et leur époque* (Paris, 1885); BATIFFOL, *La litt. eccl. grecque* (Paris, 1901); HOLLAND, *The Apostolic Fathers* (London, 1897); WAKE, *The Genuine Epistles of the Apostolic Fathers* (London, 1893); FLEMING, *Early Christian Witnesses* (London, 1878); CRUTWELL, *A Literary History of Early Christianity* (London, 1893), I, 21–127; OXFORD SOCIETY OF HISTORICAL THEOLOGY, *The New Testament in the Apostolic Fathers* (Oxford, 1905); LIGHTFOOT in *Dict. of Chr. Biog.*, s. v.; for the doctrine, see TIXERONT, *Histoire des dogmes* (Paris, 1905), I, 115–163; BAREILLE in *Dict. de théol. cath.* (Paris, 1903), I, 1634–46; BARDENHEWER, *Geschichte d. altkirchl. Litt.*, I.

JOHN B. PETERSON.

Apostolic Indulgences. See INDULGENCES, APOSTOLIC.

Apostolic Letters (*litteræ apostolicæ*).—I. The letters of the Apostles to Christian communities or those in authority, i. e. the Pauline Epistles, including the Epistle to the Hebrews, together with the seven Catholic Epistles of the other Apostles. II. Documents issued by the Pope or in his name, e. g. bulls and briefs.

F. M. RUDGE.

Apostolic Majesty, a title given to the Kings of Hungary, and used, since the time of Maria Theresa, by the King himself, as also in letters addressed to him by officials or private individuals. The origin of this title dates from St. Stephen, who is supposed to have received it from Pope Sylvester II in recognition of the activity displayed by him in promoting the introduction of Christianity into Hungary. Hartvik, the biographer of St. Stephen, tells us that the pope hailed the king as a veritable "Apostle" of Christ, with reference to his holy labours in spreading the Catholic Faith through Hungary. The bull, however, of Sylvester II, dated 27 March of the year 1000, whereby the pope grants St. Stephen the crown and title of King, and which returns to him the kingdom he had offered to the Holy See and confers on him the right to have the cross carried before him, with an administrative authority over bishoprics and churches, affords no basis for the granting of this particular title. Moreover, the bull, as is clearly proved by the latest researches, is a forgery of later date than 1574. Pope Leo X having conferred the title of *Defensor Fidei* on Henry VIII of England, in the year 1521, the nobles of Hungary, with Stephen Werböczi, the learned jurist and later Palatine of Hungary, at their head, opened negotiations with the Holy See to have the title of "Apostolic Majesty", said to have been granted by Pope Sylvester II to St. Stephen, conferred on King Louis II. But these negotiations led to no result. In 1627, Ferdinand III endeavoured to obtain the title for himself, but desisted from the attempt when he found the Primate of Hungary, Peter Pázmány, as well as the Holy See itself, unwilling to accede to his request. When, however, measures were taken, in the reign of Leopold I (1657–1705) to make the royal authority supreme in the domain of ecclesiastical jurisdiction and administration, the title "Apostolic Majesty" came into use. Maria Theresa makes use of the title "Apostolic Queen" for the first time in the letters patent granted to the imperial plenipotentiary sent to the College of Cardinals after the death of Benedict XIV. In the instructions imparted to this ambassador the hope is expressed that the Holy See will not withhold this title in future from the ruler of Hungary. Pope Clement XIII, on learning of this wish of Maria Theresa, granted this title *motu proprio* to the Queen and her successors, by virtue of the Brief "Carissima in Christo filia", of 19 August, 1758. The title was thereupon associated with Hungary by an edict of Maria Theresa, which prescribed that the title "Apostolic King of Hungary" should be used for the future in all acts, records, and writings. Since then the King of Hungary has borne this title, which, however, only accrues to him after his coronation, and does not belong to him before that ceremony, nor does it extend to the Queen, or to the heir to the throne, the so-called *rex junior*, who is crowned in the lifetime of the reigning monarch. The rights exercised by the king in respect of the Catholic Church in Hungary are not connected with the title "Apostolic Majesty", but are exercised in virtue of the supreme royal right of patronage. (See HUNGARY.)

PALMA, *Tractatus de titulis et scutis, quibus Maria Theresia ut regina Hungariæ utitur* (Vienna, 1774); KARÁCSONYI, *The Records concerning St. Stephen and the Bull of Pope Sylvester* (Hungarian—Budapest, 1891); FRAKNÓI, *The Patronal Right of the Kings of Hungary from St. Stephen to Maria Theresia* (Budapest, 1895); FERDINÁNDY, *The Royal Dignity and Authority in Hungary* (Budapest, 1896).

A. ALDÁSY.

Apostolic Mission House. See CATHOLIC MISSIONARY UNION.

Apostolic See, THE (*sedes apostolica, cathedra apostolica*). This is a metaphorical term, used, as happens in all languages, to express the abstract notion of authority by the concrete name of the place in which it is exercised. Such phrases have the double advantage of supplying a convenient sense-image for an idea purely intellectual and of exactly defining the nature of the authority by the addition of a single adjective. An Apostolic see is any see founded by an Apostle and having the authority of its founder; *the* Apostolic See is the seat of authority in the Roman Church, continuing the Apostolic functions of Peter, the chief of the Apostles. Heresy and barbarian violence swept away all the particular Churches which could lay claim to an Apostolic see, until Rome alone remained; to Rome, therefore, the term applies as a proper name. But before heresy, schism, and barbarian invasions had done their work, as early as the fourth century, the Roman See was already the Apostolic See *par excellence*, not only in the West but also in the East. Antioch, Alexandria, and, in a lesser degree, Jerusalem were called Apostolic sees by reason of their first occupants, Peter, Mark, and James, from whom they derived their patriarchal honour and jurisdiction; but Rome is *the* Apostolic See, because its occupant perpetuates the apostolate of Blessed Peter extending over the whole Church. Hence also the title *Apostolicus*, formerly applied to bishops and metropolitans, was gradually restricted to the Pope of Rome, the *Domnus Apostolicus*, who still figures in the Litany of the Saints at the head of the ecclesiastical hierarchy. The authoritative acts of the popes, inasmuch as they are the exercise of their Apostolical power, are styled acts of the Holy or Apostolic See. The See is thus personified as the representative of the Prince of the Apostles, as in Pope Leo II's confirmation of the Sixth General Council (Constantinople, 680–681): "Idcirco et Nos et per nostrum officium hæc veneranda Sedes Apostolica his quæ definita sunt, consentit, et beati Petri Apostoli auctoritate confirmat." (Therefore We also and through our office this venerable Apostolic See give assent to the things that

have been defined, and confirm them by the authority of the Blessed Apostle Peter.) It is a fact worthy of notice that, in later times, all those who wished to minimize the papal authority, Protestants, Gallicans, etc., used the term *Curia* (Roman Court) in preference to "Apostolic See", seeking thus to evade the dogmatic significance of the latter term. The *cathedra Petri*, the Chair of St. Peter, is but another expression for the *sedes apostolica*, *cathedra* denoting the chair of the teacher. Hence the limitation of papal infallibility to definitions *ex cathedrâ* amounts to this: papal definitions can claim inerrancy or infallibility only when pronounced by the pope as the holder of the privileges granted by Christ to Peter, the Rock upon which He built His Church. The same formula conveys the meaning that the pope's infallibility is not personal, but derived from, and coextensive with, his office of visible Head of the Universal Church, in virtue of which he sits in the Chair of Peter as Shepherd and Teacher of all Christians. (See INFALLIBILITY.) From ancient times a distinction has been made between the Apostolic See and its actual occupant: between *sedes* and *sedens*. The object of the distinction is not to discriminate between the two nor to subordinate one to the other, but rather to set forth their intimate connection. The See is the symbol of the highest papal authority; it is, by its nature, permanent, whereas its occupant holds that authority but for a time and inasmuch as he sits in the Chair of Peter. It further implies that the supreme authority is a supernatural gift, the same in all successive holders, independent of their personal worth, and inseparable from their ex-officio definitions and decisions. The Vatican definition of the pope's infallibility when speaking *ex cathedrâ* does not permit of the sense attached to the distinction of *sedes* and *sedens* by the Gallicans, who claimed that even in the official use of the authority vested in the See, with explicit declaration of its exercise, the *sedens* was separate from the *sedes*.

KENRICK, *The Primacy of the Apostolic See Vindicated* (Baltimore, 1855); LINDSAY, *De Ecclesiâ et Cathedrâ*, tr. (London, 1877); ALLIES, *The Throne of the Fisherman* (London, 1887); MURPHY, *The Chair of Peter*, 3d ed. (London, 1888); ALLNATT, *Cathedra Petri* (London, 1883); SCHEEBEN in *Kirchenlex.*, I, 1145; WILHELM AND SCANNELL, *A Manual of Catholic Theology* (London, 1898).

J. WILHELM.

Apostolic Succession.—Apostolicity as a note of the true Church being dealt with elsewhere, the object of the present article is to show: (1) That Apostolic succession is found in the Roman Catholic Church. (2) That none of the separate Churches have any valid claim to it. (3) That the Anglican Church, in particular, has broken away from Apostolic unity.

ROMAN CLAIM.—The principle underlying the Roman claim is contained in the idea of succession. "To succeed" is to be the successor of, especially to be the heir of, or to occupy an official position just after, as Victoria succeeded William IV. Now the Roman Pontiffs come immediately after, occupy the position, and perform the functions of St. Peter; they are, therefore, his successors. We must prove (a) that St. Peter came to Rome, and ended there his pontificate; (b) that the Bishops of Rome who came after him held his official position in the Church. As soon as the problem of St. Peter's coming to Rome passed from theologians writing *pro domo suâ* into the hands of unprejudiced historians, i. e. within the last half century, it received a solution which no scholar now dares to contradict; the researches of German professors like A. Harnack and Weizsäcker, of the Anglican Bishop Lightfoot, and those of archæologists like De Rossi and Lanciani, of Duchesne and Barnes, have all come to the same conclusion: St. Peter did reside and die in Rome. Beginning with the middle of the second century, there exists a universal consensus as to Peter's martyrdom in Rome; Dionysius of Corinth speaks for Greece, Irenæus for Gaul, Clement and Origen for Alexandria, Tertullian for Africa. In the third century the popes claim authority from the fact that they are St. Peter's successors, and no one objects to this claim, no one raises a counter-claim. No city boasts the tomb of the Apostle but Rome. There he died, there he left his inheritance; the fact is never questioned in the controversies between East and West. This argument, however, has a weak point: it leaves about one hundred years for the formation of historical legends, of which Peter's presence in Rome may be one just as much as his conflict with Simon Magus. We have, then, to go farther back into antiquity. About 150 the Roman presbyter Caius offers to show to the heretic Proclus the trophies of the Apostles: "If you will go to the Vatican, and to the Via Ostiensis, you will find the monuments of those who have founded this Church." Can Caius and the Romans for whom he speaks have been in error on a point so vital to their Church? Next we come to Papias (c. 138–150). From him we only get a faint indication that he places Peter's preaching in Rome, for he states that Mark wrote down what Peter preached, and he makes him write in Rome. Weizsäcker himself holds that this inference from Papias has some weight in the cumulative argument we are constructing. Earlier than Papias is Ignatius Martyr (before 117), who, on his way to martyrdom, writes to the Romans: "I do not command you as did Peter and Paul; they were Apostles, I am a disciple", words which according to Lightfoot have no sense if Ignatius did not believe Peter and Paul to have been preaching in Rome. Earlier still is Clement of Rome writing to the Corinthians, probably in 96, certainly before the end of the first century. He cites Peter's and Paul's martyrdom as an example of the sad fruits of fanaticism and envy. They have suffered "amongst us" he says, and Weizsäcker rightly sees here another proof for our thesis. The Gospel of St. John, written about the same time as the letter of Clement to the Corinthians, also contains a clear allusion to the martyrdom by crucifixion of St. Peter, without, however, locating it (John, xxi, 18, 19). The very oldest evidence comes from St. Peter himself, if he be the author of the First Epistle of Peter, or if not, from a writer nearly of his own time: "The Church that is in Babylon saluteth you, and so doth my son Mark" (I Peter, v, 13). That Babylon stands for Rome, as usual amongst pious Jews, and not for the real Babylon, then without Christians, is admitted by common consent (cf. F. J. A. Hort, "Judaistic Christianity", London, 1895, 155). This chain of documentary evidence, having its first link in Scripture itself, and broken nowhere, puts the sojourn of St. Peter in Rome among the best-ascertained facts in history. It is further strengthened by a similar chain of monumental evidence, which Lanciani, the prince of Roman topographers, sums up as follows: "For the archæologist the presence and execution of Sts. Peter and Paul in Rome are facts established beyond a shadow of doubt, by purely monumental evidence!" (Pagan and Christian Rome, 123).

ST. PETER'S SUCCESSORS IN OFFICE.—St. Peter's successors carried on his office, the importance of which grew with the growth of the Church. In 97 serious dissensions troubled the Church of Corinth. The Roman Bishop, Clement, unbidden, wrote an authoritative letter to restore peace. St. John was still living at Ephesus, yet neither he nor his interfered with Corinth. Before 117 St. Ignatius of Antioch addresses the Roman Church as the one which "presides over charity . . . which has never deceived any one, which has taught others." St. Irenæus

(180–200) states the theory and practice of doctrinal unity as follows: "With this Church [of Rome] because of its more powerful principality, every Church must agree, tnat is, the faithful everywhere, in which [i. e. in communion with the Roman Church] the tradition of the Apostles has ever been preserved by those on every side" (Adv. Hæreses, III). The heretic Marcion, the Montanists from Phrygia, Praxeas from Asia, come to Rome to gain the countenance of its bishops; St. Victor, Bishop of Rome, threatens to excommunicate the Asian Churches; St. Stephen refuses to receive St. Cyprian's deputation, and separates himself from various Churches of the East; Fortunatus and Felix, deposed by Cyprian, have recourse to Rome; Basilides, deposed in Spain, betakes himself to Rome; the presbyters of Dionysius, Bishop of Alexandria, complain of his doctrine to Dionysius, Bishop of Rome; the latter expostulates with him, and he explains. The fact is indisputable: the Bishops of Rome took over Peter's Chair and Peter's office of continuing the work of Christ [Duchesne, "The Roman Church before Constantine", Catholic Univ. Bulletin (October, 1904) X, 429–450]. To be in continuity with the Church founded by Christ affiliation to the See of Peter is necessary, for, as a matter of history, there is no other Church linked to any other Apostle by an unbroken chain of successors. Antioch, once the see and centre of St. Peter's labours, fell into the hands of Monophysite patriarchs under the Emperors Zeno and Anastasius at the end of the fifth century. The Church of Alexandria in Egypt was founded by St. Mark the Evangelist, the mandatary of St. Peter. It flourished exceedingly until the Arian and Monophysite heresies took root among its people and gradually led to its extinction. The shortest-lived Apostolic Church is that of Jerusalem. In 130 the Holy City was destroyed by Hadrian, and a new town, Ælia Capitolina, erected on its site. The new Church of Ælia Capitolina was subjected to Cæsarea; the very name of Jerusalem fell out of use till after the Council of Nice (325). The Greek Schism now claims its allegiance. Whatever of Apostolicity remains in these Churches founded by the Apostles is owing to the fact that Rome picked up the broken succession and linked it anew to the See of Peter. The Greek Church, embracing all the Eastern Churches involved in the schism of Photius and Michael Cærularius, and the Russian Church can lay no claim to Apostolic succession either direct or indirect, i. e. through Rome, because they are, by their own fact and will, separated from the Roman Communion. During the four hundred and sixty-four years between the accession of Constantine (323) and the Seventh General Council (787), the whole or part of the Eastern episcopate lived in schism for no less than two hundred and three years: namely, from the Council of Sardica (343) to St. John Chrysostom (389), 55 years; owing to Chrysostom's condemnation (404–415), 11 years; owing to Acacius and the *Henoticon* edict (484–519), 35 years; in Monothelism (640–681), 41 years; owing to the dispute about images (726–787), 61 years; total, 203 years (Duchesne). They do, however, claim doctrinal connection with the Apostles, sufficient to their mind to stamp them with the mark of Apostolicity.

The Anglican Continuity Claim.—The continuity claim is brought forward by all sects, a fact showing how essential a note of the true Church Apostolicity is. The Anglican High-Church party asserts its continuity with the pre-Reformation Church in England, and through it with the Catholic Church of Christ. "At the Reformation we but washed our face" is a favourite Anglican saying; we have to show that in reality they washed off their head, and have been a truncated Church ever since. Etymologically, "to continue" means "to hold together". Continuity, therefore, denotes a successive existence without constitutional change, an advance in time of a thing in itself steady. Steady, not stationary, for the nature of a thing may be to grow, to develop on constitutional lines, thus constantly changing yet always the selfsame. This applies to all organisms starting from a germ, to all organizations starting from a few constitutional principles; it also applies to religious belief, which, as Newman says, changes in order to remain the same. On the other hand, we speak of a "breach of continuity" whenever a constitutional change takes place. A Church enjoys continuity when it develops along the lines of its original constitution; it changes when it alters its constitution either social or doctrinal. But what is the constitution of the Church of Christ? The answer is as varied as the sects calling themselves Christian. Being persuaded that continuity with Christ is essential to their legitimate status, they have excogitated theories of the essentials of Christianity, and of a Christian Church, exactly suiting their own denomination. Most of them repudiate Apostolic succession as a mark of the true Church; they glory in their separation. Our present controversy is not with such, but with the Anglicans who do pretend to continuity. We have points of contact only with the High-Churchmen, whose leanings towards antiquity and Catholicism place them midway between the Catholic and the Protestant pure and simple.

England and Rome.—Of all the Churches now separated from Rome, none has a more distinctly Roman origin than the Church of England. It has often been claimed that St. Paul, or some other Apostle, evangelized the Britons. It is certain, however, that whenever Welsh annals mention the introduction of Christianity into the island, invariably they conduct the reader to Rome. In the "Liber Pontificalis" (ed. Duchesne, I, 136) we read that "Pope Eleutherius received a letter from Lucius, King of Britain, that he might be made a Christian by his orders." The incident is told again and again by the Venerable Bede; it is found in the Book of Llandaff, as well as in the Anglo-Saxon Chronicle; it is accepted by French, Swiss, German chroniclers, together with the home authorities Fabius Ethelward, Henry of Huntingdon, William of Malmesbury, and Giraldus Cambrensis. The Saxon invasion swept the British Church out of existence wherever it penetrated, and drove the British Christians to the western borders of the island, or across the sea into Armorica, now French Brittany. No attempt at converting their conquerors was ever made by the conquered. Rome once more stepped in. The missionaries sent by Gregory the Great converted and baptized King Ethelbert of Kent, with thousands of his subjects. In 597 Augustine was made Primate over all England, and his successors, down to the Reformation, have ever received from Rome the Pallium, the symbol of super-episcopal authority. The Anglo-Saxon hierarchy was thoroughly Roman in its origin, in its faith and practice, in its obedience and affection; witness every page in Bede's "Ecclesiastical History". A like Roman spirit animated the nation. Among the saints recognized by the Church are twenty-three kings and sixty queens, princes, or princesses of the different Anglo-Saxon dynasties, reckoned from the seventh to the eleventh century. Ten of the Saxon kings made the journey to the tomb of St. Peter, and to his successor, in Rome. Anglo-Saxon pilgrims formed quite a colony in proximity to the Vatican, where the local topography (*Borgo, Sassia, Vicus Saxonum*) still recalls their memory. There was an English school in Rome, founded by King Ine of Wessex and Pope Gregory II (715–731), and supported by the Romescot, or Peter's-pence, paid yearly by

every Wessex family. The Romescot was made obligatory, by Edward the Confessor, on every monastery and household in possession of land or cattle to the yearly value of thirty pence.

The Norman Conquest (1066) wrought no change in the religion of England. St. Anselm of Canterbury (1093–1109) testified to the supremacy of the Roman Pontiff in his writings (in Matt., xvi) and by his acts. When pressed to surrender his right of appeal to Rome, he answered the king in court: "You wish me to swear never, on any account, to appeal in England to Blessed Peter or his Vicar; this, I say, ought not to be commanded by you, who are a Christian, for to swear this is to abjure Blessed Peter; he who abjures Blessed Peter undoubtedly abjures Christ, who made him Prince over his Church." St. Thomas Becket shed his blood in defence of the liberties of the Church against the encroachments of the Norman king (1170). Grosseteste, in the thirteenth century, writes more forcibly on the Pope's authority over the whole Church than any other ancient English bishop, although he resisted an ill-advised appointment to a canonry made by the Pope. In the fourteenth century Duns Scotus teaches at Oxford "that they are excommunicated as heretics who teach or hold anything different from what the Roman Church holds or teaches." In 1411 the English bishops at the Synod of London condemn Wycliffe's proposition "that it is not of necessity to salvation to hold that the Roman Church is supreme among the Churches." In 1535 Blessed John Fisher, Bishop of Rochester, is put to death for upholding against Henry VIII the Pope's supremacy over the English Church. The most striking piece of evidence is the wording of the oath taken by archbishops before entering into office: "I, Robert, Archbishop of Canterbury, from this hour forward, will be faithful and obedient to St. Peter, to the Holy Apostolic Roman Church, to my Lord Pope Celestine, and his successors canonically succeeding . . . I will, saving my order, give aid to defend and to maintain against every man the primacy of the Roman Church and the royalty of St. Peter. I will visit the threshold of the Apostles every three years, either in person or by my deputy, unless I be absolved by apostolic dispensation. . . So help me God and these Holy Gospels." (Wilkins, Concilia Angliæ, II, 199.) Chief Justice Bracton (1260) lays down the civil law of this country thus: "It is to be noted concerning the jurisdiction of superior and inferior courts, that in the first place as the Lord Pope has ordinary jurisdiction over all in spirituals, so the king has, in the realm, in temporals." The line of demarcation between things spiritual and temporal is in many cases blurred and uncertain; the two powers often overlap, and conflicts are unavoidable. During five hundred years such conflicts were frequent. Their very recurrence, however, proves that England acknowledged the papal supremacy, for it requires two to make a quarrel. The complaint of one side was always that the other encroached upon its rights. Henry VIII himself, in 1533, still pleaded in the Roman Courts for a divorce. Had he succeeded, the supremacy of the Pope would not have found a more strenuous defender. It was only after his failure that he questioned the authority of the tribunal to which he had himself appealed. In 1534 he was, by Act of Parliament, made the Supreme Head of the English Church. The bishops, instead of swearing allegiance to the Pope, now swore allegiance to the King, without any saving clause. Blessed John Fisher was the only bishop who refused to take the new oath; his martyrdom is the first witness to the breach of continuity between the old English and the new Anglican Church. Heresy stepped in to widen the breach.

The Thirty-nine Articles teach the Lutheran doctrine of justification by faith alone, deny purgatory, reduce the seven sacraments to two, insist on the fallibility of the Church, establish the king's supremacy, and deny the pope's jurisdiction in England. Mass was abolished, and the Real Presence; the form of ordination was so altered to suit the new views on the priesthood that it became ineffective, and the succession of priests failed as well as the succession of bishops. (See ANGLICAN ORDERS.) Is it possible to imagine that the framers of such vital alterations thought of "continuing" the existing Church? When the hierarchical framework is destroyed, when the doctrinal foundation is removed, when every stone of the edifice is freely rearranged to suit individual tastes, then there is no continuity, but collapse. The old façade of Battle Abbey still stands, also parts of the outer wall, and the old name remains; but pass through the portal, and one faces a stately, newish, comfortable mansion; green lawns and shrubs hide old foundations of church and cloisters; the monks' scriptorium and storerooms still stand to sadden the visitor's mood. Of the abbey of 1538, the abbey of 1906 only keeps the mask, the diminished sculptures and the stones—a fitting image of the old Church and the new.

PRESENT STAGE.—Dr. James Gairdner, whose "History of the English Church in the 16th Century" lays bare the essentially Protestant spirit of the English Reformation, in a letter on "Continuity" (reproduced in the Tablet, 20 January, 1906), shifts the controversy from historical to doctrinal ground. "If the country", he says, "still contained a community of Christians—that is to say, of real believers in the great gospel of salvation, men who still accepted the old creeds, and had no doubt Christ died to save them—then the Church of England remained the same Church as before. The old system was preserved, in fact all that was really essential to it, and as regards doctrine nothing was taken away except some doubtful scholastic propositions." (See APOSTOLICITY; PETER, SAINT; ANTIOCH; ALEXANDRIA; GREEK CHURCH; ANGLICANISM; ANGLICAN ORDERS.)

SEMERIA, *Dogma, gerarchia e culto nella chiesa primitiva* (Rome, 1902, 2d ed., 1906; tr. London, 1906); GRISAR, *Geschichte Roms und der Päpste im Mittelalter* (Freiburg, 1901); DUCHESNE, *Eglises séparées* (2d ed., Paris, 1905); LINGARD, *Hist. and Antiquities of the Anglo-Saxon Church* (1st ed., London, 1845; reprint, ibid. 1899); ANDERDON, *Britain's Early Faith* (London, 1888); MACKINLAY, *The Alcester Lectures: Continuity or Collapse* (12th ed., London, 1906); MOYES, *Aspects of Anglicanism; and answer to Gairdner, Letter on Continuity* (London, 1906).

J. WILHELM.

Apostolic Union of Secular Priests, THE, an association of secular priests who observe a simple rule embodying the common duties of their state, afford mutual assistance in the functions of the ministry, and keep themselves in the spirit of their holy vocation by spiritual conferences. Its object is the sanctification of the secular clergy in their missionary lives among the people. Its spirit is a personal love for Jesus Christ. It was established in the seventeenth century by the Venerable Bartholomew Holzhauser, and was revived and reorganized in France about forty years ago by Canon Lebeurier, who is still its president-general. One of the first acts of Pius X, 20 December, 1903, was to take the Union under his special protection, whilst increasing its indulgences and spiritual favours. The Brief of the Holy Father (Acta S. Sed., XXXVI, 594) recites the establishment of the Union in 1862, and its spread to a great number of dioceses throughout the Christian world, in France, Belgium, Austria, Ireland, Germany, Switzerland, Italy, United States, Canada, South America, Australia, and parts of Asia. The Holy Father proclaims the fact that he was a member of it, and had experienced its utility and excellence, and admits the advantages derived from

it, even after his elevation to the episcopate. The brief goes on to summarize its organization. Proposing as it does to all its associates a uniform rule of life, monthly reunions and spiritual conferences, and the submission of a bulletin regularly to the superior, it strengthens union among the clergy and unites by a bond of spiritual fraternity priests who are scattered far apart. The dangers of solitude are removed, and there is a concentrated effort on the part of all to attain the common end. Each priest under these conditions devotes himself to the well-being and perfection of all, and, though prevented by the cares of his ministry from enjoying the advantages of living in community, he does not feel that he is deprived of the benefits of the religious family; nor are the counsels and assistance of his brothers wanting. The brief then recites the approval of the institute by Leo XIII in Apostolic letters of 31 May, 1880, and again in 1887, when he gave it as a cardinal-protector the Cardinal Vicar of Rome, Monsignor Lucido Parrocchi. Then follows a recital of the indulgences and special privileges granted to the priests who are members. These may be found in Béringer, ed. 1905, II, 450.

The means by which the ends proposed are attained are as follows: (1) The rule is the bond of this society, and its vital principle; insisting on the fact that the priest ought to study, love, and imitate Jesus Christ, it maps out the life of the priests of the Apostolic Union, indicating to them the spiritual exercises and the ecclesiastical study for each day, each week, each month, each year, and counsels with regard to the holy ministry. (2) The monthly bulletin, which is a kind of examination on the principal exercises in the rule of life. It is so arranged that the member can indicate every day his performance of the duty imposed. There is a code of signs employed for this purpose. The bulletin is sent monthly to the diocesan superior, who returns it with his comments. This monthly bulletin, marked carefully each day and examined by the superior, assures regularity, maintains fervour, guards against failures and diminishes faults; it establishes the spirit of order, self-denial, obedience and humility, and secures the benefits of spiritual direction. (3) Reunions are more or less frequent according to circumstances. Where the associates are numerous, they are divided into groups, each of which has its reunion at a central point. It is quite a common practice for the members to make a monthly retreat in common. They also assemble, wherever circumstances permit, once a year to make a retreat of at least five days. (4) The works of zeal supported by the associates are the recruiting of the clergy and the nurture of ecclesiastical vocations. (5) The common life. The Apostolic Union favours the practice of the clergy of the same parish living in common wherever this can be advantageously done. The associates recite daily a prayer to which is attached a special indulgence. (6) Organization. The different diocesan organizations canonically erected are united under a president-general, who has over him a cardinal-protector. The common bond is simply the adoption of the general rule of the Union. Each diocesan association chooses its superior, and the associates are bound to the superior by the practice of the monthly bulletin. There is an organ, "Etudes Ecclésiastiques", which is a monthly review dedicated to the interests of parochial clergy.

BÉRINGER, *Recr. authent. s. Congreg. indulg.*, etc. (1905); *Etudes ecclésiastiques; The Apostolic Union of Secular Priests adapted to the United States* (New York).

JOSEPH H. MCMAHON.

Apostolic Visitors. See VISITORS APOSTOLIC; VISITATION, CANONICAL.

Apostolicæ Curæ, a Bull of Leo XIII issued 15 September, 1896, and containing the latest papal decision with regard to the validity of Anglican orders. Decisions had already been given that such orders are invalid. The invariable practice also of the Catholic Church supposed their invalidity, since, whenever clergymen who had received orders in the Anglican Church became converts, and desired to become priests in the Catholic Church, they have been unconditionally ordained. In recent years, however, several members of the clergy and laity of the Anglican Church set forth the plea that the practice of the Catholic Church in insisting on unconditionally ordaining clerical converts from Anglicanism arose from want of due inquiry into the validity of Anglican orders, and from mistaken assumptions which, in the light of certain historical investigations, could not justly be maintained. Those, especially, who were interested in the movement that looked towards Corporate Reunion thought that, as a condition to such reunion, Anglican orders should be accepted as valid by the Catholic Church. A few Catholic writers, also, thinking that there was at least room for doubt, joined with them in seeking a fresh inquiry into the question and an authoritative judgment from the Pope. The Pope therefore permitted the question to be re-examined. He commissioned a number of men, whose opinions on the matter were known to be divergent, to state, each, the ground of his judgment, in writing. He then summoned them to Rome, directed them to interchange writings, and, placing at their disposal all the documents available, directed them to further investigate and discuss it. Thus prepared, he ordered them to meet in special sessions under the presidency of a cardinal appointed by him. Twelve such sessions were held, in which "all were invited to free discussion". He then directed that the acts of those sessions, together with all the documents, should be submitted to a council of cardinals, "so that when all had studied the whole subject and discussed it in Our presence each might give his opinion". The final result was the Bull "Apostolicæ Curæ", in which Anglican orders were declared to be invalid. As the Bull itself explains at length, its decision rests on extrinsic and on intrinsic grounds.

(1) The extrinsic grounds are to be found in the fact of the implicit approval of the Holy See given to the constant practice of unconditionally ordaining convert clergymen from the Anglican Church who desired to become priests, and in the explicit declarations of the Holy See as to the invalidity of Anglican orders on every occasion when its decision was evoked. According to the teaching of the Catholic Church, to attempt to confer orders a second time on the same person would be a sacrilege; hence, the Church, by knowingly allowing the practice of ordaining convert clergymen, supposed that their orders were invalid. The Bull points out that orders received in the Church of England, according to the change introduced into the Ritual under Edward VI, were disowned as invalid by the Catholic Church, not through a custom grown up gradually, but from the date of that change in the Ritual. Thus, when a movement was made towards a reconciliation of the Anglican Church to the Holy See in the reign of Queen Mary (1553–58), Pope Julius III sent Cardinal Pole as Legate to England, with faculties to meet the case. Those faculties were "certainly not intended to deal with an abstract state of things, but with a specific and concrete issue." They were directed towards providing for holy orders in England "as the recognized condition of the circumstances and the times demanded." The faculties given to Cardinal Pole (8 March, 1554) distinguished two classes of men: "the first, those who had really received sacred orders, either before the secession of Henry VIII, or, if after it and by minis-

ers infected by error and schism, still according to the accustomed Catholic Rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could be promoted, since they had received an ordination that was null." The mind of Julius III appears also from the letter (29 January, 1555) by which Cardinal Pole sub-delegated his faculties to the Bishop of Norwich. To the same effect is a Bull issued by Paul IV, 20 June, 1555, and a Brief dated 30 October, 1555. The "Apostolicæ Curæ" cites also, amongst other cases, that of John Clement Gordon who had received Orders according to the Edwardine Ritual. Clement XI issued a Decree on 17 April, 1704, that he should be ordained unconditionally, and he grounds his decision on the "defect of form and intention".

(2) The intrinsic reason for which Anglican Orders are pronounced invalid by the Bull, is the "defect of form and intention". It sets forth that "the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify". The rite used in administering a sacrament must be directed to the meaning of that sacrament; else there would be no reason why the rite used in one sacrament may not effect another. What effects a sacrament is the intention of administering that sacrament, and the rite used according to that intention.

The Bull takes note of the fact that in 1662 the orm introduced in the Edwardine Ordinal of 1552 had added to it the words: "for the office and work of a priest", etc. But it observes that this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwardine Ordinal; and, moreover, as the hierarchy had become extinct, there remained no power of ordaining.

The same holds good of episcopal consecration. The episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the priesthood in the highest degree. So it comes to pass that, as the Sacrament of Orders and the true priesthood of Christ were utterly eliminated from the Anglican rite, and hence the priesthood is in nowise conferred truly and validly in the episcopal consecration of the same rite, for the like reason, therefore, the episcopate can in nowise be truly and validly conferred by it; and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and Sacrifice.

The Pope goes on to state how the Anglican Ordinal had been adapted to the errors of the Reformers, so that thus vitiated it could not be used to confer valid orders, nor could it later be purged of this original defect, chiefly because the words used in it had a meaning entirely different from what would be required to confer the Sacrament. The force of this argument, which is clear to Anglicans themselves, may be applied also to the prayer "Almighty God, Giver of all good things" at the beginning of the rite. Not only is the proper form for the sacrament lacking in the Anglican Ordinal; the intention is also lacking. Although the Church does not judge what is in the mind of the minister, she must pass judgment on what appears in the external rite. Now to confer a sacrament one must have the intention of doing what the Church intends. If a rite be so changed that it is no longer acknowledged by the Church as valid, it is clear that it cannot be administered with the proper intention. He concludes by explaining how carefully and how prudently this matter has been examined by the Apostolic See, how those who examined it with him were agreed that the question had already been settled, but that it might be reconsidered and decided in the light of the latest controversies over the question. He then declares that ordinations conducted with the Anglican rite are null and void, and implores those who are not of the Church and who seek orders to return to the one sheepfold of Christ, where they will find the true aids for salvation. He also invites those who are the ministers of religion in their various congregations to be reconciled to the Church, assuring them of his sympathy in their spiritual struggles, and of the joy of all the faithful when so earnest and so disinterested men as they are embrace the faith. The Bull concludes with the usual declaration of the authority of this Apostolic letter. (See ANGLICAN ORDERS).

For the text of the Bull, see *Acta Sanctæ Sedis* (Rome, 1896), XXX, 193-203; *Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on English Ordinations* (London, 1897); *A Vindication of the Bull "Apostolicæ Curæ", by the Cardinal Archbishop and Bishops of the Province of Westminster. In Reply to the Letter of the Anglican Archbishops of Canterbury and York* (London, 1898); SEMPLE, *Anglican Ordinations* (New York, 1906).

M. O'RIORDAN.

Apostolicæ Sedis Moderationi, a Bull of Pius IX (1846-78) which regulates anew the system of censures and reservations in the Catholic Church. It was issued 12 October, 1869, and is practically the present penal code of the Catholic Church. Although its Founder is divine, the Church is composed of members who are human, with human passions and weaknesses. Hence the need of laws for their direction, and of legal penalties for their correction. In the course of centuries these penal statutes accumulated to an enormous extent, some confirming, some modifying, some abrogating others which had been already made. They were simplified by the Council of Trent (1545-63). But afterwards new laws had to be enacted, some had to be altered, and some abrogated as before. Thus these penal statutes became again numerous and complicated, and a cause of confusion to canonists, of perplexity to moralists, and often a source of scruples to the faithful. Pius IX, therefore, simplified them again after three hundred years of accumulation, by the Bull "Apostolicæ Sedis Moderationi". In quoting the more solemn papal decrees, the practice is to entitle them from their initial words. (See BULLS AND BRIEFS.) The words of this title are the first words of the document. The best general description that can be given of this legislation is an extract from itself. The following translation of the introductory passages of the Bull is not quite literal, but it is faithful to the sense of the document: "It is according to the spirit of the Apostolic See to so regulate whatever has been decreed by the ancient canons for the salutary discipline of the faithful, as to make provision by its supreme authority for their needs according to altered times and circumstances. We have for a long time considered the Ecclesiastical Censures, which, *per modum latæ sententiæ ipsoque facto incurrendæ*, for the security and discipline of the Church, and for the restraint and correction of licence in the wicked, were wisely decreed and promulgated, have from age to age gradually and greatly multiplied, so that some, owing to altered times and customs, have even ceased to serve the end or answer the occasion for which they were imposed; while doubts, anxieties, and scruples, have for that reason not infrequently troubled the consciences of those who have the cure of souls and of the faithful generally. In Our desire to meet those difficulties, We ordered a thorough revision of those censures to be made and placed before Us, in order that, on mature consideration, We might determine those of them which ought to be retained and observed, and those which it would be

well to alter or abrogate. Such revision having been made, having taken counsel with Our Venerable Brothers the Cardinals General Inquisitors in matters of faith for the Universal Church, and after a long and careful consideration, We, of Our own accord, with full knowledge, mature deliberation, and in the fullness of Our Apostolic power, decree by this permanent Constitution that of all Censures, either of Excommunication, Supervision, or Interdict, of any kind soever, which *per modum latæ sententiæ ipsoque facto incurrendæ* have been hitherto imposed, those only which We insert in this Constitution and in that manner in which We insert them, are to be in force in future; and We also declare that these have their force, not merely from the authority of the ancient canons coinciding with this Our Constitution, but also derive their force altogether from this Our Constitution, just as if they had been for the first time published in it."

According to those introductory passages, the Bull "Apostolicæ Sedis" left all canonical penalties and impediments (deposition, degradation, deprivation of benefice, irregularity, etc.) as they were before, except those with which it expressly deals. And it deals expressly with those penalties only, the direct purpose of which is the reformation rather than the punishment of the person on whom they are inflicted, namely, censures (excommunication, suspension, and interdict). Moreover, it deals only with a certain class of censures. For clearness it is well to observe that a censure may be so attached to the violation of a law that the law-breaker incurs the censure in the very act of breaking the law, and a censure as decreed binds at once the conscience of the law-breaker without the process of a trial, or the formality of a judicial sentence. In other words, the law has already pronounced sentence the moment the person who breaks the law has completed the act of consciously breaking it; for which reason, censures thus decreed are said to be decreed *per modum latæ sententiæ ipsoque facto incurrendæ*, i. e. censures of sentence pronounced and incurred by the act of breaking the law. But, on the other hand, a censure may be so attached to the breaking of a law that the law-breaker does not incur the censure until, after a legal process, it is formally imposed by a judicial sentence, for which reason censures thus decreed are called *ferendæ sententiæ*, i. e. censures of sentence to be pronounced. Censures of this latter kind were left out by this Bull, and remain just as they were before, together with those penalties above referred to, the direct purpose of which is punishment. The Bull "Apostolicæ Sedis Moderationi" deals, therefore, exclusively with censures *latæ sententiæ*. Now, how has it altered or abrogated them? It abrogated all except those expressly inserted in it. Those which are inserted in it, whether old ones revived or retained, or new ones enacted, bind throughout the Catholic Church, all customs of any kind to the contrary notwithstanding, because this Bull became the source of the binding power of all and each of them, even of such as might have gone into disuse anywhere or everywhere. The censures retained are inserted in the Bull in two ways: First, it makes a list of a certain number of them; Second, it inserts in a general way all those which the Council of Trent either newly enacted, or so adopted from older canons as to make them its own; not those, therefore, which the Council of Trent merely confirmed, or simply adopted from older canons.

We have so far determined those censures which are in force throughout the Bull "Apostolicæ Sedis", and which may be taken as the common law of the Church in that sphere of its legislation. But one who has incurred a censure can be freed from it only through absolution by competent jurisdiction. Although a censure is merely a medicinal penalty, the chief purpose of which is the reformation of the person who has incurred it, yet it does not cease of itself merely by one's reformation. It has to be taken away by the power that inflicts it. It remains, therefore, to consider briefly those of the Bull "Apostolicæ Sedis" with respect to the power by which one may be absolved from any of them. They are classified in that respect by Pius IX in the Bull itself. Any priest who has jurisdiction to absolve from sin can also absolve from censures, unless a censure be reserved, as a sin might be reserved; and some of the censures named in the Bull "Apostolicæ Sedis" are not reserved. It may be well to observe here that the absolution from sin and absolution from censure are acts of jurisdiction in different tribunals; the former belongs to jurisdiction in *foro interno*, i. e. in the Sacrament of Penance; the latter belongs to jurisdiction in *foro externo*, i. e. without and outside the Sacrament of Penance. Some censures of the "Apostolicæ Sedis" are reserved to bishops; so that bishops, within their own jurisdiction, or one specially delegated by them, can absolve from censures so reserved. Some are reserved to the Pope, so that not even a bishop can absolve from these without a delegation from the Pope. Finally, the Bull "Apostolicæ Sedis" gives a list of twelve censures which are reserved in a special manner (*speciali modo*) to the Pope; so that to absolve from any of these, even a bishop requires a special delegation, in which these are specifically named. These twelve censures, except the one numbered X, were taken from the Bull "In Cœna Domini", and consequently, since the publication of the "Apostolicæ Sedis", the Bull "In Cœna Domini" (so called because from 1364 to 1770 it was annually published at Rome, and since 1567 elsewhere, on Holy Thursday) ceased to be, except as an historical document. Of these eleven canonical offences, five refer to attacks on the foundation of the Church; that is, on its faith and constitution. Three refer to attacks on the power of the Church and on the free exercise of that power. The other three refer to attacks on the spiritual or temporal treasures of the Church. A few censures have been enacted since the Bull "Apostolicæ Sedis" was published. These are usually mentioned and interpreted in the published commentaries on that Bull. The commentary by Avanzini and Pennacchi (Rome, 1883), the learned editors of the "Acta Sanctæ Sedis", is the most complete. That issued (Prato, 1894) by the late Cardinal D'Annibale, however, is of all others to be recommended for conciseness and accuracy combined.

See CENSURE, EXCOMMUNICATION, INTERDICT, SUSPENSION.

The text is found in *Acta Pii IX* (Rome, 1871), I, V, 55–72; and frequently in manuals of Moral Theology and Canon Law, e. g. SIMEONE, *Lezioni di Diritto Eccl.* (Naples, 1905), II, 430 sqq.; LAURENTIUS, *Institutiones Juris Eccl.* (Freiburg, 1903), nos. 395–443; SMITH, *Elements of Eccl. Law* (New York, 1888), III, 317–26; VERING, *Lehrbuch d. kathol. oriental. und protestantischen Kirchenrechts* (3d ed., Freiburg, 1893), 711 sqq.; SÄGMÜLLER, *Lehrbuch des kathol. Kirchenrechts* (Freiburg, 1900), 689 sqq.; A. BONACINA, *Censuræ latæ sententiæ nunc vigentes* (Rome, 1897); HILARIUS A SEXTEN, *Tractatus de Censuris Eccl.* (Freiburg, 1898); HERGENRÖTHER-HOLLWECK, *Lehrbuch des kathol. Kirchenrechts* (Freiburg, 1905), 561 sqq.; *Instructio Pastoralis Eyestetlensis* (Freiburg, 1902), 218–26; KONINGS, *Comment. in Facult. Apostolicas* (New York, 1893).

M. O'RIORDAN.

Apostolicæ Servitutis, a Bull issued by Benedict XIV, 23 February, 1741, against secular pursuits on the part of the clergy. In spite of many prohibitive laws of the Church some ecclesiastics had drifted into the habit of occupying themselves with worldly business and pursuits. The object of this papal prohibition was to check that abuse among the clergy. It recalls, therefore, and confirms the statutes made by former Popes against such abuses, and also extends them to such ecclesiastics as might, in order to evade the penalties attached, engage in

worldly pursuits under the name of lay persons. It prohibits ecclesiastics from continuing business affairs begun by lay persons unless in case of necessity, and then with the permission only of the Sacred Congregation of the Council within Italy, and with the permission of the Diocesan Ordinary outside of Italy.

Bullarium Bened. XIV (Prato, 1844), I, 36–38; ANDRÉ-WAGNER, *Dict. de droit Canonique*, 3d ed. (Paris, 1901), s. v. *Négoce;* LAURENTIUS, *Instit. Juris Eccl.* (Freiburg, 1903), 93; SÄGMÜLLER, *Lehrbuch des Kirchenrechts* (Freiburg, 1900), 199; VON SCHERER, *Handbuch d. Kirchenrechts* (1886), I, 377; DOLHAGARY, *Le commerce des clercs* in *Rev. des sciences eccl.* (Nov., 1898; July, 1899).

M. O'RIORDAN.

Apostolici, the name of four different heretical bodies. I. *Heretics of the third century.*—The sect of the Encratites, which sprang up in the second century in Syria and Asia Minor, with principles borrowed from Tatian or Marcion, practised an excessive asceticism which exaggerated Christian morality and distorted the teaching of the Church. By the third century they had split into groups of Apostolici, Apotactici, and Hydroparastates or Aquarians, names taken from their customs or tenets. The Apostolici so styled themselves because they claimed to lead the life of the Apostles and to be derived from them. Hence they proscribed marriage and property-holding as evil things, admitting into their body no married men or property owners. They lapsed into Novatianism, and finally became Manichæans. Their names and leaders are not known. II. *Heretics of the Thirteenth and Fourteenth Centuries.*—The sect of the Apostolics, or false Apostles, was started in 1260, at Parma, Italy, by an ignorant man of low extraction named Gerard Segarelli (also written Segalelli, Sagarelli, Cicarelli), who strove to reproduce the life of the Apostles. He adopted a white cloak and grey robe, let his beard and hair grow, and wore the sandals and cord of the Franciscans. He sold his house, gave away the price he received, and traversed the streets preaching penance and Apostolic poverty. He had followers to such an extent that in 1287 the Council of Würzburg forbade them to continue their mode of life and prohibited the faithful from aiding them. Segarelli remained at Parma, was in prison for awhile, and then in the bishop's palace, where he was regarded as an object of amusement. The sect increased, and Honorius IV (11 March, 1286) and Nicholas IV (1290) condemned it. Segarelli was again imprisoned in 1294, escaped, was retaken, abjured his errors, but relapsed, and the secular authorities burned him at Parma, 18 July, 1300. Dulcin, a bold, mediocre, and unscrupulous man, assumed control of the false Apostles, issued manifestos, and finally collecting his partisans withdrew with them to the mountains of Vercelli and Novara, until 1306, when Clement V organized a crusade against him. He was captured, his body broken and delivered to the flames, and his disciples crushed. Some of the sect appeared, however, in Spain, 1315; John XXII took measures against them in 1318, and they are mentioned by the Council of Narbonne, 1374. Their characteristic from the start was a declaration of a return to the life, and especially the poverty, of the Apostles. Honorius IV and Nicholas IV charged them with violating a decree of the Second Œcumenical Council of Lyons in founding a new mendicant order and with heretical teaching. Dulcin's tenets were: the imitation of Apostolic life; poverty was to be absolute, obedience, interior; and one engaged himself, though by no vow, to live by alms. Dulcin also taught that the course of humanity is marked by four periods: (1) that of the Old Testament; (2) that of Jesus Christ and the Apostles; (3) that beginning with Popes Sylvester and Constantine, in which the Church declined through ambition and love of riches; (4) the era of Segarelli and Dulcin, to the end of the world. He uttered several false prophecies and professed liberty of thought. Free morals have been imputed to this sect by the Franciscan Salimbene (Chronica, 117) and Bernard Gui (Practica inquisitionis hereticæ pravitatis, 339), but the papal bulls are silent on this head.

III. The *New Apostolici of the Twelfth Century*, chiefly in the vicinity of Cologne, and at Périgueux, in France, permitted no marriage, forbade the use of flesh meat, because it and similar products were the result of sexual intercourse; they explained that sinners (i. e. all who did not belong to their sect, in which alone was to be found the true Church) could neither receive nor administer the sacraments. In consequence they set aside the Catholic priesthood and gave each member of the sect the power to consecrate at his daily mealtime and so to receive the Body and Blood of Christ. They rejected infant baptism, veneration of the saints, prayers for the dead, purgatory, and disdained the use of oaths, because all this was not found in the teaching of Christ and the Apostles. Their external conduct was blameless, but notwithstanding their reputation for chastity, their community life with women was a clear proof of their deceptive and dangerous character. Meanwhile the people had come to know their character and the public aversion and disgust constantly increased, particularly in the vicinity of Cologne, where two members after being given three days for consideration were burned alive. St. Bernard in his sermon calls on civil authority to take regular procedure against them.

IV. *Apostolici*, a branch of the Anabaptists, which practised poverty, interpreted Scripture literally, and declared the washing of feet necessary, from which they were called also Pedonites.

VERNET in *Dict. théol. cath.*, s. v.; LIMBACH, *Hist. Inquisit.* (Amsterdam, 1672), 338–339, 360–363; EPIPHANIUS, *Hær.*, LXI, in *P. G.*, XLI, 1040 sqq.; AUGUSTINE, *Hær.*, XL, in *P. L.*, XLII, 32; BRAUN in *Kirchenlex.*, I, s. v.

JOHN J. A' BECKET.

Apostolici Ministerii, a Bull issued 23 May, 1724, by Innocent XIII, for the revival of ecclesiastical discipline in Spain. The Primate and King Philip of Spain had reported to the Pope that the disciplinary laws of the Council of Trent were gradually falling into disuse. The Pope submitted the matter to the Sacred Congregation of the Council, and with its advice issued the above-mentioned Bull. It lays down rules for the secular and for the regular clergy of Spain, of which the following are the leading points: (*a*) Tonsure is in no case to be conferred unless to meet the demands of religion, and in each case the cleric must be assigned to some church. (*b*) Seminarists, lest their studies be interfered with, are to attend the Cathedral on festival days only. (*c*) All candidates for holy orders must undergo an examination and show adequate knowledge. (*d*) The benefice or the title for which one is ordained must be sufficient for his decent support, and benefices of uncertain revenue are to be suppressed. (*e*) Those who have the cure of souls must regularly instruct the faithful under their care, and in any cases where through past laxity of discipline they are not fit to do it themselves, must at their own expense have it done by others who are capable. (*f*) Parishes which are so extensive that the parishioners cannot regularly attend Mass are to be divided, according to the discretion of the bishop, irrespective of the will of the parish priest; or at least, a second church must be built for their convenience within the parish. (*g*) In view of evils which have arisen, the number of persons who receive the habit in religious orders must never be greater than the revenues of the community are capable of supporting.

(*h*) It shall belong to the exclusive competence of the bishops to provide ordinary and extraordinary confessors for nuns. (*i*) Bishops are to see that the ritual and rubrics are carefully observed. They must also correct such abuses as have crept in with regard to the clergy, secular or regular, celebrating Mass in private oratories, in the cells of monasteries, or on portable altars; they must not themselves celebrate Mass in any private chapel except in the chapel of the episcopal residence. Rules are furthermore laid down in the Bull, according to which they are to conduct both criminal and civil causes.

Bullarium Magnum (ed. Luxemburg), 1740, part VII, XIII, 60–65; *Colección de los Concordatos* (Madrid, 1848), 60–65; HERGENRÖTHER, *Archiv. f. kath. Kirchenrecht* (1863-65), X–XIII, *passim.*

M. O'RIORDAN.

Apostolici Regiminis, a Bull issued 19 December, 1513, by Leo X, in defence of the Catholic doctrine concerning the immortality of the soul. Its object was to condemn a two-fold doctrine then infecting many minds: That the soul of man is of its nature mortal, and that it is one and the same soul which animates all men. Others, prescinding from the teaching of revelation, held that doctrine to be true according to natural reason and philosophy. Leo X condemned the doctrine in itself and from every point of view. He refers to the definition of the Council of Vienne (1311) published by Clement V (1305–14) which taught that the soul is "really, of itself, and essentially, the form of the body" [Hefele-Knöpfler, "Conciliengeschichte", VI, 536–542; Denzinger-Stahl, "Enchiridion Symb. et Definit.", 9th ed. (Freiburg, 1899) 136–137], and then declares that it is of its own nature immortal, and that each body has a soul of its own. This doctrine is clear from those words of the Gospel, "But he cannot kill the soul", and "he who hates his soul in this world preserves it for eternal life". Moreover, if the condemned doctrine were true, the Incarnation would have been useless, and we should not need the Resurrection; and those who are the most holy would be the most wretched of all. The Bull enjoins on all professors of philosophy in universities to expound for their pupils the true doctrine and refute the false one. To prevent such errors in future, the Bull makes it obligatory on all ecclesiastics, secular and regular, in holy orders, who devote their time to the study of philosophy and poetry for five years after the study of grammar and dialectic, to study also theology or canon law.

Bullarium Romanum (Turin ed.) V, 601, RAYNALDUS, *Ann. eccl. ad an. 1513*, No. 91; DENZINGER-STAHL, *Enchiridion Symb. et definit.* (Freiburg, 1899) 173–174; HERGENRÖTHER, *Leonis XIII Regesta* (Freiburg, 1884) I, 369, No. 5838; BURCKHARDT, *The Renaissance in Italy* (London, 1890) 541–550.

M. O'RIORDAN.

Apostolicity is the mark by which the Church of to-day is recognized as identical with the Church founded by Jesus Christ upon the Apostles. It is of great importance because it is the surest indication of the true Church of Christ, it is most easily examined, and it virtually contains the other three marks, namely, Unity, Sanctity, and Catholicity. Either the word "Christian", or "Apostolic", might be used to express the identity between the Church of to-day and the primitive Church. The term "Apostolic" is preferred because it indicates a correlation between Christ and the Apostles, showing the relation of the Church both to Christ, the founder, and to the Apostles, upon whom He founded it. "Apostle" is one sent, a messenger; in the present instance, Apostle is one sent by the authority of Jesus Christ to continue His Mission upon earth, especially a member of the original band of teachers known as the Twelve Apostles. Therefore the Church is called Apostolic, because it was founded by Jesus Christ upon the Apostles. Apostolicity of doctrine and mission is necessary. Apostolicity of doctrine requires that the deposit of faith committed to the Apostles shall remain unchanged. Since the Church is infallible in its teaching (see INFALLIBILITY), it follows that if the Church of Christ still exists it must be teaching His doctrine. Hence Apostolicity of mission is a guarantee of Apostolicity of doctrine. St. Irenæus (Adv. Hæres, IV, xxvi, n. 2) says: "Wherefore we must obey the priests of the Church who have succession from the Apostles, as we have shown, who, together with succession in the episcopate, have received the certain mark of truth according to the will of the Father; all others, however, are to be suspected, who separated themselves from the principal succession", etc. In explaining the concept of Apostolicity, then, special attention must be given to Apostolicity of mission, or Apostolic succession.

Apostolicity of mission means that the Church is one moral body, possessing the mission entrusted by Jesus Christ to the Apostles, and transmitted through them and their lawful successors in an unbroken chain to the present representatives of Christ upon earth. This authoritative transmission of power in the Church constitutes Apostolic succession. This Apostolic succession must be both material and formal; the material consisting in the actual succession in the Church, through a series of persons from the Apostolic age to the present; the formal adding the element of authority in the transmission of power. It consists in the legitimate transmission of the ministerial power conferred by Christ upon His Apostles. No one can give a power which he does not possess. Hence in tracing the mission of the Church back to the Apostles, no lacuna can be allowed, no new mission can arise; but the mission conferred by Christ must pass from generation to generation through an uninterrupted lawful succession. The Apostles received it from Christ and gave it in turn to those legitimately appointed by them, and these again selected others to continue the work of the ministry. Any break in this succession destroys Apostolicity, because the break means the beginning of a new series which is not Apostolic. "How shall they preach unless they be sent?" (Rom., x, 15). An authoritative mission to teach is absolutely necessary, a man-given mission is not authoritative. Hence any concept of Apostolicity that excludes authoritative union with the Apostolic mission robs the ministry of its Divine character. Apostolicity, or Apostolic succession, then, means that the mission conferred by Jesus Christ upon the Apostles must pass from them to their legitimate successors, in an unbroken line, until the end of the world. This notion of Apostolicity is evolved from the words of Christ Himself, the practice of the Apostles, and the teaching of the Fathers and theologians of the Church.

The intention of Christ is apparent from the passages of Holy Writ, which tell of the conferring of the mission upon the Apostles. "As the Father hath sent Me, I also send you" (John, xx, 21). The mission of the Apostles, like the mission of Christ, is a Divine mission; they are the Apostles, or ambassadors, of the Eternal Father. "All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Matt., xxviii, 18). This Divine mission is always to continue the same, hence it must be transmitted with its Divine character until the end of time, i. e. there must be an unbroken lawful succession which is called Apostolicity. The Apostles understood their mission in this sense. St. Paul, in his Epistle to the Romans (x, 8–19), insists upon the necessity of a Divinely established mission. "How shall they preach unless they be

sent?" (x, 15). In his letters to his disciples Timothy and Titus, St. Paul speaks of the obligation of preserving Apostolic doctrine, and of ordaining other disciples to continue the work entrusted to the Apostles. "Hold the form of sound words, which thou hast heard from me in faith and in the love which is in Christ Jesus" (II Tim., i, 13). "And the things which thou hast heard from me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (II Tim., ii, 2). "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and shouldst ordain priests in every city, as I also appointed thee" (Titus, i, 5). Just as the Apostles transmitted their mission by lawfully appointing others to the work of the ministry, so their successors were to ordain priests to perpetuate the same mission given by Jesus Christ, i. e. an Apostolic mission must always be maintained in the Church.

The writings of the Fathers constantly refer to the Apostolic character of the doctrine and mission of the Church. See St. Polycarp, St. Ignatius, (Epist. ad Smyrn., n. 8), St. Clement of Alex., St. Cyril of Jerusalem, St. Athanasius (History of Arianism), Tertullian (Lib. de Præscipt, n. 32, etc.). We quote a few examples which are typical of the testimony of the Fathers. St. Irenæus (Adv. Hæres, IV, xxvi, n. 2): "Wherefore we must obey the priests of the Church, who have succession from the Apostles," etc.—quoted above. St. Clement (Ep. I, ad. Cor., 42–44): "Christ was sent by God, and the Apostles by Christ. . . . They appointed the above-named and then gave them command that when they came to die other approved men should succeed to their ministry." St. Cyprian (Ep. 76, Ad Magnum): "Novatianus is not in the Church, nor can he be considered a bishop, because in contempt of Apostolic tradition he was ordained by himself without succeeding anyone." Hence authoritative transmission of power, i. e. Apostolicity, is essential. In all theological works the same explanation of Apostolicity is found, based on the Scriptural and patristic testimony just cited. Billuart (III, 306) concludes his remarks on Apostolicity in the words of St. Jerome: "We must abide in that Church, which was founded by the Apostles, and endures to this day." Mazella (De Relig. et Eccl., 359), after speaking of Apostolic succession as an uninterrupted substitution of persons in the place of the Apostles, insists upon the necessity of jurisdiction or authoritative transmission, thus excluding the hypothesis that a new mission could ever be originated by anyone in the place of the mission bestowed by Christ and transmitted in the manner described. Billot (De Eccl. Christi, I, 243–275) emphasizes the idea that the Church, which is Apostolic, must be presided over by bishops, who derive their ministry and their governing power from the Apostles. Apostolicity, then, is that Apostolic succession by which the Church of to-day is one with the Church of the Apostles in origin, doctrine, and mission.

The history of the Catholic Church from St. Peter, the first Pontiff, to Pius X, the present Head of the Church, is an evident proof of its Apostolicity, for no break can be shown in the line of succession. Cardinal Newman (Diff. of Anglicans, 369) says: "Say there is no church at all if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind." Again (393): "No other form of Christianity but this present Catholic Communion has a pretence to resemble, even in the faintest shadow, the Christianity of antiquity, viewed as a living religion on the stage of the world;" and again, (395): "The immutability and uninterrupted action of the laws in question throughout the course of Church history is a plain note of identity between the Catholic Church of the first ages and that which now goes by that name." If any break in the Apostolic succession had ever occurred, it could be easily shown, for no fact of such importance could happen in the history of the world without attracting universal notice. Regarding questions and contests in the election of certain popes, there is no real difficulty. In the few cases in which controversies arose, the matter was always settled by a competent tribunal in the Church, the lawful Pope was proclaimed, and he, as the successor of St. Peter, received the Apostolic mission and jurisdiction in the Church. (Tanquery, III, 446). Again, the heretics of the early ages and the sects of later times have attempted to justify their teaching and practices by appealing to the doctrine of the Catholic Church, or to their early communion with the Catholic Church. Their appeal shows that the Catholic Church is regarded as Apostolic even by those who have separated from her communion.

Apostolicity is not found in any other Church. This is a necessary consequence of the unity of the Church. (See CHURCH, UNITY OF THE.) If there is but one true Church, and if the Catholic Church, as has just been shown, is Apostolic, the necessary inference is that no other Church is Apostolic. (See above quotations from Newman, "Diff. of Anglicans", 369, 393.) All sects that reject the Episcopate, by the very fact, make Apostolic succession impossible, since they destroy the channel through which the Apostolic mission is transmitted. Historically, the beginnings of all these Churches can be traced to a period long after the time of Christ and the Apostles. Regarding the Greek Church, it is sufficient to note that it lost Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome. The same is to be said of the Anglican claims to continuity (MacLaughlin, "Divine Plan of the Church", 213; and, Newman, "Diff. of Angl.", Lecture xii.) for the very fact of separation destroys their jurisdiction. They have based their claims on the validity of orders in the Anglican Church (see ANGLICAN ORDERS). Anglican orders, however, have been declared invalid. But even if they were valid, the Anglican Church would not be Apostolic, for jurisdiction is essential to Apostolicity of mission. A study of the organization of the Anglican Church shows it to be entirely different from the Church established by Jesus Christ.

WILHELM AND SCANNEL, *Manual of Cath. Theol.*, 3d ed. (London and N. Y., 1906), I, ii; II, v; NEWMAN, *Diff. of Anglicans* and *Apologia;* MACLAUGHLIN, *The Divine Plan of the Church* (London, 1901); SMARIUS, *Points of Controversy* (New York, 1865), Lecture IV; HUNTER, *Outlines of Dogmatic Theology*, I, 365–370; BILLOT, *De Eccl. Christi*, I, 243; MAZZELLA, *De Religione et Eccl.*, 556; TANQUERY, *Theolog. Fund.*, III, 442; HURTER, *Theologiæ Dogmaticæ Compendium* I, 315; WILMERS, *De Christi Eccl.*, 576; PESCH, *Prælectiones Dogmat.*, I, 239–242; MOORE, *Travels of an Irish Gentleman in Search of a Religion* (London, 1833); MILNER, *The End of Religious Controversy* (London, 1818, and many later editions).

THOMAS C. O'REILLY.

Apostolicum Pascendi Munus, a Bull issued by Clement XIII, 12 January, 1765, in defence of the Society of Jesus against the attacks made upon it. It relates that both privately and publicly the Society was the object of much calumny. On the other hand, the Society was the subject of praise on the part of bishops for the useful work its members were doing in their dioceses. To confirm this approval, and to counteract the calumnies which had been spreading throughout different countries, the Pope confirms the Society as it was originally constituted, approves its end, its method of work, and whatever sodalities its members have under their charge.

Bullarium Romanum (*continuatio*), III, 38 sqq.; RAVIGNAN, *Clément XIII et Clément XIV* (Paris, 1854); *The Jesuits, Their Foundation and History* (London, 1879), II, 210–12; DE VILLECOURT, *Vie de Saint Liguori*, II, 179, 180.

M. O'RIORDAN.

Apotactics (from Gr., *ἀποτάσσομαι*, to renounce), the adherents of a heresy which sprang up in the third century and spread through the western and southern parts of Asia Minor. What little we know of this obscure sect we owe to the writings of St. Epiphanius. He tells us that they called themselves Apotactics (i. e. renunciators) because they scrupulously renounced all private property; they also affected the name of Apostolics, because they pretended to follow the manner of life of the Apostles. The saint regards them as a branch of the Tatians, akin to the Encratites and the Cathari. "Their sacraments and mysteries are different from ours; they pride themselves upon extreme poverty, bring divisions into Holy Church by their foolish superstitions, and depart from the divine mercy by refusing to admit to reconciliation those who have once fallen, and like those from whom they have sprung, condemn marriage. In place of the Holy Scriptures, which they reject, they base their heresy on the apocryphal Acts of Andrew and Thomas. They are altogether alien from the rule of the Church". At the time when St. Epiphanius wrote, in the fourth century, they had become an insignificant sect, for in refuting them he says: "They are found in small groups in Phrygia, Cilicia, and Pamphylia, whereas the Church of God, according to Christ's promise, has spread to the ends of the earth, and if marriage is an unholy thing, then they are doomed to speedy extinction, or else they must be born out of wedlock. If they are born out of wedlock, then they themselves are impure. And if they are not impure, although born in wedlock, then marriage is not impure. . . . The Church praises renouncement, but does not condemn marriage; she preaches poverty, but does not intolerantly inveigh against those who possess property inherited from their parents with which they support themselves and assist the poor; many in the church abstain from certain kinds of food, but do not look with contempt upon those who do not so abstain." St. Basil mentions these heretics in his Epistles. He gives them the name of *Ἀποτακτῖται* (Apotactites) and says that they declared God's creatures defiled (*inquinatam*). They are also briefly mentioned by St. Augustine and by St. John Damascene. They were condemned in the Code of Theodosius the Great as a branch of the Manichæans.

St. Epiphanius, *Hær.*, in *P. G.*, XLI, 1040 sqq.

B. Guldner.

Apotheosis (Gr. *ἀπό*, from, and *θεόω*, deify), deification, the exaltation of men to the rank of gods. Closely connected with the universal worship of the dead in the history of all primitive peoples was the consecration as deities of heroes or rulers, as a reward for bravery or other great services. "In the same manner every city worshipped the one who founded it" (Fustel de Coulanges, The Ancient City, III, v). Because of the theocratic form of their government, and the religious character which sovereign power assumed in their eyes, the peoples of the great nations of the Orient—Persia, Chaldea, Egypt—paid divine honours to living rulers. Hero-worship had familiarized the minds of the Greeks with the idea that a man by illustrious deeds can become a god, and contact with the Orient made them ready to accept the grosser form of apotheosis by which divine honours were offered to the living (Boissier, La religion romaine, I, 112). Philip of Macedon was honoured as a god at Amphipolis, and his son, Alexander the Great, not only claimed descent from the gods of Egypt, but decreed that he should be worshipped in the cities of Greece (Beurlier, De divinis honoribus quos acceperunt Alexander et successores ejus, p. 17). After his death, and probably largely as the result of the teaching of Euhemerus, that all the gods were deified men, the custom of apotheosis became very prevalent among the Greeks (Döllinger, Heidenthum und Judenthum, 314 sqq.). In Rome the way for the deification of the emperors was prepared by many historic causes, such as the cult of the manes or the souls of departed friends and ancestors, the worship of the legendary kings of Latium, the *Di Indigetes*, the myth that Romulus had been transported to heaven, and the deification of Roman soldiers and statesmen by some of the Greek cities. The formal enrolment of the emperors among the gods began with Cæsar, to whom the Senate decreed divine honours before his death. Through politic motives Augustus, though tolerating the building of temples and the organization of priestly orders in his honour throughout the provinces and even in Italy, refused to permit himself to be worshipped in Rome itself. Though many of the early emperors refused to receive divine honours, and the senate, to whom the right of deification belonged, refused to confirm others, the great majority of the Roman rulers and many members of the imperial family, among whom were some women, were enrolled among the gods. While the cultured classes regarded the deification of members of the imperial family and court favourites with boldly expressed scorn, emperor-worship, which was in reality political rather than personal, was a powerful element of unity in the empire, as it afforded the pagans a common religion in which it was a patriotic duty to participate. The Christians constantly refused to pay divine honours to the emperor, and their refusal to strew incense was the signal for the death of many martyrs. The custom of decreeing divine honours to the emperors remained in existence until the time of Gratian, who was the first to refuse the insignia of the Summus Pontifex and the first whom the senate failed to place among the gods.

Preller, *Römische Mythologie*, 770–796; Boissier, *La religion romaine*, I, 109–186; Marquardt-Mommsen, *Römische-Staatsverwaltung*, II, 731–740; VI, 443–455; Beurlier, *Essai sur le culte rendu aux empereurs romains* (Paris, 1890).

Patrick J. Healy.

Apparitions. See Visions.

Apparitor, the official name given to an officer in ecclesiastical courts designated to serve the summons, to arrest a person accused, and, in ecclesiastico-civil procedure, to take possession, physically or formally, of the property in dispute, in order to secure the execution of the judge's sentence, in countries where the ecclesiastical forum, in its substantial integrity, is recognized. He thus acts as constable and sheriff. His guarantee of his delivery of the summons is evidence of the knowledge of the summoned of his obligation to appear, either to stand trial, to give testimony, or to do whatever else may be legally enjoined by the judge; his statement becomes the basis of a charge of contumacy against anyone refusing to obey summons. The new summary form of procedure, granted by Leo XIII in 1880 to the bishops of Italy, provides, in article XIV, for the elimination of this officer, yet necessary in some ecclesiastical courts: "Wherever for the summons and notifications there is not at hand an apparitor of the court, the defect may be supplied by designating a reliable person who shall certify to the fact, or by use of the system of registry of letters, where this prevails, and whereby is required an acknowledgment of delivery, receipt, or rejection." This is in force likewise in the form of procedure appointed for the Church in the United States.

Decr. Greg. IX, Lib. II, tit. XXVIII, *de exec. sent.*; Santi, *Prælect. jur. can.*, ed. Leitner (Ratisbon, 1898); Pierantonelli, *Praxis fori eccl.* (Rome, 1883); Droste-Messmer, *Canonical Procedure* (New York, 1886).

R. L. Burtsell.

Appeal as from an abuse (*Appel comme d'abus*) was originally a recourse to the civil forum against the usurpation by the ecclesiastical forum of the

rights of civil jurisdiction; and likewise a recourse to the ecclesiastical forum against the usurpation by the civil forum of the rights of ecclesiastical jurisdiction. Thus defined, the "appeal as from an abuse" was in itself legitimate, because its object was to safeguard equally the rights both of the State and of the Church. An abuse would be an act on either hand, without due authority, beyond the limits of their respective ordinary and natural jurisdictions. The canons (can. "Dilecto", in bk. VI of Decretals, "De sent. excom.", in ch. vi) did not exclude a recourse to the civil authority when the acts of an ecclesiastical judge invaded the domain of the civil authority, especially as reciprocity gave the ecclesiastical authority the right to repel with the same weapons any usurpation by the lay judge to the damage of the rights of the Church. Thus also a recourse to the supreme civil ruler was not deemed amiss when an ecclesiastical court undertook a cause belonging to the competency of a higher ecclesiastical court, and the ruler was asked (can. "Placuit" in Decree of Gratian, Pt. II, Q. I, ch. xi) merely to forward it to the proper tribunal without, however, claiming to delegate to it any jurisdiction. Perhaps the first formal manifestation of this appeal in the legitimate sense occurred in the fourteenth century. The ecclesiastical judges had acquired a reputation for greater learning and equity, and by the good will of the State, not merely ecclesiastical, but many civil cases of the laity were adjudicated by them. In 1329 complaint was brought to King Philip de Valois by the advocate general, Peter de Cugnières, that the civil tribunals were fast lapsing into contempt, and were being abandoned. The purport of the complaint was to restrict the competency of the ecclesiastical tribunals to their own legitimate fields. Bickerings between the two forums were henceforth frequent. Even the Catholic states, after the beginning of the sixteenth century, advanced far in the way of frequent ruptures with the Church. When the Protestant states in the new revolution had acquired control and supervision over the newly reformed bodies even in their spiritual relations, the Catholic states, particularly France, strove to limit the jurisdiction of the Church as far as they could without casting aside the profession of the Catholic Faith. The Pragmatic Sanction was a serious aggression by France upon the acknowledged rights of the Church and of the Holy See. It is in France that we find the most flagrant series of encroachments upon Church jurisdiction, through pretence of appeals as from an abuse, gradually tending to the elimination of the ecclesiastical forum. During the seventeenth century the French clergy presented frequent memorials against the encroachments made by their kings and parliaments through constant recourse to these "appeals as from an abuse", which resulted in submitting to civil tribunals questions of definitions of faith, the proper administration of the sacraments, and the like. This brought confusion into the regulation of spiritual matters by encouraging ecclesiastics to rebel against their lawful ecclesiastical superiors. The lay tribunals undertook to adjudicate as to whether the ministers of the sacraments had a right to refuse them to those deemed unworthy, or the right to Christian burial of Catholics dying impenitent or under Church censures; whether interdicts or suspensions were valid; whether monastic professions should be annulled; whether the bishop's permission was necessary for preaching; whether a specified marriage was contrary or not to the Gospel; and also to decide the justice of canonical privations of benefices. Many other subjects intimately connected with the teaching of the Church were brought before lay tribunals, and unappealable decisions rendered in open contradiction to the canons, as can easily be surmised both from the absence of theological knowledge, and from the visible animus shown in decisions that undertook to subject the spiritual power of the Church to the dictates of transient politics. A Catholic government should respect the ecclesiastical canons. This evil interference was mostly owing to courtier-canonists who flattered the secular rulers by dwelling upon the right of protection over the Church willingly conceded in early days to the Christian Roman Emperors. It is true that the latter were occasionally called guardians of the canons, and that they often embodied these canons with the civil legislation of the Empire (see CONSTANTINOPLE, JUSTINIAN, NOMOCANON). This did not mean, however, that the Emperors were the source of the binding power of the canons, which was recognized as inherent in the pope and bishops as successors to the power of the Apostles to bind and loose, but that the duty of a Catholic empire was to aid in the enforcement of the ecclesiastical laws by the civil authority. The Church was recognized as autonomous in all things of the divine law and in matters of ecclesiastical discipline. We find the œcumenical councils appealing to the emperors to put into force their decrees about the Faith, though no one should infer from this that the emperors were recognized as judges of the faith. So, likewise, when Justinian inserts ecclesiastical disciplinary decrees in the civil code he explains (Novella, xlii): "we have thus decreed, following the canons of the holy Fathers." When rulers like Charlemagne seemed to take upon themselves undue authority, insisting upon certain canons, the bishops claimed their sole right to govern the Church. Even in mixed assemblies of bishops and nobles and princes, the bishops insisted that the civil power should not encroach upon the rights of the Church, e. g. in the Council of Narbonne (788). Zaccaria (Dissertaz. 28) did not hesitate to recognize, however, that in his day (the eighteenth century), as well as in former ages, the Catholic rulers of Catholic States, in their quality of protectors of the Church, might receive a recourse from ecclesiastics in ecclesiastical matters, in order that justice might be done them by their ordinary ecclesiastical judges, not as deputies of the civil rulers, but as ordinary judges in their own forum. In her concordats with Catholic states the Church, in view of the changed circumstances of society, has granted to several that the civil cases of clerics, and such as concern the property and temporal rights of churches, as well as benefices and other ecclesiastical foundations, may be brought before the civil courts. Nevertheless, all ecclesiastical causes and those which concern the Faith, the sacraments, morals, sacred functions, and the rights connected with the sacred ministry, belong to the ecclesiastical forum, both in regard of persons and of matter (cf. Concordat with Ecuador in 1881). In the United States, as decreed by the Council of Baltimore (1837), the church law is that if any ecclesiastical person or member of a religious body, male or female, should cite an ecclesiastic or a religious before a civil court on a question of a purely ecclesiastical nature, he should know that he falls under the censures decreed by canon law. The Congregation of Propaganda in its comment explained that, in mixed cases, where the persons may be ecclesiastical, but the things about which there is question may be temporal or of one's household, this rule cannot be enforced, especially in countries in which the civil government is not in the hands of Catholics, and where, unless recourse is had to the civil courts, there is not the means or the power of enforcing an ecclesiastical decision for the protection or recovery of one's own. A special proviso was made by Propaganda for the United States (17 August, 1886), that if a priest should bring a cleric before a civil tribunal on an

ecclesiastical or other question without permission from the bishop he could be forced to withdraw the case by the infliction of penalties and censures, yet the bishop must not refuse the permission if the parties have ineffectually attempted a settlement before him. If the bishop is to be cited, the permission of the Holy See is required. By a special declaration of Propaganda (6 September, 1886), a cleric's transfer of a claim to a layman for the purpose of evading the censures is checked by the requirement of the consent of the bishop to such transfer, if made for the purpose of the suit. Justice Redfield (in vol. XV, Am. Law Reg., p. 277, quoted with approval in vol. XCVIII of Penn. Rep., p. 213) says in reference to the United States generally: "The decision of ecclesiastical courts or officers having, by the rules or laws of the bodies to which they belong, jurisdiction of such questions, or the right to decide them, will be held conclusive in all courts of the civil administration, and no question involved in such decisions will be revised or reviewed in the civil courts, except those pertaining to the jurisdiction of such courts or officers to determine such questions according to the laws or the usage of the bodies they represent." Justice Strong, of the Supreme Court of the United States, in his lecture on the "Relations of Civil Law to Church Policy" (p. 41), speaks of the Church as "an interior organization within a religious society", and adds (p. 42), "I think it may be safely asserted as a general principle that whenever questions of discipline, of faith, of Church rule, of membership, or of office, have been decided by the Church, in its own modes of decision, civil law tribunals accept these decisions as final and apply them as made."

ZACCARIA, *Dissertazioni di storia ecclesiastica* (Rome, 1841); AFFRE, *Traité des appels comme d'abus* (Paris, 1844); NUSSI, *Conventiones inter S. Sedem et Civilem Potestatem* (Mainz, 1870); D'AVINO, *Enciclopedia dell' ecclesiastico* (Turin, 1878); ANDRÉ-WAGNER, *Dict. de droit canon.* (3d ed., Paris, 1901), s. v.; DESMOND, *Church and Law* (Chicago, 1898).

R. L. BURTSELL.

Appeals.—The purpose of this article is to give a comprehensive view of the positive legislation of the Church on appeals belonging to the ecclesiastical forum; but it does not treat of the nature of the ecclesiastical forum itself nor of the rights of the Church and its supreme head, the pope, to receive appeals in ecclesiastical matters. For these and other similar questions see POPE, PRIMACY, COUNCILS, GALLICANISM, ECCLESIASTICAL FORUM.

I. DEFINITION, KINDS, AND EFFECTS.—An appeal is "a legal application to a higher authority for redress against an injury sustained through the act of a lower authority." The lower authority is called *judex a quo* (judge appellee); the higher authority, *judex ad quem* (appellate judge or court). Appeals are judicial and extrajudicial. A *judicial* appeal is one made against such acts as are performed by the lower authority, acting in the official capacity of judge at any stage of the judicial proceedings. Hence a judicial appeal is not only one taken from a final sentence, but such is also an appeal taken from an interlocutory sentence, viz. from a sentence given by the judge before pronouncing the final judgment. An extrajudicial appeal is one made against acts performed by the inferior authority when not acting as judge, such as for instance a bishop's order to build a school, the election of a candidate to an office, and the like. Every appeal, when admissible, has an effect called devolutive (*appellatio in devolutivo*), consisting in this, that through the law there devolves on the appellate judge the right to take cognizance of, and also to decide, the case in question. Appeals have often also a suspensive effect, which consists in suspending the legal force of a judgment or an order so that the judge appellee is prevented from taking any further action in the case unless his action tends to favour the appellant in the exercise of his right of appeal.

II. APPEALS IN CHURCH HISTORY.—The right of appeal is founded on the law of nature, which requires that a subject, bound as he is to abide by the action of a superior liable to err, should be supplied with some means of defence in case the latter, through ignorance or malice, should violate the laws of justice.

Accordingly, the sacred canons as early as the first œcumenical council allow clerics who believe themselves to have been wronged by their bishops to have recourse to higher authorities (Council of Nice, 325, can. 5). In the same century and in the following centuries the same right is insisted upon in other councils, both local and universal. In the East mention of it is made in the councils of Antioch (341, c. 6, 11), and Chalcedon (451, can. 9). In the West it is met with in the councils of Carthage (390, can. 8; 397, can. 10; and 398, can. 66), Mileve (can. 22), Vannes (465, can. 9), Viseu (442), Orleans (538, can. 20). According to these canons the court of appeal was that of the neighbouring bishops of the provincial synod; and there is mention of the metropolitan with the other bishops in documents of the eighth and ninth centuries (VIII Œcumenical Council, 868, c. 26; Council of Frankfort, 794). But as the provincial councils came to be held less frequently, the right of receiving appeals from any bishop of a province remained with the metropolitan alone; a practice which was repeatedly sanctioned in the Decretals (c. 11, X, De off. ord., I, 31; c. 66, X, de appell., II, 28), and has never since been abandoned. Though the right of appeal was never denied, it had to be kept within the proper bounds in order that what was allowed as a means of just defence should not be used for evading or putting obstacles to the administration of justice.

In this, canonical legislation followed several of the rules laid down in the Roman civil law (Corpus Juris Civilis), e. g. those prescribing the limits of the time available for entering an appeal (Nov. 23, C. 1; c. 32, X, De elect., I, 6), or finishing the case appealed (1, 5, De temporibus . . . appellationum, c. VII, 63). The same is true of laws excluding certain appeals which are rightly presumed to be made for no other reason than in order to retard the execution of a sentence justly pronounced (1, un. C. Ne liceat in unâ eâdemque causâ, VII, 70; c. 65, X, De appell., II, 28).

In several points, however, the sacred canons were less rigorous, either by leaving more to the discretion of the judge appellee in cases of laws intended for his benefit or interpreting more liberally laws imposing strictures on the appellant in the exercise of his right (c. 2, De appell. Clem., II, 12; 1, 24, c. De appell., VII, 62; 1, un D. De libellis dimissoriis, XLIX, 6). Moreover, if abuses crept in, they were checked by the sacred canons, as appears from the enactments of popes and councils of the twelfth and thirteenth centuries, embodied in the authentic collections of the "Corpus Juris Canonici", in the title "De appellationibus". Thus we see, in 1181, the Third Lateran Council (c. 26, X, De appell., II, 28) forbidding subjects to appeal from ecclesiastical discipline, and at the same time preventing bishops and other prelates from taking undue measures against their subjects when the latter were about to use their right of appeal. Again, in 1215, we see the Fourth Lateran Council (c. 13, De off. ord., I, 31) insisting that appeal should not interfere with bishops while taking legal action for correcting or reforming morals.

These and other similar wise regulations were enforced again by the Council of Trent (Sess. 22, c. 7, De reform; c. 3, De appell., in 6). Especially did this council provide that the regular administration

of a diocese should not suffer from appeals. Thus, besides forbidding (Sess. 22, c. 1, De ref.) that appeals should suspend the execution of orders given for the reformation of morals and correction of abuses, it mentioned explicitly several acts of pastoral administration which were not to be hampered by appeals (c. 5, Sess. 7, De ref.; c. 7, Sess. 21, De ref.; c. 18, Sess. 24, De ref.), and it ordained that appeals should not interfere with decrees made by a bishop while visiting his diocese (c. 10, Sess. 24, De ref.).

Moreover, in order to protect the authority of local ordinaries, it prescribed that if cases of appeals of a criminal nature had to be turned over to judges outside the Roman Curia by pontifical authority, they should be delegated to the metropolitan or to the nearest bishop (c. 2, Sess. 13, De ref.). Finally, this council provides that appeals should not cause unnecessary delays in the course of a trial, where it forbade (as the Roman law had done) appeals from interlocutory sentences, admitting only a few necessary exceptions (c. I, Sess. 13, De ref.; c. 20, Sess. 24, De ref.). The decrees of the Council of Trent and other pontifical laws, framed for the purpose of reconciling freedom of appeal with the prompt exercise of episcopal jurisdiction in matters admitting of no delay, were too important to be allowed to go into desuetude, and were embodied by Benedict XIV in his constitution "Ad militantis", 30 March, 1742.

After this brief reference to the main sources of the laws concerning ecclesiastical appeals—the "Corpus Juris Canonici", the "Corpus Juris Civilis", the Council of Trent, the Const. "Ad militantis",—it only remains to mention the Instruction of 11 June, 1880, sent to the Italian hierarchy by the Sacred Congregation of Bishops and Regulars, containing rules for a summary procedure (also in the matter of appeals) to be used by bishops in trying criminal cases. This same Instruction with a few changes was sent a few years later by the Sacred Congregation of Propaganda to the hierarchy of the United States of North America. In the following paragraphs we shall refer to these two documents by calling them respectively *Instr. Sacra*, and *Instr. Cum magnopere*.

III. Present Legislation.—1. *Persons possessing the right of appeal.* The right of appeal is granted to *all*, except such as are excluded by the law. The law excludes: (1) Those who have renounced their right, either expressly, or tacitly, for instance by not appealing within the prescribed time. (2) Those who have been condemned in their absence, when such absence was due to contumacy. (3) Whoever has disregarded the rights granted by the law to his adversary, while the appeal of the latter was pending. (4) Those against whom three sentences (all in the very same case) have been passed. (5) Those who besides having confessed their crime in court have been also fully convicted by legal proofs. (6) The party who of his own accord chose to have his case settled by means of the proof called *juramentum litis decisorium* (decisive oath). (7) Excommunicated persons are forbidden to appeal from *extrajudicial* acts; though, unless they are *vitandi* (see Excommunication), their appeal can be admitted if in court nobody objects; and moreover, all, even the *vitandi*, are admitted when their contention is that their excommunication was invalid, and in a few more cases in which equity or the common good requires that they should be heard.

2. *Cases in which appeals are admitted.*—Appeals are admitted in *all cases* not excepted by the law. The law admits no appeal: (1) When the crime is evidently *notorious*. (2) Against an *interlocutory* sentence or order, except in the following cases: (a) when the interlocutory judgment is equivalent to a final sentence, because it is such that a final sentence cannot be expected, for instance when the judge admits a peremptory exception; (b) when such interlocutory decision or order takes place during a trial which admits no appeal from its final sentence, as happens in the case of one against whom two sentences have already been passed; (c) when, in general, the injury is such that it cannot be remedied by the final sentence or by an appeal from the final sentence, as is the case when the penalty inflicted is such that no further action can annul its effects. To distinguish the interlocutory sentences under (a) from those under (b) and (c), the former will be called *quasi-final* sentences, and the latter *purely interlocutory* sentences. (3) From an invalid sentence (see below, 7-A). (4) From sentences pronounced *ex informatâ conscientiâ*. (5) In cases settled by transaction (compromise), or decided by arbitrators to whom the parties had of their own accord referred the settlement of their disputes. (6) Whenever the appeal is evidently a frivolous one, being altogether groundless.

3. *When appeals have a suspensive effect.*—In cases not excepted in the preceding paragraphs the general rule is that judicial appeals, besides having the devolutive effect common to all appeals, have also a suspensive effect. Some authors hold the same principle with regard to extrajudicial appeals, and base their assertion on c. 10, De appell., in sexto (II, 15) and on c. 51, 52, X, De appell. (II, 28). Others deny that an extrajudicial appeal, as such, has a suspensive effect, because it is not an appeal properly so called, but they hold that it has this effect as a *provocatio ad causam* (a legal application for a cause or suit). Hence extrajudicial appeal has this suspensive effect only while the cause or suit is pending, that is, from the time when the appellate judge admits the appeal and begins to examine the case (*Ut lite pendente nihil innovetur*, Decretals of Gregory IX, Book II, tit. 16). But neither judicial nor extrajudicial appeals have a suspensive effect in cases expressly excepted by the law. Accordingly:—

(1) An appeal has no suspensive effect (a) when it is taken from any act which inflicts a censure properly so called (viz., a censure having the character of a medicinal punishment), depriving a cleric of benefits of a spiritual character; (b) if the appeal is entered after the censure has already been incurred. Hence this prohibition does not extend: (a) to a declaration of a censure; (b) nor to a censure inflicted as a vindicative punishment; (c) nor to a censure depriving a cleric of benefits of a temporal character, such as a suspension from his right to a salary; (d) nor, finally, to the case when the censure either has only been threatened, or it has been inflicted conditionally, and the condition under which it would be incurred has not yet been verified.

(2). An appeal has also only a devolutive effect when the judge appellee has acted in virtue of powers granted to him with the clause *appellatione remotâ*, provided the case is not one of those expressly mentioned by the law as admitting an appeal. In these cases the appeal may have also a suspensive effect.

(3). Appeals have no suspensive effect in the cases laid down in the Const. "Ad militantis" of Benedict XIV. With regard to this document the following points are worthy of notice: (a) This constitution does not contain new laws, but only confirms already existing enactments and restores them to their former vigour, if obsolete (§ 48). (b) In the cases which it enumerates it forbids in general that appeals should have a suspensive effect, but it does not do away with the devolutive effect, unless a case, even according to the preceding legislation, would admit of no appeal at all (§ 38). (c) Not

even the suspensive effect is forbidden, where, in matters referred to in this constitution, the preceding legislation allowed it. Thus it has been authoritatively declared that if a bishop, whether in performing his diocesan visitation or in taking measures for correcting morals at any other time, proceeds against a cleric judicially, the appeals from such judicial acts have a suspensive effect [Decrees of Clement VIII, 16 October, 1600, n. viii; Sacred Congreg. of the Council, reported by Pallottini (Collectio Decretorum S. C. C. vol. LI, Appellatio, § I, nn. 98 sq.)]. Besides these universal laws, there may be particular enactments forbidding, with the sanction of the Holy See, suspensive appeals (Third Plenary Council of Baltimore, n. 286).

4. *The Appellate Judge.* (1) The appellate judge must belong to a higher court than that of the judge appellee. Hence no appeal is possible from the pope or an œcumenical council. From the Roman Congregations appeals properly so called are not admitted. Again, one cannot appeal to a bishop from his vicar-general acting as ordinary, because when acting as such the vicar-general is an official not judicially distinct from the bishop; nor can one appeal to a metropolitan, either from bishops exempt from metropolitan jurisdiction or from bishops acting in virtue of powers conferred upon them only as delegates of the Apostolic See. (2) Moreover, an appeal has to be taken to the judge who is immediately superior to the judge appellee, except when this immediate superior is unable, physically or morally, to receive the appeal, and also when the appellant wishes to appeal to the pope's representative (a legate, or a nuncio, or a delegate apostolic having the power of a legate) or directly to the Holy See (that is, to the Sacred Congreg. of the Propaganda, from missionary countries; to the Sacred Congreg. of Extraordinary Ecclesiastical Affairs from South America and countries subject to this Congregation; and, from any other country, to the Congregation competent in the matter in question). However, the Holy See does not always admit appeals in cases not yet tried on first appeal before the metropolitan.

According to this rule: (a) From a bishop and, during the vacancy of a see, from the vicar-capitular or administrator the appeal has to be made to the metropolitan. (b) From the sentence passed by a metropolitan *in second instance* the appeal has to be made either to the Holy See or to its representative as above. The same holds good for an appeal taken from the sentence pronounced by a metropolitan in first instance, unless, by privilege, appeal is allowed to the nearest metropolitan (Third Plen. Council of Baltimore, n. 316). In the case of a metropolitan subject to a patriarch possessing patriarchal rights, the court of appeal from the metropolitan will be the court of the patriarch. (c) From a legate or a papal representative having the power of a legate, no appeal lies except to the Holy See. (d) In the case of a sentence passed by a judge acting in virtue of delegated jurisdiction, the appeal has to be made to the judge by whom the jurisdiction was delegated.

5. *The Appeal itself.*—A. *Time.* For entering an appeal the peremptory term of ten days is allowed, after which term the appeal is not admitted. In judicial cases the ten days are counted from the time when the sentence was pronounced, if the party was there present, or from the moment when the party knew of it, if the sentence was passed in his absence. The *Instr. Sacra* and *Cum magnopere* count the ten days from the moment when an official written notification of the sentence was given to the party. In extrajudicial cases the ten days begin from the time when the appellant becomes aware of the wrong done to him.—B. *Manner.* (1) The appeal must be made in writing except when a judicial appeal is entered in court immediately after the sentence has been pronounced, in which case it may be made by word of mouth. (2) When the appeal is in writing, it is necessary to state who the appellant is, from what sentence or order he appeals, and against whom the appeal is directed. Moreover, it is customary to insert the names of the judge appellee and of the appellate judge. When the appeal is made by word of mouth it is sufficient to express clearly the act of appealing to a higher court by saying, "I appeal", or using similar words. (3) The reason of the complaint ought to be stated in appeals from a purely interlocutory sentence or from extrajudicial acts; but it is not necessary to express it in judicial appeals from final or quasi-final sentences; the reason is that in the former case the judge appellee may himself at once modify or set aside his former decision or order, whereas in the latter case he is not allowed to change his sentence. (4) The appeal ought to be interposed in the presence of the judge appellee, unless the appellant is prevented by fear or some other obstacle from having access to him, in which case the appeal ought to be interposed in presence of the appellate judge; and should this also be difficult, the appellant should go before some trustworthy persons, or before a notary and two witnesses, and have a document drawn up with a statement that the appellant has declared his will in their presence on account of difficulties that prevented him from going before either of the two judges. In either case the judge appellee should be notified of the appeal. (5) The judge appellee must on the appellant's request furnish him with letters called *Apostoli*, in which he notifies the appellate judge that the appeal has been duly entered, and with a copy of all the acts of the case, to be forwarded by the appellant to the appellate court. The appellant should ask for these letters within thirty days (unless the term was shortened by the judge appellee) from the time he became aware of the sentence or grievance, and if he fails to do this the law presumes that he has renounced his right to appeal. The appellant having received these letters must give them to the appellate judge within the time established by the judge appellee. This term also is peremptory, so that if the appellant fails to give them he forfeits his right as before. According to the *Instr. Sacra*, art. 39, and *Cum magn.*, art. 38, as soon as the appeal has been entered, the judge appellee has to forward the entire original acts of the case to the appellate court. In these instructions no mention is made of the *Apostoli*, or letters containing the certificate of appeal. Hence the appellant is not required to ask for them, and consequently there can be no question of the peremptory term of thirty days available for demanding them, nor of the next peremptory term for presenting them. On the other hand, in keeping with the same instructions, the appellate judge, having received the acts and taken cognizance of the appeal, has to notify the appellant that within twenty days (according to the *Instr. Sacra*, art. 40). or thirty days (according to the *Instr. Cum magn.*, art. 39) he must appoint his counsel, to be approved by the same appellate judge; and this term is peremptory, so that if the appellant does not make the said appointment in time the appellate judge will formally pronounce the right of appeal to be forfeited.—C. *Judgment on the admissibility of the appeal.* The appellate judge, on receiving the said documents, must, before trying the case, examine whether the appeal is legitimate; hence he should make sure: (a) that the case is not one of those in which appeal is not permitted; (b) that the appellant is not one of those persons excluded by the law; (c) that he has appealed within the prescribed

time; (d) that there are sufficient grounds for the appeal.—D. *Inhibitions.* Once the appellate judge has ascertained that the appellant has legitimately appealed, and that the appeal is not one of those that have only a devolutive effect, he has the right to send to the judge appellee letters called inhibitory, forbidding him to take further action in the case.—E. *Attentates.* Finally, it is the duty of the appellate judge to reverse what are called attentates (*attentata*), if there are any; by which term is meant whatever (in the case of an appeal having a suspensive effect) the judge appellee may have done prejudicial to the appeal during the time when his jurisdiction was suspended.—F. *Withdrawal of the appeal.* Prior to the time when the appellate court begins to try the case, the appellant is allowed by the law to withdraw his appeal, even if the appellee does not consent. Once, however, the appellate court has begun to try the case, the appellant is no longer free to renounce his appeal unless the appellee agrees to it.—G. *Judgment of the case on appeal.* The appellant having done what is required on his part for introducing his appeal, the appellate judge allows him a fixed time for presenting whatever he wishes to allege in his own favour, and at the same time notifies the appellee of the admission of the appeal and of the term granted to the appellant. In this trial the law does not allow new actions, that is, claims which are different from the main point at issue in the first instance and which would rather constitute a new controversy not yet tried by the judge appellee. In an appeal from a final or quasi-final sentence the judge is allowed to admit new evidence, whether to prove what was already alleged but not sufficiently proved, or to prove a new allegation, provided this has a close bearing on the main point at issue in the first trial and is not equivalent to a new action; the same right should be granted to the appellee in his reply. In an appeal from a purely interlocutory sentence new evidence is not allowed, and the court in forming its decision must confine itself to the evidence deduced from the acts of the first trial. The formalities to be observed in the trial of the case on appeal do not differ from those of the first instance. The case ought to be tried and finished within one year from the time when the appeal was interposed, or within two years where there is sufficient cause for delay. If the appellant through his own fault does not prosecute his appeal during this time he will be considered as having abandoned his appeal. This time fixed by law cannot be shortened by the appellate court except for some reason of common good, nor can it be extended except with the consent of both parties. The sentence by which the second instance is ended must contain a declaration as to the justice or injustice of the previous judgment, by which declaration that judgment is confirmed or reversed.

6. *Appeals to the Roman Congregations.*—In appeals to the Roman Congregations, substantially the same rules are observed. Within the peremptory term of ten days the appellant must interpose his appeal before the judge appellee, who will immediately send the acts of the process to the Congregation. Before the case is discussed in the Congregation, a judge-referee (ordinarily one of the cardinals) is appointed, whose duty is to report the case to the Congregation for decision. He fixes the day when the Congregation will consider and decide the case. Before this day comes, the judge-referee and the cardinals receive a summary of the acts of the whole case together with the written defences prepared by the lawyers or procurators of the parties. These lawyers and procurators are also allowed to explain by word of mouth their written information. At the appointed day the case is proposed to the Congregation, and decided by it, after the cardinals have heard the report of the judge-referee. The decision has the force of a judicial sentence. Against it there is no true appeal; but the Congregation grants another means of redress called *beneficium novæ audientiæ* (the benefit of a new hearing). Should, however, the Congregation add to its decision the words *et amplius* (a clause meaning that the case should not be presented again), it is more difficult to obtain a new hearing, which is granted only for new and very strong reasons. Finally, when the time within which the petition for a new hearing must be presented has elapsed without the petition having been made, or when a new hearing is not granted, the Congregation, on request made by the parties, will forward to them a rescript containing an official communication of the sentence. Cases are sometimes tried in the Roman Curia in a simpler form (*œconomica*). This is done for the sake of the parties, whose expenses are thus reduced, since in this kind of process they are not required to have lawyers, but whatever can be alleged in support of their rights is brought to the notice of the cardinals in a report officially drawn up, and to this report, in more important cases, is added the opinion of two consultors of the Congregation.

7. *Means of redress available where appeals are not admitted.*—A. *Querela nullitatis* (Complaint of nullity). Against a sentence which is invalid the legal remedy is not appeal, which is made only against an unjust sentence, but the complaint of nullity. This complaint of nullity differs from the appeal in the following points: (a) It can be proposed within thirty years, nay, indefinitely, if the sentence be such that its enforcement happens to be an occasion to sin (such as would be the sentence treating as valid a marriage contracted with an impediment which cannot be removed by the consent of the parties). (b) One is allowed to make this complaint to the same judge who passed the sentence, unless this judge has been delegated for a particular case. (c) It has no suspensive effect, unless the nullity is evident. B. *Restitutio in integrum* (Restoration to the original condition). When one has failed to lodge an appeal within the time prescribed, and this has happened because it was impossible for him to act, the law grants what is called *restitutio in integrum.* This *restitutio* is, in general, that remedy by means of which one who has suffered damage, because prevented from acting, is reinstated by a judge in the condition in which he was before the damage took place. (See Commentators on the Decretals, Book I, title 41.) C. *Recursus* (Recourse). In all cases when appeals are forbidden, one can make use of the remedy called *recursus*, which, strictly speaking, is an act by which one petitions the Holy See to grant him redress in a case in which the law does not recognize the right of appeal. This recourse differs from an appeal in the following points: (a) it is an extraordinary remedy; (b) it can be granted only by the Holy See; (c) it has no suspensive effect.

BAART, *Legal Formulary* (New York), nn. 442 sq.; DROSTE-MESSMER, *Canonical Procedure in Disciplinary and Criminal Cases of Clerics* (New York), nn. 105 sq.; SMITH AND CHEETHAM (non-Catholic), *A Dictionary of Christian Antiquities* (Hartford, 1877), s. v. *Appeal;* SMITH, *Elements of Ecclesiastical Law* (New York, 1893), I, nn. 442 sq.; II, nn. 1207 sq.; SMITH, *The New Procedure* (New York, 1888), nn. 427 sq.; ANDRÉ-WAGNER, *Dictionnaire de droit canonique* (Paris, 1901), s. v. *Appeal;* BOUIX, *De Iudiciis Ecclesiasticis* (Paris, 1866), II, 246; DE ANGELIS, *Prælectiones Juris Canonici* (Rome, 1877–91), Book II, tit. 28; FERRARIS, *Bibliotheca Canonica* (Rome, 1885–99), s. v. *Appellatio;* GIGNAC, *Compendium Iuris Canonici* (Quebec, 1903), II, nn. 1013, sq.; LEGA, *De Iudiciis Ecclesiasticis* (Rome, 1896–1901), 1, nn. 614 sq.; OJETTI, *Synopsis Rerum Moralium et Juris Pontificii* (Prato, 1904), I, 107; PIERANTONELLI, *Praxis Fori Ecclesiastici* (Rome, 1883), 156; REIFFENSTUEL, *Jus Canonicum Universum* (Paris, 1864–70), Book II, tit. 28.

HECTOR PAPI.

Appeals in the African Church. See APIARIUS.

Appellants. See JANSENISM.

Appetite (*ad*, to + *petere*, to seek), a tendency, an inclination, or direction. As it is used by modern writers, the word *appetite* has a psychological meaning. It denotes "an organic need represented in consciousness by certain sensations. . . . The appetites generally recognized are those of hunger, thirst, and sex; yet the need of air, the need of exercise, and the need of sleep come under the definition." The term *appetence* or *appetency* applies not only to organic needs, but also in a general manner to "conations which find satisfaction in some positive state or result"; to "conative tendencies of all sorts". (Baldwin, Dictionary of Philosophy and Psychology, s. v. Appetite, Appetence.) For the schoolmen, *appetitus* had a far more general signification, which we shall briefly explain. (References are to St. Thomas's works.) Appetite includes all forms of internal inclination (Summa Theol., I–II, Q. viii, a. 1; Quæst. disputatæ, De veritate, Q. xxii, a. 1). It is found in all beings, even in those that are unconscious. The inclination to what is good and suitable, and consequently the aversion to what is evil—for the avoidance of evil is a good—are included in it. It may be directed towards an object that is absent or towards one that is actually present. Finally, in conscious beings, it is not restricted to organic needs or lower tendencies, but extends to the highest and noblest aspirations. Two main kinds of appetite are recognized by the scholastics; one unconscious, or *naturalis;* the other conscious, or *elicitus*, subdivided into sensitive and rational. From their very nature, all beings have certain tendencies, affinities, and forms of activity. The term *natural appetite* includes all these. It means the inclination of a thing to that which is in accord with its nature, without any knowledge of the reason why such a thing is appetible. This tendency originates immediately in the nature of each being, and remotely in God, the author of that nature (Quæst. disp., De veritate, Q. xxv, art. 1). The *appetitus elicitus* follows knowledge. Knowledge is the possession by the mind of an object in its ideal form, whereas appetite is the tendency towards the thing thus known, but considered in its objective reality (Quæst. disp., De veritate, Q. xxii, a. 10). But as knowledge is of two specifically different kinds, so also is the appetite (Summa Theol., I, Q. lxxx, a. 2). The *appetitus sensitivus*, also called *animalis*, follows sense-cognition. It is an essentially organic faculty; its functions are not functions of the soul alone, but of the body also. It tends primarily "to a concrete object which is useful or pleasurable", not to "the reason itself of its appetibility". The *appetitus rationalis*, or will, is a faculty of the spiritual soul, following intellectual knowledge, tending to the good as such and not primarily to concrete objects. It tends to these in so far as they are known to participate in the abstract and perfect goodness conceived by the intellect (Quæst. disp., De veritate, Q. xxv, a. 1). In the natural and the sensitive appetites there is no freedom. One is necessitated by the laws of nature itself, the other by the sense-apprehension of a concrete thing as pleasant and useful. The will, on the contrary, is not necessitated by any concrete good, because no concrete good fully realizes the concept of perfect goodness which alone can necessarily draw the will. In this is to be found the fundamental reason of the freedom of the will (cf. Quæst. disp., De veritate, Q. xxv, a. 1). The sensitive appetite is divided into *appetitus concupiscibilis* and *appetitus irascibilis*, according as its object is apprehended simply as good, useful, or pleasurable, or as being obtainable only with difficulty and by the overcoming of obstacles (Summa Theol., I, Q. lxxxi, a. 5; Q. lxxxii, a. 5; I–II, Q. xxiii, a. 1; Quæst. disp., De veritate, Q. xxv, a. 2). All the manifestations of the sensitive appetite are called passions. In the scholastic terminology this word has not the limited signification in which it is commonly used to-day. There are six passions for the concupiscible appetite: love and hatred, desire and aversion, joy and sadness; and five for the irascible appetite: hope and despair, courage, fear, and anger (Summa Theol., I–II, Q. xxiii, a. 4).

In man are found the natural, the sensitive, and the rational appetites. Certain of man's natural tendencies have in view his own personal interest, e. g. conservation of life, health, physical and mental welfare and perfection. Some of them regard the interest of other men, and some relate to God. Such inclinations, however, although springing immediately from human nature, become conscious and deliberate in many of their determinations (Summa Theol., I, Q. lx, a. 3, 4, 5). The tendency of the various faculties to perform their appropriate functions is also a natural appetite, but not a distinct faculty (Summa Theol., I, Q. lxxx, art. 1, ad 3; Q. lxxviii, art. 1, ad 3^{am}). The sensitive appetite in man is under the control of the will and can be strengthened or checked by the will's determination. This control, however, is not absolute, for the sensitive appetite depends on organic conditions, which are not regulated by reason. Frequently, also, owing to its suddenness or intensity, the outburst of passion cannot be repressed (Summa Theol., I, Q. lxxxi, a. 3; I–II, Q. xvii, a. 7; Quæst. disp., De veritate, Q. xxv, a. 4). On the other hand, the sensitive appetite exerts a strong influence on the will, both because the passions modify organic conditions and thus influence all cognitive faculties, and because their intensity may prevent the mind from applying itself to the higher operations of intellect and will (Summa Theol., I–II, Q. ix, a. 2; Q. x, a. 3; Q. lxxvii, a. 1). The theory of appetite has various applications in theology. It affects the solution of such problems as man's desire for God, the consequences of original sin, and the perfection of Christ's humanity. It is of importance also in questions concerning the natural moral law, responsibility, virtue, and vice, the influence of passion as a determinant of human action. Among the medieval theologians, St. Thomas held that intelligent creatures desire naturally to behold the essence of God. The knowledge which they have of Him through His effects serves only to quicken their desire for immediate vision. Scotus, while admitting this desire as a natural tendency in man, claimed that it could not be realized without the assistance of grace. The discussion of the problem was continued by the commentators of St. Thomas, and it has been revived by modern theologians. Cf. Sestili, "De naturali intelligentis animæ appetitu intuendi divinam essentiam" (Rome, 1896).

MAHER, *Psychology* (4th ed., London, 1900); MERCIER, *Psychologie* (6th ed., Louvain, 1903); GARDAIR, *Les passions et la volonté* (Paris, 1892); cf. also GARDEIL in *Dict. de théol. cath.*, s. v. *Appétit.*

C. A. DUBRAY.

Appianus, SAINT. See APHIAN.

Approbation, an act by which a bishop or other legitimate superior grants to an ecclesiastic the actual exercise of his ministry. The plenitude of ecclesiastical power given by Christ to His Apostles resides solely in the bishops. From the bishop, as the centre of the Christian community, depend the government and care of souls, namely, the dispensing of doctrine and of the sacraments. The helpers with whose aid the bishop exercises his pastoral ministry are the parish priests, their vicars and co-workers. These possess the power by virtue of the episcopal delegation, transmitted by means

of many acts differing one from the other. The permanent capability and the appointment to the service of the Church in general are transmitted by means of Holy orders. The actual appointment to the exercise of ministry in a determined sphere springs from the conferring of an ecclesiastical office which, in accord with the spirit of the Church, is recognized as a permanent charge, and hence should not be given except after a special proof of fitness by him who is invested therewith. Even when a priest, by Holy orders and appointment to a charge, is made capable of the pastoral ministry and is assigned to it, the exercise of the transmitted power still depends upon the will and faithfulness of the mandatory; and at the same time other extensive variable circumstances, v. g. the actual situation of the Church or the spirit of the times, may determine now an extension, now a restriction, and at times suspension or revocation of the delegated power. From this it follows that, besides orders and the appointment to a charge, a special act of delegation is necessary for the actual exercise of the pastoral ministry. Hence the word *approbation* is appropriate to keep the co-workers of the bishop alert, to remind them of their dependence, to give the bishop greater facility to exercise his right of watchfulness, and to keep each one within the proper limits of his jurisdiction. The absolute necessity of approbation, especially for administering the Sacrament of Penance, was expressly decreed by the Council of Trent (Sess. XXIII, XV, De ref.), so that, except in the case of imminent death, the absolution by a priest not approved would be invalid. This approbation for the Sacrament of Penance is the judicial declaration of the legitimate superior that a certain priest is fit to hear, and has the faculties to hear, the confession of his subjects. The Council of Trent, quoted above, decrees: "Although priests receive in their ordination the power of absolving from sins, nevertheless the Holy Synod ordains that no one, even though he be a regular, is able to hear the confessions of seculars, not even of priests, and that he is not to be reputed fit thereunto, unless he either holds a parochial benefice or is, by the bishops, after an examination if they shall think it necessary, or in some other way, judged fit and has obtained their approbation, which shall be granted gratuitously—any privileges and custom whatsoever, though immemorial, to the contrary notwithstanding." This is the basis of the actual discipline everywhere. Suarez (De Pœn., disp. xxviii, sect. 3, tract. xxi) says that before the Council of Trent a parish priest by law could validly and lawfully give jurisdiction to any priest who had the proper qualifications of the natural and divine law to hear confessions, without approbation or jurisdiction from the bishop. The Council of Trent withdrew this by its requirement of the approbation of the bishop. A parish priest has from his "parochial benefice" the implied approbation of the bishop and ordinary power to hear the confessions of his own parishioners, even outside his parish or diocese.

By bishop is meant also his vicar-general, or the vicar-capitular or administrator during the vacancy of a see, also any regular prelate having ordinary jurisdiction over a certain territory. This approbation may be given orally or in writing, and may be given indirectly, as when, for instance, priests receive power to choose in their own diocese an approved priest of another diocese for their confessor. The bishop may wrongfully but validly refuse his approbation, without which no priest may hear confessions. Approbation ceases at the time fixed, by revocation of the bishop, if attached to a benefice; by the loss of the benefice; also by censure, if inflicted publicly; if the censure is inflicted privately, the exercise of jurisdiction is unlawful but valid. The pope may grant this jurisdiction to those who have the essential requirements in any part of the world, and to whomsoever he thinks fit. A bishop may grant it likewise in his own diocese, and superiors of regulars to their subjects. By custom an approved priest absolves validly in any part of the diocese in which he is approved. An approved confessor may hear the confessions of those coming from another diocese who come in good faith, and not fraudulently to escape the reservations of their own diocese. An approved confessor may absolve from the cases "reserved" in another diocese, but not from those reserved in his own diocese. A confessor's jurisdiction may be restricted to various classes of persons, e. g. to children, or to men, without the right to hear women. A special approbation is required to hear nuns or women of religious communities, and this extends with modifications to all communities of recognized sisterhoods. A confessor approved for one convent is not presumed to be approved for all. A confessor having temporary jurisdiction for "reserved cases" may continue to exercise it in any case begun before the lapse of the appointed time. The priest travelling on the high seas, if he be approved by his own ordinary, may validly hear the confessions of any of his companions during the whole journey, even if from time to time the vessel put into a port or ports outside the jurisdiction of said ordinary (S. C. Inq., 4 April, 1900).

Approbation given in a general way does not cease at the death of the giver. Approbation may be made revocable, and restricted to a place, time, and persons, according to the judgment of a bishop. By the decree quoted of the Council of Trent, regulars must obtain the approbation of the bishops to hear the confessions of seculars, even of priests. This special clause was inserted to put an end to controversies that had arisen from privileges granted to the regulars. In 1215 the Fourth Lateran Council had decreed that all the faithful of either sex who had reached the use of reason should confess to their own (parish) priest at least once a year. If any should wish to confess to another priest, permission should be obtained from their own priest; otherwise, the absolution should be void. Shortly after this council the popes granted many privileges to the members of the Franciscan and Dominican Orders of friars lately established, and exhorted the bishops to allow them to preach in public squares or churches and to hear confessions in their dioceses. Dissensions between the friars and the secular clergy brought from Boniface VIII, in 1299, an edict requiring a request to the bishop that certain selected friars should receive permission to hear confessions. If the bishops refused, he by his plenary power authorized the friars to hear confessions to the same extent as the parish priests. Benedict XI, in 1304, increased this privilege, but Clement V, in 1311, restricted the privileges to those granted by Boniface VIII. At times the dissensions and disputes in the various countries of Europe between the bishops and secular priests and the friars became very heated. An interesting account of the extent of these controversies in England and Ireland occurs in the "Catholic University Bulletin" (April, 1905, 195 sqq.), which gives the details of the arraignment of the mendicant friars by the celebrated Fitz-Ralph, Archbishop of Armagh, in 1357, before Innocent VI at Avignon. The Council of Trent undertook to remedy these troubles by restricting the privileges of the regulars, mainly in those things connected with the care of souls and the administration of the sacraments, which it sought to replace directly under the control of the bishops. The privileges of the mendicant friars had been extended to other orders; in particular, to the Society of Jesus.

During the period of Queen Elizabeth's persecution of Catholics an archpriest was appointed by Rome with episcopal authority to govern the secular priests who remained in England. By decree of Urban VIII, 6 May, 1631, regulars, especially Jesuits, were exempted from his jurisdiction; they derived through their own superiors authority from the Pope to hear confessions and to administer the other sacraments. Yet for elsewhere Urban VIII insisted upon the legislation of the Council of Trent, as is shown by his Bull of 12 Sept., 1628: "We recall, annul from all colleges, chapters, religious societies, even the Society of Jesus, all indults to hear confessions without examination by the ordinary." In England the claim was made that the archpriest was not the ordinary in a canonical sense. This continued even after the Holy See, in 1623, had appointed as vicar Apostolic a bishop who should have the authority of an ordinary. Finally, in 1688, four vicars Apostolic were appointed. By decree of Innocent XII (Constit. 80, 5 October, 1696) "all regulars, even Jesuits and Benedictines, were to be subject to the vicar in whose district they were, for approbation with regard to hearing confessions, for the cure of souls and for all parochial offices." Some doubts arose how far vicars Apostolic should be entitled to the rights given to bishops by the Council of Trent. Benedict XIV, by his Bull "Apostolicum Ministerium" drawn up for the Church in England (30 May, 1753), sought to put an end to these controversies by declaring that "the religious in accord with the regulations of the Council of Trent must submit themselves to the examination and receive the permission of the ordinary to hear confessions of the laity—all missionaries both secular and religious in the administration of the Sacraments and parochial duty to be subject to the *jurisdiction*, visitation, and correction of their respective vicars Apostolic".

Not a few theologians of note still claim that confessors belonging to the regular orders have jurisdiction from the pope over the faithful generally in the tribunal of penance, the approbation of the bishop having been obtained. These seem to hold that the approbation is mainly the declaration of the bishop that a priest is fit to hear confessions. However, it is well to note the definition and explanation of approbation given by Benedict XIV in this Bull: "Approbation embraces two acts of which the first is of the intellect and the second of the will. It belongs to the intellect to determine that the examined priest is, because of the proper and necessary knowledge, fitted for the office of hearing confessions. It, however, belongs only to the will to give the free and full faculty to hear confessions and to pass judgment upon him who is submitted to the approver. The first is done by the examiner on whose fidelity and honesty he relies who gives the faculty to hear confessions within the district assigned to him. The second immediately proceeds from the superior himself to whom it belongs to grant the faculty" (§ 8). Regulars certainly derive their jurisdiction over those of their own communities and permanent households through their own superiors, independently of the bishop. This privilege granted by the Holy See is probably founded on the principle that the superiors of regulars, having an office or charge with the care of souls annexed, should have ordinary jurisdiction over their subjects. (See RELIGIOUS ORDERS.)

Benedicti XIV Bullar. (Prato, 1857); also his *De Synodo diœcesanâ, IX*, xvi, 7–9; D'AVINO, *Enciclopedia dell' Ecclesiastico* (Turin, 1878); FLEURY, *Hist. Eccles.*, V, Bks. XXIX–XXXI; SANTI, *Prælect. jur. can.* in *Decret. Greg.*, IX, lib. III, tit. XXXVII; SCAVINI, *Theol. Mor.* III, tract. X, disp. I; CRAISON, *Man. jur. can.*, II, Bk. I, Sect. 2, p. 2; FLANAGAN *Hist. Church in England* (London, 1857), I, XXI; DODD, *Hist. Church in England* (London, 1839); LAURENTIUS, *Inst. jur. eccl.* (Freiburg, 1903), 412–415; TAUNTON, *The Law of the Church* (London, 1906), 44–46.

R. L. BURTSELL.

Appropriation, in general, consists in the attribution to a person or thing of a character or quality which determines in a special way this person or thing. In theology, appropriation is used in speaking of the different Persons of the Trinity. It consists in attributing certain names, qualities, or operations to one of the Persons, not, however, to the exclusion of the others, but in preference to the others. The qualities and names thus appropriated belong essentially to all the Persons; yet, according to our understanding of the data of revelation and our theological concepts, we consider some of these characteristics or names as belonging to one Person rather than to another, or as determining more clearly this particular Person. Thus we consider the Father as particularly characterized by omnipotence, the Son by wisdom, and the Holy Ghost by love, though we know that the three have essentially and by nature an equal omnipotence, wisdom, and love (cf. St. Thomas, Summa Theologica, I, Q. xxxix, a. 7; Franzelin, De Deo Trino, Rome, 1881, Th. xiii, 216). Appropriation is not merely arbitrary; it is based on our knowledge of the Trinity, which knowledge has its sources and rules in Revelation (Scripture and tradition) and in the analogies which our reason discovers between created things and persons and the Persons of the Trinity as these persons are represented in Revelation. Of necessity, we understand the data of Revelation only under human concepts, that is, in an analogical way (see ANALOGY). It is, therefore, by their analogy with creatures and created relations that we conceive the different Persons of the Trinity and their relations. Each Person of the Trinity is presented to us with a proper characteristic which is the constitutive element of the personality. Remarking, as we do naturally, that among creatures certain attributes, qualities, or operations are the properties of the person possessing such a characteristic, we conceive the Trinity after this remote suggestion, though in an analogical and supereminent way, and we appropriate to each Person of the Trinity the names, qualities, or operations which, in creatures, are the consequences or properties of this characteristic. Appropriation, therefore, has its source in revelation, and it has its foundation and rule in the very characteristic which constitutes each distinct personality in the Trinity and the relations existing between the essential properties of the Divine Nature and this constitutive characteristic of each person—these relations in God being known by analogy with the relations existing between these same properties and this same characteristic in creatures (St. Thomas, loc. cit.; Franzelin, loc. cit.). Among the names used in speaking of the Persons of the Trinity, the name God is often appropriated to the Father, the name Lord to the Son, the name Spirit, in the sense of immaterial substance, to the Third Person. Among the Divine attributes, eternity is appropriated to the Father, as source and first principle of all things; beauty to the Son, Who, proceeding by way of intelligence, is the perfect image of the Father; fruition to the Holy Ghost, Who proceeds through love. Again, unity is appropriated to the Father, truth to the Son, and goodness to the Holy Ghost. Among the Divine attributes of action and operation, omnipotence is appropriated to the Father, with all the operations which it implies, especially creation; wisdom and its works, especially the order of the universe, to the Son; and to the Holy Ghost, charity and its works, especially sanctification (cf. Denzinger, Enchiridion, n. 2, 3, etc., 17, 47). Again, efficient causality with the production of all things is appropriated to the Father; exemplary

causality with the organization of all things, to the Son; final causality with the conservation and perfecting of all things, to the Holy Ghost [cf. St. Thom., "Summa Theol.", I, Q. xxxix, a. 8; E. Dubois, "De Exemplarismo Divino," XII, § 4 (Rome, 1897)]. Appropriation as a theological method or theory is of comparatively recent origin. But from the beginning of Christianity, it was used as a spontaneous expression of the Catholic conception of the Trinity. It has its source, as already said, in Scripture and in tradition. In Scripture it is used notably by St. Paul (cf. Ephes., i, 3; iv, 4–6; Rom., xv, 9; II Cor., i, 3; xi, 31; cf. also, I Pet., i, 3). In tradition it is expressed especially in the formulas of faith, or Symbols (cf. Denzinger, "Enchiridion", n. 2–13, 17, 47); in liturgy, and especially in doxologies (cf. Dom Cabrol, "Le livre de la prière antique", xix, Poitiers, 1900); in inscriptions and pictures (Franzelin, op. cit.; H. Marucchi, "Eléments d'archéologie chrétienne", Rome, 1900). As early as the third century with Origen, later with St. Gregory of Nyssa, St. Basil, St. Gregory Nazianzen, and others, the Greek Fathers speak of the κλήσεις, or divine appellations, though it cannot be said yet that they furnish a theory of appropriation (De Régnon: Études de théologie positive sur la S. Trinité, études xvii, xxv, Paris, 1898). This theory is established by the Latin Fathers of the fourth and fifth centuries, especially by St. Hilary, "De Trinitate", II, n. 1; P. L., t. X, col. 50; St. Augustine, "De Trinitate", VI, x, P. L., t. XLII, col. 931; St. Leo the Great, "Sermo de Pentecoste", LXXVI, iii, P. L., t. LIV, col. 405. In the Middle Ages, the theory was accepted, completed, and systematically taught by the Schoolmen (cf. St. Bonaventure: In I Sent. dist., xxxiv, q. iii; Opera, Quaracchi, 1883, t. 1ᵇ, 592; St. Thom., Sum. Theol., 1ª pars., Q. xxxix, a. 8). Abelard, who considered the appropriated qualities as belonging exclusively to the Person made the subject of appropriation, was condemned in the Council of Sens (1141) and by Innocent II.

Denzinger, *Enchiridion*, n. 310–323; St. Hilary, *De Trinitate*, II, n. 1; *P. L.*, t. X, col. 50; St. Augustine, *De Trinitate*, VI, x; *P. L.*, t. XLII, col. 931; Richard of St. Victor, *De tribus appropriatis personis*, in *P. L.*, CXCVI, col. 7, 991; St. Thomas, *Sum. Theol.*, I, Q. xxxix, a., 8; St. Bonaventure, In I *Sent.*, dist. XXXIV, Q. iii, Opera, Quaracchi, 1883, t. 1ᵇ; Petavius, *De Trinitate*, Lib. VIII, iii, n. 1 (Venice, 1757); Franzelin, *De Deo Trino* (Rome, 1881), th. xiii; Paquet, *Disputationes theologicæ, seu commentaria* in *Sum. theol. D. Thomæ: De Deo uno et trino* (Quebec, 1895), disp. x., l. a. 2; De Regnon, *Etudes de théologie positive sur la S. Trinité*, (Paris, 1898); Pohle, in *Kirchenlex.*, s. v. "*Trinität*"; Chollet, in Vacant, *Dict. théol. cathol.*, s. v. *Appropriation aux Personnes*, etc.

George M. Sauvage.

Apse (Lat., *apsis* or *absis*, Ionic Gr., *ἁψίς*, an arch), the semicircular or polygonal termination to the choir or aisles of a church. A similar termination is sometimes given to transepts and nave. The term in ecclesiastical architecture generally denotes that part of the church where the clergy are seated or the altar placed. It was so called from being usually domed or vaulted, and was so used by the Greeks and Romans. The term is sometimes applied to a canopy over an altar; a dome; the arched roof of a room; the bishop's seat in old churches; a reliquary; a recess, semicircular in plan, covered over with a vault in the shape of a semi-dome or any other description of roof. The apse is always solid below, though generally broken by windows above. The chevet is an apse, always enclosed by an open screen of columns on the ground floor, and opening into an aisle, which again opens into three or more apsidal chapels. Sometimes the apse is a simple semicircle; out of this, in some large churches, a smaller semicircle springs, as Becket's crown at Canterbury, and as in the churches at Sens, Langres, and many others in Europe. Sometimes the choir finishes with three apses—one to the central aisle and one to each side aisle, as at Autun. Sometimes the plan is a semicircle, each bay of which has a projecting semicircular apse, forming a sort of cluster of apses, as at Beauvais, Troyes, Tours, etc. The choir of late date at Le Mans is encircled by no less than thirteen apses, the centre one being twice the depth of the others, and forming the Lady Chapel. Large circular and polygonal apses generally have radiating chapels within, as at Westminster Abbey. The term apse was first used in reference to a Roman basilica, of which it was a characteristic feature. There was an apse in the temple of Mars Ultor. It is now completely decayed, but in the time of Sabacco and Palladio there seem to have been sufficient remains to justify an attempt at restoration. It is nearly square in plan (112 feet by 120). The *cella* here is a much more important part than is usual in Greek temples, and terminates in an apse, which afterwards became characteristic of all places of worship. In Trajan's basilica at one end was a great semicircular apse, the back part of which was raised, being approached by a semicircular range of steps. In the centre of this platform was the raised seat of the quæstor or other magistrate who presided. On each side, upon the steps, were places for the assessors or others engaged in the business being transacted. In front of the apse was placed an altar, where sacrifice was performed before commencing any important public business.

In the basilica, when used as a place of Christian worship, dating from the fourth century, the whole congregation of the faithful could meet and participate in the ceremonies and devotions. The bishop took the place occupied of old by the prætor or quæstor; the presbyters, the places of the assessors. Very little change was needed to erect a Christian altar on the spot in front of the apse, where the heathen had poured out their libations at the commencement and conclusion of all important business. The basilica of the heathen became the *ecclesia*, or place of assembly, of the early Christian community. In the church of Ibrihm, in Nubia, there is the peculiarity of an internal apse, which became general in Eastern, but less frequent in Western, churches, though sufficiently so to make its introduction at this early period worthy of notice. Another example to make this early form intelligible is that of the church of St. Reparatus, near Orléansville in Algeria, the ancient Castellum Tingitanum. According to an inscription still existing, it was erected in 252; but the second apse seems to have been added about the year 403, to contain the grave of the saint. As it now stands, it is a double-apsed basilica, 80 feet long by 52 broad, divided into five aisles and exhibiting on a miniature scale all the peculiarities of plan which we once fancied were not adopted until some centuries later. In this instance both apses are internal, so that the side aisles are longer than the central one, apparently no portion of them having been cut off for *calcidica* or vestries, as was very often done in that age. At Parenzo in Istria there is a basilica built in the year 542, with three aisles and an apse at the end of each. The church at Torcello, near Venice, presents one of the most extensive and best preserved examples of the fittings of the apse, and gives a better idea of the mode in which the apses of churches were originally arranged than anything to be found in any other church, either of the same age or earlier. The apse in the chapel of St. Quinide, probably of the ninth or tenth century, is the most singular as well as the most ancient part of the church, and is formed in a manner of which no other example seems to be known. Externally, it is two sides of a square; internally, a semicircle; at each angle of the exterior and on each face is a pilaster, fairly imitated from the Corinthian order, and supporting an entablature that might very well mislead

a Northern antiquary to mistake it for a pagan temple. The plan of the church at Planes deserves to be quoted, if not for its merit, at least for its singularity; it is a triangle with an apse attached to each side, and supporting a circular part terminating in a plain roof. As a constructive puzzle it is curious, but it is doubtful how far any utility was subserved by such a freak. The church of Ste-Croix at Mont Majour near Arles is a triapsidal church, supposed to be the only one of its kind. Built as a sepulchral chapel, it is a singularly gloomy but appropriate erection. In the Byzantine style the apse was retained, as in St. Sophia at Constantinople, in the old Byzantine churches at Ravenna, and in several churches on the Rhine.

The apse is almost universally adopted in Germany, and is very common in France and Italy. In different parts of England there are many churches with semicircular apses at the east end, chiefly in the Norman style, and some in which this form has evidently been altered at a subsequent period. In several cases the crypts beneath have retained the form when the superstructure has been altered. The apse is virtually a continental feature and contrasts with the square termination of English Gothic work. The traditional semicircular apse, greatly enlarged and, in the perfected style, changed to a polygonal plan, is the most characteristic eastern termination of the larger French churches. The low Romanesque apse, covered with the primitive semi-dome and enclosed with its simple wall, presented no constructive difficulties and produced no imposing effect. But the soaring French *chevet*, with its many-celled vault, its arcaded stories, its circling aisles, and its radial chapels, taxed inventive powers to the utmost and entranced the eye of the beholder. The apse of St. Germain-des-Prés (second quarter of the twelfth century) may reasonably be regarded as the first great Gothic apse ever constructed. Norwich cathedral is perhaps the finest example of the round apse in England. The cathedral of Durham, of which the nave and choir were finished much as they are now seen about the beginning of the twelfth century, had originally an apse; but on account of a defect in the masonry this was taken down and the present magnificent chapel of the Nine Altars substituted in the thirteenth century. The apsidal form is occasionally met with in England, as at Lichfield and Westminster. There is an apse in each arm of the transept in the churches at Melbourne, Gloucester, Ramsay, Chichester, Chester, Norwich, Lindisfarne, Christ Church in Hants, Tewkesbury, Castle Acre, Evesham. If the transept was long, there would sometimes be two apses on each arm, as at Cluny, Canterbury, St. Augustine's, and St. Albans.

FERGUSSON, *A History of Architecture in all Countries* (London, 1893); GWILT, *Encyclopedia of Architecture* (London, 1881); FLETCHER, *A History of Architecture* (London, New York, 1896); WEALE, *Dict. of Terms* in *Rudimentary Series* (London, 1859–93); MOORE, *Development and Character of Gothic Architecture* (London, New York, 1899); LONGFELLOW (ed.), *A Cyclopedia of Works of Architecture in Italy, Greece, and the Levant* (New York, 1895).

THOMAS H. POOLE.

Apse Chapel, a chapel radiating tangentially from one of the bays or divisions of the apse, and reached generally by a semicircular passageway, or ambulatory, exteriorly to the walls or piers of the apse. In plan, the normal type of the tangential chapel is semicircular; some, however, are pentagonal, and some composed of a small circle, serving as choir, and part of a large circle, as nave; some are oblong with eastern apses. In England, sometimes an ambulatory connects the north and south aisles of the choir, and from the ambulatory projects an eastern chapel or chapels. The eastern *chevet* of Westminster Abbey, surrounded by five apsidal chapels, is the only complete example of this feature in England. The common source of the ambulatory and radiating chapels seems to have been the church of St. Martin of Tours, where originally there was a choir of two bays, and an apse of five bays, surrounded by a single ambulatory and five radiating chapels. Altars, which had before cumbered the nave, could now be placed in the new radiating chapels of the ambulatory, which afforded the necessary access to them. Each apsidal chapel could be treated as a sanctuary, to be entered only by the officiating priest and his attendants, and the ambulatory served as the necessary nave for the worshippers. The usual number of these radiating chapels is three. Apse chapels are often found in the cathedrals of the Benedictine foundations, and occasionally in those of the Cluniac reform. St. Martin of Tours, St. Savin, and Cluny have five-choir chapels; Amiens, Beauvais Cologne, and Le Mans have seven apsidal chapels. No ambulatory with tangential chapels is older than about A. D. 900. The peri-apsidal plan of Westminster Abbey, commenced in 1050 by Edward the Confessor, anticipated Cluny by thirty-nine years, a plan which was reproduced at Gloucester in 1089 and at Norwich in 1096. Radiating chapels are almost entirely a continental plan and most frequently found in French and Gothic structures. In England the apse chapel is very rare, owing to the generally square termination of the nave. Traces of an early apsidal treatment are found in Canterbury Cathedral. In continental churches the central apse chapel was often the Lady-chapel. In England the Lady-chapel was generally placed at the side.

MOORE, *Gothic architecture* (London, 1890); BLOXAM, *Principles of Gothic Ecclesiastical Architecture* (11th ed., London, 1882); BOND, *Gothic Architecture in England*, (London, 1906).

THOMAS H. POOLE.

Apsidiole (also written ABSIDIALE), a small or secondary apse, one of the apses on either side of the main apse in a triapsidal church, or one of the apse-chapels when they project on the exterior of the church, particularly if the projection resembles an apse in shape. Bond (Gothic Architecture in England, 163) says that the Norman plan of eastern limb which the Norman builders brought over to England at the Conquest, contained a central apse flanked by apsidioles.

THOMAS H. POOLE.

Apt, COUNCIL OF, held 14 May, 1365, in the cathedral of that city by the archbishops and bishops of the provinces of Arles, Embrun, and Aix, in the south of France. Twenty-eight decrees were published and eleven days of indulgence were granted to those who would visit with pious sentiments the church of the Blessed Virgin in the Diocese of Apt, on the feast of the Exaltation of the Holy Cross, and venerate there certain relics of the same.

MANSI, *Coll. Conc.*, XXVI, 445; MARTÈNE, *Thes. nov. anecd.* (1717), IV, 331–342; BOZE, *Hist. de l'église d'Apt* (Apt. 1820).

THOMAS J. SHAHAN.

Aquarians (Gr., *Ὑδροπαράσταται*; Lat., *Aquarii*), a name given to several sects in the early Church. The Ebionites, as St. Epiphanius tells us, had an idolatrous veneration for water (*aqua*), which they regarded as the source of life. The Manichæan sects rejected the use of wine as something evil. The name, however, seems to have been given chiefly to the followers of Tatian, of whom Theodoret speaks as follows: "Tatian, after the death of his master, Justin the Martyr, set himself up as the author of a heresy. Among the things he rejected were marriage, and the use of animal food and wine. Tatian is the father of the Aquarians, and of the Encratites. They are called Hydroparastatæ, because they offer water instead of wine [in the Eucharist]; and En-

cratites because they neither drink wine nor eat animal food. From these they abstain because they abhor them as something evil. . . ." They are mentioned by St. Irenæus and by Clement of Alexandria. St. Augustine in his "Catalogue of Heresies" says: "The Aquarians are so called because in the cup of the Sacrament they offer water, not that which the whole Church offers". St. John Chrysostom, arguing against the Aquarians, declares that Our Lord drank wine after His Resurrection in order to prove that at the institution of the Eucharist also He had used wine. At the time of St. Cyprian the practice existed in some parts of Africa of using water instead of wine in the celebration of the Eucharist. He strongly condemned it in one of his letters, ascribing it, however, to ignorance and simplicity rather than to an heretical spirit.

EPIPHANIUS, *Adv. Hær.* in *P. G.*, XLI, 432; THEODORET, *Hær. Fab., ibid.*, LXXXIII, 359; IRENÆUS, *Contra Hær., ibid.*, VII, 1123; CLEMENT OF ALEXANDRIA, *Strom., ibid.*, VIII, 813; CHRYSOSTOM, *In Matt., hom.*, LXXXII, *ibid.*, LVIII, 740; CYPRIAN, *Epist.*, lxiii, in P. L., IV, 384 sqq.; AUGUSTINE, *Hær., ibid.*, XLII, 42.

B. GULDNER.

Aquaviva. See ACQUAVIVA.

Aquila, THE ARCHDIOCESE OF.—An Italian archdiocese in the Abruzzi, directly dependent on the Holy See. The See of Forconium preceded it, in 680. The Diocese of Aquila was erected by Alexander IV, 20 February, 1257. Pius VII joined to it the suppressed See of Cittàducale in 1818, and Pius IX raised it to an archiepiscopal see, 23 January, 1876. It has 107,800 Catholics; 135 parishes; 217 secular priests; 29 regulars; 130 seminarists; 264 churches or chapels. Aquila is on a high mountain, with broad, straight streets, and fine churches. The cathedral is dedicated to Sts. Maximus and George, martyrs. The body of St. Bernardine of Sienna, who died in Aquila, is preserved in a church erected there in his honour. St. Celestine V was also buried there in 1296 in the monastery of Collemaggio, where he was made Pontiff. Aquila has suffered from three earthquakes, and in that of 2 February, 1703, over two thousand persons perished, eight hundred of whom were in the church of St. Dominic, where Communion was being given. The priest was found in the ruins, still holding in his hand the ciborium, containing two hundred particles, perfectly whole.

BATTANDIER, *Ann. pont. cath.*, 1906.

JOHN J. A' BECKET.

Aquila and Priscilla (or PRISCA), Jewish tentmakers, who left Rome (Aquila was a native of Pontus) in the Jewish persecution under Claudius, 49 or 50, and settled in Corinth, where they entertained St. Paul, as being of their trade, on his first visit to the town (Acts, xviii, 1 sqq.). The time of their conversion to the Faith is not known. They accompanied St. Paul to Ephesus (Acts, xviii, 18, 19), instructed the Alexandrian Apollo, entertained the Apostle Paul at Ephesus for three years, during his third missionary journey, kept a Christian church in their house (I Cor., xvi, 19), left Ephesus for Rome, probably after the riot stirred up by the silversmith Demetrius (Acts, xix, 24–40), kept in Rome also a church in their house (Rom., xvi, 3–5), but soon left that city, probably on account of the persecution of Nero, and settled again at Ephesus (II Tim., iv, 19). The Roman Martyrology commemorates them on 8 July. It is not known why Scripture several times names Priscilla before Aquila; the different opinions are given by Cornely, (Rom., 772). A number of modern difficulties based on the frequent change of residence of Aquila and Priscilla are treated by Cornely, (Rom., xvi, 3–5).

HAGEN, *Lexicon Biblicum* (Paris, 1905); LE CAMUS in VIG., *Dict. de la Bible* (Paris, 1895); KLOSS and KAULEN in *Kirchenlex.* (Freiburg, 1882).

A. J. MAAS.

Aquileia, a former city of the Roman Empire, situated at the head of the Adriatic, on what is now the Austrian sea-coast, in the county of Görz, at the confluence of the Anse and the Torre. It was for many centuries the seat of a famous Western patriarchate, and as such plays an important part in ecclesiastical history, particularly in that of the Holy See and Northern Italy. The site is now known as Aglar, a village of 1,500 inhabitants. The city arose (180 B. C.) on the narrow strip between the mountains and the lagoons, during the Illyrian wars, as a means of checking the advance of that warlike people. Its commerce grew rapidly, and when Marcus Aurelius made it (168) the principal fortress of the empire against the barbarians of the North and East, it rose to the acme of its greatness and soon had a population of 100,000. It was pillaged in 238 by the Emperor Maximinus, and was so utterly destroyed in 452 by Attila, that it was afterwards hard to recognize its original site. The Roman inhabitants, together with those of smaller towns in the neighbourhood, fled to the lagoons, and so laid the foundations of the city of Venice. Aquileia arose again, but much diminished, and was once more destroyed (590) by the Lombards; after which it came under the Dukes of Friuli, was again a city of the Empire under Charlemagne, and in the eleventh century became a feudal possession of its patriarch, whose temporal authority, however, was constantly disputed and assailed by the territorial nobility.

ECCLESIASTICAL HISTORY.—Ancient tradition asserts that the see was founded by St. Mark, sent thither by St. Peter, previous to his mission to Alexandria. St. Hermagoras is said to have been its first bishop and to have died a martyr's death (c. 70). At the end of the third century (285) another martyr, St. Helarus (or Hilarius) was Bishop of Aquileia. In the course of the fourth century the city was the chief ecclesiastical centre for the region about the head of the Adriatic, afterwards known as Venetia and Istria. In 381, St. Valerian appears as metropolitan of the churches in this territory; his synod of that year, held against the Arians, was attended by 32 (or 24) bishops. In time a part of Western Illyria, and, to the north, Noricum and Rhaetia, came under the jurisdiction of Aquileia. Roman cities like Verona, Trent, Pola, Belluno, Feltre, Vicenza, Treviso, Padua, were among its suffragans in the fifth and sixth centuries. As metropolitans of such an extensive territory, and representatives of Roman civilization among the Ostrogoths and Lombards, the bishops of Aquileia sought and obtained from their barbarian masters the honorific title of patriarch, personal, however, as yet to each titular of the see. This title aided to promote and at the same time to justify the strong tendency towards independence that was quite early manifest in its relations with Rome, a trait which it shared with its less fortunate rival, Ravenna, that never obtained the patriarchal dignity. It was only after a long conflict that the popes recognized the title thus assumed by the metropolitans of Aquileia. Owing to the acquiescence of Pope Vigilius in the condemnation of the "Three Chapters", in the Fifth General Council at Constantinople (553) the bishops of Northern Italy (Liguria and Æmilia) and among them those of Venetia and Istria, broke off communion with Rome, under the leadership of Macedonius of Aquileia (535–556). In the next decade the Lombards overran all Northern Italy, and the patriarch of Aquileia was obliged to fly, with the treasures of his church, to the little island of Grado, near Trieste, a last remnant of the imperial possessions in Northern Italy. This political change did not affect the relations of the patriarchate with the Apostolic See; its bishops, whether in Lombard or imperial territory, stubbornly refused all invitations

to a reconciliation. Various efforts of the popes at Rome and the exarchs at Ravenna, both peaceful and otherwise, met with persistent refusal to renew the bonds of unity until the election of Candidian (606 or 607) as Metropolitan of Aquileia (in Grado). Weary of fifty years' schism, those of his suffragans whose sees lay within the limits of the empire joined him in submission to the Apostolic See; his suffragans among the Lombards persisted in their schism. They went further, and established in Aquileia itself a patriarchate of their own, so that henceforth there were two little patriarchates in Northern Italy, Aquileia in Grado and Old-Aquileia. Gradually the schism lost its vigour, and by 700 it was entirely spent; in the synod held that year at Old-Aquileia it was formally closed. It was probably during the seventh century that the popes recognized in the metropolitans of Grado the title of Patriarch of Aquileia, in order to offset its assumption by the metropolitans of Old-Aquileia. In succeeding centuries it continued in use by both, but had no longer any practical significance. The Patriarchs of Old-Aquileia lived henceforth, first at Cormons, and from the eighth to the thirteenth century at Friuli (*Forum Julii*). In the latter part of the eighth century the creation of a new metropolitan see at Salzburg added to the humiliation of Old-Aquileia, which claimed as its own the territory of Carinthia, but was obliged to acquiesce in the arbitration of Charlemagne, by which Ursus of Aquileia (d. 811) was obliged to relinquish to Arno of Salzburg the Carinthian territory north of the Drave. German feudal influence was henceforth more and more tangible in the ecclesiastical affairs of Old-Aquileia. In 1011 one of its patriarchs, John IV, surrounded by thirty bishops, consecrated the new Cathedral of Bamberg. Its influential patriarch, Poppo, or Wolfgang (1019–42) consecrated his own cathedral at Aquileia, 13 July, 1031, in honour of the Blessed Virgin Mary. In 1047, the Patriarch Eberhard, a German, assisted at the Roman synod of that year, in which it was declared that Aquileia was inferior in honour only to Rome, Ravenna, and Milan. Nevertheless, Aquileia lost gradually to other metropolitans several of its suffragans, and when the Patriarchate of Grado was at last transferred (1451) from that insignificant place to proud and powerful Venice, the prestige of Old-Aquileia could not but suffer notably. In the meantime, during the thirteenth and fourteenth centuries the Patriarchs of Aquileia had greatly favoured as a residence Udine, an imperial donation, in Venetian territory. In 1348 Aquileia was destroyed by an earthquake, and its patriarchs were henceforth, to all intents and purposes, Metropolitans of Udine. Since the transfer of the patriarchal residence to Udine the Venetians had never lived in peace with the patriarchate, of whose imperial favour and tendencies they were jealous. When the patriarch Louis of Teck (1412–39) compromised himself in the war between Hungary and Venice, the latter seized on all the lands donated to the patriarchate by the German Empire. The loss of his ancient temporal estate was acquiesced in a little later (1445) by the succeeding patriarch, in return for an annual salary of 5,000 ducats allowed him from the Venetian treasury. Henceforth only Venetians were allowed to hold the Patriarchate of Aquileia. Under the famous Domenigo Grimani (Cardinal since 1497) Austrian Friuli was added to the territory of the patriarchate whose jurisdiction thus extended over some Austrian dioceses.

EXTINCTION OF THE PATRIARCHATE.—The 109th and last Patriarch of Aquileia was Daniel Dolfin (Delfino), coadjutor since 1714 of his predecessor, Dionigio Dolfin, his successor since 1734, and Cardinal since 1747. The Venetian claim to the nomination of the Patriarch of Aquileia had been met by a counter-claim on the part of Austria since the end of the fifteenth century when, as mentioned above, Austrian dioceses came to be included within the jurisdiction of the patriarchate. Finally, Benedict XIV was chosen as arbiter. He awarded (1748–49) to the Patriarchate of Udine the Venetian territory in Friuli, and for the Austrian possessions he created a vicariate Apostolic with residence at Görz independent of the Patriarch of Aquileia, and immediately dependent on the Holy See, in whose name all jurisdiction was exercised. This decision was not satisfactory to Venice, and in 1751 the Pope divided the patriarchate into two archdioceses; one at Udine, with Venetian Friuli for its territory, the other at Görz, with jurisdiction over Austrian Friuli. Of the ancient patriarchate, once so proud and influential, there remained but the parish church of Aquileia. It was made immediately subject to the Apostolic See and to its rector was granted the right of using the episcopal insignia seven times in the year.

NEHER in *Kirchenlex.*, I, 1184–89; DE RUBEIS, *Monum. Eccl. Aquil.* (Strasburg, 1740); UGHELLI, *Italia Sacra*, I sqq.; X, 207; CAPPELLETTI, *Chiese d'Italia*, VIII, 1 sqq.; MENZANO, *Annali del Friuli* (1858–68); PASCHINI, *Sulle Origini della Chiesa di Aquileia* (1904); GLASCHRÖDER, in BUCHBERGER'S *Kirchl. Handl.* (Munich, 1904), I, 300–301; HEFELE, *Conciliengesch.* II, 914–923. For the episcopal succession, see GAMS, *Series episcoporum* (Ratisbon, 1873–86), and EUBEL, *Hierarchia Cath. Medii Ævi* (Münster, 1898).

THOMAS J. SHAHAN.

Aquileia, COUNCILS OF.—A council held in 381, presided over by St. Valerian of Aquileia, and attended by thirty-two bishops, among them St. Philastrius of Brescia and St. Justus of Lyons, deposed from their offices certain stubborn partisans of Arius. This council also requested the Emperors Theodosius and Gratian to convene at Alexandria a council of all Catholic bishops in order to put an end to the Meletian Schism at Antioch, since 362 the source of the greatest scandal in the Christian Orient. The council of 553 inaugurated the schism that for nearly a century separated many churches of Northern Italy from the Holy See; in it the Bishops of Venetia, Istria, and Liguria refused to accept the decrees of the Fifth General Council (553) on the plea that by the condemnation of the Three Chapters it had undone the work of the Council of Chalcedon (451). The Council of 1184 was held against incendiaries and those guilty of sacrilege. In 1409 a council was held by Gregory XII against the pretensions of the rival popes, Benedict XIII (Peter de Luna) and Alexander V (Peter of Candia). He declared them schismatical, but promised to renounce the papacy if they would do the same. In 1596 Francesco Barbaro, Patriarch of Aquileia, held a council at which he renewed in nineteen decrees the legislation of the Council of Trent.

MANSI, *Coll. Conc.*, III, 599; IX, 659; XII, 115–118; and *passim;* CHEVALIER, *Topo-bibliogr.* (Paris, 1894–99), 189.

Aquinas, THOMAS, ST. See THOMAS AQUINAS, ST.

Aquino, Sora, and Pontecorvo, THE DIOCESE OF.—An Italian diocese immediately subject to the Holy See. It comprises 29 towns in the province of Caserta and 7 in that of Aquila. Aquino became a bishopric in 465; Sora, in 275, with a regular list of bishops from 1221; Pontecorvo, on 28 June, 1725, and was immediately united to the diocese of Aquino. Sora was added to these in 1818 by Pius VII. Aquino has a population of 50,150; 21 parishes, 77 secular priests, 55 regulars, 55 seminarists, 91 churches and chapels. Sora has 95,200 inhabitants; 44 parishes, 182 secular priests, 37 regulars, 189 seminarists, 220 churches or chapels. Pontecorvo has 12,000 inhabitants; 8 parishes, 30 secular priests, 6 regulars, 25 churches or chapels. The seat of the bishop is at Rocca Secca. St. Constans is the patron of the cathedral. He was Bishop of Aquino in 566. Galeazzo (Bishop, 1543) was one of

the four judges of the Council of Trent, and Filippo Filonardo (bishop, 1608) became a cardinal. The poet Juvenal (about A. D. 60–140), the Roman Emperor Pescennius Niger (A. D. 190), and the Angelic Doctor, St. Thomas (A. D. 1225), were born at Aquino.

BATTANDIER, *Ann. pont. cath.*. 1906.

Ara Cœli. See ROME, CHURCHES OF.

Arabia.—Arabia is the cradle of Islam and, in all probability, the primitive home of the Semitic race. It is a peninsula of an irregularly triangular form, or rather, an irregular parallelogram, bounded on the north by Syria and the Syrian desert; on the south by the Indian Ocean; on the east by the Persian Gulf and Babylonia; and on the west by the Red Sea. The length of its western coast line, along the Red Sea, is about 1,800 miles, while its breadth, from the Red Sea to the Persian Gulf, is about 600 miles. Hence its size is about one million square miles and, accordingly, it is about four times as large as the State of Texas, or over one-fourth of the size of the United States, and as large as France, England, Germany, Belgium, Holland, Austria-Hungary, Switzerland, Italy, Servia, Rumania, and Bulgaria all combined.

The general aspect of Arabia is that of a central table-land surrounded by a desert belt, sandy to the west, south, and east, and stony to the north. Its outlying circle is girt by a line of mountains low and sterile, although, towards Yemen and Oman, on the lower south-west and lower south-east, these mountains attain a considerable height, breadth, and fertility. The surface of the midmost table-land is sandy, and thus about one-fifth of Arabia is cultivated, or rather two-thirds cultivable, and one-third irreclaimable desert. According to Doughty, the geological aspect of Arabia is simple, consisting of a foundation stock of plutonic rock whereon lie sandstone and, above that, limestone. Arabia has no rivers, and its mountain streams and fresh-water springs, which in certain sections are quite numerous, are utterly inadequate, considering the immense geographical area the peninsula covers. Wadys, or valleys, are very numerous and generally dry for nine or ten months in the year. Rains are infrequent, and consequently the vegetation, except in certain portions of Yemen, is extremely sparse.

The most commonly accepted division of Arabia into Deserta (desert), Felix (happy), and Petræa (stony), due to Greek and Roman writers, is altogether arbitrary. Arabic geographers know nothing of this division, for they divide it generally into five provinces: The first is Yemen, embracing the whole south of the peninsula and including Hadramaut, Mahra, Oman, Shehr, and Nejrân. The second is Hijaz, on the west coast and including Mecca and Medina, the two famous centres of Islam. The third is Tehama, along the same coast between Yemen and Hijaz. The fourth is Nejd, which includes most of the central table-land, and the fifth is Yamama, extending all the wide way between Yemen and Nejd. This division is also inadequate, for it omits the greater part of North and East Arabia. A third and modern division of Arabia, according to politico-geographical principles, is into seven provinces: Hijaz, Yemen, Hadramaut, Oman, Hasa, Irak, and Nejd. At present, with the exception of the Sinaitic peninsula and about 200 miles of the coast south of the Gulf of Akaba which is under Anglo-Egyptian rule, Hijaz, Yemen, Hasa, and Irak are Turkish provinces, the other three being ruled by independent Arab rulers, called Sultans, Ameers, or Imams, who to-day as of old are constantly fighting among themselves for control. Aden, the island of Perim, in the Strait of Bab-el-Mendeb, and Socotra are under English authority.

The fauna and flora of Arabia have not been as yet carefully investigated and studied. The most commonly known flora-products are the date-palm, of about forty varieties, coffee, aromatic and medicinal plants, gums, balsams, etc. The fauna is still more imperfectly known. Among the wild animals are the lion and panther (both at present scarce), the wolf, wild boar, jackal, gazelle, fox, monkey, wild cow, or white antelope, ibex, horned viper, cobra, hawk, and ostrich. The chief domestic animals are the ass, mule, sheep, goat, dog, and above all the horse and the camel.

The actual population of Arabia is a matter of conjecture, no regular or official census having ever been undertaken. According to the most modern and acceptable authorities, the population cannot be less than eight, or more than twelve, millions, all of whom are Mohammedans. The personal appearance of the Arab is rather attractive. He is, as a rule, undersized in stature, dark in complexion, especially in the South, with hair black, copious, and coarse; the eyes are dark and oval, the nose aquiline, and the features regular and well-formed. The ordinary life of the Arabs is simple and monotonous, usually out-of-doors and roving. They are usually peaceful, generous, hospitable, and chivalrous, but jealous and revengeful. In later times, however, they have greatly deteriorated.

MODERN EXPLORATIONS OF ARABIA.—Up to a century and a half ago our information concerning Arabia was based mainly on Greek and Latin writers, such as Herodotus, Strabo, Pliny, Ptolemy, and others. This was meagre and unsatisfactory. The references to Arabia found in the Old Testament were even more so. Hence our best sources of information are Arabic writers and geographers, such as Hamadani's "Arabian Peninsula", Bekri and Yaqut's geographical and historical dictionaries, and similar works. These, although extremely valuable, contain fabulous and legendary traditions, partly based on native popular legends and partly on Jewish and rabbinical fancies. The cuneiform inscriptions of Assyria have also thrown great and unexpected light on the early history of Arabia. But above all, mention must be made of the researches and discoveries of scholars like Halévy, Müller, Glaser, Hommel, Winckler, and others. The first European scientific explorer of Arabia was C. Niebuhr, who, in 1761–64, by the order of the Danish government, undertook an expedition into the Arabian peninsula. He was followed, in 1799, by Reinaud, the English agent of the East India Company. The Russian scholar U. J. Seetzen undertook a similar expedition in 1808–11, and for the first time copied several South-Arabian inscriptions in the district of Himyar. In 1814–16, J. L. Burckhardt, a Swiss, and probably the most distinguished of Arabian explorers, made a journey to Hijaz and completed the pilgrimage to Mecca and Medina. Burckhardt's information is copious, interesting, and accurate. Captain W. R. Wellsted made (in 1834–35) a journey into Oman and Hadramaut; and Ch. J. Cruttenden completed, in 1838, a similar journey from Mokha to Sana, copying several South-Arabian inscriptions, which Rödiger and Gesenius attempted to decipher.

Then came the German, Adolf von Wrede, who, in 1843, visited Wady Doan and other parts of Hadramaut, discovering and copying an important inscription of five long lines. In 1843 Thomas Joseph Arnaud made a very bold and successful journey from Sana to Marib, the capital of the ancient kingdom of the Sabeans, and collected about fifty-six inscriptions. In 1845–48, G. Wallin travelled through Hayil, Medina, and Taima, proceeding from west to east. In 1853 Richard Burton, the famous translator of the "Arabian Nights", undertook a pilgrimage to Mecca and Medina, and, in 1877 and 1878, twice visited the land of Midian, in North

Arabia. In 1861 a Jew from Jerusalem, Jacob Saphir, visited Yemen, where he found several Jewish settlements, and other parts of Arabia; while in 1862–63, the English ex-Jesuit, W. Gifford Palgrave, made his memorable tour from the Dead Sea to Qatif and Oman, visiting the great north-western territory between the Sinaitic peninsula, the Euphrates, Hayil, Medina, Nejd, and practically the whole of central Arabia, till then unknown to scholars and travellers. Colonel Pelly visited central Arabia in 1865, and in 1869 Joseph Halévy, the great French Orientalist and the pioneer of Sabean philology, in the guise of a poor Jew from Jerusalem, explored Yemen and south Arabia, copying about 700, mostly very short, inscriptions. He advanced as far as the South-Arabian Jof, the territory of the ancient Mineans. In 1870–71, H. von Maltzan made a few short trips from Aden along the coast, and in 1876–78 Charles Doughty made his famous tour to Mada in Salih, Hayil, Taima, Khaibar, Boraida, Onaiza, and Tayif, where he discovered several Nabatæan, Lihyanian, or Tamudic, Minean and so-called proto-Arabic inscriptions. In 1877–80 the Italian Renzo Manzoni made three excursions to Sana, the Turkish capital of Yemen. In 1878–79, Lady Anne Blunt, Lord Byron's granddaughter, together with her husband, Sir Wilfrid Scawen Blunt, made a tour from Damascus through the North-Arabian Jof, the Nefud desert, and Hayil. In the years 1882–84 the Austrian explorer, Edward Glaser, made his first and very fruitful expedition to southern Arabia, where he discovered and copied numerous old Arabian inscriptions; and in 1883–84 Charles Huber, together with Julius Euting, the Semitic epigraphist of Strasburg, undertook a joint expedition to northern Arabia, discovering the famous Aramaic inscriptions of Taima (sixth century B. C.). In 1884–85, Ed. Glaser made his second journey to southern Arabia collecting several Minean inscriptions; and in 1887–88 made his third expedition, which proved to be the most successful expedition yet undertaken, as far as epigraphical results are concerned.

The inscriptions discovered and copied were over 400, the most valuable among them being the so-called "Dam-inscription", of 100 lines (fifth and sixth centuries of the Christian Era), and the "Sirwah inscription", of about 1,000 words (c. 550 B. C.). His fourth expedition took place in 1892–94, and was fruitful and rich in Arabic epigraphy. Leo Hirsch, of Berlin, visited, in 1893, Hadramaut, and so did Theodore Bent and his wife in 1893–94. In 1896–97, the distinguished Arabic scholar, Count Carlo Landberg, visited the coast of South Arabia, making special studies of the modern Arabic dialects of those regions, besides other geographical and epigraphical researches. In 1898–99 the expedition of the Vienna Academy to Shabwa was organized and conducted by Count Landberg and D. H. Müller, which, however, owing to several difficulties and disagreements, did not accomplish the desired results. Other expeditions have since engaged in the active work of exploration. The results of all these expeditions have been threefold: geographical, epigraphical, and historical. These results have opened the way not only to fresh views and studies concerning the various ancient South-Arabian dialects, such as Minean, Sabean, or Himyarite, Hadramautic, and Katabanian, but have also shed unexpected light on the history of the old South-Arabian kingdoms and dynasties. These same discoveries have also thrown considerable light on Old Testament history, on early Hebrew religion and worship, and on Hebrew and comparative Semitic philology.

ARABIA AND THE OLD TESTAMENT.—The Old Testament references to Arabia are scanty. The term *Arab* itself, as the name of a particular country and nation, is found only in later Old Testament writings, i. e. not earlier than Jeremias (sixth century B. C.). In older writings the term *Arab* is used only as an appellative, meaning "desert", or "people of the desert", or "nomad" in general. The name for Arabia in the earliest Old Testament writings is either Ismael, or Madian (A. V., Ishmael, or Midian), as in the twenty-fifth chapter of Genesis, which is a significant indication of the relative antiquity of that remarkable chapter. The meaning of the term *Arab* can be either that of "Nomad", or "the Land of the Setting Sun", i. e. the West, it being situated to the west of Babylonia, which was considered by the Biblical record of Gen., xi, as the traditional starting point of the earliest Semitic migrations. By the ancient Hebrews, however, the land of Arabia was called "the Country of the East", and the Arabs were termed "Children of the East", as the Arabian peninsula lay to the east of Palestine.

According to the genealogical table of the tenth chapter of Genesis, Cham's (A. V., Ham) first-born was Chush. Chush (A. V., Cush) had five sons, whose names are identical with several regions in Arabia. Thus the name of Sebha—probably the same as Sheba, or Saba—situated on the west coast of the Red Sea, occurs only three times in the Old Testament. The second is Hevila in northern Arabia, or, as Glaser prefers, in the district of Yemen and al-Kasim. The third is Regma (A. V., Raamah), in south-western Arabia, mentioned in the Sabean inscriptions. The fourth is Sabatacha, in southern Arabia, and as far east as Oman. The fifth is Sabatha (A. V., Sabtah), or better Sabata, the ancient capital of Hadramaut, in South Arabia. Regma's two sons, Saba and Dadan (A. V., Sheba and Dedan), or Daidan, are also two Arabian geographical names, the first being the famous Saba (A. V., Sheba) of the Book of Kings, whose Queen visited Solomon, while the second is near Edom or, as Glaser suggests, north of Medina. In v. 28 of the same Genesiac chapter, Saba is said to be a son of Jectan (A. V., Joktan), and so, also, Elmodad, Asarmoth, Hevila, Ophir (A. V., Almodad, Hazarmaveth, Havilah, etc., which are equally Arabian geographical names), while in chapter xxv, 3, both Saba and Dadan are represented as grandsons of Abraham.

The episode of Sarai's handmaid, Agar (A. V., Hagar), and her son, Ismael (A. V., Ishmael), is well known. According to this, Ismael is the real ancestor of the majority of Arabian tribes, such as: Nabajoth, Cedar, Abdeel, Mabsam, Masma, Duma, Massa, Hadar, Thema, Jethur, and Cedma (A. V., Nebaijoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah, respectively). Equally well known are the stories of the Madianite, or Ismaelite, merchants who bought Joseph from his brethren, that of the forty years' wandering of the Hebrew tribes over the desert of Arabia, of the Queen of Saba, etc. In later Old Testament times we read of Nehemias (A. V., Nehemiah), who suffered much from the enmity of an Arab sheikh, Gossem (A. V., Geshem), or better Gashmu or Gushamu [Nehemiah (in Douay Version, II Esdras), ii, 19; vi, 6], and he also enumerates the Arabs in the list of his opponents (iv, 7). In II Paralipomenon (A. V., Chronicles) we are told (xvii, 11) that the Arabians brought tribute to King Josaphat (A. V., Jehoshaphat). The same chronicler tells us, also, how God punished the wicked Joram by means of the Philistines and the Arabians, who were beside the Ethiopians (II Paral., xxi, 16), and how he helped the pious Ozias (A. V., Uzziah) in the war against the "Arabians that dwelt in Gurbaal" (xxvi, 7). The Arabians mentioned here are in all probability the Nabatæans of northern Arabia; as our author wrote in the second or third century B. C.

THE NORTH-ARABIAN MUSRI AND THE OLD TESTA-

MENT MIṢRAIM.—The cuneiform inscriptions of Assyria have thrown considerable light on various geographical localities in North Arabia, having important bearing on the history of the ancient Hebrews and on the critical study of the Old Testament. The importance of these new facts and researches has of late assumed very bewildering proportions, the credit for which unmistakably belongs to Winckler, Hommel, and Cheyne. It is needless to say that however ingenious these hypotheses may appear to be they are not as yet entitled to be received without caution and hesitation. Were we to believe, in fact, the elaborate theories of these eminent scholars, a great part of the historical events of the Old Testament should be transferred from Egypt and Chanaan into Arabia; for, according to the latest speculations of these scholars, many of the passages in the Old Testament which, until recently, were supposed to refer to Egypt (in Hebrew *Miṣraim*) and to Ethiopia (in Hebrew, *Kush*) do not really apply to them but to two regions of similar names in North Arabia, called in the Assyro-Babylonian inscriptions Muṣri, or Muṣrim, and Chush, respectively. They hold that partly by means of editorial manipulation and partly by reason of corruption in the text, and in consequence of the faded memory of long-forgotten events and countries, these two archaic North-Arabian geographical names became transformed into names of similar sound, but better known, belonging to a different geographical area, namely, the Egyptian Miṣraim and the African Chush, or Ethiopia.

According to this theory, Agar, Sarai's handmaid (Gen., xvi, 1), was not Misrite or Egyptian, but Musrite, i. e. from Muṣri, in northern Arabia. Abraham (Gen., xii, 10) did not go down into Miṣraim, or Egypt, where he is said to have received from the Pharaoh a gift of men-servants and handmaids, but into Misrim, or Muṣri, in northern Arabia. Joseph, when bought by the Ismaelites, or Madianites, i. e. Arabs, was not brought into Egypt (Miṣraim), but to Muṣri, or Misrim, in north Arabia, which was the home of the Madianites. In I Kings (A. V., I Sam.), xxx, 13, we should not read "I am a young man of Egypt [Misraim], slave of an Amalecite", but of Muṣri in north Arabia. In III Kings (A. V., I K.), iii, 1; xi, 1, Solomon is said to have married the daughter of an Egyptian king, which is extremely improbable; for Misrim in north Arabia, and not the Egyptian Miṣraim, is the country whose king's daughter Solomon married. In I Kings (A. V.), iv, 30, the wisdom of Solomon is compared to the "wisdom of all the children of the east country [i. e. the Arabians] and all the wisdom of Egypt". But the last-mentioned country, they say, is not Egypt but, as the parallelism requires, Madian, or Muṣri, whose proverbial wisdom is frequently alluded to in the Old Testament. In III Kings, x, 28 sq., horses are said to have been brought from Egypt; but horses were very scarce in Egypt, while very numerous and famous in Arabia. The same emendation can be made in at least a dozen more Old-Testament passages. The most revolutionary result, however, would follow if we applied the same theory to the famous sojourn of the Hebrews in Egypt; for it is self-evident that if the Israelites sojourned not in the Egyptian Miṣraim, but in the north Arabian Muṣri, and from thence fled into Chanaan, which was nearby, the result to ancient Hebrew history and religion would be of the most revolutionary character. Similar emendation has been applied with more or less success to the many passages where Chush, or Ethiopia, occurs, such as Gen., ii, 13; x, 6; Num., xii, 1; Judges, iii, 10; II Kings (A. V., II Sam.), xviii, 21; Isa., xx, 3; xlv, 14; Hab., iii, 7; Ps., lxxxvi, 4; II Par. (A. V., Chron.), xiv, 9; xxi, 16, etc.

Another important geographical name frequently mentioned in the Old Testament, and in all instances referred, till recently, to Assyria, is Assur (abbreviated into Sur). A country of similar name has also been discovered in Arabia. In this last view Winckler and Cheyne are warmly supported by Hommel, by whom it was first suggested. Cheyne, furthermore, has pushed these identifications to such extremities as to transplant the whole historical and religious life of Israel to the Nejeb, the country of Jerameel, in northern Arabia. According to him the prophets Elias, Eliseus, Amos, Osee (A. V., Hosea), Ezechiel (A. V., Ezekiel), Joel, and Abdias (A. V., Obadiah) are all North-Arabians; and all the rest of the prophets either came from that country or have it constantly in view. Isaias (A. V., Isaiah), xl–lv, was, according to him, composed in northern Arabia; Ezechiel also suffered imprisonment and prophesied there; and hundreds of personal and geographical proper names in the Old Testament are, according to him, intentional or accidental corruptions of Jerameel, Arabia, and Nejeb. However great our appreciation of Winckler's and Cheyne's ingenuity and learning may be, and allowing that their theories are not entirely lacking in plausibility, yet they have received, so far, little support and encouragement from the majority of Biblical scholars and critics. It is true that the new theories, in some of their applications, give highly satisfactory results, but in their extreme form they are, to say the least, premature and ultra-radical.

EARLY HISTORY OF ARABIA TILL THE RISE OF ISLAM.—To the historian, the earliest history of Arabia is a blank page, little or nothing being historically known and ascertained as to the origin, migrations, history, and political vicissitudes of the Arabian nation. Mohammedan traditions concerning the early history of the peninsula are mostly legendary and highly coloured, although partly based on Biblical data and rabbinical traditions. Hardly less unsatisfactory are the many references found in Greek and Latin writers. The mention of Arab tribes, under the various forms of Arabi, Arubu, Aribi, and possibly Urbi, frequently occurs in the Assyrian inscriptions as early as the ninth century B. C., and their country is spoken of as seldom or never traversed by any conqueror, and as inhabited by wild and independent tribes. We read, e. g., that in 854 B. C. Salmanasar II (A. V., Shalmanezer) met in battle a confederation in which was Gindibu the Arab with one hundred camels. A few years later Theglathphalasar III (A. V., Tiglathpileser) undertook an expedition into Arabia; and in the latter half of the eighth century B. C. we find Assyrian influence extending over the north-west and east of the peninsula. One century later a number of Arabian tribes of inner Arabia were defeated by Asarhaddon (A. V., Esarhaddon) at Bazu. Assurbanipal also repeatedly speaks of his various successful expeditions into and conquests in the lands of Muṣri, Magan, Meluhha, and Chush in Arabia. In the Behistun inscription of the Persian king Darius, Arabia (Arabaya) is mentioned as a subject land. The numerous South-Arabian inscriptions thus far discovered and deciphered by Halévy, Winckler, D. H. Müller, Hommel, Ed. Glaser, and others do not throw much light on the early history of Arabia. But the epigraphic evidences and the many ruins still extant in various parts of that peninsula unmistakably show that a highly developed civilization must have existed among the ancient Arabs at a very early age.

The two most important kingdoms of ancient Arabia are that of the Mineans (the מְעוֹן of the Old Testament) and that of the Sabeans, whence the Queen of Saba came to pay her homage of respect and admiration to King Solomon. A third kingdom was

that of Kataban, a fourth, Hadramaut, as well as those of Lihyan, Raidan, Habashah, and others. The Minean Kingdom seems to have flourished in southern Arabia as early as 1200 B. C., and from the various Minean inscriptions found in northern Arabia they seem to have extended their power even to the north of the peninsula. Their principal cities were Main, Karnan, and Yatil. The Sabean, or Himyaritic, Kingdom (the Homeritæ of the classics) flourished either contemporarily (D. H. Müller) or after (Glaser, Hommel) the Minean. Their capital city was Marib (the Mariaba of the Arabian classics), famous for its dam, the breaking of which is often mentioned by later Arabic poets and traditions as the immediate cause of the fall of the Sabean power. The Sabeans, after two centuries of repeated and persistent attacks, finally succeeded in overthrowing the rival Minean Kingdom. Their power, however, lasted till about 300 A. D., when they were defeated and conquered by the Abyssinians.

The Katabanian state, with its capital, Taima, was ruined some time in the second century after Christ, probably by the Sabeans. Towards the beginning of our Era the three most prominent and powerful Arab states were the Sabean, the Himyarite, and that of Hadramaut. In the fourth century the Himyarites, aided by the Sassanian kings of Persia, appear to have had a controlling power in southern Arabia, while the Abyssinians were absolute rulers of Yemen. These, however, although pressed by Himyar and temporarily confined to the Tehamah district (A. D. 378), succeeded, in 525, with the help of the Byzantine Emperor, in overthrowing the Himyarite power, killing the king and becoming the absolute rulers of South Arabia. In 568 the Abyssinians were finally driven out of Arabia, and the power restored to the Yemenites; this vassal kingdom of the Persian Empire lasted until the year 634, when it was absorbed, together with all the other Arabian States, by the Mohammedan conquest.

Such was the political condition of southern Arabia previous to the time of Mohammed. Of central Arabia little or nothing is known. In northern and north-western Arabia there flourished the Nabatæan Kingdom, the people of which, though Arabian by race, nevertheless spoke Aramaic. The Nabatæans must have come from other parts of Arabia to the North some time about the fifth century B. C., for at the beginning of the Machabean period we find them already well established in that region. Shortly before the Christian Era, Antigonus and Ptolemy had in vain attempted to gain a footing in Arabia; and Pompey himself, victorious elsewhere, was checked on its frontiers. During the reign of Augustus, Ælius Gallus, the Roman Prefect of Egypt, with an army composed of 10,000 Roman infantry, 500 Jews, and 100 Nabatæans, undertook an expedition against the province of Yemen. He took by assault the city of Nejran, on the frontier of Yemen, and advanced as far as Marib, the capital of Yemen, but, owing to the resistance of the Arabs and the disorganization of his army, which was unaccustomed to the heat of the tropical climate of Arabia, he was forced to retreat to Egypt without accomplishing any permanent and effective conquest. Later attempts to conquer the country were made by Roman governors and generals under Trajan and Severus, but these were mostly restricted to the neighbourhood of the Syrian frontiers, such as Nabatea, Bosra, Petra, Palmyra, and the Sinaitic peninsula.

Another North-Arabian kingdom was that of Hira, situated in the north-easterly frontier of Arabia adjoining Irak, or Babylonia. Its kings governed the western shore of the lower Euphrates, from the neighbourhood of Babylon down to the confines of Nejd, and along the coast of the Persian Gulf. It was founded in the second century of the Christian Era and lasted about 424 years, i. e. till it was absorbed by the Mohammedan conquest. The kings of Hira were more or less vassal to their powerful neighbours, the Sassanian kings of Persia, paying them allegiance and tribute. Another Arabian state was that of Ghassan whose kings ruled over a considerable part of north-western Arabia, lower Syria, and Hijaz. It was founded in the first century of the Christian Era and lasted till the time of Mohammed. The Kingdom of Ghassan was frequently harassed by Roman and Byzantine encroachments and by unequal alliances. In both these kingdoms (i. e. Hirah and Ghassan) Christianity made rapid progress, and numerous Christian communities, with bishops, churches, and monasteries, flourished there. (For CHRISTIANITY IN ARABIA, see below.)

Another Arabian kingdom was that of Kindah, originally from Irak, or north-eastern Arabia, and Mesopotamia. This rather short-lived and weak kingdom began about the fifth century of the Christian Era and ended with Mohammed, i. e. about one century and a half later. Its power and authority extended for a time over the whole northern section of Nejd and as far south as Oman. Besides these independent kingdoms, various Arab tribes, such as that of Koreish, to which Mohammed belonged, Rabeeah, Qays, Hawazin, Tamim, and others, were constantly endeavouring to assume independent power and authority. But their efforts and hopes were finally and permanently shattered by the Mohammedan conquest, which put an end to all tribal factions and preponderances by uniting them all into one religious and political kingdom, the Kingdom of Islam.

NIEBUHR, *Travels Through Arabia* (tr., Edinburgh, 1792); CAUSSIN DE PERCEVAL, *Essai sur l'histoire des Arabes avant l'Islamisme*, etc. (Paris, 1847); SEDILLOT, *Histoire générale des Arabes* (Paris, 1877); SPRENGER, *Die alte Geographie Arabiens als Grundlage der Entwicklungsgeschichte des Semitismus* (Berne, 1875); PALGRAVE, *Travels in Eastern Arabia* (London, 1893); HAMADANI, *Geography of the Arabian Peninsula* (ed. Müller, 1891); WELLHAUSEN, *Reste arabischen Heidenthums* (Berlin, 1897); BEKRI AND YAQUT, *Geographical Dictionaries* (ed., Wüstenfield, 1866–70); HOMMEL, *Sudarabische Chrestomathie* (Munich, 1893), and *Explorations in Arabia*, in HILPRECHT, *Explorations in Bible-Lands during the Nineteenth Century* (Philadelphia, 1903), 693–752; GLASER, *Die Abessinier in Arabien und Africa* (Munich, 1895), and *Skizze der Geschichte und Geographie Arabiens* (Berlin, 1890); WINCKLER, *Altorientalische Forschungen* (1st and 2d series, 1893–98); HOGARTH, *Unveiling of Arabia* (London, 1904); BRÜNOW, *Die Provincia Arabia* (2 vols. fol., 1905); MARGOLIOUTH in HAST., *Dict. of the Bible*, s. v.; HALÉVY in VIG., *Dict. de la Bible*, s. v.

CHRISTIANITY IN ARABIA.—The origin and progress of Christianity in Arabia is, owing to the lack of sufficiently authenticated historical documents, involved in impenetrable obscurity, and only detached episodes in one part or another of the peninsula can be grouped together and studied. References to various Christian missionary enterprises in the north and south of the country, found in early ecclesiastical historians and Fathers, such as Eusebius, Rufinus, Socrates, Nicephorus, Metaphrastes, Theodoret, Origen, and Jerome, are valuable, but to be used with caution, inasmuch as a lamentable confusion, common to all writers of that time between Arabia proper and India, or Abyssinia, seems to have crept into their writings.

Furthermore, no proper discrimination is made by any of them among the various traditions at their disposal. More abundant and trustworthy information may be gathered from Nestorian and Jacobite writers, as each of these sects has had its own sphere of influence in the peninsula, and particularly in the northern kingdoms of Hira and Ghassan. Arabic historians (all of post-Islamic times) are very interesting in their allusions to the same, but are at variance with one another. Indigenous ecclesiastical literature and monuments, except perhaps one inscription of the fifth century after Christ

found by Glaser, and the ruins of a supposed church, afterwards turned into a heathen temple, are utterly wanting. Christianity in Arabia had three main centres in the north-west, north-east, and south-west of the peninsula. The first embraces the Kingdom of Ghassan (under Roman rule), the second that of Ḥira (under Persian power), and the third the kingdoms of Ḥimyar, Yemen, and Najran (under Abyssinian rule). As to central and south-east Arabia, such as Nejd and Oman, it is doubtful whether Christianity made any advance there.

North-Arabian Christianity.—According to the majority of the Fathers and historians of the Church, the origin of Christianity in northern Arabia is to be traced back to the Apostle Paul, who in his Epistle to the Galatians, speaking of the period of time immediately following his conversion, says: "Neither went I up to Jerusalem to them which were apostles before me; but I went to Arabia, and returned to Damascus" (Gal. i, 17). What particular region of Arabia was visited by the Apostle, the length of his stay, the motive of his journey, the route followed, and the things he accomplished there are not specified. His journey may have lasted as long as one year, and the place visited may have been either the country of the Nabatæans or the Sinaitic peninsula, or better, as Harnack remarks, "not to the desert, but rather to a district south of Damascus where he could not expect to come across any Jews" (Expansion of Christianity, 1905, II, 301). Jerome, however, suggests that he may have gone to a tribe where his mission was unsuccessful as regards visible results. Zwemer's suggestion [Arabia, the Cradle of Islam (1900), 302–303], that the Koranic allusion to a certain Nebi Ṣalih, or the Prophet Ṣalih, who is said to have come to the Arabs preaching the truth and was not listened to, and who, consequently, in leaving them said: "O my people, I did preach unto you the message of my Lord, and I gave you good advice, but ye love not sincere advisers" (Surah vii), refers to Paul of Tarsus —this theory need hardly be considered.

In the light of the legend of Abgar of Edessa, however, and considering the fact that the regions lying to the north-west and north-east of Arabia, under Roman and Persian rule respectively, were in constant contact with the northern Arabs, among whom Christianity had already made fast and steady progress, we may reasonably assume that Christian missionary activity cannot have neglected the attractive mission field of northern Arabia. In the Acts of the Apostles (ii, 11) we even read of the presence of Arabians on the day of Pentecost, and Arabs were quite numerous in the Parthian Empire and around Edessa. The cruel persecutions, furthermore, which raged in the Roman and Persian Empires against the followers of Christ must have forced many of these to seek refuge on the safer soil of northern Arabia.

Christianity in Ghassan and North-West Arabia. —The Kingdom of Ghassan, in north-western Arabia, adjacent to Syria, comprised a very extensive tract of territory and a great number of Arab tribes whose first migrations there must have taken place as early as the time of Alexander the Great. Towards the third and fourth centuries of the Christian era these tribes already formed a confederation powerful enough to cause trouble to the Roman Empire, which formed with them alliances and friendships in order to counterbalance the influence of the Mesopotamian Arabs of Ḥira, who were under Persian rule. The kings of Ghassan trace their descent from the tribe of Azd, in Yemen. Gafahah, their first king, dispossessed the original dynasty, and is said to have been confirmed in his conquest by the Roman governor of Syria. Their capital city was Balka till the time of the second Ḥârith, when it was supplanted by Petra and Sideir. Although living a nomadic life and practically independent, with "no dwelling but the tent, no intrenchment but the sword, no law but the traditionary song of their bards", these Arabs were under the nominal, but quite effective control of the Romans as early as the time of Pompey. Such Syrian Arabs always looked upon the Romans as their best and most powerful defenders and protectors against the Sassanian dynasty of Persia, by which they were constantly oppressed and molested.

The Nabatæan Kingdom, which comprised the Sinaitic peninsula, the sea-coast to the Gulf of Akaba, to Al-Haura, and as far as Damascus and Hijaz, and which was annexed to the Roman Empire in A. D. 105, comprised also many Arab tribes which were for a long time governed by their own sheikhs and princes, their stronghold being the country around Bosra and Damascus. These sheikhs were acknowledged as such by the Roman emperors, who gave them the title of *phylarch*. The ever-increasing number and importance of these tribes and of those living in the Ghassanide territory were such that in 531, by the consent and authority of the Emperor Justinian, a real Arab-Roman kingdom was formed under the rule of the kings of Ghassan, whose power and authority extended over all the Arabs of Syria, Palestine, Phœnicia and north-western Arabia. Another Syro-Arabian Kingdom, in which Arab tribes were very numerous, is that of Palmyra, which retained for a long time its independence and resisted all encroachments. Under Odenathus, the Palmyrene kingdom flourished, and it reached the zenith of its power under his wife and successor, the celebrated Zenobia. After her defeat by Aurelian (272), Palmyra and its dependencies became a province of the Roman Empire.

Christianity must have been introduced among the Syrian Arabs at a very early period; if not among the tribes living in the interior of the Syro-Arabian desert, certainly among those whose proximity brought them into continuous social and commercial contact with Syria. Rufinus (Hist. Ecclesiastica, II, 6) tells us of a certain Arabian Queen, Mavia, or Maowvia (better, Mu'awiyah), who, after having repeatedly fought against the Romans, accepted peace on condition that a certain monk, called Moses, should be appointed bishop over her tribe. This took place during the reign of Valens (about 374), who was greatly inclined to Arianism. Moses lived a hermit life in the desert of Egypt, and accordingly he was brought to Alexandria in order to be ordained bishop, as the Bedouin queen required. The Bishop of Alexandria was then a certain Lucius, accused of Arianism. Moses refused to be ordained by a heretical bishop, and was so obdurate in his refusal that it was necessary for the emperor to bring from exile a Catholic bishop and send him to the queen.

Caussin de Perceval (Histoire des Arabes avant l'Islamisme, etc., II, 215) affirms that towards the beginning of the fourth century, and during the reign of Djabala I, Christianity was again preached, and accepted by another Arab tribe. Sozomenus, in fact, relates that before the time of Valens an Arab prince, whom he calls Zacome, or Zocum, having obtained a son through the prayers of a Syrian hermit, embraced Christianity, and all his tribe with him. Lequien (Oriens Christianus, II, 851) calls this prince Zaracome and places him under the reign of Constantine or of one of his sons. No prince of such name, however, occurs in any Arabic historian, although Caussin de Perceval suggests his identification with a certain Arcan, of the tribe of Giafnah, who was in all probability a prominent chief of Ghassan.

Another source of Christian propaganda among the northern Arabs was undoubtedly the many

holy hermits and monks scattered in the Syro-Arabian desert, for whom the Arab tribes had great respect, and to whose solitary abodes they made numerous pilgrimages. Jerome and Theodoret explicitly affirm that the life and miracles of St. Hilarion and of St. Simeon the Stylite made a deep impression on the Bedouin Arabs. Many tribes accepted Christianity at the hands of the latter Saint, while many others became so favourably disposed towards it that they were baptized by the priests and bishops of Syria. Cyrillus of Scythopolis (sixth century), in his life of Saint Euthymius, the monk of Pharan, tells the story of the conversion of an entire Arab tribe which, towards 420, had migrated from along the Euphrates into Palestine. Their chief was a certain Aspebætos. He had a son afflicted with paralysis, who at the prayers of the saint completely recovered. Aspebætos himself was afterwards ordained bishop over his own tribe by the Patriarch of Jerusalem (see below). These detached facts clearly indicate that during the fourth, fifth, and sixth centuries of the Christian Era, Christianity must have been embraced by many Arabs, and especially by the tribe of Ghassan, which is celebrated by Arab historians and poets as being from very early times devotedly attached to Christianity. It was of this tribe that the proverb became current: "They were lords in the days of ignorance [i. e. before Mohammed] and stars of Islam." (Zwemer, Arabia, the Cradle of Islam, 304.)

The numerous inscriptions collected in northern Syria by Waddington, de Vogüé, Clermont Ganneau, and others also clearly indicate the presence of Christian elements in the Syro-Arabian population of that region and especially around Bosra. In the days of Origen there were numerous bishoprics in the towns lying south of the Hauran, and these bishops were once grouped together in a single synod (Harnack, Expansion of Christianity, II, 301). As early as the third century this part of Syro-Arabia was already well known as the "mother of heresies". Towards the year 244 Origen converted to the orthodox faith Beryllus, Bishop of Bosra, who was a confessed anti-Trinitarian (Eusebius, Hist. Eccl., VI, 20); and two years earlier (242) a provincial synod of Arabia was held in connexion with the proceedings against Origen, which decided in his favour. This great teacher in the Church was also personally known at that time to the Arabian bishops; for about the year 215 he had travelled as far as Arabia at the request of the Roman governor, before whom he laid his views (Eusebius, op. cit., VI, 19, and Harnack, op. cit., 301). In 250 the same teacher went to Arabia for the second time to combat certain heretics who taught that the soul died with the body, but that it would rise up again with it on the Judgment Day (Eusebius, op. cit., VI, 39).

The "Onomasticon" of Eusebius and the Acts of the Council of Nicæa (325) also indicate the presence of Christians, during the days of Eusebius, in Arabia, along the Dead Sea, and around Qariathaim, near Madaba (Harnack, op. cit., 302–303). At the Council of Nicæa there were present six bishops of the province of Arabia: the Bishops of Bosra, Philadelphia, Jabrudi, Sodom, Betharma, and Dionysias (Wright, Early Christianity in Arabia, 73; and Harnack, op. cit., 303). One tradition makes an Arabian bishop of Zanaatha (Sanaa?) attend Nicæa. The sheikh-bishop Aspebætos was present at the Council of Ephesus (431), and one of his successors, Valens by name, became, in 518, a suffragan bishop of the Patriarchate of Jerusalem (Duchesne, Les églises séparées, 343). A certain Eustathius, called "Bishop of the Sarrasins", assisted at the Council of Chalcedon. In 458 he was still Bishop of Damascus. At the second Council of Ephesus (449) there was present another bishop of the "allied Arabs", named Auxilaos. Another Arabian bishopric was that of the island of Jotabe, near the Gulf of Akabah; and a Bishop of Jotabe, by the name of Anastasius, was present at the Council of Jerusalem (536). At the First and Second Councils of Constantinople we read of the presence of the Metropolitan of Bosra, whose authority is said to have extended over twenty churches or bishoprics (Assemani, Bibliotheca Orientalis, III, Part II, 598 sqq.). Many of these Arabian bishops were undoubtedly infected with Arianism, and later on with Monophysitism, the latter sect having been greatly favoured and even protected by the Ghassanide princes.

The above sketch clearly shows that Christian Arab tribes were scattered through all Syria, Phœnicia, and northern Arabia, having their own bishops and churches. But it is doubtful whether this North-Arabian Christianity formed any national Church, as many of their bishops were dependent on the Greek Metropolitans of Tyrus, Jerusalem, Damascus, and on the Patriarchs of Jerusalem and Antioch.

Christianity in Ḥira and North-East Arabia.— According to Arabic writers and historians, the first Arab migration into Ḥira took place about A. D. 192 by the tribe of Tenukh and under the leadership of its chief, Malik ibn Fahm. This tribe was shortly afterwards followed by other tribes, such as those of Iyad, Azd, Qudâ'ah, and others, most of whom settled around Anbâr, and who afterwards built for themselves the city of Ḥira, not far from the modern Kufa on the Euphrates, in southern Babylonia. We know, however, that as early as the time of Alexander, and towards the first century of the Christian Era, northern and southern Mesopotamia were thickly inhabited by Arab tribes, who, about the third century, formed more than one-third of its population. These tribes were, of course, governed by their own chiefs and princes, subject, however, to Persia.

Tradition relates that under one of these princes of Ḥira, Imru'ul Qais I, who reigned from 288 to 338, Christianity was first introduced into Ḥira and among the Mesopotamian Arabs. This, however, is not correct, for, from the Syriac Acts of the Apostles Addai and Mari, and other Syriac documents, we know that Christianity was introduced into Mesopotamia and Babylonia, if not at the end of the first, certainly towards the middle of the second century. The Acts of the Persian martyrs and the history of the Christian Church of Persia and Madâin (i. e. Seleucia and Ctesiphon) unmistakably show that Christianity, although fiercely persecuted and opposed by the Sassanian kings of Persia, made rapid progress in these and the neighbouring regions, and, consequently, the Arabs of Ḥira cannot have entirely missed the beneficial effects of the new religion. We know also that during the reign of Hormuz I (271–273) several hundred Christian captives were brought from Syria and other Roman provinces into Irak and Babylonia. According to Tabari (ed. Nöldeke, 24), the Christians of Ḥira were called *'Ibâd*, or "Worshippers", i. e. "worshippers of God", in opposition to "pagans" (Labourt, Le Christianisme dans l' empire perse sous la dynastie sassanide, 1904, 206).

The condition of the Christian Church in Persia and Mesopotamia in the early centuries is well known to us from the numerous Acts of martyrs and other Syriac documents still extant, but that of the Christian Arabs of Ḥira is very obscure. We know, however, that towards the end of the fourth, and the beginning of the fifth, century Christianity attained there considerable success and popularity. Nu'mân I, King of Ḥira, who reigned from 390 to 418, is said to have been, if not a follower of Christ, certainly a great protector of his Christian subjects.

During his reign the Kingdom of Ḥira rose to great power and celebrity, for his domain extended over all the Arabs of Mesopotamia, over Babylonia, along the Euphrates down to the Persian Gulf, and as far south as the islands of Bahrein. He caused great and magnificent buildings to be erected, among which were the two famous castles of Khawarnig and Sidir, celebrated in Arabic poetry for their unsurpassed splendour and beauty. The city of Ḥira was then, as afterwards, called after his own name, i. e. "the Ḥira of Nu'mân", or "the city of Nu'mân", and his deeds and exploits are justly celebrated by Arab writers, historians, and poets. Before and during the reign of this prince, the Persian monarchs, from Shapor to Kobad, had relentlessly persecuted the Christians, and their hatred for the new religion was naturally imparted to their vassal kings and allies, principal among whom was Nu'mân.

In 410 St. Simeon the Stylite, who was in all probability of Arab descent, retired to the Syro-Arabian desert. There the fame of his sanctity and miracles attracted a great many pilgrims from all Syria, Mesopotamia, and northern Arabia, many of whom were Nu'mân's subjects. The pious example and eloquent exhortations of the Syrian hermit induced many of these heathen Arabs to embrace Christianity, and Nu'mân began to fear lest his Christian subjects might be led by their religion to desert to the service of the Romans. Accordingly, he forbade all pilgrimages to the Syrian saint and all intercourse with the Christian Romans, under penalty of instant death. On the night of the issue of the edict, St. Simeon is said to have appeared to him in a dream, threatening him with death if he did not revoke the edict and allow his Christian subjects absolute religious freedom. Terrified and humbled, Nu'mân revoked the order and became himself a sincere admirer of Christianity, which his fear of the Persian King did not permit him to embrace. When the change of sentiment that had taken place in their prince was publicly known, the Arabs of his kingdom are said to have flocked in crowds to receive the Christian faith. This memorable event seems, to all appearances, to be historical; for it is related by Cosmas the Presbyter, who assures us that he heard it personally from a certain Roman general, Antiochus by name, to whom it was narrated by Nu'mân himself (Assemani, Bibliotheca Orientalis, I, 247; and Wright, op. cit., 77). Hamza, Abul-Faraj of Isfahan (the author of Kitab-al-Aghâni), Abulfeda, Nuwairi, Tabari, and Ibn Khaldun (quoted by Caussin de Perceval, Histoire des Arabes, etc., III, 234) relate that Nu'mân abdicated the throne and retired to a religious and ascetic life, although he is nowhere expressly said to have become a Christian. (See also J. E. Assemani, Acta Martyrum Orientalium, II, and Bibl. Orient., I, 276–278.)

The greatest obstacle to the spread and success of Christianity in Ḥira was the immoderate hatred of the Sassanian monarchs towards the Christians of their empire and the fierce persecutions to which these were subjected. Encouraged and incited by these suzerains, the princes of Ḥira persecuted more than once their Christian subjects, destroyed their churches, and sentenced to death their bishops, priests, and consecrated virgins. One of these princes, Mundhir ibn Imru'ul-Qais, to whom Dhu Nuwas sent the news of the massacre of the Christians of Najran, in southern Arabia, sacrificed at the altar of the goddess Ouzza, the Arabian Venus, four hundred consecrated Christian virgins (Tabari, ed. Nöldeke 171). His wife, however, was a fervent Christian of the royal family of Ghassan, Hind by name. She founded at Ḥira a famous monastery after her own name, in which many Nestorian patriarchs and bishops resided and were buried. Yaqut, in his "Geographical Dictionary" (ed. Wüstenfeld), reproduces the dedicatory inscription which was placed at the entrance of the church. It runs as follows: "This church was built by Hind, the daughter of Harith ibn Amr ibn Hujr, the queen daughter of Kings, the mother of King Amr ibn Mundhir, the servant of Christ, the mother of His servant and the daughter of His servants [i. e. her son and her ancestors, the Christian kings of Ghassan], under the reign of the King of Kings, Khosroē Anoushirwan, in the times of Bishop Mar Ephrem. May God, to Whose honour she built this church, forgive her sins, and have mercy on her and on her son. May He accept him and admit him into His abode of peace and truth. That He may be with her and with her son in the centuries to come." (See Duchesne, Les églises séparées, 350–351.)

The inscription was written during the reign of her Christian son, Amr ibn Mundhir, who reigned after his idolatrous father, from 554 to 569. After him reigned his brother Nu'mân ibn Qabus. This prince is said to have been led to embrace Christianity by his admiration of the constancy and punctuality of a Christian Syrian whom he had designed to put to death. "In a fit of drunkenness he had wantonly killed two of his friends, and when sober, in repentance for his cruelty and in remembrance of their friendship, he erected tombs over their graves, and vowed to moisten them once every year with the blood of an enemy. One of the first victims intended for the fulfilment of his vow was this Christian of Syria, who entreated the Mundhir to allow him a short space of time to return home for the purpose of acquitting himself of some duty with which he had been entrusted; the boon was granted on his solemn promise to return at an appointed time. The time came and the Christian Syrian was punctual to his word, and thus saved his life." (Wright, op. cit. 143, from Pococke, "Specimen Historiæ Arabum", 75). After his conversion to Christianity, Qabus melted down a statue of Venus of solid gold, which had been worshipped by his tribe, and distributed its gold produce among the poor (Evagrius, Hist. Eccl., VI, xxii). Following his example, many Arabs became Christians and were baptized.

Qabus was succeeded by his brother, Mundhir ibn Mundhir, during whose reign paganism held sway once more among his subjects, and Christianity was kept in check. After him reigned Nu'mân ibn Mundhir (580–595), who, towards the year 594, was converted to Christianity. His granddaughter, Hind, who was a Christian and of exceptional beauty, was married to the Arab poet 'Adi ibn Zayd. He saw her for the first time during a Palm Sunday procession in the church of Ḥira, and became infatuated with her. Nu'mân was one of the last kings of his dynasty that reigned at Ḥira. One of his sons, Mundhir ibn Nu'mân, lived in the time of Mohammed, whom he opposed at the head of a Christian Arab army of Bahrein; but he fell in battle, in 633, while fighting the invading Moslem army.

The Christians of Ḥira professed both the Nestorian and the Monophysite heresies; both sects having had their own bishops, churches, and monasteries within the same city. Bishops of Ḥira (in Syriac, *Ḥirtha de Ṭayyaye*, or "Ḥira of the Arabs") are mentioned as present at the various councils held in 410, 430, 485, 499, and 588. Towards the year 730 the Diocese of Ḥira was subdivided into three dioceses with three distinct bishops bearing the respective titles of Bishop of Akula, Bishop of Kufa, and Bishop of the Arabs, or of the tribe of Ta'lab. From 686–724, Georgius, the famous Bishop of the Arabs, was still entitled Bishop of the Tanukhites, of the Ṭayyaites, and of the Akulites, i. e. of the tribe of Tanoukh, of Ṭay, and of the district of Akula [Assemani, Bibl. Orient., II, 459, 419; Lequien,

Oriens Christianus, II, 1567, 1585, and 1597; Guidi, Zeitschrift für deutsche morgenländische Gesellschaft, XLIII, 410; Ryssel, Georgs des Araberbischofs Gedichte und Briefe, 44; Duchesne, op. cit., 349–352; Chabot, Synodicon Orientale (1902), 275; Labourt, Le Christianisme dans l'empire Perse sous la dynastie Sassanide (1904), 206–207, 158, and *passim*].

South-Arabian Christianity: Ḥimyar, Yemen and Najran.—According to Eusebius, Rufinus, Nicephorus, Theodoret, etc., followed by Baronius, Assemani, Tillemont, Lequien, Pagi, and others, the Apostle Bartholomew, while on his way to India (i. e. Ethiopia), preached the Gospel in Arabia Felix, or Yemen, which was then, especially after the expedition of Ælius Gallus, a commercial country well known to the Romans, and in constant mercantile and political communication with Abyssinia. Eusebius informs us that in the second century Pantænus, master of the school of Alexandria, instructed the Indians (Ethiopians) in Christianity, and Jerome adds further that this missionary was sent to them by Demetrius, Bishop of Alexandria, in consequence of a request made by them for a Christian teacher. As the names *India* and *Indians* were applied by the Greek and Latin writers indiscriminately to Parthia, Persia, Media, Ethiopia, Libya, and Arabia, it may be reasonably inferred that the tradition in question is at the least vague and indefinite, although it is universally admitted that the India in question is Ethiopia, whence the Apostle may have easily crossed to Yemen; inasmuch as the Ethiopians and the Himyarites, or Yemenites, are both linguistically and ethnographically the same race.

According to Nicephorus, the field of Pantænus's mission was among the Jews of Yemen, whom we know to have settled in various centres of southern Arabia after the ruin of the second Temple in order to escape the Roman persecution. Jerome adds, furthermore, that Pantænus found among them the Hebrew Gospel of St. Matthew which they had received from their first Apostle, St. Bartholomew. Rufinus, Theodoret, and Eusebius assert that during the reign of Constantine the Great (312–337) a Tyrian philosopher named Meropius determined to visit the Himyarites in Arabia Felix. He was accompanied by two of his kinsmen (according to some, his two sons) and other disciples. On their return they were captured as enemies and were either slain or made captives, for at that time the Himyarites were in a state of warfare. Two members of the party, however, named Ædesius and Frumentius respectively, were taken before the King of Ḥimyar, who became favourably disposed towards them, appointing the first his cup-bearer, the other custodian of his treasures. At the death of the king, the two Christian Tyrians determined to return to their country, but were prevented by the queen regent, who requested them to remain and be the guardians of her infant son till he reached the proper age. They obeyed, and Frumentius, taking advantage of his power and position, caused a search to be made for the few Christians who, he had heard, were scattered in the Himyarite Kingdom. He treated them kindly and built for them churches and places of worship.

As soon as the young king ascended the throne, the two disciples returned to Tyre, where Ædesius was ordained priest. Frumentius went to Alexandria to inform the newly-elected bishop, Athanasius, of the condition of Christianity in Ḥimyar, and begged him to send them a bishop and priests. Whereupon Frumentius himself was consecrated bishop and sent, together with several priests, to the Himyarites, where, with the aid and favour of the king, he increased the number of Christians and brought much prosperity to the Church. As Duchesne remarks ["Les églises séparées" (1905), 311], the elevation of Frumentius must have taken place during the reign of Constantius, and either shortly before 340, or shortly after 346; for during the interval Athanasius was absent from Alexandria, and, as the stay of the two Tyrians at the court of Ḥimyar cannot have lasted less than fifteen years, it follows that Meropius's journey must have taken place between the years 320 and 325. The legend of Meropius and Frumentius, however, seems to refer to the evangelization of Ethiopia rather than to that of Ḥimyar, or, if to that of Ḥimyar, its conversion must have been only of an indirect and transitory character. To the mission of Frumentius may also refer the testimony of two Arabic writers quoted by Ouseley, (Travels, I, 369–371; also Wright, Christianity in Arabia, 33), according to which the Arabs of Najran, in Yemen, were first converted by a Syrian Christian captured by some Arab robbers and taken to their country.

Another Christian mission to Ḥimyar took place during the reign of Constantius (337–361), who, towards the year 356, chose Bishop Theophilus, the famous deacon of Nicomedia and a zealous Arian, to conduct an embassy to the court of Ḥimyar. The eloquence of Theophilus so impressed the king that he became favourably disposed towards the Christians of his realm and built three churches for them, one at Dhafar (or Safar), another at Aden or at Sanaa, and the third at Hormuz, near the Persian Gulf. As the aim of the embassy was to ask the King of Ḥimyar to grant freedom of worship to the Roman citizens in the Kingdom of Ḥimyar, it follows that Christianity must have attained there a certain importance. According to Philostorgius, the king himself became a Christian, but this is improbable. At any rate, whether Theophilus succeeded in converting more Ḥimyarites to the Christian faith or whether, as Assemani seems to believe, he simply perverted the already existing Christian population to the Arian heresy cannot be determined. From the facts that the latest royal Ḥimyarite inscription, couched in pagan terms, bears the date of 281, that local Jewish inscriptions date from 378, 448, 458, and 467, and that the first Christian inscription, discovered by Glaser and considered by Hommel the latest Sabean inscription (it opens with the words: "In the power of the All-Merciful, and His Messiah and the Holy Ghost"), dates only as late as 542–543 [Glaser, Skizze der Geschichte Arabiens (1889), 12 sqq.], it does not follow that Christianity at the time of Theophilus had not attained any official position in Ḥimyar, although it is undeniable that the two prevailing creeds were then Paganism and Judaism. Arab historians, such as Ibn Khallikan, Yaqut, Abulfeda, Ibn-al-Athir, and especially the early biographers of Mohammed, unanimously affirm that towards the fourth and fifth centuries of the Christian Era Christianity flourished in Ḥira, Ḥimyar, and Najran, and among many tribes of the North and South, Quḍa'ah, Bahrah, Tanukh, Taghlib, Ṭay. We are far, however, from accepting all these ecclesiastical testimonies concerning the origin and development of Christianity in South Arabia as critically ascertained and conclusive. Fictitious elements and legendary traditions are undoubtedly ingredients of the original narratives, yet it cannot be doubted that a certain amount of truth is contained in them.

Positive traces of ecclesiastical organization in southern Arabia first appear in the time of the Emperor Anastasius (491–518). John Diacrinomenos (P. G., LXXXVI, 212) relates that during this emperor's reign the Ḥimyarites, who had become followers of Judaism since the time of the Queen of Sheba, or Saba, were converted to Christianity, and received a bishop, Silvanus by name, who was that writer's own uncle, and at whose instance he wrote his eccle-

siastical history. It is not improbable that the testimony of Ibn Isḥaq, the earliest and most authoritative biographer of Mohammed (d. 770), according to which the first apostle of Christianity in Yemen was a poor Syrian mason named Phemion, who with a companion named Ṣaliḥ were captured by an Arab caravan and sold to a prominent Najranite, refers to this Silvanus. One of his first converts was a certain Abdallah ibn Thamir, who became a great miracle-worker and thus succeeded in converting the town of Najran to the religion of Christ (Ṭabari, ed. Nöldeke, 178). According to Halévy (Archives des missions, VII, 40), even at the present time there is still a mosque in Najran dedicated to this Abdallah ibn Thamir. Ibn Khaldun, on the other hand, asserts that as early as the latter half of the third century, a certain Abd-Kelal, son of Dhu-l Awad, who was King of Ḥimyar and Yemen from 273 to 297, became a Christian through the teaching of a Syrian monk, but, on being discovered by his people, was killed (Caussin de Perceval, Histoire des Arabes avant l'Islamisme, III, 234). Assemani, followed by Caussin de Perceval, thinks that Christianity first entered Najran in the time of Dhu Nuwaṣ (sixth century). This king, he says, was so alarmed by its advance that he ordered a general massacre of the Christians if they refused to embrace Judaism, to which he and his whole dynasty belonged. He identifies Ḥarith, or Arethas, the Christian prince and martyr of Najran, with the above-mentioned Abdallah ibn Thamir, whose tribe's name was, according to him, Ḥarith or Arethas. This, however, is improbable, for at the time of Dhu Nuwaṣ's accession to the throne, Christianity was already flourishing at Najran, with its own bishop, priests, and churches.

What was the exact condition of Christianity in southern Arabia during the fifth and sixth centuries, we do not know; but from the episode of the martyrs of Najran it clearly appears that its spread was constant and steady. The principal and most powerful obstacle to the permanent success of Christianity in Yemen was undoubtedly the numerous communities of Jews scattered in that section of the peninsula, who had acquired so great a religious, political, and monetary influence that they threatened for a while to become the dominant power. They had their own poets and orators, synagogues, schools, princes, and even kings. Their power was constantly used to keep in check the progress of Christianity, and they were the direct cause of the almost entire annihilation of the Christians of Najran. "Like other religious communities which preach toleration when oppressed, they [the Arab Jews] became persecutors when they had acquired sovereignty." —Margoliouth, Mohammed and the Rise of Islam (London, 1905), 36. This persecution, which occurred in 523, and in which the Jews piled faggots and lit fires, and the Christians were burned, happened as follows.

About the beginning of the sixth century, the Kingdom of Ḥimyar and Yemen was subject to Abyssinian rule. Kalib, King of Abyssinia, known by the Greek historians under the name of Elesbaan, or Hellesthaios, had succeeded, after a desperate struggle, in subjugating Ḥimyar to the throne of Ethiopia. Though not a Christian, he was favourably inclined towards Christianity, as he was on friendly terms with the Romans. He is said to have vowed to become a Christian in the event of his conquering Ḥimyar, a vow he in all probability fulfilled. Rabiah ibn Mudhar, the defeated Ḥimyarite king, who, like all his predecessors of the same dynasty, was a Jew, was compelled to seek shelter in Ḥira, and was succeeded by a certain Yusuf Dhu Nuwas, likewise a Jew, but vassal to the Negus of Abyssinia. About the year 523 (not 560, as the majority of Arab historians believe), and as soon as the victorious Abyssinian army had retraced its steps, Dhu Nuwaṣ revolted against Elesbaan and, instigated by the Jews, resolved to wreak his vengeance on the Christians. All who refused to renounce their faith and embrace Judaism were put to death without respect to age or sex. The town of Najran, to the north of Yemen, and the bulwark of South-Arabian Christianity, suffered the most. Dhu Nuwaṣ marched against the latter city and, finding it impregnable, treacherously promised the inhabitants full amnesty in the case of their surrender.

On entering the city, Dhu Nuwaṣ ordered a general massacre of all the Christians. "Large pits were dug in the neighbourhood and filled with burning fuel, and all those who refused to abjure their faith and embrace Judaism, amounting to many thousands, including the priests and monks of the surrounding regions, with the consecrated virgins and the matrons who had retired to lead a monastic life, were committed to the flames. The chief men of the town, with their prince, Arethas [called by some Arabian writers Abdallah ibn Athamir], a man distinguished for his wisdom and piety, were put in chains. Dhu Nuwaṣ next sought their bishop, Paul, and when informed that he had been some time dead, he ordered his bones to be disinterred and burnt and their ashes scattered to the wind. Arethas and his companions were conducted to the side of a small brook in the neighbourhood, where they were beheaded. Their wives, who had shown the same constancy, were afterwards dragged to a similar fate. One named Ruma, the wife of the chief, was brought with her two virgin daughters before Dhu Nuwaṣ; their surpassing beauty is said to have moved his compassion, but their constancy and devotion provoked in a still greater degree his vengeance; the daughters were put to death before the face of their mother, and Ruma, after having been compelled to taste their blood, shared their fate. When he had thus perpetrated the tragedy of Najran, Dhu Nuwaṣ returned with his army to Sanaa." —Wright, op. cit., 54–55.

From here Dhu Nuwaṣ hastened to inform his friends and allies, Kabad, King of Persia, and Al-Mundhir, Prince of Hira, of the event, urging them to imitate his example and exterminate their Christian subjects. Dhu Nuwaṣ's messengers arrived 20 January, 524, at Hufhuf (El-Hassa), near the Persian Gulf, where Al-Mundhir was then entertaining an embassy sent to him by the Emperor Justin and composed of Sergius, Bishop of Rosapha, the priest Abramos, and many other ecclesiastics and laymen, among whom was the Monophysite Simeon, Bishop of Beth-Arsam, in Persia. Al-Mundhir received and communicated the news of the massacre to the members of the embassy, who were horrified. According to Ibn Isḥaq, the number of the massacred Christians was 20,000, while the letter of the Bishop of Beth-Arsam said there were 427 priests, deacons, monks, and consecrated virgins, and more than 4,000 laymen. This Monophysite Bishop of Persia, immediately after his return to Ḥira, wrote a circumstantial account of the sufferings of the Christians of Najran and sent it to Simeon, Abbot of Gabula, near Chalcis. In it he asks to have the news communicated to the Patriarch of Alexandria, to the King of Abyssinia, to the Bishops of Antioch, Tarsus, Cæsarea in Cappadocia, and Edessa, and urges his Roman brethren to pray for the afflicted Najranites and to take up their cause. A certain Dhu Thaleban, who escaped the massacre, fled to the court of Constantinople and implored the emperor to advocate the cause of his persecuted countrymen. In the meanwhile the news of the massacre had spread all over the Roman and Persian Empires; for in that same year, John the Psalmist, Abbot of the Monastery of Beth-

Aphtonios, wrote in Greek an elegy on the Najranite martyrs and their chief, Harith. Bishop Sergius of Rosapha, the head of the embassy, wrote also a very detailed account of the same events in Greek. Even in the Koran (Surah lxxxv) the event is mentioned, and is universally alluded to by all subsequent Arab, Nestorian, Jacobite, and Occidental historians and writers.

The news of the massacre weighed heavily on Elesbaan, King of Abyssinia, who is said to have now become a very fervent Christian. He determined to take revenge on Dhu Nuwas, to avenge the massacre of the Christian Najranites, and to punish the Yemenite Jews. Accordingly, at the head of seventy thousand men and a powerful flotilla, he descended upon Himyar, invaded Yemen, and with relentless fury massacred thousands of Jews. Dhu Nuwas, after a brave fight, was defeated and slain, and his whole army routed. The whole fertile land was once more a scene of bloodshed and devastation. The churches built before the days of Dhu Nuwas were again rebuilt on the sites of their ruins, and new bishops and priests were appointed in the place of the martyrs. An Abyssinian general, Esimephæus, was appointed King of Himyar, and during his reign a certain Dhu Giadan, of the family of Dhu Nuwas, attempted to raise the standard of revolt, but was defeated. A few years later the Himyarites, under the leadership of Abramos, or Abraha, a Christian Abyssinian, revolted against Esimephæus, and in order to put down the revolution the King of Abyssinia sent an army under the command of one of his relatives, Arethas, or Aryat. The latter was slain, however, by his own soldiers who joined the party of Abramos. A second Abyssinian army took the field, but was cut to pieces and destroyed. Abramos became King of Himyar, and from Procopius we know that he, after the death of Elesbaan, made peace with the Emperor of Abyssinia and acknowledged his sovereignty.

During the reign of Abramos Christianity in South Arabia enjoyed great peace and prosperity. "Paying tribute only to the Abyssinian crown, and at peace with all the Arab tribes, Abraha was loved for his justice and moderation by all his subjects and idolized by the Christians for his burning zeal in their religion." Large numbers of Jews were baptized who were said to have been converted to Christianity by a public dispute between them and St. Gregentius, the Arabian Bishop of Dhafar. In this dispute the Jews were represented by Herban, one of their most learned rabbis, and Christ is said to have appeared in Heaven. Many idolaters sought admission to the Church; new schemes of benevolence were inaugurated, and the foundations were being laid for a magnificent cathedral at Sanaa, where is said to have existed a picture of the Madonna, afterwards moved by the Quraishites and placed in the Caaba, at Mecca (Margoliouth, op. cit., 42).

In short, South-Arabian Christianity, during the reign of Abramos, i. e. in the first half of the sixth century, "seemed on the eve of its Golden Age" (Zwemer, Arabia, the Cradle of Islam, 308). The king is also said to have framed, with the assistance of Bishop Gregentius, his great friend, admirer, and counsellor, a code of laws for the people of Himyar, still extant in Greek, and divided in twenty-three sections. The authenticity of this code, however, is doubted by many, as it is more ascetic and monastic in character than social. The whole career, in fact, of St. Gregentius and his relations with Elesbaan, Abramos, and Herban are interwoven with legend (Duchesne, op. cit., 334–336). In 550, Abramos's glorious reign came to a disastrous end. According to Arab historians, the event took place in 570, the year of Mohammed's birth; but, as Nöldeke has shown, this is simply an ingenious arrangement in order to connect the rise of Islam with the overthrow of the Christian rule in Yemen; for the latter event must have taken place at least twenty years earlier (Tabar, I, 205). Abramos's defeat is reported by all Mohammedan historians with great joy and satisfaction, and is known among them as the "Day of the Elephant". Mohammed himself devoted to it an entire surah of his Koran. This defeat forms the last chapter in the history of South-Arabian Christianity and the preface to the advent of Mohammed and Islam. It was brought about as follows.

Towards the first half of the sixth century the temple of Caaba, in Mecca, had become, as of old, the Eleusis of Arabia. It was sought and annually visited by thousands of Arabs from all parts of the peninsula, and enriched with presents and donations of every kind and description. Its custodians were of the tribe of Quraish, to which Mohammed belonged, and which had then become the most powerful and illustrious one of Hijaz. Abramos, the Christian King of Himyar, beheld with grief the multitudes of pilgrims who went to pay their superstitious devotions to the heathen deities of the Caaba, and, in order to divert the attention and worship of the heathen Arabs to another object, he resolved to build a magnificent church at Sanaa. The edifice was completed, and far surpassed the Caaba in the splendour of its decorations. To attain his object, Abramos issued a proclamation ordering the pilgrims to relinquish their former route for the shorter and more convenient journey to the Christian church of Sanaa. The object was attained, and the Quraish found themselves reduced to a precarious financial and politico-religious condition. To avenge themselves and to depreciate in the eyes of the Arab tribes the Christian church of Sanaa they hired a certain man of the Kenanah tribe to enter the church and defile it by strewing it with dung, which was enough to make the Arabs look at the place with horror and disgust. The desecration was successfully effected, and its criminal agent fled, spreading everywhere in his flight the news of the profanation of the Christian church. The act was a signal of war and vengeance, and Abramos determined to destroy the tribes of Kenanah and Quraish, and to demolish the Caaba. Accordingly, at the head of a powerful army, accompanied by numerous elephants, he invaded Hijaz, defeated all the hostile tribes in his way, and approached Mecca.

The chief of the tribe of Quraish and the guardian of the Caaba was then the venerable Abdul-Muṭṭalib ibn Hashim, the grandfather of Mohammed. This chief, at the news of the approach of the Himyarite army, sought peace with Abramos, offering him as a ransom for the Caaba a third part of the wealth of Hijaz; but Abramos was inflexible. Despairing of victory and overwhelmed with terror, the inhabitants of Mecca, led by Abdul-Muṭṭalib, took refuge in the neighbouring mountains that overhung the narrow pass through which the enemy must advance. Approaching the city by way of the narrow valley, Abramos and his army, not knowing that the heights were occupied by the Quraishites, fell beneath the numberless masses of rock and other missiles incessantly poured upon them and their elephants by the assailants. Abramos was defeated and compelled to retreat. His army was almost annihilated, and the king himself returned a fugitive to Sanaa, where he died soon after, as much of vexation as of his wounds.

Mohammedan writers attribute the defeat of Abramos and the victory of Quraish to supernatural intervention, not unlike that which defeated the army of Sennacherib under the walls of Jerusalem. Be this as it may, by the defeat of the Himyarite army Quraish became supreme in command and authority. In the meanwhile, Yaksoum and Masrouq, sons of Abramos, had succeeded him in turn,

but their power had so much declined that they had to seek alliance with the Sassanian kings of Persia, which caused a general revolt in southern and central Arabia. In 568, two years before Mohammed's birth, a Persian military expedition invaded Yemen and Oman and brought the Christian Abyssinian dynasty and that of Abramos to an end. A tributary prince was appointed over Himyar by the Sassanian kings, in the person of Saif dhu Yezen, a descendant of the old royal race of Himyar. This prince, during the reign of Masrouq, and at the instigation of some noble and rich Himyarites who had assisted him with money and all the means available, repaired to Constantinople and appealed to Mauricius, the Byzantine emperor, for assistance in delivering Himyar from the Abyssinian yoke. Mauricius refused to help him, on the ground that the unity of Christian faith between the Abyssinians and the Byzantines prevented him from taking any such action. Saif, disappointed and hopeless, went to Nu'mân ibn al Mundhir, Prince of Hira. This prince presented Saif to Khosroes Noushirwan, King of Persia, to whom he explained the object of his mission. Khosroes at first was unwilling to undertake so dangerous an enterprise, but afterwards, won over by the promises of Saif and the advice of his ministers, sent an army of 4,000 Persian soldiers, drawn from prisons, under the command of Wahriz and accompanied by Saif himself.

The army advanced to Hadramaut, where it was joined by Saif's own adherents, 2,000 strong, and attacked Masrouq, who was defeated and slain in battle. Saif was installed king over Himyar but subject to Khosroes Noushirwan. His first act was to expel from Himyar most of the Abyssinian residents, among whom were many Christians. Subsequently, Saif was murdered by some Abyssinian members of his own court; and after his death no more native Himyarite princes were placed on the throne. He was succeeded first by Wahriz, leader of the Persian army, then by Zin, Binegan, Chore, Chosrau, and Badhan, the last of whom was the governor of Himyar at the time of Mohammed's conquest of Arabia. With the overthrow of the Abyssinian dynasty in the south, the increase of factional rivalries between the Byzantine and the Persian Empires in the north, and the advent of Islam, Christianity in Arabia came to an end. It must not be imagined, however, that this violent end came without heroic resistance. The famous church, built by Abramos at Sanaa, was still in a flourishing condition at the time of Mohammed, who speaks of his own visit to it, and of listening to the sermons of its famous and eloquent bishop, Quss ibn Sa'ida. The Christians of Najran successfully resisted, during the life of the Prophet, all attempts at Islamic proselytism, although, under 'Omar, Mohammed's second successor (634–644), they were finally compelled to embrace Islam; many refused to do so and were expelled. These migrated to Kufa and Hira, on the Euphrates, where, towards the end of the eighth century, the Nestorian patriarch, Timotheus I (778–820), appointed over them a bishop with both native and Nestorian clergy, schools, and churches.

Christianity, in the time of Mohammed, under one form or another, must have had also some followers in Hijaz, the stronghold of Islam, and especially around Mecca. Slaves were not infrequently Christian captives brought in by the trading Arabs in their journeys to Syria and Mesopotamia. An Arab poet, quoted by Wellhausen (Skizzen und Vorarbeiten, IV, 200), says: "Whence has Al-A'sha his Christian ideas? From the wine-traders of Hira of whom he bought his wine; they brought them to him." These Christian influences are clearly visible in the Koran. Among the early friends and followers of the Prophet were Zaid, his adopted son, who was of Christian parentage, and many others, who, like the three famous *hanif* (which is translated by many as "hermits", "monks", etc.), abandoned Christianity for Islam. One of these, Warqa, is credited by Moslem writers with a knowledge of the Christian Scriptures, and even with having translated some portions of them into Arabic. Father L. Sheikho, S.J., of the Catholic University of Beirut, Syria, has made a good collection of extracts from ante-Islamic and immediately post-Islamic Arabic poets, in which Christian ideas, beliefs, and practices are alluded to. (See "Al-Mashriq" in "The Orient" of 1905, also published separately.)

At Medina, the Prophet is said to have received repeated embassies from Christian tribes. His treatment of the Christian Arabs was distinctly more liberal and courteous than that accorded by him to the Jews. He looked on the latter as a dangerous political menace, while he regarded the former not only as subjects, but also as friends and allies. In one of his supposed letters to the Bishop Ka'b of the tribe of Harith, to the Bishop of Najran, and to their priests and monks, we read: "There shall be guaranteed to you the protection of God and His Apostles for the possession of your churches and your worship and your monasteries, and no bishop, or priest, or monk, shall be molested . . . so long as you remain true and fulfil your obligations." To Bishop Yuhanna ibn Ruba and to the chiefs of the people of Ayla he wrote: "Peace to you. I commend you to God besides Whom there is no God. I would not war against you without first writing to you. Either accept Islam or pay poll-tax. And hearken to God and His Apostle and to these envoys. . . . If you turn my envoys back and are not friendly to them, then I will accept no reparation from you, but I will war against you and will take the children captive and will slay the aged. . . . If you will hearken to my envoys, then shall you be under God's protection and Mohammed's and that of his allies." —W. A. Shedd, Islam and the Oriental Churches (1904), 103. To the heathen Arabs he held out no compromise; they had either to embrace Islam or die; but to the Christians of his country he always showed himself generous and tolerant, although the Mohammedan tradition tells us that on his deathbed he changed his policy towards them and is said to have commanded that none but Moslems should dwell in the land. In one of his controversies with the Christian tribe of Taghlib, Mohammed agreed that the adults should remain Christian but the children should not be baptized (Wellhausen, op. cit.). The feelings between the Christian and the Mohammedan Arabs were so friendly at the time of the Prophet that many of the latter sought refuge with the former on more than one occasion. Under 'Omar, however, Mohammed's second successor, the policy of Islam towards the Christians completely changed, as can be seen from the so-called "Constitution of 'Omar", which, though generally regarded as spurious, cannot be entirely disregarded.

'Omar's policy practically put an end to Christianity in Arabia, and certainly dealt a death-blow to the Christian religion in the newly conquered West-Asiastic provinces. This extinction and dissolution was violent, but gradual in the peninsula, where many Christians, moved by the wonderful success of the Moslem arms, abandoned their religion and accepted Islam. Some preferred to pay the poll-tax and retain their faith. Others, like the Najranites, in spite of the promise of Mohammed that they should be undisturbed, were forced to leave Arabia and settled partly in Syria and partly near Kufa, in lower Mesopotamia (Muir, History of the Caliphate, 155; and Arnold, Preaching of Islam, 44 sqq.).

The tribe of Taghlib was true to its faith, and Bar-Hebræus tells us of two of its chieftains who later suffered martyrdom (Chronicon Syriacum, 112, 115). We continue to hear for a long time of Jacobite and Nestorian bishops of the Arabs, one even being Bishop of Sanaa, Yemen, and Bahrein, and of the border regions [Bar-Hebræus, Chronicon Ecclesiasticum, I, 303; III, 123, 193; and Thomas of Marga, Book of Governors (ed. Budge, 1893), II, 448 sqq.].

Under the Umayyad and Abbasid Caliphs, Christianity enjoyed, with few exceptions, great freedom and respect throughout all the Mohammedan Empire, as can be seen from the facts and data collected by Assemani and Bar-Hebræus, according to which many Nestorian and Jacobite patriarchs from the seventh to the eleventh centuries received diplomas, or firmans, of some sort from Mohammed himself, from Umar, Ali, Merwan, Al-Mansur, Haroun-al-Raschid, Abu Ja'far, and others. (Shedd, op. cit., 239–241; Assemani, De Catholicis Nestorianis, 41–43 sqq.; Bar-Hebræus, Chronicon Ecclesiasticum, I, 309, 317, 319, 325; II, 465, 625; III, 307, 317, 229, 433, etc.; and Thomas of Marga, op. cit., II, 123, note.)

In conclusion, a few words may be said of the various sects and creeds to which the Christian Arabs of the north and of the south belonged, as well as of their practical observance of the Christian religion and duties. We have already seen how that part of Arabia adjacent to the Syrian borders was, from the third century on, regarded as the "mother of heresies". The religious and political freedom of the Arab tribes opened the door to all creeds, errors, and heresies. Before the rise and spread of Nestorianism and Monophysitism, the Arian heresy was the prevailing creed of the Christian Arabs. In the fifth, sixth, and seventh centuries Arianism was supplanted by Nestorianism and Monophysitism, which had then become the official creeds of the two most representative Churches of Syria, Egypt, Abyssinia, Mesopotamia, and Persia. Like the Arabian Jews, the Christian Arabs did not, as a rule, particularly in the times immediately before and after Mohammed, attach much importance to the practical observance of their religion. The Arabs of pre-Islamic times were notorious for their indifference to their theoretical and practical religious beliefs and observances. Every religion and practice was welcomed so long as it was compatible with Arab freedom of conscience and sensuality; and, as Wellhausen truly remarks, although Christian thought and sentiment could have been infused among the Arabs only through the channel of poetry, it is in this that Christian spirituality performs rather a silent part (op. cit., 203).

Arabian Christianity was a seed sown on stony ground, whose product had no power of resistance when the heat came; it perished without leaving a trace when Islam appeared. It seems strange that these Christian Arabs, who had bishops, and priests, and churches, and even heresies, of their own, apparently took no steps towards translating into their language any of the Old and New Testament books; or, if any such translation existed, it has left no trace. The same strange fact is also true in the case of the numerous Jews of Yemen (Margoliouth, op. cit., 35; and Harnack, Expansion of Christianity, II, 300). Of these Emmanuel Deutsch remarks that, "acquainted with the Halachah and Haggada, they seemed, under the peculiar story-loving influence of their countrymen, to have cultivated the latter with all its gorgeous hues and colours" [Remains of Emmanuel Deutsch, Islam (New York), 92]. As to the Christians, at least the bishops, the priests, and the monks must have had some religious books; but as we know nothing of their existence, we are forced to suppose that these books were written in a language which they learned abroad, probably in Syria.

Besides the Fathers and ecclesiastical writers quoted in the body of the article, the reader is referred to the following modern authorities: WRIGHT, *Early Christianity in Arabia* (London, 1855); WELLHAUSEN, *Juden und Christen in Arabien*, III; *Skizzen und Vorarbeiten*, III, 197 sqq; NÖLDEKE, *Geschichte der Perser und Araber zur Zeit der Sassaniden aus der arabischen Chronik des Tabari* (Leyden, 1879); CAUSSIN DE PERCEVAL, *Histoire des Arabes avant Mohammet* (Paris, 1847), I, 108, 112, 114, 124–128; II, 47–56, 58, 136, 142, 144, 200–202, 213–215; III, 275; DUCHESNE, *Les églises séparées* (2d ed., Paris, 1905); 300–352, ZWEMER, *Arabia: The Cradle of Islam* (New York, 1900), 300–313; SHEDD, *Islam and the Oriental Churches* (Philadelphia, 1904); HARNACK, *The Expansion of Christianity in the First Three Centuries* (tr. London, 1905), 300–304; MARGOLIOUTH, *Mohammed and the Rise of Islam* (London, 1905), 33 sqq. Among Syriac writers see: BAR-HEBRÆUS, *Chronicum Ecclesiasticum*, ed. ABBELOOS and LAMY (Louvain, 1874), II; MARIS, *Amri et Slibæ Liber Turris*, ed. GISMONDI, (Rome, 1896, 1899); ASSEMANI, *Bibliotheca Orientalis*, III, pt. 2, 591–610, and *passim*; LEQUIEN, *Oriens Christianus*, II; CHABOT, *Synodicon Orientale* (Paris, 1902), *passim*; LABOURT, *Le Christianisme dans l'empire perse sous la dynastie sassanide* (Paris, 1904). See also BARONIUS, PAGI, and TILLEMONT. On the massacre of the Christians of Najran, see the letter of SIMEON, Bishop of Beth-Arsam, the best edition of which is given by GUIDI in the *Memorie dell'accademia dei Lincei* (Rome, 1880–81, in Syriac and in Italian). The Greek hymn of JOHN THE PSALMIST was translated into Syriac by PAUL, Bishop of Edessa (d. 526), and edited by SCHRÖTER in the *Zeitschrift für deutsche morgenlandische Gesellschaft*, XXXI, together with the letter of JAMES OF SARUG. See also BOISSONADE, *Anecdota Græca*, V, 1, *Martyrium Arethæ*, and *Acta SS.*, X, 721. The supposed theological dispute between Gregentius and Herban is found in BOISSONADE, *Anecdota Græca*, V, 63; and *P. G.*, LXXVI, 568.

GABRIEL OUSSANI.

Arabia, THE VICARIATE APOSTOLIC OF.—Arabia formerly belonged to the mission of Galla (Africa), but was made a separate prefecture Apostolic by Pius IX, 21 Jan., 1875. It was reunited to the mission of Galla, then made a vicariate Apostolic, by Leo XIII, 25 April, 1888, under Monseigneur Lasserre. The Capuchin Fathers under Monseigneur Lasserre had long been in charge of the Aden mission, together with that of Somaliland. The first vicar Apostolic brought to Aden a community of French Franciscan sisters, to whose care the British authorities entrusted 100 Galla children rescued from Arab slave ships. With these liberated captives it was hoped to found a Catholic colony at some distance inland, but circumstances had, as late as 1906, frustrated this and other attempts to carry the Faith into the interior of Arabia. This vicariate Apostolic has 12,000,000 inhabitants, of whom about 15,000 are Catholics; 11 missions, 4 churches or chapels, 6 stations. (For origins of Arabian Christianity, see CHRISTIANITY IN ARABIA, under ARABIA.)

BATTANDIER, *Ann. pont. cath.*, 1906; PIOLET, *Miss. cath.*

Arabia, COUNCILS OF—In 246 and 247 two councils were held at Bostra in Arabia against Beryllus, Bishop of the see, and others who maintained with him that the soul perished and arose again with the body. Origen was present at these synods and convinced these heretics of their errors (Eusebius, Hist. Eccl., VI, xix; Baronius, Ann. Eccl. ad an., 249, §§ 6–8).

HARNACK, *Mission und Ausbreitung des Christentums* (1902); WRIGHT, *Early Christianity in Arabia*, (London, 1855); MANSI, *Coll. Conc.* I, 787.

THOMAS J. SHAHAN.

Arabian School of Philosophy.—Until the eighth century the Arabians, although they expressed their religious feelings in a somewhat mystic poetry, failed to give expression to their thoughts about the world around them, except in so far as those thoughts may be said to be expressed in the Koran. It was only when they came in contact with other civilizations, notably with that of Persia, that their speculative and scientific activities were stimulated into action. A circumstance which favoured the study of letters and philosophy was the accession to the throne

about A. D. 750 of the Abassides, an enlightened line of Caliphs who encouraged learning, and patronized the representatives, chiefly Syrian and Persian, of foreign culture. The introduction of foreign ideas resulted first in a twofold movement among the followers of Mohammed. There was on the one hand a movement in the direction of heterodoxy, a kind of rationalistic questioning of the authority of the Koran, which led to the rejection of the current anthropomorphism and fatalism. The representatives of this movement were called "Motazilites" or "Dissidents". They were the first heretics of Islam. Opposed to this movement was the orthodox current, tending to emphasize more and more the authority of the Koran, while, at the same time, it attempted to do this by the aid of Greek philosophy and science. The representatives of this movement were called the "Motacallimin", or "professors of the word". They were rationalists, it is true, in so far as they fell back on Greek philosophy for their metaphysical and physical explanations of phenomena; still, it was their aim to keep within the limits of orthodox belief. In this they bore a close resemblance to the first Schoolmen of Christian Europe. In reaction against both the "Motazilites" and "Motacallimin" arose the "Sufis", or "Mystics", who flourished chiefly in the Persian portion of the Arabian Empire. They represented the most extreme phase of protest against all philosophical inquiry; they condemned the use of Greek philosophy even within the limits of orthodoxy, and taught that whatever truth there is can be attained by reverent reading of the Koran and meditation on the words of the sacred text. They placed contemplation above observation and inquiry, and set more value on ecstatic meditation than on the study of Plato and Aristotle. From the conflict of these divergent forces there arose, about the ninth century, the tendency of thought represented by the philosophers of Islam. These philosophers had more in common with the Dissidents and the Theologians than with the Mystics; they made ample use of Greek philosophy, and in their free inquiry into the secrets of nature, in which they soon outstripped the Greeks themselves, they paid little attention to the authority of the Koran. For this reason they fell into disrepute with the rulers both in North Africa and Spain, as well as in the East, and instances of persecution, exile, and death inflicted by the Caliphs on the philosophers of Islam were of frequent occurrence from the ninth century to the thirteenth.

Taking its origin from the neo-Platonic schools of Syria and Persia, the philosophy of the Arabians was at first Platonic in spirit and tendency. The Arabians translated the "Timæus", the "Republic", and the "Laws", and when, attracted by the medical treatises of Galen, they were led to the study of Aristotle, they translated not only the genuine writings of the Stagirite, but also the so-called "Theologia Aristotelis" which was merely a compilation from the "Enneads" of Plotinus, and the famous "Liber de Causis" which was a compilation from the "Elements of Theology" of Proclus. Thus, from the beginning, they imparted to Aristotelean teaching a neo-Platonic meaning, and even those among them who came to be recognized as the most faithful exponents of Aristoteleanism were not entirely free from the influence of the neo-Platonists. Plotinus's view of reality, as a kind of pyramid with God at the apex and material things at the base, and Proclus's view of hypostatized universals as constituting a hierarchy of "Causes", mediating between God and matter, came to be the recognized views in the philosophical schools of Eastern and Western Islam.

Among the most famous of the Arabian philosophers of the East were Alkendi or Alkindi (d. about the year 870), Alfarabi (d. about 950), Avicenna, or Ibn Sina (980–1037), the astronomer Alhazen (eleventh century), and Algazel, or Gazali (1059–1111). In the West, that is in Northern Africa and in Moorish Spain, the most celebrated philosophers were Avempace, or Ibn Badsha (d. 1138), Abubacer, or Abn Bekr, also called Ibn Tofail (1100–85), and Averroes, or Ibn Roshd (1126–98). Of these Avempace, Avicenna, and Averroes were best known to the Scholastics. Avicebrol, whom the Schoolmen regarded as an Arabian, was in reality a Jewish philosopher and poetic writer named Salomon ben Gabirol. The philosophy of the Arabians is not distinguished by its originality; in point of fact, it is merely an interpretation of Greek philosophy and, even as an interpretation, adds little to the interpretations already given by Plotinus, Proclus, Simplicius, and the Syrian neo-Platonists. It is Arabian only in the sense that it was written in Arabic —the greatest of its representatives, Avicenna and Averroes, were not natives of the Arabian peninsula at all. In one respect only did the Arabians develop Greek philosophy, namely, in its relation to medicine, and it was in this regard that they exerted the most far-reaching influence in Europe.

Like the neo-Platonists from whom they borrowed their interpretation of Aristotle, the Arabians were pantheists or semi-pantheists. Aristotle taught that matter is the eternal substratum of movement; in eternity, taught the Arabian commentators, there is no distinction between the actual and the possible, between the substratum, or subject, of movement and the Mover. Therefore, whenever the Arabians had the courage of their convictions they taught more or less openly that God, the First Mover, is really the subject of movement, that He and the Universe are substantially identical. The various teachers, however, compromise more or less successfully between philosophical pantheism and the monotheism of the Koran. With regard to the government of the universe, the Arabians taught that Divine Providence is concerned only with the universal, not with the particular. The world, says Averroes, is a city which is governed from the centre by a ruler whose immediate authority extends only to his own palace, but who, through his subordinates, rules each and every district of the city subject to his sway. This doctrine implied the mediation of numberless beings from the Highest Intelligence down to the lowest material creature. From God, Who is indeed the Author, though He cannot be called the Creator, of the Universe, there emanates in the first place, the First Intelligence (akin to the Λόγος of Philo), then the Second Intelligence, and so on, down to the lowest of all the cosmic intelligences, the intelligence which animates and directs the sphere of the moon. Each of these intelligences is incorporated in, or inhabits, a heavenly sphere—hence the close dependence of medieval astrology on the Arabians, and on their immediate disciples in astronomy, as, for instance, Roger Bacon (q. v.). The lowest intelligence, to which reference has just been made (the intelligence which rules the sphere of the moon), plays an important part in the psychology of the Arabians. In treating of intellectual knowledge Aristotle (see ARISTOTLE AND THE ARISTOTELEAN SCHOOL) taught that in the acquisition of ideas a twofold mental principle is involved, the one active and the other passive. The text of Aristotle being obscure at this point (De Anima, Book III), the commentators were at a loss to know what the Stagirite meant by the "active intellect". The Arabians here, as elsewhere, took up the tradition of the neo-Platonists. The latter had taught that the "active intellect" is something physically distinct from the individual soul; an intelligence, namely, that is, somehow, common to all men. The Arabians adopted this monopsychism and made it

part of their psychology. There is, they taught, but one active intellect, and that is common to all men. It resides in the sphere of the moon, but, being brought, in some way, into contact with the individual soul (which thereby "participates" in it), it generates there the universal, abstract, immaterial, idea. It was principally against this doctrine of the unity and separation of the active intellect that the Scholastics directed their attacks on the Arabians. The Scholastics objected to the doctrine on two accounts. They denied that it was a tenable doctrine in psychology, and they denied that it was a faithful interpretation of Aristotle. This is the main contention of Albert the Great and St. Thomas, both of whom wrote special treatises on the unity of the intellect, and on one point at least the most unsympathetic critic of Scholasticism agrees with them, namely, when they argue that monopsychism is not in keeping with the general tone and spirit of Aristotelean philosophy.

Another aspect of monopsychism to which the Scholastics did not fail to call attention was its bearing on the question of immortality. The passive intellect, the Arabians taught, is material, and perishes with the body. The active intellect, although it is immaterial and, therefore, imperishable, is not part of the individual soul. There is nothing, therefore, in man that has the power of resisting death; and to say that man is immortal because the impersonal, universal, intellect is immortal has no more meaning than if one were to say that man is immortal because the laws of nature are immortal. This conclusion is frankly admitted by Averroes, who teaches that according to philosophy the human soul is mortal, although according to theology it is immortal. This admission of the principle of twofold truth (namely, that what is false in philosophy may be true in theology, and vice versa) shows more clearly than anything else the inherent irreconcilability of Arabian philosophy and Scholasticism. The Scholastic movement from beginning to end, whatever may be its deviations and aberrations on other points, held steadfastly to the principle that, since God is the Author of all truth, the truth of reason and the truth of revelation (that is, philosophy and theology) cannot come to any real conflict. The beginning of the decline of Scholasticism dates from the introduction (from Arabian sources) into the Schools of the principle of twofold truth. In the acquisition of knowledge, the Arabians taught, there is a contact (*copulatio, continuatio*) of the impersonal active intellect with the individual passive intellect. The contact, indeed, is only momentary. The passive intellect, however, has a longing for the active intellect, desires it, as matter desires form. Hence the tendency on the part of the individual soul towards a more permanent union with the great Impersonal Intellect, a union that is to be attained by the practice of asceticism and the exercise of the contemplative powers of the mind. In this union man becomes a saint and a seer, a being divine rather than human; in this state of ecstasy all that is base and petty becomes transformed into the sublime and noble, until at last man can exclaim, "I am God". Here again one sees how closely the Arabian reproduces the neo-Platonic doctrine of purification and ecstasy. It is only fair, however, to add that some of the more faithful Aristoteleans among the Arabians, such as Averroes, were content to put scientific knowledge in the place of ecstatic contemplation, and thus succeeded in avoiding the contradictions implied in the mysticism of the Sufis.

The Arabian philosophy, as is well known, exercised a profound influence on the Scholastic philosophy of the twelfth and succeeding centuries. It is not so well-known that, even when Scholasticism was at its height, when Albert and Thomas were attracting attention by their brilliant exposition of Aristotelean philosophy, there was in the very heart of the Scholastic stronghold, the University of Paris, a group of philosophers who openly professed adherence to the doctrine of Averroes. And this counter current of Averroism is traceable in the progress of Scholastic philosophy down to the time of the Renaissance. Still, one must not overrate the debt which Scholasticism owes to "Arabism", as it was called. The Arabians contributed in a very large degree to making Aristotle known in Christian Europe; however, in doing this, they were but transmitting what they themselves had received from Christian sources; and, moreover, the Aristotle who finally gained recognition in Christian Europe was not the Arabian Aristotle, but the Greek Aristotle, who came to Western Europe by way of Constantinople. The Arabians, in the second place, contributed to medieval medicine, geography, astronomy, arithmetic, and chemistry, but failed to exert any direct influence in philosophy. They provoked discussion, their doctrines were the occasion of disputation and controversy, and thus, indirectly, they contributed to developing the philosophy of the Schools; but, beyond this they cannot be said to have contributed towards shaping the course of Scholastic thought. Indeed the whole spirit of Arabian philosophy—its tendency towards materialistic pantheism, its doctrine of the unity of the intellect, its hesitation on the problem of individual immortality, and, above all, its doctrine of the twofold truth—must have revealed at every point of possible contact the utter impossibility of a reconciliation between Arabian and Scholastic Aristoteleanism. It is true the Schoolmen, or some of them at least, drew largely from Avicebrol's "Fons Vitæ"; but, though they did not suspect it, their teacher in that case was a Jew, not an Arabian. Indeed whatever influence came from the Mosque passed through the Synagogue before it reached the Church. When Arabian works were translated into Latin the translation was often made from the Hebrew translation of the Arabic text, and the Jew was often the only means of interchange of ideas between Moorish and Christian Spain. Whatever Scholasticism owes to the Arabians, it owes in equal, if not in greater measure, to the Jews.

MUNK, *Mélanges de philosophie juive et arabe* . . . (Paris, 1859); DIETERICI, *Die Philosophie der Araber* (Berlin, Leipzig, 1858); *Archiv f. Gesch. der Phil.*, especially for 1889 and 1904; UEBERWEG-HEINZE, *Gesch. der Phil.*, II, (9th ed., Berlin, 1905), 234 sqq.; TURNER, *Hist. of Phil.* (Boston, 1903), 311 sqq.

WILLIAM TURNER.

Arabici, a small sect of the third century, whose founder is unknown, and which is commonly named from Arabia, where it flourished, but sometimes also Thanatopsychitæ, from the nature of the error. The soul was believed to perish with the body, though both soul and body would be revived again at the day of judgment. The Arabici were misled not, apparently, by any philosophical speculation about the nature of the soul, but by their biblical exegesis of I Tim., vi, 16, "Who only hath immortality." This passage, they held, ascribes undying life to God alone, and therefore precludes its unbroken possession by man. They failed to distinguish immortality as it is an essential attribute of God from the imparted immortality which man has from Him. The error was short-lived, and the Arabici, after about forty years of estrangement, were reconciled to the Church, through the persuasive mediation of Origen, at a council held in 250.

NICEPH., *Hist. Eccl.*, V, 25; EUSEBIUS, *Hist. Eccl.*, VI, 37; ST. AUGUSTINE, *De Hær.*, lxxxiii; PRÆDEST., *Hær.*, lxxxiii; BUDDEUS, *De Arabicorum Hæresi* (Jena, 1713).

F. P. HAVEY.

Arabissus, a titular see of Armenia, suffragan of

Melitene; its episcopal list is known from 381 to 692 (Gams, p. 441).

LEQUIEN, *Oriens Christ.* (1740), I, 449–450.

Arad, a titular see of Palestine, said to be identical with the eminence of Tell' Arad on the way from Petra to Hebron (cf. Numbers, xxi, 1; Judges, i, 16). Its episcopal list is given in Lequien.

LEQUIEN, *Oriens Christ.* (1740), III, 777–780; SMITH, *Dict. of Greek and Roman Geogr.*, I, s. v.

Aran, THE MONASTIC SCHOOL OF.—The three islands of Aran stretch across the mouth of Galway Bay, forming a kind of natural breakwater against the Atlantic Ocean. The largest of the three, called Aran Mor, is about nine miles in length, and little more than one in average breadth. The bluish-grey limestone of which it is entirely composed is as hard as marble and takes a fine polish. In many places it is quite bare; in others the sandy soil affords a precarious sustenance for more than three thousand people who dwell upon the island, and largely supplement the produce of their arid fields by the harvest of the stormy seas around their island home, to which they cling in good or bad times with a passionate love. During three hundred years, from about 500 to 800, Aran Mor and its sister islands were a famous centre of sanctity and learning, which attracted holy men from all parts of Ireland to study the science of the saints in this remote school of the West. Before the arrival of St. Enda, Aran Mor and the neighbouring islands had long been occupied by a remnant of the ancient Firbolg race, who, driven from the mainland, built themselves rude fortresses in the strongest points of the islands, the barbaric ruins of which still excite wonder. Their descendants were still pagans at the close of the fifth century, when St. Enda first dared to land upon their shores, seeking, like so many of the saints of his time, "a desert in the ocean". The inhabitants of the islands at this time were the remnants of a great pre-historic people, whose works, even in their ruins, will outlive the monuments of later and more civilized peoples. Side by side with these magnificent remains of pagan architecture are now to be seen the remains of the churches and cells of Enda and his followers, making the Isles of Aran the most holy, as they are the most interesting spots, within the wide bounds of Britain's insular empire.

Tradition tells us that Enda came first across the North Sound from Garomna Island on the coast of Connemara, and landed in the little bay at Aran Mor under the village of Killeany, to which he has given his name, and near which he founded his first monastery. The fame of his austere sanctity soon spread throughout Erin, and attracted religious men from all parts of the country. Amongst the first who came to visit Enda's island sanctuary was the celebrated St. Brendan—the Navigator, as he is called—who was then revolving in his mind his great project of discovering the promised land beyond the western main. He came to consult Enda, and seek his blessing for the prosperous execution of his daring purpose. Thither, too, came Finnian of Clonard, himself the "Tutor of the Saints of Erin", to drink in heavenly wisdom from the lips of blessed Enda, for Enda seems to have been the senior of all these saints of the second order, and he was loved and reverenced by them all as a father. Clonard was a great college, but Aran of Enda was the greatest sanctuary and nursery of holiness throughout all the "land of Erin". Here, also, we find Columcille, who had not yet quite schooled his fiery spirit to the patient endurance of injustice or insult. He came in his *currach*, with the scholar's belt and book-satchel, to learn divine wisdom in this remote school of the sea. He took his turn at grinding the corn, and herding the sheep, and fishing in the bay; he studied the Latin version of the Scriptures, and learned from Enda's lips the virtues of a true monk as practised by the saints and Fathers of the desert, and he saw it exemplified in the daily life and godly conversation of the blessed Enda himself, and of the holy companions who shared his studies and his labours. Reluctantly did Columcille leave the sacred isle; and we know, from a poem which he has left, how dearly he loved Aran Mor, and how bitterly he sorrowed when the "Son of God" called him away from that beloved island to preach beyond the seas. He calls it "Aran, the Sun of all the West", another pilgrims' Rome, under whose pure earth he would as soon be buried as nigh to the graves of Saints Peter and Paul. With Columcille at Aran was also the gentle Ciaran, the "carpenter's son", and the best beloved of all the disciples of Enda. And when Ciaran, too, was called away by God to found his own great monastery by the banks of the Shannon, we are told that Enda and his monks came with him down to the beach, whilst their eyes were dim with tears and sorrow filled their hearts. And the young and gentle Ciaran, having got his abbot's blessing, entered his *currach* and sailed away for the mainland. There is indeed hardly a single one of the saints of the second order—called the Twelve Apostles of Erin—who did not spend some time in Aran. It was for them the novitiate of their religious life. St. Jarlath of Tuam, nearly as old as Enda himself; St. Carthach the Elder of Lismore; the two Sts. Jervis of Glendalough, two brothers; St. MacCreiche of Corcomore; St. Lonan Kerr, St. Nechan, St. Guigneus, St. Papeus, St. Libeus, brother of St. Enda—all these were there.

Enda divided Aran Mor into two parts; one half to be assigned to his own monastery of Killeany; the other, or western half, to such of his disciples as chose "to erect permanent religious houses on the island". This, however, seems to have been a later arrangement. At first it is said that he had 150 disciples under his own care, but when the establishment greatly increased in numbers, he divided the whole island into ten parts, each having its own religious house and its own superior, while he himself retained a general superintendence over them all. The existing remains prove conclusively that there must have been several distinct monasteries on the island, for we find separate groups of ruins at Killeany, at Kilronan, at Kilmurvey, and further west at the "Seven Churches". The islanders still retain many vivid and interesting traditions of the saints and their churches. Fortunately, too, we have in the surviving stones and inscriptions other aids to confirm these traditions, and identify the founders and patrons of the existing ruins. The life of Enda and his monks was very frugal and austere. The day was divided into fixed periods for prayer, labour, and sacred study. Each community had its own church, and its village of stone cells, in which they slept either on the bare ground or on a bundle of straw covered with a rug, but always in the clothes worn by day. They assembled for their daily devotions in the church or oratory of the saint under whose immediate care they were placed; silently they took in a common refectory their frugal meals, which were cooked in a common kitchen, for they had no fires in their *cloghauns* or stone cells, however cold the weather or wild the seas. They invariably carried out the monastic rule of procuring their own food and clothing by the labours of their hands. Some fished around the islands; others cultivated patches of oats or barley in sheltered spots between the rocks. Others ground it or kneaded the meal into bread, and baked it for the use of the brethren. So, in like manner, they spun and wove their own garments

from the undyed wool of their own sheep. They could grow no fruit in these storm-swept islands; they drank neither wine nor mead, and they had no flesh meat, except perhaps a little for the sick. Sometimes, on the high festivals, or when guests of distinction came on pilgrimage to the island, one of their tiny sheep was killed, and the brethren were allowed to share—if they chose—in the good things provided for the visitors. Enda himself never tasted flesh meat, and we have reason to believe that many of the monks followed their abbot's example in this as in other respects. Aran was not a school of secular, but of sacred learning. The study of the Scriptures was the great business of its schools and scholars. They set small store indeed on points of minute criticism, their first object being to make themselves familiar with the language of the sacred volume, to meditate on its meaning, and apply it in the guidance of their daily lives.

COLGAN, *Acta Sanctorum, Vita St. Endei;* BEDE, *Historia Eccles.*, III; HEALY, *Ireland's Ancient Schools and Scholars* (2d ed.), 162; O'FLAHERTY, *Iar Connaught*, 162; FOUR MASTERS, *Annals of the Kingdom of Ireland;* SKENE, *Celtic Scotland*, II.

JOHN HEALY.

Aranda, COUNCIL OF, held at Aranda in the province of Burgos in Spain, in 1473, by Alfonso Carillo, Archbishop of Toledo, to overcome the ignorance and evil lives of ecclesiastics. Among the twenty-nine canons of the council is one which says that orders shall not be conferred on those who are ignorant of Latin. Several canons deal with clerical concubinage, simony, clandestine marriages, etc.

HARDUIN, *Coll. Conc.* (Paris, 1700–16), IX, 1501.

Aranda, PEDRO PABLO. See JESUITS; SPAIN.

Aranda, PHILIP, Jesuit theologian, b. at Moneva, Aragon, 3 February, 1642; d. at Saragossa, 3 June, 1695. He is described by Father Michel de St. Joseph, in his "Bibliographia Critica", as "a most acute theologian, eloquent in speech, and a most practical and expert athlete in the scholastic arena". He entered the Society of Jesus in 1658. He taught philosophy and theology at Saragossa. He published a treatise in 1693, "De Deo sciente, prædestinante et auxiliante", which examines ably the entire subject of the *scientia media*, and solidly and subtly expounds and illustrates the questions of predestination and grace. He explains the mind of St. Augustine, and "without difficulty", it was said, "gave the meaning of his difficult expressions, maintaining that they had no reference whatever to predestination"; a word which he contends was never, even equivalently, used by the great Doctor. He adds an appendix on why the procession of the Second Person is called generation. He wrote on the Incarnation and Redemption; on the natural and supernatural operation of man; on human acts; on good and evil; and the supernatural. He wrote also a "Life of the Servant of God, Isabel Pobar". He was connected with the Inquisition of Aragon and was synodal examiner of the Archdiocese of Saragossa. He was fiercely attacked in a satirical work by Martin Serra, a Dominican, who declaimed against "the indifferent, headless, inefficacious writings of certain theologians, especially the *olla podrida* of Father Philip Aranda", an assault which almost evoked an interdict against the church of the friar.

SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 505–510; VIII, 1683–89.

T. J. CAMPBELL.

Ararat. See ARK.

Arason Jón, the last Catholic bishop of Iceland before the introduction of Protestantism, b. 1484; d. 7 November, 1550. He was consecrated Bishop of Hólar by his archbishop in the Metropolitan See of Nidaros (Trondhjem), in Norway, 1524. He was a typical Icelander and a man of extraordinary talents, though poorly versed in Latin, and openly neglectful of the law of celibacy. He was thoroughly devoted to the cause of the Church, but was more of a war-chief than a bishop. Christian III, King of Denmark, having ordered a change of religion in Iceland, in 1538, he encountered there the opposition of Ögmundur Pálsson, Bishop of Skálholt, as well as that of Arason. Ögmundur Pálsson, who was old and blind, was made prisoner by Kristoffer Huitfeldt, a royal leader, and taken to Denmark, where he died in 1542. His successors were Lutheran bishops. The leadership of the Catholics consequently devolved on the Bishop of Hólar, Arason Jón. He maintained the defensive until 1548, when the episcopal see of Skálholt was made vacant by the death of the apostate Gissur Einarsson. Then he assumed the offensive, in order to rule the Diocese of Skálholt in a Catholic spirit, and to have a Catholic appointed bishop there. Marteinn Einarsson had returned from Denmark, confirmed as bishop by the king, to oppose him; but Arason Jón took him prisoner. Although suspended and declared an outlaw by the king, Arason Jón felt himself encouraged by a letter from Pope Paul III to continue his efforts to extirpate heresy. His energy and his zeal knew no bounds. In an attempt to capture his greatest adversary, Dadi Gudmundsson, he was himself taken prisoner and handed over to the king's bailiff, Christian Skriver. The Lutheran bishop, Marteinn Einarsson, was at once set free, and without awaiting any formal judgment the decapitation of Arason and two of his sons, Are and Björn, who had been stanch allies of their father, was agreed upon.

Some fishermen avenged the death of their bishop by killing Christian Skriver and his adherents in the following year. The body of Arason was then transferred, in triumph, from Skálholt to Hólar. The people, as a sign of their veneration for him, elected his son Jón as his successor. But the election lacked confirmation. Protestantism, now that Catholicism had no leader, met with no open opposition. The people, however, continued to cherish the faith of their fathers for a long time and looked on Arason as a national hero and a martyr. Five Lutheran bishops of Skail, and three of Hólar, were descendants of his, and in later times, among the converts at a Catholic mission given in Iceland was a woman descended from the hero bishop.

Biskupa Sögur (Kjöbenhavn, 1858); *Islandske Annaler indtil 1578* (Kristiania, 1888); *Diplomatorium Islandicum* (Kjbhvn, 1857–97); *Den Katholske Kirke i Danmark; Skandinavisk Kirketidendes* (Kjbhvn, 1859); C. A. MUNCH, *Det Norske Folks Historie* (Krnia, 1859–63); KEYSER, *Den norske Kirkes Historie under Katholicismen* (Krnia, 1856); NISSEN, *De Nordisk Kirkers Historie* (Krnia, 1884).

E. A. WANG.

Arator, a Christian poet of the sixth century, probably of Ligurian origin. He studied at Milan under the patronage of the Bishop Laurentius and of Ennodius; then went to Ravenna by the advice of Parthenius, nephew of Ennodius. He took up the career of a lawyer. Treated with distinction by Theodoric on account of his oration in behalf of the Dalmatians, and protected by Cassiodorus, he entered the service of the Gothic court, but resigned at the time of the struggle with Byzantium (about 536). Pope Vigilius made him Subdeacon of the Roman Church. It was then that he wrote in hexameters two books "De Actibus Apostolorum". He follows the story of the Acts; the first book, dedicated to St. Peter, concludes with Chapter XII; the second, dedicated to St. Paul, with the martyrdom of the two Apostles. Many important events are omitted, others only alluded to. Arator himself declared that his aim was to give the mystical and moral meaning of the book. Accordingly, he often gives

strange interpretations of numbers and names. He endeavours to praise St. Peter at the expense of St. Paul and the other Apostles. His style and versification are fairly correct, and he cleverly evades the entanglements of symbolism. Some of his well-turned verses prove that, with another subject, Arator could have become a vigorous writer. The poem was very successful. Vigilius had the author read it in public at the church of St. Peter ad Vincula. The reading lasted four days, as the poet had to repeat many passages by request of his audience. His works remained popular during the Middle Ages, when they became classics. We have also two addresses in distichs written by Arator to the Abbot Florianus and to Vigilius, as well as a letter to Parthenius. The two latter contain biographical details. The date of the poet's death is unknown.

Editions: ARNTZEN (Zütphen, 1769); also in *P. L.*, LXVIII, 63-246; HÜBNER (Neisse, 1850).—EBERT, *Allgemeine Geschichte der Literatur des Mittelalters im Abendland* (Leipsig, 1889), I, 514 sqq.

PAUL LEJAY.

Araucania, PREFECTURE APOSTOLIC OF, in Chile, established by Leo XIII in 1901, and confided to the Capuchins. It has twenty-eight missionaries.

BATTANDIER, *Ann. Pont. Cath.* (Paris, 1906), 343.

Araucanians (also ARAUCANS, MOLUCHES, MAPUCHES).—The origin of the word is not yet fully ascertained. A numerous tribe of warlike Indians in southern Chile, ranging originally (in the early part of the sixteenth century) from 36° S. lat. to about 42° S. lat., and from the Andes in the East (70° W. long.) to near the coast. To-day they are limited to something like the North American "reservations" in the same region. In 1898, they were said to number 73,000, which figure is probably exaggerated. But they are one of the most numerous Indian tribes surviving, as such, in America. When first met by the Spaniards in the middle of the sixteenth century, the Araucanians formed a league of clans, or *aillaragues*, some forty in number, scattered over four geographical ranges called by them Butalmapu. Their mode of government was, and is even now, very rudimentary. The so-called *ulmenes*, or chiefs, exercise little authority. In case of imminent danger, a war chief, or *toqui*, was chosen by a general council, at which the *aillaragues* would be as fully represented as possible. The *toqui* exercises his discretionary authority as long as a war lasts, or as long as he is successful, or the medicine-men support him. The latter, who are neither more nor less than sorcerers, or shamans are numerous among the Araucans and wield great power through their oracular utterances. When the Spaniards first came in contact with the Araucanians, in 1650, the latter were a sedentary tribe, dwelling in wooden buildings, and, like all Indians, constantly in conflict with their neighbours. The land was tilled on a modest scale, chiefly by women. There are no evidences that the Araucanians were exceptionally aggressive, although towards their northern neighbours, the Purumaucans, they entertained a special enmity. However, with the successive establishment of three Spanish towns by Valdivia the conqueror of Chile, their apprehensions were aroused, and hostilities ensued. The first encounters resulted unfavourably for the Araucanians, to whom the weapons and tactics of the Spaniards were a surprise. But they soon began to learn. Valdivia invaded the range of Arauco, and was completely defeated on 2 December, 1553, his force of 500 men annihilated, and himself killed. The tactics then made use of by the Indians under the leadership of the *toqui* Caupolican and a young Indian named Lautaro, showed military qualities hitherto unobserved among the American aborigines. War with the Araucanians thereafter went on for nearly two centuries with varying success, and no impression was made upon the Indians, who displayed unusual grasp, perspicacity, and aptitude for improvement in everything relating to warfare. They soon made use of the horse and organized a cavalry capable of opposing the Spanish in the open field. They also made use of artillery in a limited way. In the beginning, their weapons had been exceedingly primitive. Spears or lances, with points of hard wood, flint, wooden clubs, and clubheads of stone constituted the arms with which they at first successfully encountered the Spanish soldiers. While the Araucanians made rapid progress in everything connected with the art of war, and in this way became formidable enemies to peaceable culture and the development of the Christian missions, they adopted the arts of peace very slowly and imperfectly. Maintaining the system of rudimentary social organization to which they were accustomed, and refractory to improvements that would have bettered their general condition, they continued a menace to everything around them without perceiving that they were being gradually enveloped by a culture intellectually superior, with which it was impossible for them to cope. Several treaties of peace, or rather truces, were successively made, and observed for a number of years, but it was only after 1792 that conditions became settled, the Araucanians continuing to occupy most of the territory held by them originally, and the Spanish colonies on its outskirts enjoying comparative quiet. At present these Indians maintain their autonomy. They preserve their original social organization, polygamy, and religious customs. Still, being survivals of primitive conditions, they have either to disappear or to assimilate civilization. Smallpox decimated them in 1561, and other deleterious influences, like alcoholism, thin their ranks slowly but surely.

The religious ideas of the Araucanians are the pantheism and fetishism common to all Indians. Dread of natural phenomena, and especially of volcanic activity, so prominent in Chile, is the basis of their creed. To soothe such powers, which appear to surround man and threaten him on all sides, an army of shamans is required, and these control the inner and outer life of every member of the tribe. In the midst of the almost incessant wars carried on by them for more than two centuries, the efforts of the missionaries were of little avail. The Jesuits came to Chile in 1593, and twelve years later Vega, one of their number, had already written a grammar and a dictionary of the Araucanian language, which is lost. In 1606 Valdivia followed with similar works and a method of confession [Dahlmann, Sprachkunde und Missionen (Freiburg, 1901), 78, 79]. The foundation of Jesuit colleges at Valdivia, Arauco, and elsewhere, about 1594, furnished a base of operations for the efforts made to penetrate the Araucanian country. Nevertheless, in 1845, only twelve missions existed on the frontiers of what now might be called the Araucanian reservation. A tribe so saturated as this with fetishism and shamanism, apparently justified by a long series of military successes, inaccessible to progress in any other line than the art of war, will only become approachable in proportion as mental and moral degradation, resulting from isolation, causes it to weaken. Despite the almost insurmountable obstacles which the Araucanians opposed to Christianizing efforts, the Jesuit missionaries have for three centuries laboured with untiring zeal to convert them.

The earliest documents relating to Chile and the Araucanians are embodied in the *Colección de documentos para la historia de Chile*, by JOSÉ TORIBIO MEDINA, published at Santiago. There are also very early documents (mostly republished in this collection) in the well-known *Colección de documentos de Indias*, etc. More widely spread is the fame of several poetical works (though of less poetic than historical value), the most conspicuous of which is the *Araucana*, by ALONSO DE ERCILLA. The first part of this poem appeared in

Madrid, 1569; the two parts, 1578, and an addition by OSORIO, 1597. PEDRO DE OÑA published an inferior poem, the *Arauco domado*, in 1596, and the *Purén indómito*, by FERNANDO ALVAREZ DE TOLEDO, was concluded in 1599. Finally LOPE DE VEGA also wrote an *Arauco domado*, of mediocre value. After that came the linguistic work by the Jesuit LUYS DE VALDIVIA: *Arte y gramática de la lengua que corre en todo el reyno de Chile* (Lima, 1606), and the works of ALONZO DE OVALLE, *Relación verdadera de las Paces que capituló con el araucano rebelde el marques de Baides*, etc. (Madrid, 1642), and *Histórica Relación del Reyno de Chile* (1646). The best known work from colonial times is that of the ABBATE MOLINA: *Saggio sulla storia civile del Chile* (1782), which has been translated into many European languages. The great collection entitled *Colección de historiadores primitivos de Chile* (Santiago), ed. J. T. Medina, contains most (if not all) of the earlier writers on Chile and the Araucanians. For instance: (II) GONGORA MARMOLEJO, *Historia de Chile desde su descubrimiento hasta el año de 1575;* (III) PINEDA Y BASCUÑAN (from about 1650), *Cautiverio feliz y razón de las guerras dilatadas de Chile*, IV. Besides one of the works of OLIVARES, also TRIBALDOS DE TOLEDO, *Vista General de las continuadas Guerras*, (V), cf. SANTIAGO DE TESILLO, *Guerra de Chile y causas de su duración* (1621–59), VI; MARINO DE LOVERA, *Crónica del Reyno de Chile*, IV; OLIVAREZ, *Historia militar, civil y sagrada de Chile* (18th century) VI; *Historia de la Compañia de Jesús en Chile* (1736), XIV and XV; GÓMEZ VIDAURRE, a contemporary of Molina, *Historia geográfica, natural y civil de Chile* (XVI); GONZALEZ DE NÁJERA, *Desengaño y Reparo de la Guerra de Chile* (VIII–IX); CARVALLO Y GOYENECHE, *Descripción histórica, geográfica del Reyno de Chile*—from 1796 (XXII–XXIII); PEREZ GARCIA, *Historia de Chile.*—Among modern authors, MEDINA, *Los Aborijenes de Chile* (Santiago, 1892); GUEVARA, *Historia de la Civilización de Araucania* (Santiago, 1898); BARROS ARANA, *Historia general de Chile* (15 vols., Santiago, 1884); IGNACIO DOMEYKO. *Araucania y sus habitantes* (Santiago, 1845); JOSÉ FELIX DE AUGUSTA, *Gramática araucana* (Valdivia, 1903); *Tableau civil et moral des Araucans* (XVI, *Annales des voyages*, tr. from the *Viagero universal*); SMITH, *The Araucanians* (New York, 1855); LENZ, *Araukanische Märchen* (Valparaiso, 1892).

AD. F. BANDELIER.

Araujo, ANTONIO DE, a Brazilian missionary, b. at St. Michael's, in the Azores; d. 1632. He entered the Society of Jesus in Bahia, and was for nine years Superior of the Missions of Brazil. He wrote a catechism in the native language of Brazil. Southwell says of it: "This catechism, begun by others in Brazilian, he augmented considerably. It was published at Lisbon under his name, and is regarded as without a superior in the catechetical art. It was afterwards translated into the native American tongue."

SOMMERVOGEL, *Bibl. de la c. de J.*, I, 507.

T. J. CAMPBELL.

Araujo, FRANCISCO DE, Spanish theologian, b. at Verin, Galicia, 1580; d. Madrid, 19 March, 1664. In 1601, he entered the Dominican Order at Salamanca. He taught theology (1616–17) in the convent of St. Paul at Burgos, and in the latter year was made assistant to Peter of Herrera, the principal professor of theology at Salamanca. Six years later he succeeded to the chair, and held it until 1648, when he was appointed Bishop of Sevogia. In 1656 he resigned his see, and retired to the convent of his order at Madrid. His writings are: Commentary on the "Metaphysics" of Aristotle (2 vols., Salamanca, 1617; 2d ed., ibid., 1631); "Opuscula tripartita, h. e. in tres controversias triplicis theologiæ divisa" etc. (Douay, 1633); a commentary in seven volumes on the "Summa" of St. Thomas (Salamanca and Madrid, 1635–47); "Variæ et selectæ decisiones morales ad stat. eccles. et civil. pertinentes" (Lyons, 1664; 2d ed., Cologne, 1745). In the second volume of his commentary on the "Prima Secundæ" there is a treatise on Predestination and Grace, the doctrine of which is Molinistic. Martinez de Prado has proved that this was not written by Araujo, who, in a later work, shows clearly his adherence to the Thomistic teaching on those questions.

QUÉTIF-ECHARD, *Script. Ord. Præd.*, I, 609; MARTINEZ de PRADO, *Metaphysica*, I, 518; NICH. ANTONIO, *Bibliotheca Hisp. Nova;* MEYER, *Hist. controversiarum de auxiliis gratiæ*, I, ii, c. xxiii, and II, ii, c. xvii; SERRY, *Hist. congregationum de auxiliis*, IV, 27; V, iii, ii; HURTER, *Nomenclator*, II, 5–7; DUMMERMUTH, *S. Thomæ et doctrina præmotionis physicæ* (Paris, 1886), 582–588; STANONIK in *Kirchenlex.* (2d ed., 1882), I, 1228–1229.

W. D. NOON.

Arausicanum. See ORANGE, COUNCIL OF.

Arawaks (also ARUACAS), the first American aborigines met by Columbus—not to be confounded with the Aroacas or Arhouaques, linguistically allied to the Chibohas of Columbia—an Indian stock, widely distributed over South America. Tribes speaking dialects of the Arawak language are met with, in and between Indians of other linguistic stocks, from the sources of the Paraguay to the northwestern shores of Lake Maracaybo (Goajiros), from the eastern slopes of the Andes in Peru and Bolivia to the Atlantic coast in Guyana. The Arawaks were met by Columbus in 1492, on the Bahamas, and, later on, in Hayti, Cuba, Jamaica, and Puerto Rico. In the fifteenth century and possibly for several centuries previous, Indians of Arawak stock occupied the Greater Antilles. It is not impossible that up to a certain time before Columbus they may have held all the West Indian Islands. Then an intrusive Indian element, that of the Caribs, gradually encroached upon the southern Antilles from the mainland of Venezuela and drove the Arawaks northward. The latter showed decided fear of their aggressors, a feeling increased by the cannibalism of the Caribs.

Generally speaking, the Arawaks are in a condition between savagery and agriculture, and the status varies according to environment. The Arawaks on the Bahamas were practically defenceless against the Caribs. The aborigines of Cuba and Hayti, enjoying superior material advantages, stood on a somewhat higher plane. The inhabitants of Jamaica and Puerto Rico, immediate neighbours of the Caribs, were almost as fierce as the latter and probably as anthropophagous. Wedged in (after the discovery of Columbus) between the Caribs on the South and the Europeans, the former relentless destroyers, the latter startling innovators, the northern Arawaks were doomed. In the course of half a century they succumbed to the unwonted labour imposed upon them, epidemics doing their share towards extermination. Abuse has been heaped upon Spain for this inevitable result of first contact between races whose civilization was different, and whose ideas were so incompatible. Colonization in its beginnings on American soil had to go through a period of experiments, and the Indians naturally were the victims. Then the experimenters (as is always the case in newly discovered lands) did not at first belong to the most desirable class. Columbus himself (a brilliant navigator but a poor administrator) contributed much to the outcome by measures well intended, but impractical, on account of absolute lack of acquaintance with the nature of American aborigines. (See COLUMBUS, LAS CASAS.) The Church took a deep interest in the fate of the Antillean Arawaks. The Hieronymites and, later, the Dominicans defended their cause, and propagated Christianity among them. They also carefully studied their customs and religious beliefs. Fray Roman Pane, a Hieronymite, has left us a very remarkable report on the lore and ceremonials of the Indians of Hayti (published in Italian in 1571, in Spanish in 1749, and in French in 1864); shorter descriptions, from anonymous, but surely ecclesiastical, sources, are contained in the "Documentos inéditos de Indias". The report of Fray Roman Pane antedates 1508, and it is the first purely ethnographic treatise on American Indians.

While lamenting the disappearance of the Indians of the Antilles, writers of the Columbian period have, for controversial effect, greatly exaggerated the numbers of these people; hence the number of victims charged to Spanish rule. It is not possible that Indians constantly warring with each other, and warred upon by an outside enemy like the Caribs, not given to agriculture except in as far as women

worked the crops, without domestic animals, in an enervating climate, could have been nearly as numerous as, for instance, Las Casas asserts. The extermination of the Antillean Arawáks under Spanish rule has not yet been impartially written. It is no worse a page of history than many filled with English atrocities, or than those which tell how the North American aborigines have been disposed of in order to make room for the white man. The Spaniards did not, and could not, yet know the nature and possibilities of the Indian. They could not understand that a race physically well-endowed, but the men of which had no conception of work, could not be suddenly changed into hardy tillers of the soil and miners. And yet the Indian had to be made to labour, as the white population was entirely too small for developing the resources of the new-found lands. The European attributed the inaptitude of the Indian for physical toil to obstinacy, and only too often vented his impatience in acts of cruelty. The Crown made the utmost efforts to mitigate, and to protect the aborigine, but ere the period of experiments was over the latter had almost vanished. As already stated, the Arawaks, presumably, held the Lesser Antilles also, until, previous to the Columbian era, the Caribs expelled them, thus separating the northern branch from the main stock on the southern continent. Of the latter it has been surmised that their original homes were on the eastern slope of the Andes, where the Campas (Chunchos or Antis) represent the Arawak element, together with the Shipibos, Piros, Conibos, and other tribes of the extensive Pano group. A Spanish officer, Pedro de Candia, first discovered them in 1538. The earliest attempts at Christianization are due to the Jesuits. They made, previous to 1602, six distinct efforts to convert the Chunchos, from the side of Huánuco in Peru, and from northern Bolivia, but all these attempts were failures. There are also traces that a Jesuit had penetrated those regions, in 1581, more as an explorer than as a missionary. Notwithstanding the ill-success accompanying the first efforts, the Jesuits persevered, and founded missions among the Moxos, one of the most southerly branches of the Arawaks, and also among the Baures. Those missions were, of course, abandoned after 1767. During the past century the Franciscans have taken up the field of which the Jesuits were deprived, especially the missions among the Pano or Shipibo tribes of the Beni region in Bolivia. The late Father Rafael Sanz was one of the first to devote himself to the difficult and dangerous task, and he was ably followed by Father Nicolas Armentia, who is now Bishop of La Paz. The latter has also done very good work in the field of linguistics. Missions among the Goajiros in Columbia, however, had but little success. Of late the tribe has become more approachable. The Arawaks of the upper Amazonian region were probably met by Alonzo Mercadillo, in 1537, and may have been seen by Orellana in 1538–39. The Arawak tribes occupying almost exclusively the southern banks of the Amazon, they were reached by the missionaries later than the tribes on the north bank. Franciscans accompanied Juan de Salinas Loyola (a relative of St. Ignatius) in 1564. But the results of these expeditions were not permanent.

In the heart of the Andean region the Friars of the Order of Our Lady of Mercy (Mercedarios) were the first to establish permanent missions. Fray Francisco Ponce de Leon, "Commander of the convent of the city of Jaen de Bracamoros", and Diego Vaca de Vega, Governor of Jaen, organized in 1619 an expedition down the Marañon to the Maynas. In 1619 they founded the Mission of San Francisco Borja, which still exists as a settlement. The first baptisms of Indians took place 22 March, 1620. The year following, Father Ponce made an expedition lower down the Amazon, beyond the mouth of the Rio Huallaga where he came in contact with the Arawak tribes, to whom he preached, and some of whom he baptized. The Franciscans entered from the direction of Jauja or Tarma, towards Chanchamayo, in 1631 and 1635. The first foundation was at Quimiri, where a chapel was built. Two years later the founders, Fathers Gerónimo Ximénez and Cristóval Larios, died at the hands of the Campas on the Péréné River. Work was not interrupted, however, and three years later (1640) there were established about the salt-hill of Vitoc seven chapels, each with a settlement of Indian converts. But in 1742 the appearance of Juan Santos Atahualpa occasioned an almost general uprising of the aborigines. Until then the missions had progressed remarkably. Some of the most savage tribes, like the Conibos, became at least partly reduced to obedience, and led a more sedate, orderly life. In 1725 the College of Ocopa was founded. All these gains (except the College of Ocopa and the regions around Tarma and Cajamarquilla) were lost until, after 1751, Franciscan missionaries again began to enter the lost territory, and even added new conquests among the fiercest Arawaks (Cashibos) on the Ucayali. Conversions in these regions have cost many martyrs, not less than sixty-four ecclesiastics having perished at the hands of Indians of Arawak stock in the years between 1637 and 1766. Missionary work among the Arawaks of Guyana and on the banks of the Orinoco, began, in a systematic manner, in the second half of the seventeenth century, and was carried on from the Spanish side among the Maypures of the Orinoco, from the French side along the coast and the Essequibo River. Wars between France, England, and Holland, the indifferent, systemless ways of French colonization, but chiefly the constant incursions of the Caribs, interrupted or at least greatly obstructed the progress of missions. Ethnologically the Arawaks vary in condition. Those of Guyana seem to be partly sedentary. They call themselves Lokonono. They are well built. Descent among them is in the female line, and they are polygamous. They are land-tillers and hunters. Their houses are sheds, open on the sides, and their weapons bows, arrows, and wooden clubs. Their religious ideas are, locally varied, those of all Indians, animism or fetishism, with an army of shamans, or medicine-men, to uphold it. Of the Campas and the tribes comprised within the Pano group, about the same may be stated, with the difference that several of the tribes composing it are fierce cannibals (Cashibos and Conibos). It must be observed, however, that cannibalism is, under certain conditions, practised by all the forest tribes of South America, as well as by the Aymará of Bolivia. It is mostly a ceremonial practice and, at the bottom, closely related to the custom of scalping.

The "Letters of Columbus" contain the earliest information about the American Indians, and those described in his first letter, 22 February, 1493, were Arawaks. The report of Fray Roman Pane is found in the work of HERNANDO COLON, the Spanish original of which has not yet been found, but an Italian version of it was published in 1571. There are several editions. Quotations above are from *Historie del Signor D. Hernando Colombo. Nelle quali s' ha particolare, & vera relasione della vita, e de' fatti dell' Ammiraglio D. Christoforo Colombo Suo Padre* (Venice, 1678), the translation is by Alfonso Ulloa. A first Spanish re-translation was published by Gonzales Bárcia in *Historiadores primitivos de Indias* (Madrid, 1749); a French version by the Abbé Brasseur de Bourbourg appears appended to the *Relation des choses de Yucatan* (Paris, 1864), and there is a second print in Spanish of recent date. LAS CASAS, *Historia de las Indias* (two editions, one in the *Documentos para la Historia de España*); *Brevissima Relación de la Destruycion de las Indias* (Seville, 1552), numerous editions and translations into various languages; GIROLAMO BENZONI, *Historia del Mondo Nuovo* (Venice, 1565); German translation, 1579; French, 1587; English, Hackluyt Society, *History of the New World* (London, 1857). Other sources: OVIEDO Y VALDEZ, *Historia general y natural de las*

Indias (first print, Madrid, 1535, comprising only the first 19 books; complete edition, Madrid, 1851); GOMARA, *Historia general de las Indias* (Madrid, 1553), many versions in other languages; HERRERA, *Historia general de los hechos de los Castellanos &tca.* (Madrid, 1601–15); other editions, and more accessible ones: Madrid, 1728–30, and Antwerp, 1728. On Missions, references are (mentioning only the most prominent sources) to *Relaciones geográficas de Indias* (II and IV, Madrid, 1885 and 1897), which contain elaborate discussions of the expeditions of Salinas Loyola, and of Vaca de Vaga, and documents relative to the ecclesiastics connected with them; CÓRDOVA SALINAS, *Corónica de la Religiosísima Provincia de los Doce Apóstolos del Piru* (Lima, 1651); ARRIAGA, *Extirpación de la Idolatría del Piru* (Lima, 1621); CALANCHA, *Corónica moralizada de la orden de San Augustín en el Piru* (Lima, 1638, second part, 1653); *Documentos inéditos de Indias, passim;* C. QUANDT, *Nachricht von Surinam und seinen Einwohnern* (Görlitz, 1807). An important vocabulary of the Shipibo dialect (Pano of the Beni) by BISHOP ARMENTIA, has been published in the *Boletín de la Sociedad de Geografía de la Paz.* It is the most complete thus far known. Literature on the Arawaks being so very abundant, many works cannot be mentioned here.

AD. F. BANDELIER.

Arbieto, IGNACIO DE, Jesuit, b. at Madrid, February, 1585; d. at Lima, Peru, 7 August, 1676. He joined the Society of Jesus in 1603, and was ordained a priest at Lima, in 1612. He was appointed to the chair of philosophy at Quito in Ecuador, went thence to Arequipa, and finally to Lima, where he died. He taught (with interruptions) for twenty-five years in Peru, and spent his last years in writing the "Historia del Perú y de las fundaciones que ha hecho en él la Compañía de Jesús." The MS. is at the National Archives of Lima, and in a hopeless state of decay.

LEON Y PINELO, *Epítome de la biblioteca oriental y occidental* (Madrid, 1737–38, 2d ed.); NICOLÁS ANTONIO, *Bibliotheca Hispana Nova* (Madrid, 1733–38, 2d ed.); TORRES-SALDAMANDO, *Antiguos Jesuitas del Perú* (Lima, 1882); MENDIBURÚ, *Diccionario histórico-biográfico* (Lima, 1874), I.

AD. F. BANDELIER.

Arbitration, in a general sense, is a method of arranging differences between two parties by referring them to the judgment of a disinterested outsider whose decision the parties to a dispute agree in advance to accept as in some way binding. The whole process of arbitration involves the reference of issues to an outside party, investigation, decision, acceptance or enforcement of it. The condition which invites arbitration is one wherein a number of persons of equal, or nearly equal power, disagree obstinately concerning a right, privilege, or duty, and refuse to come to terms themselves. The underlying assumptions are that the sense of fairness is dulled in the opponents by advocacy of self-interest, and by obstinacy, and that the judgment of a capable disinterested third party will more nearly approximate justice and equity. The motive which prompts appeal to arbitration is found finally in society's desire to eliminate force as a sanction of right, and to introduce effectively the principles of the ethical order into the settlement of disputes among its members. Courts, rules of law and procedure have as purpose the protection of order and justice by compelling men to settle vital differences in a peaceful manner. In the main, society must always trust to the common sense, honour, and conscience of men to arrange peacefully the differences which arise in everyday life. When, however, differences of actual or possible grave social consequences arise, wherein high principles or great interests are involved, and the parties of themselves fail to agree, society attempts to secure order by creating institutions to decide the situation according to predetermined rules of law. The movement to introduce arbitration in the settlement of disputes between labourers and employers is an effort in society to lift such conflicts from the plane of brute force to the level of the ethical order; to provide a rational method of settling such disputes as fail to be resolved by other peaceful means.

THE ISSUES.—The issues which have arisen between labourers and employers concern the division of profits in industry or the rate of wages, and the formal recognition of labour unions, which professedly claim a right to have a voice with the employer in determining questions of hours, methods of work, conditions of work, manner of payment of wages, etc. Disputes generally concern the arrangement of terms to govern future relations or the interpretation of the terms of an already-existing labour contract.

THE PARTIES.—As a rule, the labour union and not the individual is a party to the industrial conflict. The individual workman is in no condition of equality with his employer. Only a large body of labourers in an industry or a factory is strong enough to raise an issue effectively against an employer. An active and advanced minority of the labouring class have created labour unions which undertake the care of the interests of the members, and aim to deal on equal footing with the employer. Where the men in a shop or factory are not unionized, they may organize temporarily to enforce a demand or resist a policy, but, generally speaking, it is the union which is involved when there is conflict between employers and labourers. Until recently each employer, in his individual capacity, dealt with his working men or with the union. In late years, however, organizations of employers have been built up extensively and they now tend to replace the individual employer in dealing with organized labour.

THE PLACE OF ARBITRATION.—As industrial evolution has been much more rapid than the adjustment of social institutions, serious conflicts of interest, of views, of principles, have arisen in the industrial world, to arrange which, with final authority, we have in fact neither accepted methods nor adequate institutions. The way has thus been left open to permit the settlement of these disputes to fall to the level of force, that is, of the economic power of the parties to resist. The strike and the lockout, with their accompanying secondary phases, are the last resort to which industrial conflicts are, by a sort of necessity, referred. The penalties suffered by society are found in social disorder, estrangement, widely felt disturbance of business, and enormous financial losses. In the face of this discreditable condition, public opinion and the enlightened self-interest of labourers and employers have begun the work of creating and testing peaceful methods by which differences may be anticipated and prevented, or if not prevented, settled in a secure, just, and peaceful manner. In pressing forward towards the creation of these institutions of industrial peace, society is held back to an extent by traditional principles, settled views, established interests and constitutional problems. This has tended to turn the current of effort towards non-legal rather than legal methods of industrial peace. Arbitration, conciliation, mediation, trade agreements, shop committees, joint conferences, are some of the institutions that have resulted. The function of arbitration is best understood when the institution is seen in relation to the whole industrial situation out of which it springs. 1.—To a great extent relations between unorganized labourers and employers are peaceful. If labourers ask only what employers offer, or employers give all that labourers ask, there is no prospect of difficulty while such conditions endure. Whether one explain the peaceful relations referred to by apathy, weakness, or hopelessness of unorganized labour, or by the benevolence or tyranny of the employer, or by their antagonism to the labour union, one should not overlook the fact that in a very large section of the industrial field relations are peaceful. 2.—Relations between employers and labour unions are to a considerable extent peaceful and at times even cordial, though without any formal effort at definite antici

pation of trouble. Whatever the explanation, whether the generosity of the employer or the conservatism of the union, the relations between them are largely peaceful, a fact which is unfortunately often overlooked by many who speak of the industrial situation. 3.—In another increasing class the relations of employers and labour unions are cordial, or at least peaceful, through formal, mutual understandings, and oral or written contracts. In these cases the accredited representatives of employers and of labour unions meet in a friendly way, discuss all questions bearing on the contract of labour, reach conclusions, and embody them in some form of definite understanding to cover a given period. In such cases provision is usually made for the peaceful settlement of unforeseen minor disputes. The classes referred to show that industrial peace does actually exist to a considerable extent already. However, it still remains possible that disagreement, estrangement, war, appear in any of the classes referred to. Hence no statistical enumeration of the numbers of employers and labourers who live and labour peacefully covers the whole situation. We lack still a final authoritative institution which will be prepared to settle in a peaceful manner the conflicts that may arise. The possibility of strike or lockout in the classes enumerated being recognized, we may proceed to consider employers and unions actually at war. Assuming that the employer takes action adverse to the union's will, or vice versa, threats may be made, compromise may be refused, war may be declared, causing a strike, or lockout, with its train of varied evils. The contest is then thrown to the level of brute force, each party depending on his own economic power to resist, and on the expectation of the harm that may come to his opponent. In advance of the actual suspension of work and declaration of strike, or at any time during a strike, the parties may endeavour either to prevent an outbreak, or to terminate it, by efforts at compromise among themselves. If they fail to do so, representatives of the public, of civil, of religious, of political organizations, may intervene to induce them to come to an agreement among themselves for the sake of the public. If all such efforts fail of result, one peaceful recourse is left, namely, to ask the parties, who of themselves will not agree, to place the issue in the hands of a disinterested tribunal and abide by the decision. When this is done, the process is called Arbitration. When employers and labour unions arrange the terms of the labour contract formally and for a definite period, the process is called Trade Agreement, or collective bargaining, defined by the Industrial Commission as "the process by which the general terms of the labour contract itself, whether the contract be written or oral, are determined by negotiation directly between employers or employers' associations and organized workmen."

When differences of any kind arise, whether of great or of minor importance, if the parties themselves arrange an amicable settlement, the process is called Conciliation, defined by the Industrial Commission as "the settlement by the parties directly, of minor disputes, as to the interpretation of the terms of the labour contract, whether that contract be an express one or only a general understanding", while it is further stated that in England quite commonly the term conciliation is applied to "the discussion and settlement of questions between the parties themselves, or between their representatives who are themselves actually interested". Trade agreements, as a rule, provide for the reference of unforeseen minor disputes to a board of conciliation composed of representatives of both sides. The intervention of outside parties who seek to induce the opponents to arrive at a peaceful settlement of their differences, is called Mediation. defined by the Industrial Commission as "the intervention, usually uninvited, of some outside person or body, with a view to bringing the parties to the dispute together in conciliatory conferences". When there is no prospect of peace through the action of the parties to the dispute, and they agree to refer it to a third party or body for judgment, the process is called Arbitration, defined by the Industrial Commission as "the authoritative decision of the issue as to which the parties have failed to agree, by some person or persons other than the parties". Arbitration involves, therefore, reference of issues to a third party, investigation, decision, action on the decision by the antagonists. It is greatly to be regretted that usage has not succeeded in establishing clear definitions. One may, however, avoid confusion if one will distinguish the following situations: (1) Informal peaceful relations between unions and employers; (2) Formal peaceful relations provided for in trade agreements in advance of any estrangement or difference; (3) After differences have arisen, all efforts made by the parties themselves to establish peace, whether before or after a strike has been declared; (4) Reference to outside parties of the issues and authoritative decision by them; (5) Intervention of disinterested outsiders, who aim to induce the contestants to arrange for peace, either among themselves or through reference to outside parties. To these situations respectively, excluding the first, the terms trade agreements, conciliation, arbitration, mediation, may be applied.

Limits of Arbitration.—It would be a mistake to assume that arbitration is a panacea. It is not necessarily effective beyond the term for which a decision is made. While the elements of conflict remain in society the possibility of dispute remains also. Hence, at best, arbitration is a makeshift, one of the highest importance no doubt, but it does not eradicate the evils to which it is applied. There are certain issues between employers and labourers which will not be submitted to arbitration; fundamental rights claimed by each party and held to be beyond the realm of dispute. Thus, for instance, the labour union will not submit to arbitration the question of the right of the labourer to join a union or the right of the union to represent its members. On the other hand, the employer would not submit to arbitration his right to manage his own business. The Industrial Commission remarks: "Whether it is as wise ordinarily to submit general questions to arbitration as questions of interpretation is perhaps doubtful. It is certainly the case that minor questions are more often arbitrated than those of great importance involving general conditions of future labour."

Kinds of Arbitration.—Arbitration is voluntary when it is freely invited, or accepted by the parties to the controversy, without reference to law, when only good faith is involved in the acceptance of the decision. It is compulsory when the civil law compels the parties to the industrial conflict to submit to the decision of a board of arbitration. The law may require a legal board of arbitration to investigate a controversy, render a decision, and make public a report. The decision in this case has no binding power and no sanction other than that of public opinion. The law may provide a board which the parties may invoke if they wish, whose decision is binding when both parties join in request for action. Arbitration is governmental when civil authority provides encouragement, opportunity, boards, of which employers and labourers may avail themselves in case of dispute. In all such cases the law may or may not confer upon a board power to administer oaths, to subpœna witnesses and compel the production of papers and books. In nearly all forms of arbitration the rule is to represent the conflicting

interests by equal numbers of representatives who agree on an umpire and thus complete the organization.

COMPULSORY ARBITRATION.—Sentiment throughout the powerful industrial nations seems to be unanimous against compulsory arbitration, which involves legal enforcement of decision. Labour unions, employers, and representatives of the public generally, in the United States, and in Europe as well, agree in opposing it. The sentiment against it is particularly strong in the United States, as is shown by the amount of testimony collected by the Industrial Commission. Compulsory investigation and decision with publication of facts and of decision is frequently favoured where great interests are involved, as in interstate commerce, and not a few are found who favour enforcement of decision where both parties invoke arbitration. New Zealand alone has attempted full compulsory arbitration. The reasons alleged against compulsory arbitration are numerous. It appears to invade the property rights of the employer, or the personal liberty of the labourer, since the former might be compelled by law to pay wages against his will, and the latter might be forced to labour in spite of himself. It is difficult to make the action of compulsory arbitration reciprocal, since the employer is more easily held than the labour union, unless the latter be incorporated and be made financially responsible, a condition from which the unions usually recoil. As arbitrators would not be governed by a rule of law, it is feared that sympathy with the weaker party might sway them, and that they would be inclined to "split the difference", thereby ensuring some gain to labour, a prospect which, it is said, might encourage strikes and prompt unreasonable demands. It is claimed that decisions unfavourable to labourers would tend to strengthen an already-growing suspicion of government and of courts. Furthermore, the employer sees in compulsory arbitration divided jurisdiction in his business, interference of outsiders who lack technical knowledge, probable overturning of discipline, and a weakening of his position, points that were made with some feeling against Cardinal Manning in his mediation in the great Dock Strike. Fear is expressed that employers would be driven to organize for self-protection, that they would be inclined to raise prices, or adulterate products, in order to offset losses sustained by adverse decisions of arbitration courts. There are in addition constitutional difficulties which in most modern nations might make the operation of compulsory arbitration difficult, even if the public were to accept it. It is urged in favour of compulsory arbitration that the prospect of it would inevitably create a more conciliatory attitude of mind in employers and labourers, that common fear of undesirable results would develop the practice of trade agreement and conciliation, that society would thereby gain finally legal guarantee of industrial peace, and would be spared the enormous losses, confusion, and violence that result from strikes. The modified forms of compulsory arbitration—enforcement of decision when both parties agree to submit to arbitration, and compulsory arbitration where vital public interests are immediately concerned, as in interstate commerce—avoid many of the objections and appear to promise good results.

VOLUNTARY ARBITRATION.—That opposition to compulsory arbitration is directed against the compulsory feature, and not against arbitration as such, is seen from the practical sympathy, and even enthusiasm, with which voluntary arbitration is received. In the United States, which may be taken as typical, we find organized labour speaking strongly in favour of voluntary arbitration. It deplores strikes, provides careful scrutiny and a thorough test of feeling before permitting strikes, and generally provides for appeal to conciliation or arbitration. Mr. Gompers, President of the American Federation of Labour, said before the Congress of Industrial Conciliation and Arbitration in Chicago, in 1894: "As one who has been intimately and closely connected with the labour movement for more than thirty years from boyhood, I say to you that I have yet to receive a copy of a Constitution of any general organization, or local organization, of labour which had not the provision that, before any strike shall be undertaken, conciliation or arbitration shall be tried; and, with nearly twelve thousand local trade unions in the United States, I think that this goes far to show that the organizations of labour are desirous of encouraging amicable arrangements of such schedules and conditions of labour as shall tend to peace." This is fully corroborated by the Industrial Commission, which said in its report, six years later, that "the rule of local and national trade unions, almost without exception, provides for conciliatory negotiations with employers before a strike may be entered upon". In nearly all trade agreements a provision is made for conciliation or arbitration whenever minor disputes of any kind arise. As to employers, one should recall that all employers who stand in friendly relations with union labour, either informally, or formally, in trade agreements, are presumptively favourable to arbitration. The employer who refuses to recognize or to deal with the labour union is inclined not to favour arbitration, since it involves recognition of the union. He may be willing to meet a committee of his men and hear complaints, and even grant demands, but his method is not that of arbitration. The following, from the Principles of the National Association of Manufacturers, adopted in 1904, is typical. The Association "favours an equitable adjustment of the differences between employers and employees by any amicable method that will preserve the rights of both parties", though at the same time the Association declares that it will permit no interference by organizations. The Republican National Platform of 1896, as well as the Democratic, declared in favour of arbitration in interstate-commerce controversies. Nothing on the subject appeared in either platform in 1900. The Republican platform of 1904 contained only an endorsement of President Roosevelt's mediation in the Coal Strike of 1902, while the Democratic platform declared directly for arbitration without qualification. A remarkable expression of public opinion in the United States is seen in the creation of the National Civic Federation which has held a number of national conferences in the interest of industrial peace. Representatives of employers, of labouring men, of political life, of churches, of academic circles, have met in these conventions and their endorsements of attempts to establish industrial peace, through trade agreements, conciliation, and voluntary arbitration, have been unanimous and enthusiastic. The Protestant Episcopal Church in the United States has a standing Committee on Labour and Capital whose duty it is "to hold themselves in readiness to act as arbitrators should their services be desired between the men and their employers with the view to bringing about mutual conciliation and harmony in the spirit of the Prince of Peace". The action of Cardinal Manning in the Dock Strike in London, in 1889, together with his great efforts to establish boards of conciliation in the London District; the presence and activity of Archbishop Ireland in the National Civic Federation: that of Archbishop Ryan in the Philadelphia strike, in 1896; the work of Bishop Quigley in the strike of 1899, in Buffalo; of Bishop Burke in the Albany strike, in 1902; that of Bishop Hoban, of Scranton, in the street-car strike of 1903, and in 1906; the

activity of Bishop Spalding in the anthracite-strike commission in 1902–3; the strong public approbation given by His Eminence Cardinal Gibbons, and as well many instances of successful activity by clergymen, all serve to show that Catholic leaders recognize the value of conciliation and arbitration in promoting industrial peace. In France, Belgium, Germany, and Italy we find the Catholic attitude equally strong. In these countries the endorsement of the organization of labour is most emphatic, as is also the demand by representative Catholics for recognition of organizations of labour, for boards of conciliation and arbitration, all of which is in harmony with the spirit and teaching of Leo XIII, who, in his encyclical on the condition of the working men, expresses strong approval of conciliatory methods in arranging disputes between labour and capital.

GOVERNMENTAL ARBITRATION.—The Government of the United States enacted laws, in 1888 and 1896, by which provision is made for mediation, conciliation, or arbitration, in interstate-commerce disputes. If both parties join in requesting action, the decision of the board is enforceable in equity for one year. The law authorizes an investigation, decision, and publication of decision, whether or not such action is invited. The only effect produced by the law was the creation of the strike commission to investigate the Pullman Strike in 1894. In 1905 twenty-five States of the Union had made legal provision for arbitration, the earliest law being that of Maryland, of 1878. There are four forms of boards: (1) Local arbitration without permanently constituted boards, found in four States; (2) Permanent district or county boards, established by private parties, found in four States; (3) Arbitration or Conciliation through the State Commissioner of Labour, found in five States; (4) State boards for the settlement of industrial disputes, found in seventeen States. In some States several types of institution may be found. The laws in the first group of States are practically dead letters. The same may be said of the second group, with the exception of Pennsylvania, where some effect has been produced. Intervention by State Commissioners of Labour has had but moderate success. In only eight of the seventeen States which have State boards of arbitration have real results been accomplished. These States are New York, Massachusetts, New Jersey, Ohio, Wisconsin, Illinois, Indiana, Missouri. The records, for instance, of New York and Massachusetts are representative:

	N. Y. 1886–1900	Mass. 1886–1904
Disputes,	409	943
Initiation,		
of Board,	351	465
of Employer,	16	69
of Union,	34	154
of both,	8	255
Preliminary Action only,	135	185
Effect,		
failure,	155	298
success,	119	460
of those settled—		
by Conciliation,	97	229
by Arbitration,	21	224
Otherwise,	1	7
Strikes in same period,	6189	2628

In England the present law dates from 1896. It provides for the registration of private boards of conciliation or arbitration by the Board of Trade, and it permits the Board of Trade in times of dispute to investigate and mediate, on the request of either party to appoint a board of conciliation, or on the request of both parties to create a board of arbitration. In the period of 1896–1903, requests for intervention were made by employers in twenty cases, by labourers in fifty-four cases, by both jointly in seventy-one cases, a total of 145. In seventeen cases failure resulted, while in the same period there were 4,952 strikes. In France the present law dates from 1892. Either or both parties to a dispute may apply to a local justice of the peace who acts as conciliator. In case of a strike, if application is not made, the justice of the peace is required to offer his services. If efforts of conciliation fail, arbitration is attempted. The entire proceeding is voluntary, the only pressure exerted is from the prospect of publishing the facts and decisions. In the period of 1893–1903, requests for intervention under the law were made by employers in forty-two cases, by labourers in 782 cases, by both jointly in thirty-three cases; initiative was taken by the justice of the peace in 556 cases. Full procedure was had in only 784 cases, in 342 of which failure resulted. During that same period there were 5,874 strikes. The present law of Belgium dates from 1887. Boards are organized in different industries, either at the decree of the king or on the request of the commune, the employers, or the labourers. The members of the board are elected legally, and the board is required to meet at least once a year. The majority of the boards already created are due to royal initiative. In the period of four years under the action of the law, but sixteen strikes out of a total of 610 were settled by the labour councils. In Germany the boards are called Industrial Courts, the law authorizing their action dating from 1890. An amendment was added in 1901, making the formation of industrial courts compulsory in all cities of 20,000 inhabitants. The courts are composed of representatives of employers and labourers in equal numbers, while the president is appointed by local authorities. Conciliation is attempted in case of disputes; that failing, the court must investigate, render a decision, and publish it. In 1903 there were 400 courts in existence. Of 174 applications for intervention made in that year, 135 came from one side only; in fifty-four cases settlement was reached by conciliation. Of decisions rendered in that time, six were rejected. During that year out of a total of 1,501 strikes, fifty-five were brought to peaceful termination. In Austria, by the law of 1883, the factory-inspectors are authorized to intervene in threatened or actual disputes, for the sake of industrial peace, while a law of 1896 provides indirectly for conciliation and arbitration in mining. Denmark, the Netherlands, Switzerland, Canada, and Italy have legislated also in the interests of industrial peace, by creating boards, and facilitating prevention or settlement of industrial disputes. New Zealand alone has gone to the extent of inaugurating compulsory arbitration. The present law is from 1900, with amendments up to 1904, the original law, however, dating from 1894. There are seven industrial districts in which the law provides for the creation of boards of conciliation, while there is one supreme court of arbitration over all. The latter is composed of three members, one of whom is a judge of the supreme court, the other two being appointed by the governor from nominations made by registered trade unions and registered employers' associations. The local boards of conciliation act in all cases submitted to them, and endeavour to effect peaceful settlements. If they succeed, an industrial agreement is made which becomes compulsory. If the parties fail to agree, the board itself renders a decision, which may be accepted or appealed from —to the General Board of Arbitration—within one month. If no such action be taken by the parties to the dispute, the decision becomes compulsory. If the case comes to the Supreme Court of Arbitration, its decision is final. It appears that awards by this court of arbitration affect all employers engaging in the industry affected after the decision has been

rendered, and it applies to all labourers who may work for an employer affected by the decision. The court may extend an award to a whole competitive field. The law concerning arbitration applies to all employers potentially, but only to such labour organizations as are registered. Registration is voluntary. Hence compulsory arbitration in New Zealand depends absolutely on the favourable attitude of organized labour towards it. In 1904 there were 266 registered unions with a membership of 27,640. In seven years, under the action of the law, fifty-four cases of dispute were settled by boards of conciliation, and 143 by the higher court. (See also CONCILIATION, TRADE UNIONS, TRADE AGREEMENTS, STRIKES, LABOUR LEGISLATION.)

HATCH, *Bulletin of the United States Bureau of Labor*, No. 60 (latest complete presentation of laws and facts); *Report of the Industrial Commission*, 1898-1901, IV, VII, XII, XVII; GILMAN, *Methods of Industrial Peace* (1904); BLISS, *Encyclopedia of Social Reform;* REPORTS of National Civic Federation, and those of Governmental Boards of Arbitration, in Europe and America, contain valuable material.

WILLIAM J. KERBY.

Arbitration, INTERNATIONAL. See INTERNATIONAL ARBITRATION.

Arbogast (Gaelic *Arascach*), SAINT, has been claimed as a native of Scotland, but this is owing to a misunderstanding of the name "Scotia", which until late in the Middle Ages really meant Ireland. He flourished about the middle of the seventh century. Leaving Ireland, as so many other missionaries had done, he settled as a hermit in a German forest, and then proceeded to Alsace, where his real name, Arascach, was changed to Arbogast. This change of name was owing to the difficulty experienced by foreigners in pronouncing Irish Christian names; thus it is that Moengal, Maelmaedhog, Cellach, Gillaisu, Gilla in Coimded, Tuathal, and Arascach were respectively transformed into Marcellus, Malachy, Gall, Gelasius, Germanus, Tutilo, and Arbogast. St. Arbogast found a warm friend in King Dagobert II of Austrasia, who had been educated at Slane, in Meath, in Ireland, and was restored to his kingdom on the demise of King Childeric II. Monstrelet authenticates the story of King Dagobert in Ireland; and the royal exile naturally fled to Slane in order to be under the ægis of the Ard-Righ (High-King) of Ireland, at Tara. On Dagobert's accession to the throne of Austrasia, Arbogast was appointed Bishop of Strasburg, and was famed for sanctity and miracles. It is related that the Irish saint raised to life Dagobert's son, who had been killed by a fall from his horse. St. Arbogast died in 678, and, at his own special request, was buried on the side of a mountain, where only malefactors were interred. The site of his burial was subsequently deemed suitable for a church. He is commemorated 21 July.

GRATTAN FLOOD, *Irish Saints;* BOSCHIUS in *Acta SS.* (1727), July, V, 168-177; BURGENER, *Helvetia Sancta* (1860), I, 57-58; *Hist. litt. de la France* (1735), III, 621-622; POSTINA, in *Römische Quartalschrift* (1898), XII, 299-305; *Analecta Bolland.*, XVIII, 195; *Bibl. hagiogr. Lat.* (1898), 106, 1317; O'HANLON, *Lives of Irish Saints*, VII (21 July); WATTENBACH, *Deutschlands Geschichtsquellen*, 6th ed.; GRANDIDIER, *Hist. de l'église de Strasbourg* (1770), I, 199.

W. H. GRATTAN FLOOD.

Arbroath, ABBEY OF.—This monastery was founded on the east coast of Scotland (1178) by William the Lion, for Benedictines, and was colonized by monks from Kelso. The foundation was in honour of St. Thomas of Canterbury, martyred eight years previously, with whom William had been on terms of personal friendship. At his death in 1214 William was buried in the eastern portion, then just finished, of the noble church, which was completed in 1233. It had a choir of three bays and a nave of nine, with side aisles, two transepts, a central and two western towers. The monastery was richly endowed by William and his successors, and by various Scottish barons, and was one of the most opulent in the kingdom. The monks constructed a harbour, and fixed a bell on the Inchcape Rock as a warning to mariners. The last Abbot of Arbroath was David Beaton, Archbishop of St. Andrews. After the Reformation the revenues were bestowed on the Hamiltons, the abbey being erected into a temporal lordship. Services were held up to 1590 in the lady-chapel, "stripped of its altars and images". The existing ruins of the church are considerable and imposing, but of the conventual buildings only a few fragments remain.

HAY, *History of Arbroath* (Arbroath, 1876); MACKENZIE-WALCOTT, *Scoti-Monasticon* (London, 1874); *Liber S. Thomæ de Aberbrothok*, ed. COSMO INNES; MILLER, *Arbroath and its Abbey* (Edinburgh, 1860); GORDON, *Monasticon* (Glasgow, 1868); SINCLAIR, *Statistical Account of Scotland* (Edinburgh, 1791).

D. O. HUNTER-BLAIR.

Arbuthnott, MISSAL OF, a manuscript Scottish missal or mass-book, written in 1491 by James Sibbald, priest of Arbuthnott, in Scotland, for use in that church. After the Reformation, it, together with two other MSS. written by the same hand, became the property of the family of Arbuthnott, in whose possession it remained until 1897, when it was purchased by Mr. Archibald Coats of Paisley, who presented it to the museum of that town. The MS. is written on vellum, in large Gothic characters, with numerous miniatures, illuminated capitals and borders. It consists of 244 leaves, and is complete. It contains also a full-length painting of St. Ternan, the apostle of the Picts, and patron saint of the church of Arbuthnott. It is of unique historical and liturgical interest, as being the only missal of the Scottish Use now extant. It commences with a leaf of "Prayers before Mass", then follows a "Form of Excommunication" in Scottish and Latin, succeeded by three leaves of rubrics and the calendar. The Mass itself is mainly that of Sarum with some variations, and, of the typical editions of the Sarum missal, that of 1498 agrees most closely with it. The Sarum Rite, as emended by St. Osmund of Salisbury in the eleventh century, after having been adopted in most of the English dioceses, penetrated into Scotland early in the twelfth century, and continued in use there up to the Reformation. The differences between the Arbuthnott and the Sarum missals lie chiefly in the *Sanctorale*, Masses for certain saints being found in the one which are not in the other. The Arbuthnott missal contains also a number of Sequences, not to be found in either the Sarum, York, or Hereford missals, nor yet in the MS. troparium in the Bodleian Library at Oxford.

FORBES (ed.), *Liber Ecclesiæ Beati Terrenani de Arbuthnott* (Burntisland, 1864); *Kalendars of Scottish Saints* (Edinburgh, 1872); INNES, *Civil and Ecclesiastical History of Scotland* (Aberdeen, 1853); SPALDING, *Of the Salisbury Liturgy used in Scotland* in *Miscellany* (Edinburgh), II.

E. E. GREEN

Arc, JOAN OF. See JOAN of ARC.

Arca, a box in which the Eucharist was kept by the primitive Christians in their homes. St. Cyprian (De lapsis, xxvi) tells of a woman "who with unworthy hands" attempted "to open her box in which was the Holy (Body) of the Lord", but was unable to do so because of fire which issued therefrom the moment she touched it. (Cum quædam arcam suam in quo Domini sanctum fuit manibus immundis temptasset aperire, etc.) A representation of the Eucharistic Arca is believed by Wilpert to exist in a fresco of the catacomb of Sts. Peter and Marcellinus. The scene depicts Christ seated, reading from an open roll; on His right are three amphoræ, and on the left a square box filled with loaves, symbols of the Eucharist. It also signified a receptacle for the offerings of Christians for the

Church or the poor (Tert., Apol., xxxix; Liber Pontif., I, 154).

KRAUS, *Realencyclop.*, I, 73; HENRY in *Dict. d'arch. chrét.*, I, 2709.

MAURICE M. HASSETT.

Arcachon, OUR LADY OF, a miraculous image venerated at Arcachon, France, and to all appearances the work of the thirteenth century. Carved from a block of alabaster about twenty inches in height, it represents Our Lady clad in Oriental drapery, holding the Divine Infant on her right arm. Blessed Thomas Illyricus of Osimo (b. about the middle of the fifteenth century) a Franciscan who had retired to the forest solitude of Arcachon, is said to have found this statue on the seashore, much battered by the waves. He immediately constructed a wooden chapel, replaced, a century later, by a spacious stone sanctuary, but this, in turn, was so menaced by the drifting sands of the dunes as to necessitate the erection of a new church (1723) on a neighbouring hill overlooking the Bay of Arcachon. The statue survived both revolutions and was granted the honour of a coronation by a brief of Pius IX, 15 July, 1870. Devotion to Our Lady of Arcachon has spread far and wide, and there are continual pilgrimages to her shrine. Up to 1842 the church was surrounded only by a few fishermen's huts, but with the erection of villas and the discovery of the salubrious climate people began to flock thither, and it is now the centre of a flourishing city.

LEROY, *Histoire des pèlerinages de la Sainte Vierge en France* (Paris, 1873–75), II, 397 sqq.; DELPEUCH, *Notre-Dame d'Arcachon;* DEJEAN, *Arcachon et ses environs.*

F. M. RUDGE.

Arcadelt (also ARCHADELT, ARKADELT, HARCADELT) JACOB, a distinguished musician, b. in Holland at the close of the fifteenth, or at the beginning of the sixteenth, century; d. probably at Paris, between 1570 and 1575. He grew up under the influence of Josquin and the Belgian school. He began his career as a singer at the court of Florence. In 1539 he went to Rome and became singing-master of the boys' choir at St. Peter's, and the following year entered the Papal choir as a singer. Here he remained till 1549. In 1555, his services having been engaged by Cardinal Charles of Lorraine, Duke of Guise, he followed him to Paris, where he probably remained until his death. He is mentioned, at this period, as *regius musicus* (Court Musician).

Of his numerous compositions a large proportion have been published. Foremost among these are his six books of madrigals for five voices (Venice, 1538–56), each book containing at least forty compositions. They are his finest and most characteristic works, and, together with three volumes of masses for from three to seven voices (Paris, 1557), are perhaps his chief claim to lasting renown. An excellent copy of the first four books of the madrigals, with other selected compositions of Arcadelt, is contained in the library of the British Museum. At Paris and Lyons many of his French songs were published, including "L'excellence des chansons musicales" (Lyons, 1572) and "Chansons françaises à plusieurs parties" (Lyons, 1586).

He was one of those distinguished musicians of the Netherlands who by their efforts to advance their art in Italy, both as teachers and composers, helped to lay the foundations of the great Italian school.

BAKER, *Biog. Dict. of Musicians;* HOEFER, *Biog. univ.* GROVE, *Dict. of Music and Musicians;* RIEMANN, *Dict. of Music;* NAUMANN, *Geschichte der Musik.*

J. A. VÖLKER.

Arcadiopolis, a titular see of Asia Minor. Its episcopal list (431–879) is given in Gams (p. 444); there is also in Gams (p. 427) the episcopal list of another see of the same name (431–879).

LEQUIEN, *Oriens Christ.* (1740), I, 1711–12.

Arcadius. See JOHN CHRYSOSTOM, SAINT.

Arcæ, also ARCA, now TEL-ARKA, a titular see on the coast of Phœnicia, between Tripolis and Antaradus, suffragan of Tyre. Its episcopal list is given in Gams (p. 434) from 364 to 451. It was a Latin see during the Crusades, and now gives a title to a Greek and a Maronite bishop. In antiquity it was famous for the worship of Aphrodite and for a temple of the Roman Emperor, Alexander Severus, who was born there in a temple during a visit of his parents. It stood long sieges by the Arab conquerors of Syria, in the seventh century, and in the eleventh (1099) by the Crusaders into whose hands it eventually fell. Later it was destroyed by the Mamelukes after they had expelled the Christian population. There was another Arcæ in Cappadocia, suffragan of Melitene. Its episcopal list (431–680) is given in Gams (p. 441).

LEQUIEN, *Oriens Christ.* (1740), II, 825, 826, III, 956; SMITH, *Dict. of Greek and Roman Geogr.*, I, 189; BURKHARDT, *Syria*, 162.

THOMAS J. SHAHAN.

Arcani Disciplina. See DISCIPLINE OF THE SECRET.

Arcanum, an Encyclical Letter on Christian marriage, issued 10 February, 1880, by Leo XIII. Its scope is to show that, since family life is the germ of society, and marriage is the basis of family life, the healthy condition of civil no less than of religious society depends on the inviolability of the marriage contract. The argument of the Encyclical runs as follows: The mission of Christ was to restore man in the supernatural order. That should benefit man also in the natural order; first, the individual; and then, as a consequence, human society. Having laid down this principle, the Encyclical deals with Christian marriage which sanctifies the family, i. e. the unit of society. The marriage contract, Divinely instituted, had from the beginning two properties: unity and indissolubility. Through human weakness and wilfulness it was corrupted in the course of time; polygamy destroyed its unity, and divorce its indissolubility. Christ restored the original idea of human marriage, and to sanctify more thoroughly this institution He raised the marriage contract to the dignity of a sacrament. Mutual rights and duties were secured to husband and wife; mutual rights and duties between parents and children were also asserted: to the former, authority to govern and the duty of training; to the latter, the right to parental care and the duty of reverence. Christ instituted His Church to continue His mission to men. The Church, true to her commission, has always asserted the unity and indissolubility of marriage, the relative rights and duties of husband, wife, and children; she has also maintained that, the natural contract in marriage having been raised to the dignity of a sacrament, these two are henceforth one and the same thing so that there cannot be a marriage contract amongst Christians which is not a sacrament. Hence, while admitting the right of civil authority to regulate the civil concerns and consequences of marriage, the Church has always claimed exclusive authority over the marriage contract and its essentials, since it is a sacrament. The Encyclical shows by the light of history that for centuries the Church exercised, and the civil power admitted, that authority. But human weakness and wilfulness began to throw off the bridle of Christian discipline in family life; civil rulers began to disown the authority of the Church over the marriage tie; and rationalism sought to sustain them by establishing the principle that the marriage contract is not a sacrament at all, or at least that the natural contract and the sacrament are separable and distinct things. Hence arose the idea of the dissolubility of marriage and

divorce, superseding the unity and indissolubility of the marriage bond. The Encyclical points to the consequences of that departure in the breaking up of family life, and its evil effects on society at large. It points out as a consequence, that the Church, in asserting its authority over the marriage contract, has shown itself not the enemy but the best friend of the civil power and the guardian of civil society. In conclusion, the Encyclical commissions all bishops to oppose civil marriage, and it warns the faithful against the dangers of mixed marriages.

Acta Sanctæ Sedis (Rome, 1880), XII, 385–405, tr.; WYNNE, *Great Encyclicals of Leo XIII* (New York, 1903), 58–82; and EYRE, *The Pope and the People* (London, 1895), 176–206. An excellent commentary is that of Mgr. JAMES CORCORAN, in *Am. Cath. Quar. Review* (Philadelphia, 1880), V, 302–32.

M. O'RIORDAN.

Arch.—A structure composed of separate pieces, such as stone or bricks, having the shape of truncated wedges, arranged on a curved line so as to retain their position by mutual pressure. This method of construction is called arcuated, in contradistinction to the trabeated style used in Greek architecture, where the voids between column and column, or between column and wall, were spanned by lintels.

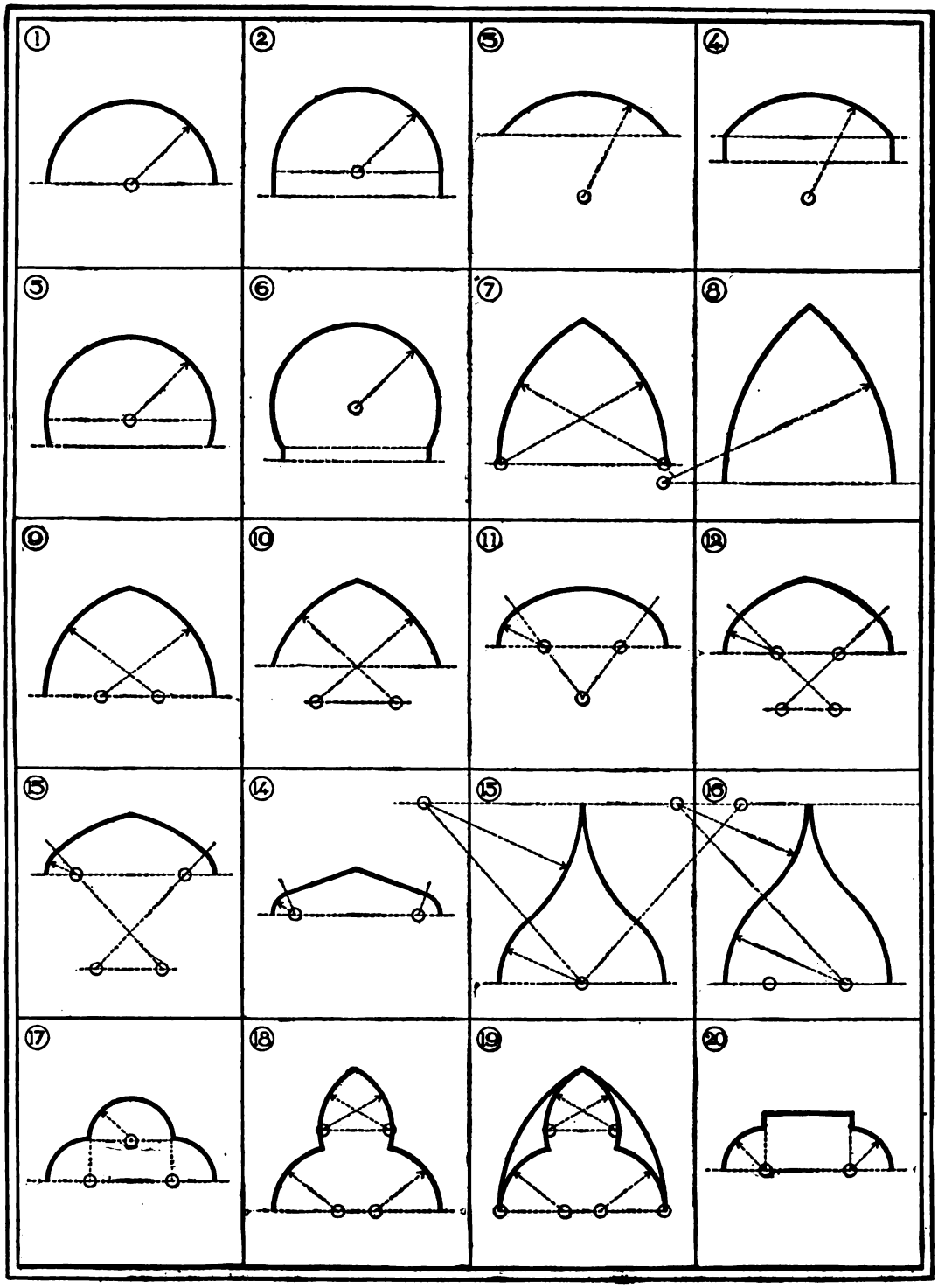
The separate stones which compose the curve of an arch are called voussoirs, or arch-stones. The lowest voussoirs are called springers. The springers usually have one or both joints horizontal. The upper surface of the springer, against which the first voussoir of the real arch (that is, in which both joints radiate) starts, is said to be skewbacked; the uppermost or central voussoir is called the keystone. The under, or concave, side of the voussoir is called the intrados or soffit, and the upper, or convex, side, the extrados of the arch. The supports which afford resting and resisting points to the arch are called piers and abutments. The upper part of the pier or abutment where the arch rests—technically, where it springs from—is the impost. The span of an arch is, in circular arches, the length of its chord, and generally, the width between the points of its opposite imposts whence it springs. The rise of an arch is the height of the highest point of its intrados above the line of the impost; this point is sometimes called the underside of the crown, the highest point of the extrados being the crown. If an arch be enclosed, or is imagined as being enclosed, in a square, then the spaces between the arch and the square are its spandrels.

FORMS OF ARCH.—In Rome and Western Europe, the oldest and normal type of arch is the semicircular. In this the centre is in the middle of the diameter. Where the centre is at a point above the diameter, it is called a stilted arch. When the arch is formed of a curve that is less than a semicircle (a segment of a circle), with its centre below the diameter, it is called a segmental arch. Or if the curve is greater than a semicircle and has its centre above the diameter, it is called the horseshoe arch. All these arches are struck from one centre. The second class is struck from two centres. This arch is the pointed. There are three chief varieties. The first is the equilateral. In this the two centres coincide with the ends of the diameter. The second, more acutely pointed, is the lancet. In this the centres are on the line of the diameter, but outside it. The third is the obtuse, or drop, arch. In this the centres are still on the line of the diameter, but inside. The third class consists of arches struck from three centres. This is the three-centred or "basket-handle" arch. The fourth class consists of arches struck from four centres. The first variety is the four-centred, or Tudor, arch. The curves can be struck in different ways, and the long curves sometimes replaced by straight lines with a short curve at the juncture. Another variety of arch struck from three or four centres is the ogee arch. In this, one or two of the centres are below, but the other two are above the arch. So the two upper curves of the arch are concave, the two lower convex.

Foiled arches have three or more lobes or leaves. The simplest are the round-headed trefoil; the pointed trefoil; the square-headed trefoil: which goes by the name of the shouldered arch. A trefoliated arch is a trefoiled arch enclosed in a pointed arch. A trefoiled arch is not enclosed in any other arch. Besides the trefoiled, there is the cinquefoil arch, with five lobes or foils, and the multifoiled arch, with several.

FLAT ARCH.—In a flat arch the voussoirs are wedge-shaped, but the extrados and intrados are composed of straight lines. Sometimes, to strengthen a flat or slightly curved arch, the voussoirs are notched or joggled. COMPOUND ARCHES.—If the arch needs to be unusually strong, it is better to construct two independent arches, one on the top of the other. Or it may be constructed in three separate rings. Each of these sub-arches, or rings, of which the whole compound arch is composed, is called an order. It is a safer form of arch than the simple arch. This system of concentric arches was employed by the Romans early in the sixth century B. C., in the Cloaca Maxima at Rome; three occur where it enters the Tiber. In some compound orders the faces are in the same plane. But as a rule the orders are successively recessed, i. e. the innermost sub-arch, or order, is narrow, the next above it broader, the next is broader still, and so on. SEMICIRCULAR ARCH.—This arch is specially characteristic of Romanesque architecture. Gothic semicircular arches sometimes occur in the architecture of the thirteenth and fourteenth centuries. STILTED ARCH.—By stilting, a narrow semicircular arch can be made to rise to the same level as a broad arch, so that the crowns may be on the same level. SEGMENTAL ARCH.—This arch occurs occasionally in Norman work. HORSESHOE ARCH.—They are not uncommon in Norman ribbed vaults. They occur in the aisled basilica of Diana, near the Euphrates, which has the inscription A. D. 540. In Eastern work the horseshoe arch is frequently not round-headed, but acutely pointed. This facilitates construction, as the upper or more difficult portion of the arch or dome can then be constructed by corbelling and without centering, as in many Indian domes. POINTED ARCH.—Of the antiquity of the pointed arch in the East there can be no question; in many districts it is as much the normal form as is the semicircular in the Romanesque of Europe. But it does not follow that the latter borrowed it. It has probably been invented again and again, as necessity arose. In countries where there was no timber, or no tools to work it, the natives had to build shelters in stone. Frequently the only way known of roofing these was to pile flat stones on one another, i. e. with horizontal bed, not with radiating joints, each course projecting a little further inward as the wall went up. Plainly, these walls would topple in if a semicircular roof had been attempted, but they could be got to stand if the roof was built in the form of a pointed arch—at any rate, if the arch was very acutely pointed.

Although the Romanesque architects had solved the greatest problem of the Middle Ages, viz. how to vault throughout with stone a clerestoried church, Basilican in plan, without the aid of the pointed arch, yet the employment of the pointed arch greatly facilitated building construction. Next to the use of diagonal ribs and flying buttresses it was the greatest improvement introduced into medieval architecture (Francis Bond). The pointed arch is stronger than any other kind of arch; it has a more vertical and a less lateral thrust than a semicircular one. It was of the greatest use in vaulting.



FORMS OF THE ARCH

1. SEMICIRCLE
2. STILTED SEMICIRCLE
3. SEGMENTAL
4. STILTED SEGMENTAL
5. HORSESHOE
6. STILTED HORSESHOE
7. POINTED EQUILATERAL
8. POINTED LANCET
9. POINTED OBTUSE
10. POINTED SEGMENTAL
11. THREE-CENTRED
12. FOUR-CENTRED
13. FOUR-CENTRED
14. QUASI-FOUR-CENTRED
15. OGEE
16. OGEE
17. TREFOILED
18. TREFOILED
19. POINTED ARCH TRIFOLIATED
20. SHOULDERED ARCH

FOUR-CENTRED ARCHES.—These arches are parts of four different circles. The position of the centres varies greatly, and with them the beauty of the arch. Perhaps the most usual position is for the upper and lower centres of each side of the arch to be in the same vertical line. The four-centred arch has been considered peculiar to England; but it was common enough in Flanders at the same time it was in England. OGEE ARCH.—As the upper curves of this arch are reversed, it cannot bear a heavy load, and it does not occur in pier arches. In France, the ogee arch does not seem to have come into general use till late in the fourteenth century. In late English Decorated and French Flamboyant the ogee arch is used to the greatest advantage. Its origin is unquestionably Oriental. It is used in India on a vast scale in those domes which are constructed by corbelling. In England it was not used constructionally, but only decoratively. The ogee arch, like the pointed arch, may vary greatly in form, according to the character of the arch whose curve is reversed to give the upper part of the ogee, and according to the length assigned to the upper curve. FOILED ARCH.—Like the ogee, it is of decorative, not of structural, value. The round-headed, trefoiled arch is less common than the pointed. The cinquefoil is usually later than the trefoil arch. ELLIPTICAL ARCHES.—It may be doubted whether any true ellipitical arches ever occur otherwise than accidentally. The origin of the arch is not known. It was largely used by the Assyrians, and by the Egyptians as well, at a very early date; but for some unknown reason they did not introduce it into their greatest works. The practical introduction and use of the arch was due to the Romans. The pointed arch came into use about the twelfth century, and was destined to give birth to a new style of architecture. The pointed arch, whatever its origin, made its appearance almost at the same time in all the civilized countries of Europe. As this was immediately after the first Crusade, it has been conjectured that the Crusaders came to know it in the Holy Land, and introduced it into their respective countries on their return from the East. It was in use among the Saracenic and Mohammedan nations, and was extensively employed in Asia. But exactly with what nation in the East the pointed arch originated, and in what manner, are problems equally difficult to solve.

THOMAS H. POOLE.

Archæology, BIBLICAL. See BIBLICAL ANTIQUITIES.

Archæology, CHRISTIAN. See CHRISTIAN ARCHÆOLOGY.

Archæology, THE COMMISSION OF SACRED, an official pontifical board founded in the middle of the nineteenth century for the purpose of promoting and directing excavations in the Roman Catacombs and on other sites of Christian antiquarian interest, and of safeguarding the objects found during such excavations. At that period Giovanni Battista De Rossi, a pupil of the archæologist Father Marchi, had already begun the investigation of subterranean Rome, and achieved results which, if confirmed, promised a rich reward. In a vineyard on the Appian Way he discovered (1849) a fragment of a marble slab bearing part of an inscription, "NELIVS. MARTYR", which he recognized as belonging to the sepulchre of Pope Cornelius, martyred in 253, whose remains were laid to rest in the Catacomb of St. Callixtus on the Appian Way. Concluding that the vineyard in which the marble fragment was found overlay this Catacomb, he urged Pius IX to purchase the vineyard in order that excavations might be made there. The Pope, after listening to the representations of the young enthusiast, said: "These are but the dreams of an archæologist"; and he added that he had works of more importance on which to spend his money. Nevertheless, he ordered the purchase to be made, and he allotted an annual revenue of 18,000 francs to be applied for excavations and future discoveries. The Commission of Sacred Archæology was then appointed to superintend the application of this fund to labours in the Catacombs and elsewhere. The first meeting of this Commission was held at Rome at 1851, at the residence of Cardinal Patrizi, who presided over it by virtue of his office, and selected its members, first amongst them being the Sacristan of His Holiness, Mgr. Castellani, whose office up till then included that of the preservation of sacred relics. Mgr. Vincenzo Tizzani, a distinguished scholar, Professor of History in the Roman University; Marino Marini, Canon of St. Peter's; Father Marchi, S.J., and G. B. De Rossi, were the first members. At present it is presided over by the Vicar of His Holiness, Cardinal Respighi, and among its members are such well known archæologists as Mgr. Giuseppe Wilpert, Father Germano, C.P., Father Bonavenia, S.J., Orazio Marucchi, Giuseppe Gatti, Baron Rodolfo Kanzler, Mgr. Stornaiolo, and P. Franchi de' Cavalieri. The work achieved under its direction is very extensive. It includes the formation of the Museum of Catacomb Inscriptions and Christian Antiquities in the Lateran Palace; the enormous excavations and repairs in the Catacombs; the discovery and opening up of several subterranean chapels of third-century popes, of St. Cecilia, of the Acilii-Glabriones, and the *Cappella Greca;* the opening up of many Catacombs now accessible to visitors; the publication of the three great volumes of De Rossi's "Roma Sotterranea" and his "Bulletin of Christian Archæology", still issued as "Nuovo Bollettino", by his disciples and successors, of the great volume (Italian and German) on "The Paintings of the Catacombs", by Mgr. Wilpert, and many other works of a kindred nature. Under its auspices the *Collegium Cultorum Martyrum*, or "Association for Venerating the Martyrs in the Catacombs," and the "Conferences of Christian Archæology", held now in the Palace of the Cancelleria, have been created, and are flourishing. It also furnished pecuniary assistance for the excavations made beneath the ancient Roman Churches of San Clemente and Sts. John and Paul, which brought to light very interesting underground churches long lost to sight and memory. Much of the great interest felt to-day in Christian Archæology is to be attributed to the outcome of the labours of this Commission.

MARUCCHI, *Giovanni Battista De Rossi, Cenni Biografici* (Rome, 1903); DE WAAL, in *Die Katholische Kirche unserer Zeit und ihre Diener in Wort und Bild* (Berlin, 1899); BAUMGARTEN, *G. B. De Rossi, fondatore della scienza di archæologia sacra* (Italian tr. Bonavenia, Rome, 1892); *La gerarchia cattolica* (Rome, 1906); BATTANDIER, in *Annuaire pontifical* (Rome, 1899), 494.

P. L. CONNELLAN.

Archange de Lyon, a preacher of the Capuchin order whose name was Michael Desgranges, b. at Lyons, 2 March, 1736; d. at Lyons, 13 October, 1822. He joined the Capuchins 4 March, 1751, and held the post of lector in theology about the end of the eighteenth century. In 1789, having preached against the States General he was obliged to leave France. He returned in disguise to Lyons about 1796 and became curé of the parish of the Carthusians and on the re-establishment of his order at Chambéry he resumed his monastic habit there in 1818. He devoted himself to preaching missions and stations in Savoy and France until, in 1821, he was able to re-open the former convent of his order at Crest in Valence. He died at Lyons 13 October, 1822. He is regarded as the restorer of the Capuchin order in France. His works comprise: "Dis-

cours adressé aux juifs et utile aux chrétiens pour les confirmer dans leur foi" (Lyons, 1788); "Aperçu nouveau d'un plan d'éducation catholique" (Lyons 1814); "Réflexions intéressantes sur le 'Génie du christianisme'" (Turin, 1815); "Précis abrégé des vérités, qui distinguent le culte catholique de toutes les sectes chrétiennes et avouées par l'église de France" (Lyons, 1817); "Explication de la lettre encyclique du pape Benoît XIV sur les usures" (Lyons, 1822); "Dissertations philosophiques, historiques et théologiques sur la religion catholique" (Lyons, 1836). De Manne, "Nouveau dictionnaire des ouvrages anonymes," attributes to him an "Essai sur le jeu considéré sous le rapport de la morale et du droit naturel" (Paris, 1835).

D'ALENÇON in *Dict. de théol. cath.*

THOMAS WALSH.

Archangel. See ANGEL.

Archbishop (*Ἀρχιεπίσκοπος, archiepiscopus*). I.—IN THE CATHOLIC CHURCH an archbishop or metropolitan, in the present sense of the term, is a bishop who governs a diocese strictly his own, while he presides at the same time over the bishops of a well-defined district composed of simple dioceses but not of provinces. Hence none of these subordinate bishops rule over others. These bishops are called the suffragans or comprovincials. The archbishop's own diocese is the archdiocese. The several dioceses of the district form the archiepiscopal, or metropolitan, province.

HISTORICAL ORIGIN.—Some writers wrongly point to Sts. Timothy and Titus, the disciples of St. Paul, as to the first archbishops in the Church. Probably they were metropolitans in the wider sense of the term, one for Asia Minor, the other for the island of Crete. But it remains impossible to assign the exact date when archbishops, as we now use the term, were first appointed. It is true that metropolitans are mentioned as a well-known institution in the Church by the Council of Nicæa (325) in its fourth, fifth, and sixth canons, and by the Council of Antioch (341) whose seventh canon is a classical passage in this matter. It reads: "The bishops of every province must be aware that the bishop presiding in the metropolis has charge of the whole province; because all who have business come together from all quarters to the metropolis. For this reason it is decided that he should, according to the ancient and recognized canon of our fathers, do nothing beyond what concerns their respective dioceses and the districts belonging thereto", etc. But it cannot be denied that even at this period the term "metropolitan" was used indiscriminately for all higher ranks above the simple episcopate. It was thus applied also to patriarchs and primates. The same must be said of the term "archbishop" which does not occur in the present meaning before the sixth century, although the office of archbishop or metropolitan in the stricter sense, indicating a hierarchical rank above the ordinary bishops but below the primate and patriarch, was already substantially the same in the fifth century as it is to-day. A peculiar condition obtained in Africa, where the archiepiscopal office was not attached to a certain see, the metropolis, but where it always devolved upon the senior bishop of the province, whatever see he might occupy. He was called "the first or chief bishop", or also "the bishop of the first or chief see".

JURISDICTION.—The jurisdiction of the archbishop is twofold, episcopal and archiepiscopal. The first extends to his own diocese exclusively and comprises the rights and powers of the fullest government of the diocese, clergy and laity, spiritual and temporal, except as restricted by Church law. Unless such restriction be clearly stated in law, the presumption is in favour of the episcopal authority. The contrary holds in regard to the archiepiscopal authority. It extends to the province and the suffragan bishops only in as far as it is explicitly stated in the law. Where the law is silent, the presumption is against the archbishop. Be it remembered, however, that a rightfully established and approved custom obtains the force of law. Archiepiscopal jurisdiction, being permanently attached to the office as such, is ordinary jurisdiction, not merely delegated or vicarious. It reaches immediately the suffragan bishops, and mediately the faithful of their dioceses. However, it has not always been the same either in regard to time or place. While the metropolitan office was everywhere the same in character, the extent and measure of its right and power would be greatly modified by local conditions, particular laws and customs, and sometimes by papal privileges. Although many of these rights are mentioned in different places of the *Corpus Juris Canonici*, yet there never was a uniform law to define them all in detail. In former times the archbishop's jurisdiction was far more ample than it is at present. The metropolitan could confirm, consecrate, and transfer the bishops of his province, accept from them the oath of allegiance and fidelity, summon them singly or collectively to his metropolis (even outside of a council) at his pleasure, cite the suffragans into his court in civil and criminal trials, give them leave of absence from their dioceses and letters commendatory in their travels, allow them to dispose of church property, regulate the Church calendar of the province by fixing and announcing the date of Easter, administer the suffragan dioceses in case of vacancy, and, finally, receive appeals lodged with him from any part of his province. But this extensive power of archbishops was later on greatly restricted, especially in the Latin Church, by several of the popes, and lastly by the Council of Trent. The charge made by the Jansenists that the popes curtailed the rights of archbishops in order to increase and strengthen their own claim of universal primacy, is best refuted by the fact that the metropolitan authority, in its struggles against encroaching primates and patriarchs or rival metropolitans, found no stronger support than that given by the Holy See. On the other hand, Rome had also to defend the native or acquired rights and privileges of suffragan bishops against usurping claims of their metropolitans. That the Holy See did not exceed its powers is further proved by the fact that the Council of Trent restricted the rights of metropolitans even more than the popes had done. In the Catholic Churches of Asia and Africa the former metropolitan office is to-day merged in the patriarchal office. The archbishops under those patriarchs have no province nor archiepiscopal jurisdiction, but only hold the rank or archiepiscopal dignity. But in Austria, Hungary, Roumania, Servia, and Herzegovina the Catholics of the different Oriental rites, Ruthenians, Greeks, and Armenians, still have archbishops in the proper sense, who retain a large portion of their former jurisdiction, more than those of the Latin Rite. Since the Council of Trent the rights of an archbishop in the Latin Church may be described as follows: (1) In regard to his suffragan bishops the metropolitan may compel them to assemble in provincial council every three years, and to attend faithfully to their episcopal duties, in particular those of residing regularly within their own diocese, of holding diocesan synods, and of maintaining diocesan seminaries (where clerical candidates cannot otherwise receive an ecclesiastical training). In the provincial council the archbishop is invested with all the rights of the presiding officer, but his voice counts no more than that of any of his suffragans. Modern practice has it also that when the archbishop's warning is not

heeded by the delinquent suffragan, he will not himself use compulsory measures, e. g. censures, but report the case to Rome. Only civil, not criminal, cases of suffragans come within the competency of the archbishop. (2) Generally speaking, the metropolitan has no direct jurisdiction over the subjects of his suffragans. But he acquires such jurisdiction in three ways, namely: by appeal, by devolution, and by the canonical visitation. To-day archbishops cannot visit a suffragan diocese, unless the matter has been discussed and approved by the provincial council. Matters of episcopal jurisdiction will devolve upon the archbishop in certain cases mentioned in the law, when the suffragan bishop neglects to do his duty, e. g. to fill in due time vacant benefices or parishes, or to absolve from excommunication when the necessary conditions have been complied with. This proceeds on the general principle that superiors ought to remedy the neglect of their inferiors lest too great harm be done to the Church and her faithful children. When a diocese becomes vacant the cathedral chapter is bound to elect a vicar-capitular who will act as administrator of the vacant diocese. If such election is not made in eight days the archbishop of the province will appoint the vicar-capitular. In the United States the archbishop appoints an administrator of the vacant diocese until Rome shall further provide. If the archdiocese becomes vacant, the senior suffragan appoints the administrator. An appeal or recourse, judicial or extrajudicial, lies directly, at least in the regular course of ecclesiastical procedure, from the bishop to his archbishop, as to the next higher instance. Whenever some disputed matter is thus brought, according to the law, from a suffragan diocese before the metropolitan for adjudication, he acquires direct jurisdiction over the case. Appeals and recourses by the archbishop's own subjects against his judicial sentences, or other ordinances given in the first instance, lie directly, when allowed by law, to the Holy See, at least in the absence of a proper primate or patriarch. But, to expedite and facilitate matters, other ways are usually granted by Rome, e. g. to appeal from the archbishop to his senior suffragan, as in England; or to the nearest other metropolitan, as in the United States and in Germany; or to a second and special metropolitic court in the same province called *Metropoliticum* as in France. Since the establishment of the Apostolic Delegation in the United States, cases from the suffragan sees (except matrimonial cases) are usually brought directly before the delegate and no longer before the archbishop. (3) Archbishops also have the right and duty of compelling, if necessary, the superiors of religious orders, even those who are otherwise exempt, in charge of parishes or congregations, to have the Gospel preached in such parishes according to the provisions of the Council of Trent. It may be observed, however, that, although such are by law the rights of an archbishop, their exercise is now seldom called for, so that his more prominent position is rather one of honour and dignity than of actual jurisdiction. Still, with all this, it remains necessary to distinguish the incumbent of a metropolitan see from the bearer of a mere honorary title of archbishop (who never receives the pallium and is never called metropolitan), often granted by the Holy See to prelates without an actual see and sometimes to ordinary bishops. By the Mohammedan conquest nearly all of the early metropolitan sees in Asia and Africa became extinct. In more recent time some of these were restored by the popes, being made residential sees. But the titles of the others are conferred as a mere honorary distinction, mostly upon prelates of the Roman courts and coadjutor bishops of metropolitans. Besides the powers of jurisdiction, archbishops also enjoy certain rights of honour within their province. The foremost among these is the right of wearing the pallium. Before receiving the pallium from Rome the archbishop cannot exercise any metropolitic functions nor officiate in pontifical vestments within the province, unless by a special privilege from the Holy See. Other honorary rights are: to have the processional cross carried immediately before him, to wear the mozetta or short cape, to bless the people, to precede his suffragans, and to occupy the bishop's throne, all this anywhere in the province. In the archiepiscopal coat of arms the episcopal hat is flanked by ten tassels on each side. His address is "Your (His) Grace", "Most Reverend".

MANNER OF APPOINTMENT.—The vacancy of an archiepiscopal see is filled in the same manner as that of an ordinary bishopric, whether it be by an election properly so called, or by a presentation or nomination, or by direct papal appointment. If the new archbishop be a priest, he will receive episcopal consecration; if already a bishop, he will be solemnly installed in the new office. But it is neither the consecration nor the installation which makes the archbishop. It is his appointment to an archdiocese.

STATISTICS.—There are at present (1906) in the Catholic Church 164 archbishops with provinces, and 37 with only their diocese but no province, and, lastly, 89 purely titular archbishops. In the United States there are now 14 provinces, in British America 9, in Cuba 1, in the Philippine Islands 1. For a full description of the present metropolitan organization in the Catholic Church, East and West, see the article HIERARCHY.

II.—IN THE EASTERN SCHISMATIC (so-called Orthodox) CHURCH archbishops are as a rule only titular, without any suffragans, but with their own diocese, the same as most of the Catholic metropolitans in the East. But in the autocephalous, or independent, national churches of Austria, Hungary, Servia, Roumania, Bosnia, and Herzegovina the so-called archbishops or metropolitans exercise, in union with the autocephalous synod, the highest ecclesiastical authority over the Church of such country. Their office, therefore, resembles that of a patriarch.

III.—THE ANGLICAN EPISCOPAL CHURCH has two archbishops in England, one of Canterbury, the other of York, both of whom are invested with primatial dignity; and two archbishops in Ireland, one of Armagh, the other of Dublin. Their authority is similar to that of Catholic archbishops. In Scotland the Episcopalians have no archbishop; but one of the bishops is chosen by the rest to act as "Primus" without metropolitan jurisdiction (see BISHOP, DIOCESE, METROPOLITAN, HIERARCHY, PRIMATE).

S. G. MESSMER.

Archconfraternity, a confraternity empowered to aggregate or affiliate other confraternities of the same nature, and to impart to them its indulgences and privileges. The preliminary requisite, the conditions governing aggregation, the ordinary method of conducting the process, and a list of the principal archconfraternities comprehend the information necsary to a proper understanding of the general subject.

A preliminary requisite to gain the indulgences is the canonical erection of the confraternity to be aggregated. Canonical erection is the approval of the proper ecclesiastical authority which gives the organization a legal existence. Archconfraternities do not erect confraternities; they merely aggregate them. It ordinarily belongs to the bishop of the diocese to erect confraternities. In the case, however, of many confraternities and archconfraternities the power of erection is vested in the heads of certain religious orders. Sometimes, especially in missionary countries or under abnormal conditions,

the privileges of these heads of orders are imparted to bishops. Such extraordinary powers have been considerably restricted within recent years. The vicar-general may not erect confraternities unless he has been expressly delegated for the purpose by his bishop. For the aggregation itself the following are the principal regulations to be observed under penalty of forfeiting the indulgences. Aggregation, or affiliation, as it is also called, may be made by those only who have received from the Holy See express powers for that purpose. They must make use of a prescribed formula. In the same church only one confraternity of the same name and purpose may be aggregated. The consent of the bishop must be given in writing. But in the case of religious orders aggregating their own confraternities in their own churches, the consent of the bishop given for the erection of the house or church of the order is sufficient. The bishop must approve, but may modify the practices and regulations of the confraternity to be aggregated, except those to which the indulgences have been expressly attached. Only those indulgences are imparted by aggregation which have been conceded with that provision. Such indulgences must be enumerated in detail, as is usually done in the prescribed formula of aggregation; no tax may be imposed for aggregation, not even for diplomas, except the expenses requisite for paper and postage. For modifications of these regulations, the laws of the various archconfraternities should be consulted.

Only the general process of conducting the aggregation is given. If it pertains to the bishop to erect the confraternity, then the pastor of a church or the superior of a religious house petitions him for canonical erection, giving the kind of confraternity desired, its title, its patron saint, the church and locality where it is to be erected, its directors, and any deviations from the ordinary rules of the confraternity in question, and asking the consent of the bishop for aggregation to the archconfraternity. If the erection pertains to the head of a religious order, then the bishop's consent to the aggregation is required. In all cases the information just detailed must be sent to the bishop and to the head of the order to insure the validity of the process. Formulæ embodying such essential information may be obtained usually from the authorities in charge of a confraternity. Some of the more widely known archconfraternities are those of the Holy Name, the Blessed Sacrament, the Sacred Heart of Jesus, the Precious Blood, the Holy Face, the Holy Rosary, Our Lady of Perpetual Help, Sodality of the Blessed Heart of Mary for the Conversion of Sinners, the Cord of St. Francis, Christian Doctrine, Bona Mors, Christian Mothers.

BÉRINGER, *Les Indulgences* (Paris, 1905), II, gives the legislation on this subject, with a list of the archconfraternities, their nature and requirements, and formulæ for canonical erection and for aggregation. MOCCHEGIANI, *Collectio Indulgentiarum* (Quaracchi, 1897); TACHY, *Traité des Confréries* (Haute-Marne, 1898).

F. P. DONNELLY.

Archdeacon (Lat. *archidiaconus;* Gr. ἀρχιδιάκονος), the incumbent of an ecclesiastical office dating back to antiquity, and up to the fifteenth century of great importance in diocesan administration, particularly in the West. The term does not appear before the fourth century, and is then first met with in the history of the Donatist schism, written about 370 by Optatus of Mileve (I, xvi, ed. Corp. Script. Eccl. Lat., XXVI, 18). However, as he here bestows the title on Cæcilian, a deacon of Carthage early in the fourth century, it would appear that since that period there was an occasional use of the name. Towards the end of the fourth and the beginning of the fifth century, the term begins to appear more frequently both among Latin and Greek authors. We also occasionally find other names used to indicate the office, e. g. ὁ τοῦ χοροῦ τῶν διακόνων ἡγούμενος (Theodoret, Hist. Eccl., I, xxvi, in P. G., LXXXII, 981). The term soon acquired fixity, all the more rapidly as the archidiaconal office became more prominent and its duties were more sharply defined. The beginnings of the archidiaconate are found in the first three centuries of the Christian era. The immediate predecessor of the archdeacon is the *diaconus episcopi* of primitive Christian times, the deacon whom the bishop selected from the diaconal college (see DEACON) for his personal service. He was made an assistant in the work of ecclesiastical administration, was charged with the care of the poor, and was supervisor of the other deacons in their administration of church property. He thus became the special procurator, or *œconomus*, of the Christian community, and was also entrusted with the surveillance of the subordinate clergy. In this early period the duties of the *diaconus episcopi* were not juridically defined, but were performed under the direction of the bishop and for the time specified by him. Beginning with the fourth century this specialized activity of the *diaconus episcopi* takes on gradually the character of a juridical ecclesiastical office. In the round of ecclesiastical administration certain duties appear attached by the law to the office of the archdeacon. Thus, in the period from the fourth to the eighth century the archdeacon is the official supervisor of the subordinate clergy, has disciplinary authority over them in all cases of wrong-doing, and exercises a certain surveillance over their discharge of the duties assigned them. It was also within the archdeacon's province to examine candidates for the priesthood; he had also the right of making visitations among the rural clergy. It was even his duty, in exceptional cases of episcopal neglect, to safeguard the interests of the Church; to his hands were entrusted the preservation of the Faith in its primitive purity, the custody of ecclesiastical discipline, and the prevention of damage to the property of the Church. The archdeacon was, moreover, the bishop's chief confidant, his assistant, and when it was necessary, his representative in the exercise of the manifold duties of the episcopal office. This was especially the case in the administration of ecclesiastical property, the care of the sick, the visitation of prisoners, and the training of the clergy. In the East there was no further development of the archidiaconate; but in the West a new stage was inaugurated with the eighth century. By virtue of his office the archdeacon became, next to the bishop, the regular organ of supervision and discipline in the diocese. In this respect he was assigned a proper and independent jurisdiction (*jurisdictio propria*) and even as late as the twelfth century there was a constant effort to increase the scope of this authority. The great amount of business to be transacted necessitated in large dioceses the appointment of several archdeacons. The first bishop to introduce this innovation was Heddo of Strasburg, who in 774 divided his diocese into seven archidiaconates (*archidiaconatus rurales*). His example was quickly followed throughout Western Christendom, except in Italy where the majority of the dioceses were so small as to need no such division of authority. Henceforth the *archidiaconus magnus* of the cathedral (usually the provost, or *præpositus* of the chapter), whose duties chiefly concerned the city clergy, is offset by the *archidiaconi rurales* placed over the deans (*archipresbyteri rurales*). These archdeacons were generally priests, either canons of the cathedral or provosts of the principal (collegiate) churches in small towns. The authority of the archdeacons culminated in the eleventh and twelfth centuries. At that time they exercised within the province of their

archidiaconates a quasi-episcopal jurisdiction. They made visitations, during which they were empowered to levy certain assessments on the clergy; they conducted courts of first instance, and had the right to punish clerics guilty of lapses; they could also hold synodal courts. But the archdeacon was not only a judge; he was also prominent in ecclesiastical administration. He saw that the archpriests performed their duties, gave canonical investiture to the holders of prebends, and authorized incorporation of the same; he supervised the administration of church revenues, and kept in repair the places of worship. He could also draw up the legal documents called for in the exercise of the duties of his office and the performance of the juridical acts that it entailed. It came about frequently that the archdeacons were not appointed by the bishop, but were chosen by the cathedral chapter; sometimes they received their office from the king. After the twelfth century, on account of the vast extent of their duties, they were aided by various officials and vicars appointed by themselves. This great authority proved in time very burdensome to the clergy and brought with it too great a limitation of the episcopal authority. In the thirteenth century numerous synods began to restrict the jurisdiction of the archdeacons. They were forbidden to employ their own special *officiales* and were prohibited from exercising their authority when the bishop was present in their territory. They were also deprived of the right of freely visiting the parishes of their archidiaconate, of deciding important points in matrimonial causes, and of passing sentence on clerics guilty of grave crimes. Moreover, by the creation of the diocesan office of vicar-general, there was opened a court of higher resort than that of the archdeacon, and to it reverted the greater part of the business once transacted in the court of the archdeacon. When finally the Council of Trent (1553) provided that all matrimonial and criminal causes should be henceforth brought before the bishop (Sess. XIV, xx, De reform.); that the archdeacon should no longer have the power to excommunicate (Sess. XXV, iii, De ref.); that proceedings against ecclesiastics unfaithful to their vow of celibacy should no longer be carried on before the archdeacon (Sess. XXV, xiv, De ref.); and that archdeacons should make visitations only when authorized by the bishop, and then render to him an account of them (Sess. XXIV, iii, De ref.), the archidiaconate was completely bereft of its independent character. From this time the *archidiaconatus rurales* gradually disappeared from the places where they still existed. The archidiaconate of the cathedral, where the office was still retained, soon became practically an empty title; the chief duties of the incumbent were to assist the bishop in his pontifical duties and to vouch for the moral worthiness of candidates for ordination. Among Protestants, the Anglicans preserved, along with the primitive ecclesiastical organization, the office of archdeacon with its own special jurisdiction. In German Protestant parishes, with less congruity, the title of archdeacon was conferred on the first *Unterpfarrer*, or assistant pastor.

KRESS, *Erläuterung des Archidiakonatwesens* (Helmstädt, 1725); NELLER, *De Archidiaconis* (Trier, 1771); PERTSCH, *Von dem Ursprung der Archidiakonen, Officiale und Vikare* (Hildesheim, 1743); SPITZ, *De archidiaconatibus in Germaniâ ac ecclesiâ Coloniensi* (Bonne, 1749); KRANOLD, *Das apostolische Alter der Archidiakonalwürde* (Wittenberg, 1768); GRÉA, *Essai historique sur les archidiacres* in *Biblioth. de l'Ecole des chartes* (1851), III, 39 sqq., 215 sqq.; THOMASSINUS, *Vetus et nova eccles. disciplina* (London, 1706) I, 174 sqq.; SCHRÖDER, *Die Entwickelung des Archidiakonats bis zum* 11. *Jahrh.* (Munich, 1890); GLASSCHRÖDER, *Das Archidiakonat in der Diözese Speyer*, in *Archivalische Zeitschrift*, N. F., X, 114 sqq.; LEDER, *Die Diakonen der Bischöfe und Presbyter*, in STUTZ, *Kirchenrechtl. Abhandlungen* (Stuttgart, 1905), nos. 23, 24.

J. P. KIRSCH.

Archdeacon, RICHARD, an Irish Jesuit, whose name is sometimes given as Archdekin or Arsdekin, b. at Kilkenny, 30 March, 1620; d. 31 August, 1693. He entered the Society of Jesus, at Mechlin, 20 September, 1642, and taught humanities, philosophy, theology, and Holy Scripture at Antwerp and Louvain. He wrote a treatise in English and Irish on Miracles, a "Life of St. Patrick" with a short notice on Ireland and the so-called prophecy of St. Malachy, an Irish saint, and the principal controversies about the faith. This he called "Theologia Quadripartita"; it was meant for use chiefly in Ireland. The book sold very rapidly, more than a thousand copies having been disposed of in a few months. He subsequently published it as a "Theologia Tripartita", and in the preface informs his readers that he had more time at his disposal for writing than he had for the preceding book. The "Tripartita" passed through thirteen editions. The twelfth edition contains the "Life of Oliver Plunkett and Peter Talbot". The work is remarkable for its order, conciseness, and lucidity. In spite of its numerous editions, beginning with the year 1671, it was put on the Index in 1700, *donec corrigatur*. Although at least the Antwerp edition of 1718 was corrected, especially as regards the *peccatum philosophicum*, and the Cologne edition of 1730 was "revised and corrected", yet in the Index of 1900 he is still referred to as an author previously condemned. He left in MS. a "Theologia Apostolica". Hurter speaks of him as *auctor gravis et probabilista*. Webb in his "Compendium of Irish Biography" (Dublin, 1878) declares of the treatise on miracles that "it is said to have been the first book printed in English and Irish conjointly."

HURTER, *Nomenclator*, II, 399; SOMMERVOGEL, *Bibliothèque de la c. de J.* I, 515, WARE-HARRIS, *Writers and Antiquities of Ireland* (Dublin, 1764).

T. J. CAMPBELL.

Archdiocese (Ἀρχιδιοίκησις, *archidiœcesis*). This term does not designate an ecclesiastical province, but only that diocese of the province which is the archbishop's own, and over which he holds immediate and exclusive jurisdiction.

FERRARIS, *Bibliotheca Canonica*, etc; WERNZ, *Jus Decretalium*, II, tit. 34; SMITH, *Elements of Ecclesiastical Law*, I; PHILLIPS, *Kirchenrecht*, VI; SILBERNAGL, *Verfassung und Bestand sämtlichber Kirchen des Orients* (1904); *Concilii Plenarii Bali.* II *Acta et Decreta*, tit. III; SANTI, *Prælectiones Juris Canonici*, t. I; *Gerarchia Cattolica* (Roma, 1906).

Archelais, a titular see of Palestine, twelve miles west of the Jordan. Its episcopal list is given in Gams (p. 453). Another town of the same name, in Cappadocia, was founded by Archelaus, the last of the Cappadocian kings.

LEQUIEN, *Oriens Christ.* (1740), III, 675–676; SMITH, *Dict. of Greek and Roman Geogr.*, I, 193.

Archelaus of Charcar. See MANICHÆISM.

Archer, JAMES, an English missionary priest, b. in London, 17 November, 1751; d. 22 August, 1832. While employed at a public house called "The Ship", in Turn Stile, Lincoln's-Inn-Fields, where Catholics secretly assembled for Divine service, he attracted the favourable notice of Dr. Challoner and was sent, in 1769, to study at Douai College. He returned in 1780, after his ordination, to carry on the mission in the public house where he had formerly been employed. He was for many years Vicar-General of the London District and received the papal degree of Doctor of Divinity at the same time with Drs. Lingard, Gradwell, and Fletcher. His published works are: "Sermons on Various Moral and Religious Subjects" (London, 1787, 1788, 1816); "Second Series" (London, 1801, 1822); "Third Series" (London, 1827); "Sermons" (London, 1789, 1794, 1817); "Sermons on Matrimonial Duties, etc." (London, 1804); "Letter to J. Milner, Vicar-Apostolic of the Midland District (Being a Reply to a letter in which he accuses the author of immorality)" (London, 1810); "Sermon on Universal Benevolence, —Some Reflections on Religious Persecution and the

alleged proceedings at Nismes" (2d ed., London, 1816). His portrait was engraved by Turner after a painting by James Ramsay in 1826.

GILLOW, *Bibliog. Dict. English Catholics.*

THOMAS WALSH.

Arches, THE COURT OF, so called from the fact that it was anciently held in the Church of St. Mary le Bow (Sancta Maria de Arcubus), in Cheapside, was the chief and most ancient court and consistory of the jurisdiction of the Archbishop of Canterbury. Originally the judge of this court, the official Principal of the Arches, took cognizance of causes throughout the ecclesiastical province, and by his patent was invested with the right of hearing appeals from the Dean of the Arches. This latter exercised jurisdiction over a "peculiar", consisting of thirteen parishes including St. Mary le Bow, within the diocese, but exempt from the jurisdiction of the Bishop of London. Eventually the office of Dean and that of Principal of the Arches became merged; and by the Public Worship Regulation Act of 1874 a judge of the provincial courts of Canterbury and York was provided, and "all proceedings hereafter taken before the judge in matters arising within the province of Canterbury shall be deemed to be taken in the Arches Court of Canterbury." [From the Court of Arches an appeal originally lay to the Pope. After the Reformation it was transferred to the King in Chancery (25 Hen. VIII, c. 19); and later (2 & 3 Will. IV, c. 92; 3 & 4 Will. IV, c. 41) to the Judicial Committee of the Privy Council.] Suits are conducted by means of citation, production of libel (accusation), answer to libel, arguments of advocates, and the judge's decree. This court exercises appellate jurisdiction from each of the diocesan courts within the province of Canterbury. It may also take original cognizance of causes by letters of Request from such courts. It latterly sat in the hall belonging to the College of Civilians (Doctors' Commons) until the ecclesiastical courts were thrown open to the bar and to solicitors generally, and all probate and divorce business taken away (1857), since when it sits at Lambeth or Westminster.

PHILLIMORE, *Ecclesiastical Law of the Church of England;* RENTON, *Encyclopedia of the Laws of England; Report of Ecclesiastical Courts Commissioners,* 1883.

FRANCIS AVELING.

Archiereus (Greek, *ἀρχιερεύς*; Russian, *arkhiereĭ*), a Greek word for bishop, when considered as the culmination of the priesthood. It is very much used in the liturgical books of the Greek Orthodox and Greek Catholic Churches for those services which correspond to the pontifical services of the Roman Rite. This word must not be confounded with *protoiereus* (archpriest), the highest ecclesiastical rank to which a married priest may attain in the Greek Church.

CLUGNET, *Dict. des noms liturgiques* (Paris, 1895) 21.

ANDREW J. SHIPMAN.

Archimandrite (Gr. *ἄρχω*, I command, and *μάνδρα*, a sheepfold), in the Greek Rite the superior of a monastery, or of several monasteries. The term seems to have originated during the fourth century in the far East (Mesopotamia, Persia), and to have spread thence to Egypt and Asia Minor. In the fifth and succeeding centuries it occurs frequently in the writings of the Greek Fathers, also in the acts of councils, and was even adopted quite extensively in the West where it did not disappear from occasional usage until the ninth century. Originally the archimandrite seems to have been only the superior or abbot of his own monastery; gradually, however, he came to exercise authority over a number of monasteries, and by the eleventh century the archimandrites of such monastic centres as Mount Athos, and Mount Olympus in Bithynia, were the equivalent of our Western abbots-general. At present there are in the Greek Church two kinds of archimandrites, the original monastic officers exercising jurisdiction in their respective monasteries, and honorary archimandrites and well-educated priests attached to the chanceries of the great patriarchates (e. g. Constantinople), or at the head of certain branches of temporal administration; in a word, not unlike the Roman prelates or the principal officers of a Western diocese. It is from the ranks of these quasi-monastic priests that the bishops are often selected, when not taken directly from the monasteries. The archimandrite is appointed by ecclesiastical authority (patriarch, metropolitan, bishop), also, in Russia, by the Holy Synod, and in some monasteries by election. He has the right to wear a pectoral cross, the epigonation in the celebration of Mass, and to sign a cross before his name after the manner of bishops. The monastic archimandrites have also the right to the pastoral staff, and to a peculiar mantle having four squares of embroidered cloth called "the tables of the law". Their rights and privileges differ somewhat by law or custom in different parts of the Greek Church. The usual distinction, common to all, is a black veil tied about the peculiar head-gear of the Greek ecclesiastic and falling on the back. Archimandrites enjoy the right of precedency among other priests; among themselves this right is regulated by the dignity of their origin; thus an archimandrite of Constantinople outranks those of inferior episcopal appointment. There is a formal rite for the appointment and creation of these officers, performed with more solemnity in the instalment of monastic archimandrites. The office is found not only in all Greek Churches subject to Constantinople, but also in the Russian, Bulgarian, and other so-called autocephalous Churches, that once owed allegiance to that patriarchal see; it exists also among the Catholic (Melchite or Uniat) Greeks. It is not known among the Armenians, Chaldeans, Syrians, Maronites, Copts, or Abyssinians. An important survival of it in the West is seen in Sicily, where, after the time of Roger II (1130–54), the archimandrite of the great Basilian Abbey of San Salvatore in Messina enjoyed extensive, even quasi-episcopal, jurisdiction, eventually, however, becoming a secular or commendatory abbot (Ferraris, Bibl. prompta, s. v.). This Basilian monastery was suppressed by the Italian government.

ARCHIMANDRITE IN OFFICIAL DRESS

PARGOIRE in *Dict. d'arch. chrét.*, I, 2739–61; SILBERNAGL, *Verfassung und gegenwärtiger Bestand sämtlicher Kirchen des Orients* (Ratisbon, 1904), 46, 138, and *passim; Pravoslavnaya Encyclopedia,* (St. Petersburg, 1900) I, 43; VANNUTELLI, *Le Colonie Italo-Greche* (Rome, 1890) 114; BJERRING, *Offices of the Oriental Church* (New York, 1884) 123–125; MARIN, *Les Moines de Constantinople* (Paris, 1897), 85–90.

ANDREW J. SHIPMAN.

Archinto, FILIPPO, an Italian theologian and diplomatist, b. 1500 at Milan of the distinguished family

of that name; d. 1558. At the age of twenty he obtained the doctorate in law, at the University of Padua, and revealed such talents for diplomacy that Paul III named him successively Governor of the City of Rome, Vice-Chamberlain Apostolic, Bishop of the Holy Sepulchre, and of Saluzzo. He also sent him to preside in his name at the Council of Trent, then transferred to Bologna. St. Ignatius Loyola found in him a powerful protector, in the early years of the Society of Jesus, and only his death prevented his installation in the archiepiscopal chair of Milan to which Paul IV had nominated him. His theological works are "De fide et sacramentis" (Cracow, 1545; Ingolstadt, 1546; Turin, 1549); "Oratio de nova christiani orbis pace habita" (Rome, 1544).

PALLAVICINI, *Histoire du concile de Trente* (edit. MIGNE) III, 1122.

THOMAS WALSH.

Architecture, CHRISTIAN. See CHRISTIAN ARCHITECTURE.

Archives, ECCLESIASTICAL, may be described as a collection of documents, records, muniments, and memorials, pertaining to the origin, foundation, growth, history, rights, privileges, and constitutions of a diocese, parish, monastery, or religious community under the jurisdiction of the Church; the term is also applied to the place or depository where such records and documents are kept.

The word *archive* is derived from the Latin *archium, archivum*, post-classical terms. Cicero uses *tabularium*, and Pliny *tablinum*. Pomponius Mela (A. D. 37–54) seems among the first to adopt *archium* in the sense of archives (De orbis situ, lib. III). *Archivum* appears twice in Tertullian (A. D. 150–230). *Archium* (*archivum*) is a transliteration of the Greek Ἀρχεῖον, used among the Greeks to express the senate-house, the council-house; the college of magistrates convened therein; the place reserved for state papers; the documents themselves; and, finally, applied to many sanctuaries, which became the depositories of documents important enough to hand down to posterity. Not only Greece, but also the ancient civilizations of Israel, Phœnicia, Egypt, and Rome appreciated the value of preserving important records and usually reserved for the archives a part of the temple, the sacredness of the holy place guaranteeing, as far as possible, immunity from violation. Christian Rome, impressed with the reverence and importance attached by Jew and Gentile to such depositories, and recognizing the need of proper and safe custody of the sacred vessels and the Holy Scriptures, sought out for this purpose, in the beginning, the home of some worthy Christian family, and later, during the persecutions, some secret chamber in the catacombs. In these primitive archives the early Church placed the Acts of the martyrs. St. Clement (A. D. 93), the fourth of the Roman Pontiffs, appointed for Rome seven notaries to record for future ages the sayings and sufferings of the saints who went to martyrdom. Pope Anterus (235–236) displayed such zeal for the keeping of these records of the martyrs as to win for himself a martyr's crown after but one month in the Chair of Peter; and tradition tells of the existence, even in his day, of archives in the Lateran Basilica.

In the development of the polity of the Church, as the first councils determined the relation of clergy to bishop, and of bishop to bishop, it became necessary to assign to a special official, in a place separate from the depository for the sacred vessels, the duty of registering ordinations, the issuing of dimissory letters, the recording of synodal and conciliar decrees, and the safe keeping of documents pertaining to the administration and temporalities of the Church. This official keeper of the archives, who became the registrar of the medieval cathedral, was called in Rome *tabularius*, and in Constantinople *chartophylax* (χαρτοφύλαξ). The Council of Nicæa (325), judging from its sixteenth canon, felt the need of such a church official. The Council of Mileve (402), in Africa, prescribed a *matricula*, or archives, for records of ordination, to prevent disputes about seniority among the bishops. The famous canonist, Van Espen, commenting on the ninth canon of the Second Council of Nicæa (787), writes that in the palace of the patriarch of Constantinople were kept the archives, called the *chartophylacium*, in which the episcopal laws and documents containing the privileges and rights of the church were laid up. Frequently, important State papers and valuable manuscripts of profane literature were preserved in the archives of the church; the Code of Justinian was therein deposited by order of the Emperor. The monasteries were quick to follow the example of the episcopal cities in the keeping of archives. Monastic archives owe much to the introduction of the *scriptorium* (manuscript room) with its *armaria* (book-chests) into Monte Cassino by St. Benedict (529), and into the monastery of Viviers by its famous abbot, Cassiodorus (531). The preservation of the fragments of Greek and Roman classics now extant is largely due to the monasteries, which for twelve centuries from the fall of the Western Empire were the custodians, not only of sacred codices but also of manuscripts of the ancient Greek philosophers and the Latin rhetoricians. A medieval monastery was often rich in archives, containing rare manuscripts, beautiful chirographs, paintings, precious metal-ware, and documents pertaining to the rights of a people, the privileges of kings, and treaties between nations. The universities of the thirteenth century, as Bologna and Paris, products of the episcopal schools, maintained valuable archives.

In 1587, Pope Sixtus V conceived the idea of erecting in Rome a general ecclesiastical depository to serve for archives for all Italy; the plan, however, was not found practicable, and the Pontiff then decreed that each diocese and religious community should establish and maintain its own local archives. The most detailed legislation with regard to the erection, the arrangement, and the safe custody of archives is embodied in the Constitution "Maxima Vigilantia" of Benedict XIII (1727), the norm for the present discipline in this matter. As a result of mandatory decrees of provincial and synodal councils, archives are now found in every well organized centre. Besides the Vatican archives and those of the various Roman Congregations, there are: (1), the archiepiscopal, or metropolitan, archives, wherein are preserved the acts of provincial councils; documents concerning suffragan sees; records of consecrations of bishops; minutes of ecclesiastical trials, of appeals, and of matrimonial processes before the metropolitan *curia*, or court; (2), the episcopal, or diocesan archives, containing acts of synods, documents from the Holy See, the minutes of the episcopal *curia*, records of ordinations and matrimonial dispensations, deeds of diocesan property, and reports of the spiritual and financial condition of every parish in the diocese; (3), the parochial archives, maintained in each parish for safely and securely keeping all documents pertaining to the origin and history of the parish, mandates and pastorals of the bishop, registers for an accurate record of baptisms, confirmations, marriages and deaths, and of the spiritual condition of souls visited in the parish; also the books pertaining to the administration of the finances of the parish, with detailed inventory of all church property. The civil law usually considers parish registers as authentic public records.

DUCANGE, *Glossarium Mediæ et Infimæ Latinitatis;* FORCELLINI, *Lexicon Totius Latinitatis;* POMPONIUS MELA, *De*

Orbis Situ (Leipzig, 1807), III; TERTULLIAN in *P. L.*; POTTER, *Antiquities of Greece* (Edinburgh, 1813); BINGHAM, *Christian Antiquities* (London, 1840); PERCIVAL, *The Seven Œcumenical Councils*, Vol. XIV of 2d series of *The Nicene and Post-Nicene Fathers* (New York, 1900); DIGBY, *Mores Catholici* (New York, 1894); PUTNAM, *Books and Their Makers* (New York, 1896), 47 sqq.; MAITLAND, *The Dark Ages* (London, 1890); PELLICCIA, *Polity of the Christian Church*, tr. by BELLETT (London, 1883); BARONIUS, *Annals*; FERRARIS, *Bibliotheca prompta*, (1852); LUCIDI, *De Visitatione* (Rome, 1883); VAN ESPEN, *Jus eccles.* (Louvain, 1753); RAYMUNDI, *Instructio pastoralis* (Freiburg, 1902); *Encyclopédie du dix-neuvième siècle* (Paris, 1846); *Encyclopédie catholique* (Paris, 1840); MÜHLBAUER, *Thesaurus resol. S.C. Concilii* (Munich, 1872).

P. J. HAYES.

Archives, VATICAN. See VATICAN ARCHIVES.

Archives of the Holy See. See VATICAN ARCHIVES.

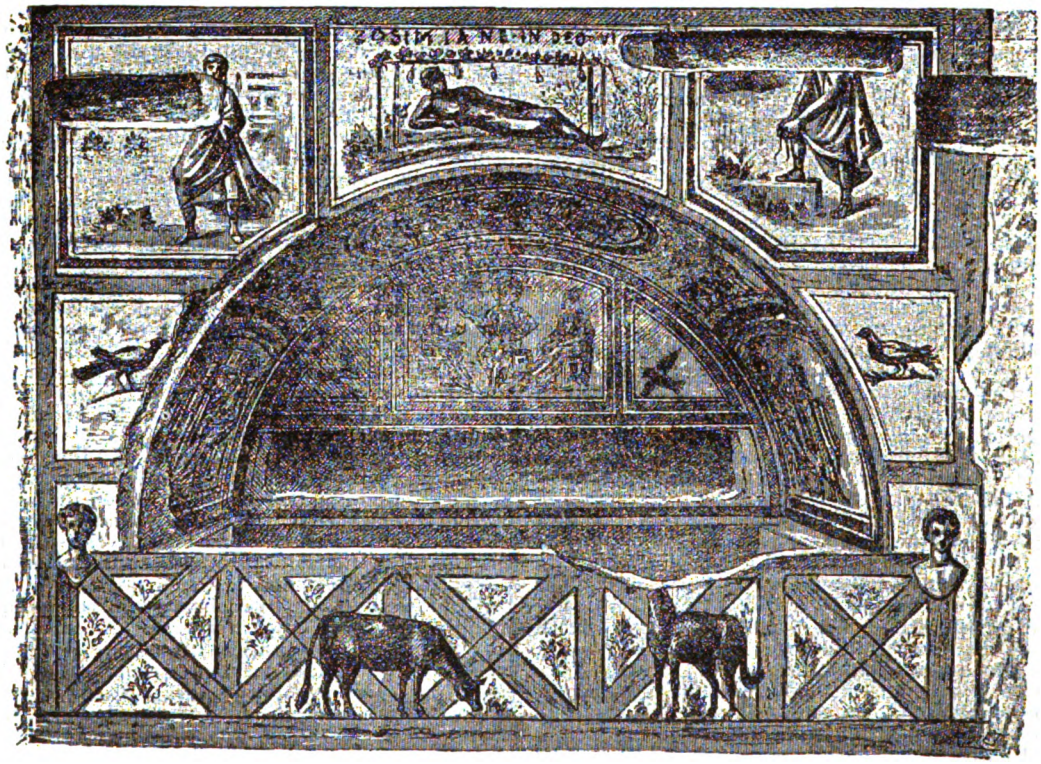
Archontics (from ἄρχων, prince, ruler), a Gnostic sect which existed in Palestine and Armenia about the middle of the fourth century. St. Epiphanius seems to be the earliest Christian writer who speaks of this strange sect. He relates that a young priest in Palestine named Peter had been convicted of Gnostic errors, deposed from the office of the priesthood and expelled by Bishop Aetius. He fled into that part of Arabia where there was a centre of Ebionitism. In his old age, apparently but not really converted, he returned to Palestine, where he lived the life of an anchorite in a cave near Jerusalem and attracted followers by the austerity of his life and the practice of extreme poverty. Shortly before the death of the Emperor Constantius (337–361), Eutactus, coming from Egypt, visited the anchorite Peter and was imbued by him with the doctrines of the sect and carried them into Greater and Lesser Armenia. St. Epiphanius excommunicated Peter and the sect seems to have died out soon after. Following the description of St. Epiphanius in giving a summary of the doctrines of the sect, we find there are seven heavens, each of which is ruled by an ἄρχων (prince) surrounded by angels begotten by him, who are the jailers of the souls. In the eighth heaven dwells the supreme Mother of light. The king or tyrant of the seventh heaven is Sabaoth, the god of the Jews, who is the father of the Devil. The Devil, dwelling upon earth, rebelled against his father, and opposed him in all things, and by Eve begot Cain and Abel. Cain slew Abel in a quarrel about their sister, whom both loved. The souls, which are of heavenly origin are the food of the princes who cannot live without them. When the soul has reached the stage of Knowledge (γνῶσις), and has escaped the baptism of the Church and the power of Sabaoth, who is the author of the law, it flies to each of the heavens, makes humble prayer to its prince, and finally reaches the supreme Mother and Father of all things, from whom it has dropped upon the earth. Theodoret adds that it is the practice of some of these heretics to pour oil and water on the heads of the dead, thereby rendering them invisible to the princes and withdrawing them from their power. "Some of them", continues St. Epiphanius, "pretend to fast after the manner of the monks, deceiving the simple, and boast of having renounced all property. They deny the resurrection of the body, admitting only that of the soul; they condemn baptism and reject the participation of the Holy Mysteries as something introduced by the tyrant Sabaoth, and teach other fables full of impiety." "They are addicted", says St. John Damascene, "to a most shameful kind of lust." Their apocryphal books were the greater and lesser "Symphonia", the "Anabatikon [assumption] of Isaias", a book called Ἀλλογενεῖς, and other pseudo-prophetical writings. They rejected the Old Testament, but used sentences torn from their context both in the Old and the New Testament to prop up their heresy. St. Epiphanius refutes their extravagant doctrines at some length, showing the absurdity and dishonesty of their abuse of Scripture texts. He writes, not with the calm detachment of the historian, but with the zeal of the pastor who is dealing with contemporary error.

ST. EPIPHANIUS, *Adv. hær.*, *P. G.*, XLI., 677, 699; THEODORETUS, *Hær. Fab. Comp.*, *P. G.*, LXXXIII, 361; ST. JOHN DAMASCENE, *De Hæresibus*, *P. G.*, XCIV, 701. B. GULDNER.

Archpriest.—Just as among the deacons of the bishop's church one stood out as the special assistant and representative of the bishop, and, as archdeacon, acquired a jurisdiction of his own, so do we find since the fourth century in numerous dioceses an archpriest, or head of the college of presbyters, who aided and represented the bishop in the discharge of his liturgical and religious duties. As a rule, and especially in Rome, whence the custom spread, the oldest of the presbyters was invested with this rank; in the Greek Church, on the other hand, his appointment often lay in the hands of the bishop. By the seventeenth canon of the Fourth Synod of Carthage, the archpriest was also associated with the bishop as his representative in the care of the poor. After the complete Christianization of the Roman and Germanic peoples, we meet in the West with another kind of archpriest. The spiritual needs of the population scattered through the rural districts multiplied so rapidly that it became impossible for the clergy of the episcopal city to attend to all. Consequently, we soon find the larger rural centres equipped with their own churches, a permanent clergy, and their own sources of support. The inhabitants of the neighbouring hamlets, and of the widely scattered manors were, from the beginning, subject to these larger, or mother-churches (*ecclesia rusticana, diœcesana, parochia*), in so far as it was there that they heard Mass and received the sacraments. The entire parish was known as *christianitas* or *plebs*.

The archpriest was the first in rank among priests attached to such mother-churches. He was at the head of the local clergy, had charge of Divine worship, and supervised the duties of the ecclesiastical ministry. He was, however, subject to the archdeacon; several such large rural communities, or parishes, constituted an archidiaconate. The private chapels, which gradually multiplied on the estates of the great landowners and to which priests were attached, with the bishop's permission, were not exempt from the jurisdiction of the archpriest. All parishioners were obliged to be present at the principal Mass on Sunday in the mother-church (*ecclesia baptismalis, titulus major*). All baptisms took place there and burial services were held nowhere else. In the lesser churches of the territory (*tituli minores*) there were permitted only the daily Mass, the usual devotions, and instruction in the elements of Christian faith. The archpriest of the mother-church was the head of all the clergy in his parish, and was responsible for the proper execution of their ecclesiastical duties and for their manner of life. Gradually, it came about, especially in the Carlovingian period, that many *tituli minores* became independent parish churches, where all religious ceremonies, including Sunday Mass and baptism, were performed; the number of parishes was thus notably increased. It came about also that when a diocese was very extensive, the entire diocese was subdivided into a number of districts (called archipresbyterates, decanates, or *christianitates*), over each of which a priest was placed as dean or archpriest. The use of the term *archipresbyterate* for these diocesan districts proves that the former extensive parishes made a basis for this division, though the boundary lines of the new districts did not necessarily correspond with the limits of the original parishes. In many cases entirely new ecclesiastical districts

were created, and sometimes several former archipresbyterates were united. Sometimes, also, attention was paid to the civil subdivisions of the territory in question. The entire clergy of such a district constituted the rural chapter, at the head of which was the archpriest or rural dean. It was his duty, as representative of the bishop, to supervise the religious and ecclesiastical life of the entire territory. He enforced the regulations of the bishop and the decrees of diocesan synods, and watched over their observance; presented to the bishop for ordination all candidates for ecclesiastical office; adjusted minor differences among the clergy, and made known to the archdeacon any grosser misdeeds of clergy or laity in order that suitable penance might be imposed upon the offender. It was customary in the Carlovingian period that on the first of every month the archpriest and the clergy of vicar, or vicar forane (*vicarii foranei*), an office at all times revocable. In France, and in those neighbouring territories affected by the ecclesiastical reorganization that followed the French Revolution, each of the new dioceses was divided into deaneries whose limits were calculated to correspond with the civil subdivisions. In each district the parish priest of the principal church was usually the dean. According to actual ecclesiastical law the division of a diocese into deaneries pertains to the bishop; he may, if he chooses, combine several such districts and make of them a single larger one. The selection of the deans pertains entirely to the bishop, though in some countries the rural chapters still retain the right of election. Deans possess no proper jurisdiction; they are merely delegates of the bishop for the performance of stated ecclesiastical duties. Their principal duty is to facilitate relations between the



ARCOSOLIUM WITH FRESCOES, CATACOMB OF ST. CYRIACA

his deanery should meet in common in order to discuss matters of importance. At a later date such meetings were called only once or twice a year. The rural chapter acquired in time the right of presentation to the deanery; it also elected a *camerarius* for the administration of certain common funds, and a *diffinitor*, or assistant to the dean. The union of several such archipresbyterates formed an archidiaconate, whose deans were subject to the archdeacon.

In course of time, the office of dean or archpriest underwent many changes. This development was not the same in every country, and to this fact are traceable many local differences. The Council of Trent was content with the establishment of regulations concerning the visitation of parishes by the deans (Sess. XXIV, cap. 3, De reform.). St. Charles Borromeo abolished the office of dean in his diocese and established in its place that of rural clergy of their deanery and the ordinary (the bishop), to exercise a certain supervision over the clergy, to visit the parishes, and look into the administration of parochial duties by the parish priests. They are also wont to receive from the bishop permanent faculties for the performance of certain ecclesiastical benedictions. The duty of assisting the bishop at pontifical Mass, once incumbent on the archpriest of the cathedral, has devolved partly on the dean of the cathedral chapter, and partly on the auxiliary-bishop, should there be one.

THOMASSINUS, *Vetus et nova Ecclesiæ disciplina* (London, 1706), pt. I, bk. II, iii–vi, 1, 221 sqq.; SCHMIDT, *Thesaurus juris ecclesiastici germanici* (Heidelberg, 1777), III, 290 sqq., 314 sqq.; STUTZ, *Geschichte des kirchlichen Benefizialwesens von Anfang bis Alexander III* (Berlin, 1895); IMBART DE LA TOUR, *Les paroisses rurales dans l'ancienne France du IVe au XIe siècle* (Paris, 1900); SÄGMÜLLER, *Die Entwicklung des Archipresbyterats und Dekanats bis zum Ende des Karolingerreiches* (Tübingen, 1898); IDEM, *Lehrbuch des katholischen Kirchenrechts* (Freiburg, 1904), 372 sqq.

J. P. KIRSCH.

Arcosolium.—This word is derived from *arcus* "arch" and *solium*, a term sometimes used by Latin writers in the sense of "sarcophagus"; *solium porphyretici marmoris* (Suet., Ner., 50). The term *arcosolium* was applied by the primitive Christians to one form of the tombs that exist in the Roman catacombs. Thus, an inscription published by Marchi (Mon. delle arti prim., 85), which may still be seen in the courtyard of the Palazzo Borghese, states that "Aur. Celsus and Aur. Hilaritas have had made for themselves and their friends this arcosolium, with its little wall, in peace." The arcosolium tombs of the catacombs were formed by first excavating in the tufa walls a space similar to an ordinary loculus surmounted by an arch. After this space was cleared an oblong cavity was opened from above downwards into that part of the rock facing the arch; a marble slab placed horizontally over the opening thus made completed the tomb, which in this way became a species of sarcophagus hewn out of the living rock. The horizontal slab closing the tomb was about the height of an ordinary table from the ground. In some instances, as in the "papal crypt" and the crypt of St. Januarius, the front wall of the arcosolium tomb was constructed of masonry. A species of tomb similar in all respects but one to the arcosolium is the so-called *sepulchrum a mensâ*, or table-tomb; in this a rectangular niche takes the place of the arch. The baldacchino tombs of Sicily and Malta belong also to this class; they consist of a combination of several arcosolia. A more ancient form of the arcosolium than that described consisted of an arched niche, excavated to the level of the floor, in which sarcophagi of marble or terra-cotta containing the remains of the deceased were placed. Arcosolium tombs were much in vogue during the third century in Rome. Many of the later martyrs were interred in them, and there are reasons to suppose that in such instances the horizontal slabs closing the tombs served as altars on certain occasions. The arcosolia of the Roman cemeteries were usually decorated with symbolic frescoes, the vault of the arch and the lunette being prepared with stucco for this purpose. One of the most interesting examples of an arcosolium adorned in this manner may be seen in the catacomb of Sts. Peter and Marcellinus; in the lunette the miracle of Cana is represented as a symbol of the Eucharist, while on the arch a baptismal scene and a symbol of baptism—always associated with Eucharistic symbols—are depicted on either side of a veiled *orans*. A second excellent example of a decorated arcosolium, in the *Cœmeterium Majus*, represents on the arch our Saviour between two praying figures, and in the lunette Mary as an *orans* (unique in the catacombs), with the child Jesus. (See CATACOMBS.)

KRAUS, *Real-Encyklop.*, I, 89, 90; LECLERCQ in *Dict. d'arch. chrét.*, I.

MAURICE M. HASSETT.

Arculf, a Frankish Bishop of the latter part of the seventh century. According to some, e. g. Alexis de Gourgues (Le saint Suaire, Périgueux, 1868), he was Bishop of Périgueux; but it is generally believed that he was attached to some monastery. St. Bede relates (Hist. Eccles. Angl., V, 15) that Arculf, on his return from a pilgrimage to the Holy Land about the year 670 or 690, was cast by a tempest on the shore of Scotland. He was hospitably received by Adamnan, the abbot of the island monastery of Iona, to whom he gave a detailed narrative of his travels in the Holy Land, with specifications and designs of the sanctuaries so precise that Adamnan, with aid from some extraneous sources, was able to produce a descriptive work in three books, dealing with Jerusalem, Bethlehem, the principal towns of Palestine, and Constantinople. Adamnan presented a copy of this work to Aldfrith (q. v.), King of Northumbria in 698. It aims at giving a faithful account of what Arculf actually saw during his journey. As the latter "joined the zeal of an antiquarian to the devotion of a pilgrim during his nine months' stay in the Holy City, the work contains many curious details that might otherwise have never been chronicled." Bede makes some excerpts from it (op. cit., V, c. xv–xvii), and bases upon it his treatise "De locis sanctis". It was first edited by Father Gretser, S.J. (Ingolstadt, 1619). Mabillon gives an improved text in "Acta SS. Ord S. Bened.", IV, 502–522, (reprinted in P. L., LXXXIII, 779) and by Delpit, "Essai sur les anciens pélerinages à Jerusalem" (Paris, 1870).

TOBLER, *Arculfi relatio de locis sanctis* in *Itinera terræ sanctæ* (Geneva, 1877); LEVESQUE, art. *Arculfe* in VIG., *Dict. de la Bible*. There is an English translation (truncated) in WRIGHT, *Early Travels in Palestine* (London, 1848), 1–13.

THOMAS WALSH.

Ardagh (High Field), an Irish diocese in the ecclesiastical province of Armagh, takes its name from a town in the parish and barony of same name in county Longford, province of Leinster. Here, according to Colgan, St. Patrick baptized Maine, Lord of South Teffia, in Longford, built a church in a place called Ardachadh, which to this day is a see, and consecrated Mel, the son of his sister Darerca, the bishop leaving with him Melchu (Mel's brother) as co-bishop. Archbishop Healy accepts this statement, though Lanigan and O'Hanlon reject the co-episcopate of the brothers. The church of Ardagh was founded in 454 and is justly held to have been one of the most ancient in Ireland. St. Mel, or Moel, was not only the bishop of this church, but also abbot of the adjoining monastery, and is yet patron of the diocese. Outside the town are the ruins of a small primitive church the remains of which are of cyclopean character. The see originally comprised the country of the Eastern Conmaice. It consisted of the territory of the O'Ferals and the O'Quinns in the county Longford, called Annally, and the territory of Muintir Eolais, i. e. of MacRannal (O'Reynolds) in Leitrim. From the death of St. Mel to the coming of the English under Henry II (1169) the extant records of episcopal succession (for which see Gams, Series episcoporum Ratisbon, 1873–76) are uncertain, meagre, and broken. St. Erard, who ruled over this diocese in 754, having journeyed to Rome with some companions, died at Ratisbon, of which see he is said to have been bishop. In the fourteenth and fifteenth centuries several members of the O'Feral clan occupied the chair of St. Mel. The Diocese of Clonmacnoise was united to that of Ardagh in 1729, during the episcopate of Bishop Flynn, and so continues. The modern Diocese of Ardagh includes nearly all of Longford, the greater part of Leitrim, and portions of King's County, Westmeath, Roscommon, and Sligo. There is a cathedral chapter of Ardagh and Clonmacnoise, and there are forty-one parishes in the united dioceses. The seat of the bishop is at Longford, where a fine cathedral and a diocesan seminary have been erected. (See CLONMACNOISE.)

LEWIS, *Topographical Dict. of Ireland* (London, 1837); COLGAN, *Acta Sanctorum Hiberniæ* (Louvain, 1645); HEALY, *Life and Writings of St. Patrick* (Dublin, 1905), 176; LANIGAN, *Eccles. Hist. of Ireland* (Dublin, 1822), I, 339; O'HANLON, *Lives of the Irish Saints* (Dublin, 1875), II, 368; MONAHAN, *Records of Ardagh and Clonmacnoise* (Dublin, 1886); *National Gazetteer*, 1868.

J. J. RYAN.

Ardbraccan (Hill of Braccan, or Brecan), site of an ancient abbey, now a parish and village in the county Meath, Ireland, three miles west from Navan. Ardbraccan Abbey was founded and governed by St. Brecan. He was grandson of Carthan Finn, first Christian prince of Thomond and son of Eochaidh

Balldearg, also prince of Thomond, whom St. Patrick baptized. Brecan had the gift of prophecy. He died, Petrie says, early in the sixth century (but Ware states not till after 650) and was interred in Templebrecan, a church he founded in the Great Isle of Arran. Petrie copied the inscription on his tombstone discovered early in the nineteenth century. The "Martyrology of Donegal" calls him Bishop of Ardbraccan; but the founder of that see was St. Ultan, who succeeded him as abbot. Ultan's charity towards children was remarkable. He wrote lives of Sts. Brigid and Patrick, and died 657. Tirechán, who succeeded him, compiled the "Acts of St. Patrick" received from the lips of Ultan. Between the ninth and the twelfth century Ardbraccan was often pillaged and burned by Danes and natives. The succession of abbot-bishops continued till the English invasion, when abbey and town declined. After the Synod of Kells (1152) Ardbraccan and other small sees of the kingdom of Meath were united under the title of Meath, and the episcopal residence was fixed there at an early date.

Annals of the Four Masters, ed. by O'Donovan (Dublin, 1856); Archdall, *Monasticon Hibernicum* (Dublin, 1786); Ware-Harris, works concerning Ireland (Dublin, 1739); Lewis, *Topogr. Dict. of Ireland* (Dublin, 1847); Lanigan, *Eccl. Hist. of Ireland* (Dublin, 1822); Cogan, *Diocese of Meath* (Dublin, 1862).

J. J. Ryan.

Ardchattan, The Priory of.—An Argyllshire house, one of the three in Scotland belonging to the Order of Vallis Caulium, or Val des Choux (the Valley of Cabbages), founded by Duncan Mackoul about A. D. 1230 and dedicated to the Blessed Virgin Mary and St. John Baptist, as were all the houses of this Order. It took its name from Chattan, one of the companions of St. Columba, the prefix *ard* signifying "promontory". The local tradition is that there was a chapel on this spot in the earliest ages of Scottish Christianity, centuries before the monks of Vallis Caulium erected their priory and church. The monastery was built on a sheltered spot on the shore of Loch Etive, almost overshadowed by the stupendous mass of Ben Cruachan. Some time before the dissolution of religious houses it was incorporated into the Cistercian Order, and at the Reformation the temporalities were bestowed upon one of the Campbell family, whose descendants (the Campbell-Prestons of Ardchattan) still own the place. Parts of the church, and also of the domestic buildings of the priory, still remain and are actually utilized at this day—the only example of this in Scotland—as the mansion-house of the present proprietor.

Batten, *Beauly Priory*, with notices of the Priories of Pluscarden and Ardchattan (Grampian Club, 1877); *Origines Parochiales Scotiæ* (Edinburgh, 1854); *Ordinale Conventus Vallis Caulium* (London, 1900); Spottiswood, *Hist. of the Church of Scotland* (Edinburgh, 1850); *Ardchattan Charters.*

D. O. Hunter-Blair.

Arden, Edward, an English Catholic, executed during the reign of Queen Elizabeth, b. 1542 (?); d. 1583. He was the head of a family which had been prominent in Warwickshire for six centuries, having succeeded to the estates on the death of his grandfather, Thomas Arden, in 1563. In 1575 he was high sheriff of the county. His father, William Arden, was a second cousin of Mary Arden, of Wilmcote, the mother of Shakespeare. In 1583, Arden was indicted in Warwick for plotting against the life of the Queen, as were also his wife, his son-in-law, John Somerville, and Father Hugh Hall, a chaplain whom he maintained in the disguise of a gardener at his home, Park Hall. Somerville, who was said to be weak-minded, was incensed over the wrongs of Mary, Queen of Scots, and openly uttered threats against Elizabeth. He was arrested and when put on the rack implicated the others in a conspiracy to assassinate the Queen. They were arrested and Arden was taken to London, where he was arraigned in the Guildhall, 16 December, 1583. He was convicted, chiefly on the evidence of Hall, and was executed at Smithfield, 30 December, 1583. Somerville, who was also condemned to die on the same day, was found strangled in his cell the day before. Mrs. Arden and Hall were released. It is generally conceded that Arden was the innocent victim of a plot. He died protesting his innocence and declaring that his only crime was the profession of the Catholic religion. Dugdale, quoting from Camden's "Annals of Queen Elizabeth", attributes Arden's prosecution to the malice of Leicester, whose displeasure he had incurred by open criticism of the Earl's relations with the Countess of Essex before their marriage. He had further irritated Leicester by disdaining to wear his livery and by denouncing him as an upstart. It is supposed that Hall was suborned to involve Arden in the alleged plot.

Harrison, in *Dict. Nat. Biog.*, II, 74; Gillow, *Dict. Eng. Cath.*, I, 57.

Thomas Gaffney Taaffe.

Ardfert and Aghadoe. See Kerry.

Ardilliers, Notre Dame des (Lat. *argilla*, Fr. *argile*, colloquial *ardille*, clay), a statue, fountain, and Church of Our Lady at Saumur, France. In ancient times the fountain was often the scene of pagan sacrifices. A monastery founded by Charlemagne at Saumur was destroyed by the Normans and the one surviving monk retired to a cave near the spring of Ardilliers, a statue of Our Lady his sole remaining treasure. A small statue discovered near the spring in 1454 is believed to be identical with the one just mentioned. The miracles wrought in connection with this image caused the erection of a small arch for it above the spring, whose waters were found to have healing virtues. A chapel was built and dedicated (1553) attaining magnificent proportions as successive additions were made, notably by Cardinal Richelieu. The Oratorians were placed in charge (1614). Devotion to Notre Dame des Ardilliers was widespread, and many miracles were wrought. Her clients number such illustrious personages as Louis XIII, Anne of Austria, Marie de' Medici, Henrietta of England, Cardinal Richelieu, and many others. Mme. de Montespan led a life of penance in a modest dwelling near the church. The founders of the Sulpician Company went there for inspiration, and the Ven. Grignon de Montfort to beg divine blessings on the institutes of the Fathers of the Holy Ghost and the Daughters of Wisdom he was about to found. Cities placed themselves under the protection of Notre Dame des Ardilliers, promising annual deputations of pilgrims. During the Revolution the church was despoiled of its treasures, but was not destroyed, and the image was left unharmed. In 1849 the ravages of time necessitated the renovation of the chapel, which had been built by Richelieu, and pilgrimages became more frequent than ever.

Leroy, *Histoire des pèlerinages de la Sainte Vierge en France* (Paris, 1873–75), I, 513 sqq.; *Acta SS.*, 1 May.

F. M. Rudge.

Ardo. See Smaragdus.

Aremberg, Prince Charles d', Definitor-general and Commissary of the Capuchins; d. at Brussels 5 June, 1669. He is the author of "Flores Seraphici", biographies of eminent Capuchins from 1525 to 1612 (Cologne and Antwerp, 2 vols., 1640) and "Clypeus Seraphicus" (Cologne, 1643), a defence of the "Annales Capucinorum" of Boverius.

Buchberger, *Kirchl. Handlex.*, I, 321.

Thomas J. Shahan.

Arenaria. See Catacombs.

Areopagita, Dionysius. See Dionysius the Pseudo-Areopagite.

Areopagus (Ἄρειος πάγος), the name of (1) the

Hill of Mars, situated to the west of and close by the Acropolis at Athens; (2) the court held upon the hill. An ancient legend accounts for the name of the hill by narrating that thereon the Amazons had offered sacrifice to Ares. Another legend declares that upon this mount Ares had been tried for the murder of Halirrhotius by a court of twelve gods. The latter legend was evidently suggested by the fact that from the earliest antiquity the Hill of Mars was the seat of a council, which had for one of its duties the trial of certain criminal cases. But the primary purpose of the council of the Areopagus was to direct religious worship and therefore, incidentally, to pass judgment upon theological innovations. It may be that the council formally and judicially exercised this function when St. Paul was brought before it; but it is more probable that the event narrated in Acts, xvii, 19 sqq. was not a legal trial of the Apostle or an authoritative judgment of his doctrine. Rather, it would seem from the informal character of his introduction to the assembly and his abrupt quitting of it in the midst of disorder (ibid., **xvii**, 32, 33) that he was conducted before the Areopagites upon the sacred hill merely that their curiosity might be satisfied by seeing him and hearing him, undisturbed by the rout in the Agora below. Some have thought, however, that St. Paul, on the occasion in question, was subjected to a formal trial on the ground that the Hill of Mars was too sacred a place to be invaded, and the council too august a tribunal to be disturbed except for actual judicial proceedings. At any rate it seems certain that in the time of St. Paul, the council of the Areopagus was clothed with judicial powers as considerable as it had ever enjoyed, and that among its rights was that of passing final judgment in matters pertaining to the religion of the Athenians. Before such a tribunal St. Paul was doubtless eager to speak, and the immediate result of his address (ibid., **xvii**, 22–31) was the conversion of at least one of the members of the venerable council.

The most satisfactory description of the location and the council, as well as of the incident, is to be found in CONYBEARE AND HOWSON, *Life and Epistles of St. Paul* (London, 1850–52), ch. x.

JAMES M. GILLIS.

Areopolis (RABBATH-MOAB), a titular see of Palestine. Its episcopal list (449–536) is given in Gams (p. 454). There was another town of the same name in Lydia, Asia Minor.

LEQUIEN, *Oriens Christ.* (1740), III, 536; SMITH, *Dict. of Greek and Roman Geogr.*, I, 197.

Arequipa, THE DIOCESE OF, suffragan of the Archdiocese of Lima, Peru, was erected by Gregory XIII, 15 April, 1577, at the request of Philip II, who had asked for three Peruvian dioceses under royal patronage. The population in 1901 was 35,000. It has a cathedral dedicated to the Assumption of the Blessed Virgin, a Jesuit college, a hospital, and several convents. Arequipa is the second city in Peru. It is near the volcanic peak of the Andes called Misti, and in 1868 suffered earthquake shocks which destroyed most of the buildings and killed 600 people. Arequipa was founded by Pizarro.

BATTANDIER, *Ann. pont. cath.*, 1906.

Arethas of Cæsarea, b. at Patræ, Greece, about 860, was, like all the eminent men of that time, a disciple of Photius. He became Archbishop of Cæsarea early in the tenth century, and is reckoned one of the most scholarly theologians of the Greek Church. He is the compiler of the oldest extant Greek commentary (*scholia*) on the Apocalypse, for which he made considerable use of the similar work of his predecessor, Andrew of Cæsarea. It was first printed in 1535 as an appendix to the works of Œcumenius and is found in P. G., CVI, 493. Dr. Ehrhard inclines to the opinion that he wrote other Scriptural commentaries. To his interest in the earliest Christian literature, caught perhaps from the above-named Andrew, we owe the Arethas Codex (Paris, Gr. 451), through which the text of the Greek Christian Apologists has, in great measure, reached us (Bardenhewer, Patrologie, 40). He is also known as a commentator of Plato and Lucian, the famous manuscript of Plato (Codex Clarkianus), taken from Patmos to London, was copied by order of Arethas. Other important Greek manuscripts, e. g. of Euclides, the *rhetor* Aristides, and perhaps of Dio Chrysostom, are owing to him. Not a few of his minor writings, contained in a Moscow manuscript, are said still to await an editor (see P. G., loc. cit.. 787). Krumbacher emphasizes his fondness for ancient classical Greek literature and the original sources of Christian theology, in spite of the fact that he lived in a "dark" century, and was far away from any of the few remaining centres of erudition. The latest known date of his life is 932.

KRUMBACHER, *Geschichte der byzantin. Litteratur*, 2d ed. (Munich, 1897), 524; EHRHARD, ib., 131; GEBHARD AND HARNACK, in *Texte und Untersuchungen*, I, 1–2 (Leipzig, 1882), 36–46; MAAS, in *Mélanges Graux* (Paris, 1884), 749–766; WATTENBACH, *Anleitung zur griech. Paläographie*, 3d ed. (1895), 61; VON OTTO, *Das Zeitalter des Erzbischofs Arethas*, in *Zeitschr. f. wissenschaftl. Theologie* (1878), XXI, 539.

THOMAS J. SHAHAN.

Arethusa, a titular see of Syria near Apameia. Its episcopal list (325–680) is given in Gams (p. 436). It was also a Latin see for a brief period during the Crusades (1099–1100). In the time of Constantius (337–361) its Bishop, Marcus, destroyed a heathen temple which under Julian he was ordered to rebuild. To avoid this he fled from the city, but eventually returned to save the Christian people from paying the penalty in his stead, and underwent very cruel treatment at the hands of the pagan mob (Sozomen, Hist. Eccl., x, 10). He is said to have been the author of the Creed of Sirmium (351) and is counted by Tillemont as an Arian in belief and in factious spirit.

LEQUIEN, *Oriens Christ.* (1740), II, 915–916; SMITH, *Dict. of Greek and Roman Geogr.*, I, 197; STOKES in *Dict. of Christ. Biog.*, III, 825; TILLEMONT, *Mémoires, etc.*, VII, 367–376.

THOMAS J. SHAHAN.

Arévalo, FAUSTINO, a learned Jesuit hymnographer and patrologist, b. 23 July, 1747, at Campanario in Estremadura (Spain); d. at Madrid, 7 January, 1824. He entered the Society in 1761, but was deported to Italy on the occasion of the expulsion of the Jesuits from Spain (1767). Here he won the esteem and confidence of Cardinal Lorenzana, who proved a Mæcenas for the young Spanish Jesuit, bore the expenses of his learned works, and made him his executor. Arévalo was much esteemed at Rome and held various offices of trust, among them that of "pontifical hymnographer"; he was made theologian of the Penitenzieria (see CURIA ROMANA) in 1809, in succession to the learned Muzzarelli. In 1815 he returned to Spain, recalled by King Ferdinand, entered the restored Society, and became Provincial of Castile (1820). His principal works are: "Hymnodia Hispanica" (Rome, 1786), a restoration of ancient Spanish hymns to their original metrical, musical, and grammatical perfection. (This work was much esteemed by Cardinal Mai and Dom Guéranger. Among the dissertations that accompany the main work is a curious one on the breviary of Cardinal Quignonez.) "Prudentii Carmina" (Rome, 1788–89, 2 vols. 4to.); "Dracontii Carmina" (Rome, 1791), the poems of a fifth-century Christian of Roman Africa; "Juvenci Historiæ Evangelicæ Libri IV (Rome, 1792); "Cœlii Sedulii Opera Omnia" (Rome, 1794); "S. Isidori Hispalensis Opera Omnia" (Rome, 1813); "Missale Gothicum" (Rome, 1804). Arévalo stands in the front rank of Spanish patristic scholars. He shed great

lustre on the Church of Spain by his vast learning, fine literary taste, and patriotic devotion to the early Christian writers of his fatherland.

SOMMERVOGEL, *Bibl. des écr. de la cie. de Jésus*, I, 530–534; BOERO, *Menologio*, I, 154–155; *Ami de la Religion*, XXXIV, 28.

THOMAS J. SHAHAN.

Arévalo, RODRÍGUEZ SANCHEZ DE, a learned Spanish bishop, b. 1404, in the diocese of Segovia; d. 4 October, 1470. After studying law at Salamanca for ten years and there graduating as Doctor, he became secretary to John II and Henry IV, Kings of Castile. They employed him as envoy on various missions, notably to the Holy See apropos of the Council of Basle, whose parliamentary theories he opposed. After the elevation of Calixtus III, he remained at Rome, became Bishop of Oviedo in Spain, and later commander of the papal fortress, the Castle of St. Angelo, under Paul II, who transferred him successively to the Spanish sees of Zamora, Calahorra, and Palencia. His writings, mostly unedited, are in the Vatican and at Padua, and deal with ecclesiastical and political matters. The following have been printed: "Speculum Vitæ Humanæ" (Rome, 1468), a popular work, frequently reprinted in the next two centuries; it treats of the lights and shadows of the various estates of life; "Historia Hispanica", from the earliest times to 1469 (Rome, 1470), reprinted in the first volume of A. Schott's "Hispania Illustrata"; "De Monarchiâ Orbis et de origine et differentiâ principatus imperialis et regalis" (Rome, 1521), in which he asserts for the Pope the sole right to punish kings. His bold reproofs of certain ecclesiastical dignitaries caused Matthæus Flaccus to put him down as a forerunner of Luther, but quite unjustly, as Niccolò Antonio has shown in his "Bibliotheca Hispanica Vetus" (II, 397, 608, 614).

STANONICK in *Kirchenlex.*, I, 1272; PASTOR, *Gesch. d. Päpste* I, 392, and II, 333, 342.

THOMAS J. SHAHAN.

Arezzo, THE DIOCESE OF, a diocese of Tuscany, in Italy, which is directly dependent on the Holy See. It has 40 towns in the province of Arezzo, 10 in that of Sienna, and one in that of Perugia. It has 250,000 Catholics, 330 parishes, 563 secular priests, 149 regulars, 145 seminarists, 436 churches or chapels. The list of bishops is sufficiently regular from A. D. 250. Arezzo is of great antiquity and was one of the first cities of Italy to receive the Gospel, as tradition avers, from St. Romulus, afterwards Bishop of Fiesole, a disciple of St. Paul. It became a bishopric about 304, under St. Satyrus. St. Donatus, his successor, is patron of the cathedral of St. Peter the Apostle. The first eight bishops were saints. Clement XII, while his nephew, Cardinal Guadagni, was Bishop of Arezzo, conceded to it *in perpetuo* archiepiscopal insignia, the pallium and double cross. The cathedral is an imposing Gothic structure of the thirteenth century. A more venerable structure is Santa Maria, of the ninth century, called "la vecchia pieve" (the old parish). Gregory X, who died in Arezzo, 10 January, 1276, is buried in the cathedral. The conclave which elected his successor, Innocent V, was held here. St. Donatus, the patron of Arezzo, is also buried in the cathedral.

Arezzo boasts many illustrious citizens. Among them are Vasari, the biographer of the Italian painters; Guittone, one of the oldest of Italian writers; Guido Aretino, author of the "Micrology", who is credited with inventing the stave and other musical improvements; Petrarca; Pietro Aretino, the licentious poet; Leonardo Aretino, secretary of the historian of the republic of Florence, and Concini, whom Marie de' Medici made a marshal of France. Michelangelo was born in a castle near Arezzo.

Arezzo has three celebrated sanctuaries: Alvernia, where St. Francis of Assisi received the stigmata; Camaldoli, where St. Romuald founded the order of that name, and Accona, where Blessed Bernardo Tolommei founded the Olivetan Congregation.

BATTANDIER, *Ann. cath. pont.*, 1906; VAST in *La Grande Encycl.*, s. v.

JOHN J. A' BECKET.

Argenson, PIERRE DE VOYER D', called the vicomte d'Argenson, chevalier, vicomte de Mouzé, seigneur de Chastres, was the fifth Governor-General of Canada (1657–61), b. 1626; d. 1710. He belonged to an ancient family of Touraine which has produced many distinguished statesmen; among others Marc René, Marquis d'Argenson, Louis XIV's famous lieutenant of police. Pierre de Voyer was the fifth child of René, count d'Argenson, who filled many important missions, and died while ambassador at Venice, in 1651. At first destined for the Church, he received tonsure in 1636, but adopted the career of arms. He rendered important services at the sieges of Portolongone, La Bassée, and Ypres, at the battle of Lens, and at the siege of Bordeaux, where he received many wounds. Gentleman in ordinary of the king's bed-chamber, he was appointed to the office of bailiff of the lands and duchy of Touraine in 1643, in place of the famous conspirator Cinq-Mars. Appointed councillor of State, then governor of Canada, in 1657, to succeed Lauzon, he arrived in Quebec, 11 July, 1658. He received a stately welcome from the Jesuits. Canada was then a prey to Iroquois invasions. D'Argenson had only a hundred soldiers, yet he inspired the colonists, and gave them the example of a bravery often rash. It thus happened that the brave Dollard and his companions were slain while seeking to avert the blows which threatened the little city, and that the grand seneschal, Jean de Lauzon, perished obscurely in an ambuscade. D'Argenson sought to draw around him the children of the Iroquois, in order to have them instructed and to keep them as so many hostages. The Jesuit Lemoine was sent to negotiate with the barbarians. D'Argenson, who had endeared himself to the colonists by promptly according to them justice, in an impartial manner and without expense, advised the king to free the colony from the plague of bureaucracy and to let the habitants govern themselves. Monseigneur de Laval, appointed Vicar-Apostolic of Canada, arrived there in 1659, during his administration. Accustomed to command, d'Argenson wished to have the law of precedence observed in all ceremonies, and that the noblemen in his suite should rank above ecclesiastical dignitaries. This gave rise to the frequent conflicts between Church and State during the French régime. D'Argenson made the mistake of wishing to perpetuate in democratic America the exactions of Old World etiquette. Possibly, too, he was overindulgent to the wishes of traffickers in the sale of brandy to the aborigines, a practice which resulted in grave disorders. At last, suffering from his old wounds, no longer able to head bands for warfare, dissatisfied that France left him without support, tired of struggling with the bishop, for he was a devout churchman, he asked for his recall, and returned to France in September, 1661. The rest of his career is little known. He left important letters and documents concerning the various duties he had had to fulfil, but they were burned with the collection known as the "D'Argenson Papers" in the fire at the Bibliothèque du Louvre in 1871. D'Argenson died at an advanced age, about 1710, and at his own request, was buried at Mouzé, a village near Loches, in Touraine, of which he was seigneur.

PARKMAN, *Old Régime in Canada*, 115–130; ANSELME, *Histoire généalogique*, VI, 602; FAILLON, *Hist. col. franç. au Canada*, I, 457–471, 496; ROCHEMONTEIX, *Jésuites de la Nouvelle France*, II, 302–325; PARIS, *Les manuscrits de la Bibliothèque du Louvre brulés en 1871*, 41–46.

J. EDMOND ROY.

Argentine Republic (ARGENTINA), a South American confederation of fourteen provinces, or

States, united by a federal Constitution framed on the same lines as the Constitution of the United States of America. The provinces are: Buenos Aires, Santa Fé, Entre Ríos, Corrientes, Córdoba, San Luis, Santiago del Estero, Mendoza, San Juan, La Rioja, Catamarca, Tucumán, Salta, and Jujuy. Each one has it own constitution, and its own autonomic government. The federal Constitution was promulgated 25 September, 1860. The official name of the union, under the federal Constitution, is "The Argentine Nation". In addition to the fourteen commonwealths constituting the union, there are ten "national territories", depending upon the federal executive, the government of which is entrusted to governors appointed by the President with the advice and consent of the Senate. These territories are called Misiones, Formosa, Chaco, Los Andes, La Pampa, Neuquén, Río Negro, Chubut, Santa Cruz, and Tierra del Fuego. There is also, and this completes the similarity of organization between the Argentine and the American Union, a "Federal District", namely, the city of Buenos Aires, which is also the capital of the State of the same name.

SEAL OF ARGENTINE REPUBLIC

GEOGRAPHICAL SITUATION, AREA, POPULATION.—The Argentine Republic is situated in the south-eastern part of South America and is bounded on the north by Bolivia, Paraguay, and Brazil; on the east by Paraguay, Brazil, Uruguay, the River Plata, and the Atlantic Ocean; on the south by Chile and the Atlantic Ocean; and on the west by Chile, from which it is separated by the Cordillera de los Andes. Nearly all its area, roughly estimated at 3,000,000 square kilometres (about 1,175,000 square miles), is included between 21° 30′ S. lat. and 54° 52′ S. lat. With the exception of a small strip of land on the north, which is in the tropics, the entire country is within the temperate zone. From east to west the country lies between 52° and 74° W. long.

According to the last official census, which was taken 10 May, 1895, the total population of the Republic was 3,945,911, distributed as follows: Argentines, 2,950,384; foreigners, 1,004,527. The male population was given as 2,088,919; the female as 1,865,992. Of the foreign population, 492,636 were Italians; 198,685, Spaniards; 94,098, French; 91,167, Spanish Americans (Bolivians, Chilians, Uruguayans, and Paraguayans), 24,725, Brazilians; 21,788, British; 17,142, Germans; 12,803, Austrians; and 1,381, citizens of the United States of America. Foreign immigration to the Argentine Republic, between 1857 and 1903, was as follows:

YEARS	IMMIGRANTS
1857–1860	20,000
1861–1870	159,570
1871–1880	260,613
1881–1890	846,568
1891–1900	648,326
1901–1903	223,346
	2,158,423

NATIONALITIES	
Italians	1,331,536
Spaniards	414,973
French	170,293
English	35,435
Austrians	37,953
Germans	30,699
Swiss	25,775
Belgians	19,521
Others	92,238
	2,158,423

The immigration in 1903 was:

Italians	42,358	Germans	1,000
Spaniards	21,917	Swiss	272
French	2,491	Belgians	174
English	560	Others	5,077
		Total	73,849

HISTORY.—The territory of the Argentine Republic was originally inhabited by Indian tribes of fierce disposition who were "reduced" to civilization through the Catholic religion. The missions founded in these regions were called "Reducciones" (Reductions) by the Spaniards to convey the idea that these establishments were intended to tame the wild spirit of the savages and "reduce" them to a condition of relative civilization. The first Spanish establishment in the region of the Río de la Plata, or Plate River, was the fort called La Sancti Spiritus, erected by Sebastian Cabot, a Venetian in the service of Spain, and son of John Cabot the celebrated navigator who cruised along the eastern coast of North America. This fort was erected in 1526 at the confluence of the Paraná and Carcarañia Rivers, and was garrisoned with 170 men. Four years later it was destroyed by Timbú Indians, who killed the men, carried away the women and children, and burned all the buildings. Together with the report of his trip to these regions Cabot forwarded to Spain some silver jewels which the Guarani Indians had presented to him; whence comes the name of Río de la Plata (River of Silver), given to the stream through the mistaken idea that silver mines abounded on its banks. In 1535 Don Pedro de Mendoza, a Spanish general in the service of Charles V, came with a powerful expedition consisting of 14 ships and 2,000 soldiers, and on 6 January laid the foundations of a city which he called Santa María de Buenos Aires. Some time afterwards this settlement was attacked and partially destroyed by the Indians. The work of rebuilding it was begun 11 June, 1580, by Don Juan de Garay. The city of La Asunción, now the capital of Paraguay, was founded by Juan de Ayolas, a lieutenant of Mendoza, 15 August, 1536. Under the rule of Hernando Arias de Saavedra, generally called Hernandarias, who was born on Argentine soil, and had been elected governor by the settlers, the Jesuits were called to civilize the Indians. The first Fathers landed at Salta in 1586, and established a college at Córdoba, from which they sent missionaries to all parts of the Argentine territory. Fathers Montoya and Cataldino went to Paraguay and settled, in 1610, at La Asunción. Seven years after the landing of the Jesuit Fathers, over 100,000 Indians had been congregated in four different towns and were engaged in agricultural pursuits and useful arts and trades. They built houses, hospitals, and asylums; learned to read and write, and became acquainted also with painting, sculpture, and music. Even at this early date they had established a printing office with type made by themselves. In course of time, this work of civilization was greatly extended. The "Geografía Argentina" of Señores Urien and Colombo says that in or about 1631 there were not less than thirty centres of population under the rule of the Jesuits. Each town had a curate who was at the same time the governor, the judge, and the spiritual adviser of the inhabitants. But the expulsion of the Jesuits from the Spanish dominions by the Government of Charles III put an end to this prosperous condition. The expulsion took place in Buenos Aires, 3 July, 1767. Governor Don Francisco de Paula Bucarelli was the official entrusted with the execution of the disastrous measure. On 1 August, 1776, the Government of Spain decided to establish what it called the vice-royalty of the River Plate, under Don Pedro de Zeballos, the first viceroy. The last viceroy was

Don Baltasar Hidalgo de Cisneros (1809). The revolutionary movement which ended in the independence of the country, began in the Argentine territory, as everywhere else in South America, in 1808, at the time of the imprisonment of King Ferdinand of Spain by Napoleon. The formal declaration of independence was made, 9 July, 1816. In 1853, after the country had passed through the ordeals of several civil wars, a war with Brazil, and the Rosas Dictatorship, the federal Constitution which is now in force (amended in 1860) was framed and promulgated. Since then the Argentina has prospered and developed rapidly.

SOURCES OF WEALTH.—The most important factors of the wealth and prosperity of the Argentine Republic may be grouped under three different heads: agriculture and agricultural industries, cattle-raising and its cognate occupations, and commerce. The chief agricultural pursuits are the cultivation of wheat, maize, linseed, alfalfa, sugar cane, tobacco, and grapes. The whole area of cultivation, in 1904, was estimated conservatively at 7,500,000 *hectares*, or 18,750,000 acres (Urien and Colombo, "Geografía Argentina," Buenos Ayres, 1905). According to official information of 1901, the area of cultivation of the different products was as follows:—

	Acres		Acres
Wheat	8,449,372	Tobacco	131,740
Maize	3,638,365	Sugar cane	115,000
Alfalfa	3,125,000	Grapes	110,825
Linseed	1,530,000		

The agricultural industries are chiefly the manufacture of flour, sugar, cigars, wines, spirits, and ales. The exportation of flour in 1901 represented a total of 71,742 tons, estimated at $2,711,208 in gold. Cattle-raising and its cognate industries constitute the most lucrative business of the Argentine Republic. Nature has endowed Argentina with advantages for agricultural and pastoral farming hardly to be found in any other country of the world.

FOREIGN TRADE.—The foreign trade of the Argentine Republic is mainly with the countries enumerated in the following table. The values of this trade are given in gold.—

Countries	Imports from		Exports to	
	1904	1905	1904	1905
Great Britain	$64,517,103	$68,391,043	$36,445,139	$44,826,670
France	17,109,716	21,248,202	30,596,559	37,594,281
Germany	24,926,278	29,083,027	29,522,112	37,058,221
Belgium	9,069,123	8,727,076	17,566,034	20,780,850
United States	24,473,877	28,920,443	10,214,989	15,717,458
Italy	19,127,902	20,284,673	4,344,952	6,468,941
Brazil	6,032,973	5,328,004	10,427,012	13,039,395

The commercial statistics of the United States give the trade with Argentina for five years, as follows:—

	1901	1902	1903	1904	1905
Imports (to U. S.)	$ 8,065,318	$11,120,721	$9,430,278	$9,765,164	$15,316,492
Exports (from U. S.)	11,537,668	9,801,804	11,437,570	6,902,027	23,564,056

The chief imports from Argentina into the United States in 1904 were hides and skins, $4,389,123; the chief exports from the United States to Argentina were agricultural implements, $4,996,476; timber, $2,996,912, and mineral oil, $1,868,957.

SHIPPING AND NAVIGATION.—In 1902, the registered shipping consisted of 101 steamers of 38,770 tons, and 151 sailing vessels of 38,071 tons; total, 252 of 76,841 tons. In 1904, the number of ocean-going vessels which entered the port of Buenos Aires was 2,072 with an aggregate tonnage of 3,896,197 tons, as against 1,842 of 3,461,208 tons in 1903.

I. PUBLIC STATUS OF THE CHURCH.—Under the second article of the federal Constitution, "the Federal Government supports the Roman Catholic Apostolic Religion". According to the last complete, official national census, referred to above, of every thousand inhabitants of the country there were 991 Catholics, 2 Jews, and 7 Protestants and dissenters of whatever kind. The total population (3,954,911) is distributed as follows: native Catholic population, 2,944,397, of whom 1,449,793 are male, and 1,494,604 female; foreign Catholic population, 976,739, divided into 617,470 males, and 359,269 females. The total Catholic population is 3,921,136. The non-Catholic population included 26,750 Protestants, 6,085 Jews, and 940 other non-Catholics. The federal congress appropriates every year a certain amount of money to assist the Church in meeting its expenses. For the fiscal year of 1905 these appropriations amounted to $857,420 in the national currency. Out of this sum, $617,420 were set aside for the salaries of Church functionaries and ecclesiastics of all kinds, and for defraying the necessary expenses of Divine worship. The balance ($240,000) represented "subsidies" to certain churches in the provinces.

II. HIERARCHY.—The Argentine hierarchy consists of the Archbishop of Buenos Aires, and the Bishops of Córdoba, La Plata, Paraná, San Juan de Cuyo, Santa Fé, Salta, and Tucumán. The right to appoint a bishop belongs, of course, to the Holy See; but the federal Senate has the right, when a vacancy occurs, to send three names to the President of the Union for transmission to Rome, where the choice is to be made, if made at all, out of the three nominees. Each cathedral is provided, according to Spanish usage, with a chapter, i. e. a number of canons and ecclesiastical officials appointed by the Government upon nomination of the respective bishops. There is an ecclesiastical seminary in each diocese, under the control of the bishop, for the support of which an appropriation is made yearly. The Holy See is represented at Buenos Aires by an Apostolic internuncio, who ranks as the dean of the diplomatic corps. The Argentine Nation has in Rome a chargé d'affaires. Until lately the representation of the Argentine Republic at the Pontifical Court was entrusted to the Argentine representative in Paris. The Catholic spirit which animated the framers of the federal Constitution is forcibly illustrated by the provisions of article 76, which requires as a condition of eligibility for the position of President, or Vice-President, of the Union, "to belong to the Roman Catholic Apostolic religion"; and by those contained in clauses 15 and 20, article 67, which respectively empower the federal Congress "to promote the conversion of the Indians to the Catholic religion", and "to admit into the territory of the

Republic other religious orders additional to those now in existence". Article 20 of the same instrument grants to foreigners the right of freedom of worship. The right of approval and ratification of concordats and agreements with the Holy See, of nomination for the ecclesiastical positions of high rank, and of allowing or refusing promulgation in the Argentine territory to decrees of councils, or bulls, briefs, and rescripts of the Supreme Pontiff, are respectively regulated by clause 19, article 67, and by Clauses 8 and 9 of article 86.

III. Ecclesiastico-Civil Legislation.—Though this country is Catholic, civil marriage, lay primary instruction, and purely municipal cemeteries are among its institutions. The civil marriage law, which was passed, 2 Nov., 1888, and went into effect, 1 Dec., 1889, gives validity only to marriages "solemnized before the public officer in charge of the Civil Register, in his office, in public, and before two witnesses" (art. 37). The ceremony may take place at the residence of either the groom or the bride, but four witnesses shall then be required. The registrar is forbidden (art. 39) to prevent the contracting parties from seeking to have "their union blessed" immediately afterwards by a minister of their religion. Article 64 of the law declares that the only divorce recognized and authorized in the Argentine Nation is the separation *a mensâ et toro*, without dissolution of the bond of marriage.

IV. Churches of Buenos Aires.—The cathedral of Buenos Aires is a magnificent edifice, erected on the site of the first church of the settlement built by Don Juan de Garay in 1580. This church and all the others thereafter built, depended upon the ecclesiastical authorities of Paraguay until 1620, when Pope Paul V, at the request of King Philip III of Spain, erected the Diocese of La Plata River. The parochial church of Buenos Aires, then an humble structure of mud walls and thatched roof, was turned into a cathedral, and put in charge of Fray Pedro Carranza, the first Argentine bishop. Such repairs and improvements as were possible at that time were made in the building, and it was solemnly dedicated, 26 June, 1622. The construction of the present cathedral began in 1791. It was built on the same plan as most of the Spanish cathedrals, and attracts the attention of visitors on account of the beauty of its interior, and the fine tomb of General San Martín, erected in a chapel at the right side of the main building. The church and convent of La Merced are almost contemporary with the foundation of Buenos Aires. There is no record showing the exact date of their construction, but there is evidence that they were in existence in 1580, when Juan de Garay founded in their immediate neighbourhood, as he said, the hospital which he called Saint Martin. Until 1821 the convent was the home of the Fathers of Mercy. The church is now one of the most sumptuous of the city and the centre of a parish. The church of St. Ignatius, another noted ornament of the city of Buenos Aires, dates from 1722. Its construction, begun in that year, was entrusted to the Jesuit Fathers Andrés Blanqui and N. Primoli, who brought expert architects from Europe for that purpose. Many rich citizens, among whom Don Juan Antonio Costa was distinguished by his liberality, contributed large sums for this work. This church was the home of the Jesuits at Buenos Aires, until their expulsion from the Spanish dominions in 1767. The church and convent of St. Francis are still the home of the most ancient religious order in the country; there is evidence that the Franciscan Fathers had come to that part of South America prior to 1580. The church and convent of St. Dominic, still occupied by the Dominican Fathers, are also worthy of mention. The construction of the present church of St. Francis was begun in 1731. The corner-stone of the church of St. Dominic was laid in 1751. The convent of St. Francis contains a rich and well arranged library of more than 7,000 volumes, free to all on application to the Father Superior. One of the remarkable churches of Buenos Aires is the church of the Saviour (*El Salvador*) built in 1872 by the Jesuit Fathers, burned 28 Feb., 1875, by a group of "liberals", and rebuilt in 1884. Attached to the church is the Jesuit college. The so-called "Chapel of Mount Carmel" (*Capilla del Carmen*), favoured by the higher classes for the celebration of marriages, and the chapel of the Passionist Fathers are counted among the attractions of the city.

V. Education, Collegiate and University.—It is well known that the Jesuits were the pioneers of progress and public instruction in all the vast region which extends on both sides of the River Plate, where they founded schools and novitiates, and propagated learning as well as Christian faith. Their college of St. Francis Xavier, established at Córdoba in 1611, and completed in 1613, soon became the *Colegio Máximo* of the Jesuit province of La Plata, which embraced what is to-day the Argentine Nation and Chile. This institution, where grammar, Latin, philosophy, and theology were taught, and whose first rector was a Jesuit, Father Alvir, became, a little later, the University of Córdoba, still in existence, and in the order of time, the second university established in South America; the first was that of San Marcos at Lima (1551). Public schools in the Argentine Republic as in the United States are absolutely secular. But the law of public instruction provides that, "after official hours, religious instruction (Catholic or otherwise) may be given to the children who voluntarily remain in the schools for the purpose of receiving it. This religious instruction in the public schools shall be given only by authorized ministers of the different persuasions, before or after school hours".

VI. Sanctuary of Luján and Christ of the Andes.—In the city of Luján, about two hours and a half by rail from the federal capital, is the celebrated shrine of Our Lady of Luján, since 1630 a centre of intense religious fervour. It is to be made part of the monumental basilica of Luján, still in the process of construction. When finished this will be one of the most imposing buildings of its kind in Spanish America. How closely interwoven the Catholic faith is with the life and ideas of the Argentine people may be seen by the monument known as *El Cristo de los Andes* (The Christ of the Andes), erected on the summit of that range, chiefly by the efforts of an Argentine lady and Monsignor Benevente, Bishop of San Juan de Cuyo. It is a colossal statue of Our Lord, with a cross in His left hand, and the right raised as if blessing the world. The statue is made from old bronze cannon left by the Spaniards, and is the work of a native sculptor, Mateo Alonso. It stands at 14,000 feet above the sea-level, on the line which divides the Argentine Republic from Chile, and commemorates the arbitration by both nations of the boundary question that more than once endangered their mutual peace.

VII. Non-Catholic Population.—The small non-Catholic portion of the population has five Protestant houses of worship, as follows: one Anglican Episcopal, one Lutheran, one Methodist Episcopal, one Scotch, and one in which the worship varies according to the time of day in which it is offered. The first Protestant church was built in 1829.

José Ignacio Rodriguez.

Argenteuil, Holy Coat of. See Holy Coat.

Argentré, Charles du Plessis d', b. 16 May, 1673; d. 17 October, 1740. He entered the seminary of St. Sulpice at Paris, and studied theology at the

Sorbonne; he was ordained priest in 1699, and was made Doctor of Theology in 1700. He held successively the offices of Abbé de Sainte Croix de Guingamp, Dean of Laval, Vicar-General of the Bishop of Tréguier (1707), and Royal Almoner. He was made Bishop of Tulle in 1723 and distinguished himself for beneficence, interest in ecclesiastical studies, and personal exercise of the ministry. Among his writings are "Analyse de la foi divine" (Paris, 1697); "Elementa Theologica" (Paris, 1702), in which he rejects Papal Infallibility but defends that of the Church in the matter of the condemned Jansenist propositions; "Lexicon Philosophicum" (Hague, 1706), a treatise on the difference between the natural and the supernatural order (Paris, 1707), "Explication des sacrements de l'église" (Tulle, 1734), and other theological, scriptural, and philosophical works. He edited the theological works of Martin Grandin (Paris, 1710–12) and added several theological dissertations of his own, among them one on Pope Honorius. He is best known by his "Collectio Judiciorum de novis erroribus qui ab initio sæc. XII [to 1735] in Ecclesiâ proscripti sunt atque notati; Censoria etiam judicia academiarum", 3 vols. (Paris, 1724–36). This valuable collection contains many documents relative to theological controversies since the twelfth century, pontifical "acta," decisions of Roman Congregations, and decisions of famous universities (Oxford, Paris, Douai, Louvain, principally those of Paris). The latest document quoted is dated 1723. There is a complete bibliography of his French and Latin works in the "Mémoires de Trévoux" (1734), I, 223–225.

OBLET in *Dict. de théol. cath.*, I, 1777.

THOMAS J. SHAHAN.

Argonauts of St. Nicholas. See MILITARY ORDERS.

Argos, a titular see of Peloponnesian Greece, from the fifth to the twelfth century, about twenty miles south-west of Corinth (Gams, pp. 430–431). It was considered the oldest city of Greece and was once the head of the Doric League, and in its time one of the largest and most populous of the Greek cities. Argos was famous in Greek antiquity for the worship of Hera (Juno), and her great temple, the Heræum (fully excavated in 1831), was considered one of the most magnificent monuments of Greek architecture. In the fifth century, B. C., the city was also famous for its temple of Apollo, the chief Doric sanctuary, and as the seat of celebrated schools of sculpture and music, especially of the flute. Its medieval history is told by Carl Hopf (Chroniques gréco-romanes, Paris, 1873, XXIX–XXX, 236–242), and by Gregorovius (Gesch. der Stadt. Athen., Stuttgart, 1889, I, 364, and II *passim*). In the thirteenth and fourteenth centuries it was the seat of a diocese, being then held successively by the French Dukes of Athens and the Byzantines; in 1463 it passed under Ottoman rule. Its present population is about 10,620.

LEQUIEN, *Oriens Christ.* (1740), II, 183–186; III, 897–902; SMITH, *Dict. of Greek and Roman Geogr.*, I, 202–206.

THOMAS J. SHAHAN.

Argüello, LUIS ANTONIO, Governor of California, b. at San Francisco, 1784; d. there in 1830. His family was one of the most influential and distinguished in the early history of California. His father, Don José Darío Argüello, was acting Governor of California in 1814–15, and Governor of Lower California from 1815 to 1822. In August, 1806, Don Luis succeeded his father as Comandante of California with the rank of lieutenant. He was captain from 1818, and Governor from November, 1822, to 1825. Don Luis was the only Governor during the Mexican Empire, and the first native of California to hold that office. He was also acting governor under the provisional government which preceded the Mexican Republic. In 1821 he conducted what is popularly known as "Argüello's expedition to the Columbia," the most extensive exploration of the North Country ever made by the Spaniards in California. He was hardly less popular than his illustrious father, and, though involved at times in controversies, he has left a reputation for honesty, ability, and kindness of heart.

H. H. BANCROFT, *History of California*, II and III, where numerous references are given. CLINCH, *California and its Missions*, II.

EDWARD SPILLANE.

Argyll and the Isles, THE DIOCESE OF.—The Diocese of Argyll, founded about 1200, was separated from the Diocese of Dunkeld; it included the western part of Dunkeld, beyond the Drumalban mountain range, together with the Isle of Lismore, in which the cathedral was erected. The first bishop was Harold, chaplain of the Bishop of Dunkeld, chosen on account of his acquaintance with the Gaelic tongue. The Diocese of the Isles included the islands off the west coast of Scotland, formerly subject to Norway, and annexed to the Scottish Crown in 1206 under James I. The Archbishop of Drontheim continued to exercise jurisdiction over these islands, but in the middle of the fourteenth century the Hebrides were ecclesiastically separated from the Isle of Man, which was subjected to the province of Canterbury (and later to York). A century and a half afterwards Alexander VI, at the request of King James IV, united the See of the Isles and the abbacy of Iona, which were henceforth held by the same person, the cathedral of the newly-constituted diocese being established at Iona. There were thirty pre-Reformation Bishops of the Isles, the last being Roderick Maclean, who died in 1553. The last of the sixteen Bishops of Argyll was William Cunningham, who died in 1552; for his successor, James Hamilton, seems never to have received consecration. Both sees thereafter remained vacant for over three hundred years, until 4 March, 1878, Leo XIII re-erected the Scottish hierarchy, the united diocese of Argyll and the Isles being included among the revived bishoprics. The present diocese comprises the counties of Argyll and Inverness, south of a line drawn from the northern extremity of Loch Luing to the junction of the counties of Inverness, Aberdeen, and Banff; also the islands of Arran and Bute, and the Hebrides. The actual Bishop (1906), the second since the restoration of the hierarchy, is the Right Rev. George Smith, who was consecrated in his pro-cathedral at Oban, in 1893. In his extensive diocese there are only twenty-three priests on active duty, twenty-two missions, and forty-five churches, chapels, and stations. The only religious communities are three convents of the Sisters of the Sacred Hearts. There are seven Catholic day-schools, and the Catholic population of the diocese is estimated at between 12,000 and 13,000 souls. It has tended to diminish rather than to increase in recent times, owing to the drain caused by emigration, and also to the depopulation of many districts of the West Highlands, due to the turning of large tracts of land by the proprietors into deer forests. There are but two towns of any size or importance in the diocese, Oban and Rothesay; and the only access to many of the outlying missions is by sea. By a singular contrast, the wealthiest Catholic landowner in the kingdom, the Marquis of Bute, has his principal place of residence (a palatial mansion on which his father is said to have expended upwards of a million sterling), in what is probably the poorest diocese in the British Isles.

GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873); BRADY, *The Episcopal Succession* (Rome, 1876); FORDUN, *Scotichronicon* (Edinburgh, 1759); GORDON, *Scotichronicon* (Glasgow, 1867); KEITH, *Historical Catalogue of*

the Scottish Bishops (Edinburgh, 1824); MÜNCH, *Chronicon Regum Mannia et Insularum* (Christiania, 1860); THEINER, *Vetera Monumenta Scotorum et Hibernorum*, etc. (Rome, 1864).

D. O. HUNTER-BLAIR.

Argyropulos, JOHN, humanist, and translator of Aristotle, b. at Constantinople, 1416; d. at Rome about 1486. It is certain that he was a teacher at Padua in 1434, although it is not clear why he returned to Constantinople in 1441. After the conquest of his native city by the Turks (1453) he joined the band of scholars who took refuge in Italy. In 1456 he was summoned to Florence by Cosimo de' Medici for the purpose of teaching (Aristotelian) philosophy and instructing the youthful Pietro and Lorenzo. In 1471 a plague broke out in Florence: this was the occasion of his leaving Florence for Rome, where he was kindly received by Pope Sixtus IV. There he continued his career as teacher, having among his pupils many cardinals and bishops and some distinguished foreigners, such as Reuchlin. He died at Rome; the year of his death is uncertain, but 1486 is the most probable date. He was one of those who contributed most to the revival of Greek learning in Italy. After Manuel Chrysoloras, he and George of Trebizond and George Gemistius had the largest share in making known to Western Europe the treasures of ancient Greek literature. Like all the other humanists, he was somewhat intemperate in his zeal for his chosen subject. In his desire to extol the excellence of Greek literature, he expressed his contempt for the literature of ancient Rome; he was especially severe in his criticism of Cicero. His most serviceable works are his translations of many of Aristotle's works (published by Aldo Manucci, 1518–20) and his Commentaries on the "Ethics" and the "Politics" (published 1541). He also wrote several theological treatises, including one on the "Procession of the Holy Ghost" (P. G., CLVIII, 991 sqq.). Many of his works are still in manuscript.

TIRABOSCHI, *Storia della letteratura italiana* (Florence, 1805–13), VI, 343, sqq.; SYMONDS, *Renaissance in Italy* (New York, 1883), 210; BURKHARDT, *Die Cultur der Renaissance* (4th ed., Leipsig, 1886), I, 212 sqq.; (tr. London, 1878 and 1890); PASTOR, *History of the Popes* (tr., 2d ed., London, 1900); IV, 440; *Giornale Storico*, XXVIII, 92 sqq., and XXXI, 464.

WILLIAM TURNER.

Arialdo, SAINT, martyred at Milan in 1065, for his attempt to reform the simoniacal and immoral clergy of that city. He was of noble extraction, b. at Cutiacum, near Milan, and after his studies, at Laon and Paris, was made a canon in the cathedral city. For inveighing against abuses he was excommunicated by the bishop Guido, but was immediately reinstated by Pope Stephen, who bade him continue the work of reformation. He succeeded in having the bishop excommunicated because of his repeated lapses, but a riot ensued, resulting in serious injury to Arialdo. Previously an attempt had been made on his life with a poisoned sword. Later, when on his way to Rome, he was set upon by the emissaries of Guido and slain. Ten months after, his body was found in Lago Maggiore in a perfect state of preservation, and emitting a sweet odour. It was carried with great pomp to Milan, and exposed in the church of St. Ambrose from Ascension to Pentecost. It was subsequently interred in the church of St. Celsus, and in the following year, 1067, Alexander II declared him a martyr.

Acta SS. Junii, VII.

T. J. CAMPBELL.

Arianism, a heresy which arose in the fourth century, and denied the Divinity of Jesus Christ.

DOCTRINE.—First among the doctrinal disputes which troubled Christians after Constantine had recognized the Church in A. D. 313, and the parent of many more during some three centuries, Arianism occupies a large place in ecclesiastical history. It is not a modern form of unbelief, and therefore will appear strange in modern eyes. But we shall better grasp its meaning if we term it an Eastern attempt to rationalize the creed by stripping it of mystery so far as the relation of Christ to God was concerned. In the New Testament and in Church teaching Jesus of Nazareth appears as the Son of God. This name He took to Himself (Matt., xi, 27; John, x, 36), while the Fourth Gospel declares Him to be the Word (Logos), Who in the beginning was with God and was God, by Whom all things were made. A similar doctrine is laid down by St. Paul, in his undoubtedly genuine Epistles to the Ephesians, Colossians, and Philippians. It is reiterated in the Letters of Ignatius, and accounts for Pliny's observation that Christians in their assemblies chanted a hymn to Christ as God. But the question how the Son was related to the Father (Himself acknowledged on all hands to be the one Supreme Deity), gave rise, between the years A. D. 60 and 200, to a number of Theosophic systems, called generally Gnosticism, and having for their authors Basiiides, Valentinus, Tatian, and other Greek speculators. Though all these visited Rome, they had no following in the West, which remained free from controversies of an abstract nature, and was faithful to the creed of its baptism. Intellectual centres were chiefly Alexandria and Antioch, Egyptian or Syrian, and speculation was carried on in Greek. The Roman Church held steadfastly by tradition. Under these circumstances, when Gnostic schools had passed away with their "conjugations" of Divine powers, and "emanations" from the Supreme unknowable God (the "Deep" and the "Silence"), all speculation was thrown into the form of an inquiry touching the "likeness" of the Son to His Father and the "sameness" of His Essence. Catholics had always maintained that Christ was truly the Son, and truly God. They worshipped Him with divine honours; they would never consent to separate Him, in idea or reality, from the Father, Whose Word, Reason, Mind, He was, and in Whose Heart He abode from eternity. But the technical terms of doctrine were not fully defined; and even in Greek words like essence (*οὐσία*), substance (*ὑπόστασις*), nature (*φύσις*), person (*πρόσωπον*) bore a variety of meanings drawn from the pre-Christian sects of philosophers, which could not but entail misunderstandings until they were cleared up. The adaptation of a vocabulary employed by Plato and Aristotle to Christian truth was a matter of time; it could not be done in a day; and when accomplished for the Greek it had to be undertaken for the Latin, which did not lend itself readily to subtle yet necessary distinctions. That disputes should spring up even among the orthodox who all held one faith, was inevitable. And of these wranglings the rationalist would take advantage in order to substitute for the ancient creed his own inventions. The drift of all he advanced was this: to deny that in any true sense God could have a Son; as Mohammed tersely said afterwards, "God neither begets nor is He begotten" (Koran, cxii). We have learned to call that denial Unitarianism. It was the ultimate scope of Arian opposition to what Christians had always believed. But the Arian, though he did not come straight down from the Gnostic, pursued a line of argument and taught a view which the speculations of the Gnostic had made familiar. He described the Son as a second, or inferior God, standing midway between the First Cause and creatures; as Himself made out of nothing, yet as making all things else; as existing before the worlds or the ages; and as arrayed in all divine perfections except the one which was their stay and foundation. God alone was without beginning, unoriginate; the Son was originated, and once had not existed. For all that has an origin must begin to be.

Such is the genuine doctrine of Arius. Using Greek terms, it denies that the Son is of one essence, nature, or substance with God; He is not consubstantial (ὁμοούσιος) with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity. The Logos which St. John exalts is an attribute, Reason, belonging to the Divine nature, not a person distinct from another, and therefore is a Son merely in figure of speech. These consequences follow upon the principle which Arius maintains in his letter to Eusebius of Nicomedia, that the Son "is no part of the Ingenerate." Hence the Arian sectaries who reasoned logically were styled Anomœans; they said that the Son was "unlike" the Father. And they defined God as simply the Unoriginate. They are also termed Exucontians (ἐξ οὐκ ὄντων), because they held the creation of the Son out of nothing.

But a view so unlike tradition found little favour; it required softening or palliation, even at the cost of logic; and the school which supplanted pure Arianism from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, while denying His co-equal dignity and co-eternal existence. These men of the Via Media were named Semi-Arians. They approached, in strict argument, to the heretical extreme; but many of them held the orthodox faith, however inconsistently; their difficulties turned upon language or local prejudice, and no small number submitted at length to Catholic teaching. The Semi-Arians attempted for years to invent a compromise between irreconcilable views, and their shifting creeds, tumultuous councils, and worldly devices tell us how mixed and motley a crowd was collected under their banner. The point to be kept in remembrance is that, while they affirmed the Word of God to be everlasting, they imagined Him as having become the Son to create the worlds and redeem mankind. Among the ante-Nicene writers, a certain ambiguity of expression may be detected, outside the school of Alexandria, touching this last head of doctrine. While Catholic teachers held the Monarchia, viz. that there was only one God; and the Trinity, that this Absolute One existed in three distinct subsistences; and the Circuminsession, that Father, Word, and Spirit could not be separated, in fact or in thought, from one another; yet an opening was left for discussion as regarded the term "Son," and the period of His "generation" (γέννησις). Five ante-Nicene Fathers are especially quoted: Athenagoras, Tatian, Theophilus of Antioch, Hippolytus, and Novatian, whose language appears to involve a peculiar notion of the Sonship, as though It did not come into being or were not perfect until the dawn of creation. To these may be added Tertullian and Methodius. Cardinal Newman held that their view, which is found clearly in Tertullian, of the Son existing after the Word, is connected as an antecedent with Arianism. Petavius construed the same expressions in a reprehensible sense; but the Anglican Bishop Bull defended them as orthodox, not without difficulty. Even if metaphorical, such language might give shelter to unfair disputants; but we are not answerable for the slips of teachers who failed to perceive all the consequences of doctrinal truths really held by them. From these doubtful theorizings Rome and Alexandria kept aloof. Origen himself, whose unadvised speculations were charged with the guilt of Arianism, and who employed terms like "the second God," concerning the Logos, which were never adopted by the Church—this very Origen taught the eternal Sonship of the Word, and was not a Semi-Arian. To him the Logos, the Son, and Jesus of Nazareth were one ever-subsisting Divine Person, begotten of the Father, and, in this way, "subordinate" to the source of His being. He comes forth from God as the creative Word, and so is a ministering Agent, or, from a different point of view, is the First-born of creation. Dionysius of Alexandria (260) was even denounced at Rome for calling the Son a work or creature of God; but he explained himself to the pope on orthodox principles, and confessed the Homoousian Creed.

History.—Paul of Samosata, who was contemporary with Dionysius, and Bishop of Antioch, may be judged the true ancestor of those heresies which relegated Christ beyond the Divine sphere, whatever epithets of deity they allowed Him. The man Jesus, said Paul, was distinct from the Logos, and, in Milton's later language, by merit was made the Son of God. The Supreme is one in Person as in Essence. Three councils held at Antioch (264–268, or 269) condemned and excommunicated the Samosatene. But these Fathers would not accept the Homoousian formula, dreading lest it should be taken to signify one material or abstract substance, according to the usage of the heathen philosophies. Associated with Paul, and for years cut off from the Catholic communion, we find the well-known Lucian, who edited the Septuagint and became at last a martyr. From this learned man the school of Antioch drew its inspiration. Eusebius the historian, Eusebius of Nicomedia, and Arius himself, all came under Lucian's influence. Not, therefore, to Egypt and its mystical teaching, but to Syria, where Aristotle flourished with his logic and its tendency to Rationalism, should we look for the home of an aberration which had it finally triumphed, would have anticipated Islam, reducing the Eternal Son to the rank of a prophet, and thus undoing the Christian revelation.

Arius, a Libyan by descent, brought up at Antioch and a school-fellow of Eusebius, afterwards Bishop of Nicomedia, took part (306) in the obscure Meletian schism, was made presbyter of the church called "Baucalis," at Alexandria, and opposed the Sabellians, themselves committed to a view of the Trinity which denied all real distinctions in the Supreme. Epiphanius describes the heresiarch as tall, grave, and winning; no aspersion on his moral character has been sustained; but there is some possibility of personal differences having led to his quarrel with the patriarch Alexander whom, in public synod, he accused of teaching that the Son was identical with the Father (319). The actual circumstances of this dispute are obscure; but Alexander condemned Arius in a great assembly, and the latter found a refuge with Eusebius, the Church historian, at Cæsarea. Political or party motives embittered the strife. Many bishops of Asia Minor and Syria took up the defence of their "fellow-Lucianist," as Arius did not hesitate to call himself. Synods in Palestine and Bithynia were opposed to synods in Egypt, During several years the argument raged; but when, by his defeat of Licinius (324), Constantine became master of the Roman world, he determined on restoring ecclesiastical order in the East, as already in the West he had undertaken to put down the Donatists at the Council of Arles. Arius, in a letter to the Nicomedian prelate, had boldly rejected the Catholic faith. But Constantine, tutored by this worldly-minded man, sent from Nicomedia to Alexander a famous letter, in which he treated the controversy as an idle dispute about words and enlarged on the blessings of peace. The emperor, we should call to mind, was only a catechumen, imperfectly acquainted with Greek, much more incompetent in theology, and yet ambitious to exercise over the Catholic Church a dominion resembling that which, as Pontifex Maximus, he wielded over the pagan worship. From this Byzantine conception (labelled in modern times Erastianism) we must derive the calamities which during

many hundreds of years set their mark on the development of Christian dogma. Alexander could not give way in a matter so vitally important. Arius and his supporters would not yield. A council was, therefore, assembled at Nicæa, in Bithynia, which has ever been counted the first œcumenical, and which held its sittings from the middle of June, 325. It is commonly said that Hosius of Cordova presided. The Pope, St. Silvester, was represented by his legates, and 318 Fathers attended, almost all from the East. Unfortunately, the acts of the Council are not preserved. The emperor, who was present, paid religious deference to a gathering which displayed the authority of Christian teaching in a manner so remarkable. From the first it was evident that Arius could not reckon upon a large number of patrons among the bishops. Alexander was accompanied by his youthful deacon, the ever-memorable Athanasius who engaged in discussion with the heresiarch himself, and from that moment became the leader of the Catholics during wellnigh fifty years. The Fathers appealed to tradition against the innovators, and were passionately orthodox; while a letter was received from Eusebius of Nicomedia, declaring openly that he never would allow Christ to be of one substance with God. This avowal suggested a means of discriminating between true believers and all those who, under that pretext, did not hold the Faith handed down. A creed was drawn up on behalf of the Arian party by Eusebius of Cæsarea in which every term of honour and dignity, except the oneness of substance, was attributed to Our Lord. Clearly, then, no other test save the Homoousian would prove a match for the subtle ambiguities of language that, then as always, were eagerly adopted by dissidents from the mind of the Church. A formula had been discovered which would serve as a test, though not simply to be found in Scripture, yet summing up the doctrine of St. John, St. Paul, and of Christ Himself, "I and the Father are one". Heresy, as St. Ambrose remarks, had furnished from its own scabbard a weapon to cut off its head. The "consubstantial" was accepted, only thirteen bishops dissenting, and these were speedily reduced to seven. Hosius drew out the conciliar statements, to which anathemas were subjoined against those who should affirm that the Son once did not exist, or that before He was begotten He was not, or that He was made out of nothing, or that He was of a different substance or essence from the Father, or was created or changeable. Every bishop made this declaration except six, of whom f[illegible] at length gave way. Eusebius of Nicomedia withdrew his opposition to the Nicene term, but would not sign the condemnation of Arius. By the emperor, who considered heresy as rebellion, the alternative proposed was subscription or banishment; and, on political grounds, the Bishop of Nicomedia was exiled not long after the council, involving Arius in his ruin. The heresiarch and his followers underwent their sentence in Illyria.

But these incidents, which might seem to close the chapter, proved a beginning of strife, and led on to the most complicated proceedings of which we read in the fourth century. While the plain Arian creed was defended by few, those political prelates who sided with Eusebius carried on a double warfare against the term "consubstantial", and its champion, Athanasius. This greatest of the Eastern Fathers had succeeded Alexander in the Egyptian patriarchate (326). He was not more than thirty years of age; but his published writings, antecedent to the Council, display, in thought and precision, a mastery of the issues involved which no Catholic teacher could surpass. His unblemished life, considerate temper, and loyalty to his friends made him by no means easy to attack. But the wiles of Eusebius, who in 328 recovered Constantine's favour, were seconded by Asiatic intrigues, and a period of Arian reaction set in. Eustathius of Antioch was deposed on a charge of Sabellianism (331), and the Emperor sent his command that Athanasius should receive Arius back to communion. The saint firmly declined. In 335 the heresiarch was absolved by two councils, at Tyre and Jerusalem, the former of which deposed Athanasius on false and shameful grounds of personal misconduct. He was banished to Trier, and his sojourn of eighteen months in those parts cemented Alexandria more closely to Rome and the Catholic West. Meanwhile, Constantia, the Emperor's sister, had recommended Arius, whom she thought an injured man, to Constantine's leniency. Her dying words affected him, and he recalled the Libyan, exacted from him a solemn adhesion to the Nicene faith, and ordered Alexander, Bishop of the Imperial City, to give him Communion in his own church (336). Arius openly triumphed; but as he went about in parade, the evening before this event was to take place, he expired from a sudden disorder, which Catholics could not help regarding as a judgment of heaven, due to the bishop's prayers. His death, however, did not stay the plague. Constantine now favoured none but Arians; he was baptized in his last moments by the shifty prelate of Nicomedia; and he bequeathed to his three sons (337) an empire torn by dissensions which his ignorance and weakness had aggravated.

Constantius, who nominally governed the East, was himself the puppet of his empress and the palace-ministers. He obeyed the Eusebian faction; his spiritual director, Valens, Bishop of Mursa, did what in him lay to infect Italy and the West with Arian dogmas. The term "like in substance", *Homoiousion*, which had been employed merely to get rid of the Nicene formula, became a watchword. But as many as fourteen councils, held between 341 and 360, in which every shade of heretical subterfuge found expression, bore decisive witness to the need and efficacy of the Catholic touchstone which they all rejected. About 340, an Alexandrian gathering had defended its archbishop in an epistle to Pope Julius. On the death of Constantine, and by the influence of that emperor's son and namesake, he had been restored to his people. But the young prince passed away, and in 341 the celebrated Antiochene Council of the Dedication a second time degraded Athanasius, who now took refuge in Rome. There he spent three years. Gibbon quotes and adopts "a judicious observation" of Wetstein which deserves to be kept always in mind. From the fourth century onwards, remarks the German scholar, when the Eastern Churches were almost equally divided in eloquence and ability between contending sections, that party which sought to overcome made its appearance in the Vatican, cultivated the Papal majesty, conquered and established the orthodox creed by the help of the Latin bishops. Therefore it was that Athanasius repaired to Rome. A stranger, Gregory, usurped his place. The Roman Council proclaimed his innocence. In 343, Constans, who ruled over the West from Illyria to Britain, summoned the bishops to meet at Sardica in Pannonia. Ninety-four Latin, seventy Greek or Eastern, prelates began the debates; but they could not come to terms, and the Asiatics withdrew, holding a separate and hostile session at Philippopolis in Thrace. It has been justly said that the Council of Sardica reveals the first symptoms of discord which, later on, produced the unhappy schism of East and West. But to the Latins this meeting, which allowed of appeals to Pope Julius, or the Roman Church, seemed an epilogue which completed the Nicene legislation, and to this effect it

was quoted by Innocent I in his correspondence with the bishops of Africa.

Having won over Constans, who warmly took up his cause, the invincible Athanasius received from his Oriental and Semi-Arian sovereign three letters commanding, and at length entreating his return to Alexandria (349). The factious bishops, Ursacius and Valens, retracted their charges against him in the hands of Pope Julius; and as he travelled home, by way of Thrace, Asia Minor, and Syria, the crowd of court-prelates did him abject homage. These men veered with every wind. Some, like Eusebius of Cæsarea, held a Platonizing doctrine which they would not give up, though they declined the Arian blasphemies. But many were time-servers, indifferent to dogma. And a new party had arisen, the strict or pious Homoiousians, not friends of Athanasius, nor willing to subscribe the Nicene terms, yet slowly drawing nearer to the true creed and finally accepting it. In the councils which now follow these good men play their part. However, when Constans died (350), and his Semi-Arian brother was left supreme, the persecution of Athanasius redoubled in violence. By a series of intrigues the Western bishops were persuaded to cast him off at Arles, Milan, Ariminum. It was concerning this last council (359) that St. Jerome wrote, "the whole world groaned and marvelled to find itself Arian". For the Latin bishops were driven by threats and chicanery to sign concessions which at no time represented their genuine views. Councils were so frequent that their dates are still matter of controversy. Personal issues disguised the dogmatic importance of a struggle which had gone on for thirty years. The Pope of the day, Liberius, brave at first, undoubtedly orthodox, but torn from his see and banished to the dreary solitude of Thrace, signed a creed, in tone Semi-Arian (compiled chiefly from one of Sirmium), renounced Athanasius, but made a stand against the so-called "Homœan" formulæ of Ariminum. This new party was led by Acacius of Cæsarea, an aspiring churchman who maintained that he, and not St. Cyril of Jerusalem, was metropolitan over Palestine. The Homœans, a sort of Protestants, would have no terms employed which were not found in Scripture, and thus evaded signing the "Consubstantial". A more extreme set, the "Anomœans", followed Aetius, were directed by Eunomius, held meetings at Antioch and Sirmium, declared the Son to be "unlike" the Father, and made themselves powerful in the last years of Constantius within the palace. George of Cappadocia persecuted the Alexandrian Catholics. Athanasius retired into the desert among the solitaries. Hosius had been compelled by torture to subscribe a fashionable creed. When the vacillating Emperor died (361), Julian, known as the Apostate, suffered all alike to return home who had been exiled on account of religion. A momentous gathering, over which Athanasius presided, in 362, at Alexandria, united the orthodox Semi-Arians with himself and the West. Four years afterwards fifty-nine Macedonian, i. e. hitherto anti-Nicene, prelates gave in their submission to Pope Liberius. But the Emperor Valens, a fierce heretic, still laid the Church waste.

However, the long battle was now turning decidedly in favour of Catholic tradition. Western bishops, like Hilary of Poitiers and Eusebius of Vercellæ banished to Asia for holding the Nicene faith, were acting in unison with St. Basil, the two St. Gregories, and the reconciled Semi-Arians. As an intellectual movement the heresy had spent its force. Theodosius, a Spaniard and a Catholic, governed the whole Empire. Athanasius died in 373; but his cause triumphed at Constantinople, long an Arian city, first by the preaching of St. Gregory Nazianzen, then in the Second General Council (381), at the opening of which Meletius of Antioch presided. This saintly man had been estranged from the Nicene champions during a long schism; but he made peace with Athanasius, and now, in company of St. Cyril of Jerusalem, represented a moderate influence which won the day. No deputies appeared from the West. Meletius died almost immediately. St. Gregory Nazianzen (q. v.), who took his place, very soon resigned. A creed embodying the Nicene was drawn up by St. Gregory of Nyssa, but it is not the one that is chanted at Mass, the latter being due, it is said, to St. Epiphanius and the Church of Jerusalem. The Council became œcumenical by acceptance of the Pope and the ever-orthodox Westerns. From this moment Arianism in all its forms lost its place within the Empire. Its developments among the barbarians were political rather than doctrinal. Ulphilas (311–388), who translated the Scriptures into Mæso-Gothic, taught the Goths across the Danube an Homœan theology; Arian kingdoms arose in Spain, Africa, Italy. The Gepidæ, Heruli, Vandals, Alans, and Lombards received a system which they were as little capable of understanding as they were of defending, and the Catholic bishops, the monks, the sword of Clovis, the action of the Papacy, made an end of it before the eighth century. In the form which it took under Arius, Eusebius of Cæsarea, and Eunomius, it has never been revived. Individuals, among whom are Milton and Sir Isaac Newton, were perhaps tainted with it. But the Socinian tendency out of which Unitarian doctrines have grown owes nothing to the school of Antioch or the councils which opposed Nicæa. Neither has any Arian leader stood forth in history with a character of heroic proportions. In the whole story there is but a single hero—the undaunted Athanasius—whose mind was equal to the problems, as his great spirit to the vicissitudes, of a question on which the future of Christianity depended.

EUSEBIUS, *Life of Constantine;* the Church historians, SOCRATES, SOZOMEN, THEODORET; PHILOSTORGIUS, *Fragments;* EPIPHANIUS, *Heresies;* ATHANASIUS, *Polemical Tracts;* BASIL, *Against Eunomius,* and *On the Holy Spirit;* GREGORY NAZIANZEN, *Orations;* GREGORY NYSSEN, *Twelve Books against Eunomius,* and *On the Trinity* (all the preceding are in Greek); HILARY PICTAV., *On Faith; Against Arians; On Synods* (Lat.); MANSI, *Councils* (Lat.); AMMIANUS MARCELLINUS, *History* (Lat.); PETAVIUS, *On the Trinity* (Lat.); BULL (Anglican bishop), *Defensio Fidei Nicenæ* (Lat. and tr. 1685); GIBBON, *Decline and Fall,* XXI, XXII, XXVII; MÖHLER, *Athanasius* (Mainz, 1844); NEWMAN, *Arians of the Fourth Century; Select Treatises of St. Athanasius; Tracts Theological and Ecclesiastical;* DE RÉGNON, *Etudes . . . sur la Sainte Trinité* (Paris, 1898); GWATKIN, *Studies on Arianism* (London, 1900); HARNACK, *History of Dogma,* II (tr.); ALZOG, *Hist. of the Church* (tr.).

WILLIAM BARRY.

Ariano, THE DIOCESE OF, is in the Archdiocese of Beneventum, comprising seven towns in the province of Avellino, four in that of Beneventum, and one in the province of Foggia. Ariano, a very ancient town of the Hirpini, is built on the hills, fifteen miles from Beneventum. Its name is of pagan origin: *Ora Jani.* There are no documents that fix the time of its conversion to Christianity. Beneventum, at the beginning of the fourth century, had a bishop, and the Gospel may have reached Ariano from that city. The Bishop of Beneventum was one of the nineteen prelates who were present at the Synod of Rome, held in the year 313. (See Routt, Reliquiæ Sacræ, III, 312, and Harnack, Die Mission, etc., 501.) Ariano was an episcopal city from the tenth century and perhaps before that time. We find it first mentioned in the Bull of Pope John XIII (965–972) to establish the Archdiocese of Beneventum; it is named as a suffragan see. The first bishop known to have occupied this see was Menardus, a native, not of Padua, as Ughelli believed, but of Poitiers, which Vitale has shown. In 1070, he erected in his cathedral a marble baptistery on the walls of which verses were inscribed.

In the following year Menardus was at the consecration of the church of Monte Cassino by Alexander III. Tradition has a whole series of bishops prior to him as is proved by a declaration of 1080 made in favour of the monastery of St. Sofia in Beneventum. This diocese contains 25 parishes; 90 churches, chapels, and oratories; 125 secular priests; 30 seminarians; 3 regular priests; 2 lay-brothers; 32 religious (women); 22 confraternities; 3 girls' schools (95 pupils). Population 50,400.

UGHELLI, *Italia Sacra* (Venice, 1722), VIII, 212; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIX, 117; GAMS, *Series episcoporum ecclesiæ catholicæ* (Ratisbon, 1873), 8, 52; VITALE, *Storia della regia città di Ariano e sua diocesi* (Rome, 1794).

ERNESTO BUONAIUTI.

Arias, FRANCIS, writer of ascetical treatises, b. at Seville in Spain, 1533; d. in that place, 15 May, 1605. He was received into the Society of Jesus at the age of twenty-six. He was professor of scholastic theology at Cordova, of moral theology at Trigueros, rector of the college in the latter place and also at Cadiz. His works are "Spiritual Profit", "Treatise on the Rosary", "Imitation of Our Lady", "Imitation of Christ", "Mental Prayer", "The Use of the Sacraments", "The Promises of God", "The Turpitude and Grievousness of Sin". Most of them have been translated into various languages. His life corresponded with his teachings. He was held in the highest esteem by the great master of the spiritual life, John of Avila, and St. Francis of Sales, in the "Introduction to a Devout Life", recommends the perusal of his works. He was commonly regarded as a saint, and was remarkable for his gift of prayer and his spirit of penance. Much of his time was devoted to the care of negroes, Moors, and the inmates of hospitals and prisons. From his earliest youth his predilection for spiritual things manifested itself; his career as a student in Alcalá was brilliant, and while a secular priest he laboured as an apostle in his native city of Seville. At his death it was difficult to protect his body from the piety of the people, who proclaimed him a saint and endeavoured to secure parts of his apparel as relics.

Varones Ilustres, VIII; SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 540; MICHAUD, *Biog. Univ.*

T. J. CAMPBELL.

Arias de Avila, PEDRO (also known as PEDRARIAS DAVILA), a Spanish knight from Segovia, b. about the middle of the fifteenth century; d. at Leon, 1530. He married an intimate friend of Queen Isabella (whence probably his preferment) and saw some service in Europe. At the age of nearly seventy years he was made commander (1514) of the largest Spanish expedition hitherto sent to America, and reached Santa Marta in Colombia with nineteen vessels and 1,500 men. Thence he went to Darien, where the discoverer of the South Sea, Balboa, governed. Pedrarias superseded him, gave him his daughter in wedlock, and afterwards had him judicially murdered. (See BALBOA.) In 1519 he founded the city of Panama. He was a party to the original agreement with Pizarro and Almagro which brought about the discovery of Peru, but withdrew (1526) for a small compensation, having lost confidence in the outcome. In the same year he was superseded as Governor of Panama and retired to Leon in Nicaragua, where he died, over eighty years old. He left an unenviable record, as a man of unreliable character, cruel, and unscrupulous. Through his foundation of Panama, however, he laid the basis for the discovery of South America's west coast and the subsequent conquest of Peru.

ENCISO, *Suma de Geographia* (1519, 1539, 1549); OVIEDO, *Historia general y natural de Indias* (Madrid, 1850); GOMARA, *Historia general de las Indias* (Medina del Campo 1553); PETER MARTYR AB ANGLERIA, *Enchiridion de insulis nuper reportis simulatque incolarum moribus* (Basle, 1521); *Documentos inéditos de Indias;* HERRERA, *Historia general* (Madrid, 2d ed., 1726-9).—Every book on Spanish America contains, of course, at least a passing notice of Arias de Avila.—Among later publications see ANDAGOYA, *Relación de los Sucesos de Pedrarias Dávila en las Provincias de Tierra Firme;* NAVARRETE, *Colección de los viajes y descubrimientos* (Madrid, 1825), III. The report of Andagoya has been translated into English by Markham and published by the Hakluyt Society (London, 1865) under the title *Narrative of Proceedings of Pedrarias Davila.* A fair appreciation of the character of Arias de Avila is to be found in the first volume of PRESCOTT, *History of the Conquest of Peru.*

AD. F. BANDELIER.

Arias Montanus, BENEDICTUS, Orientalist, exegetist, and editor of the "Antwerp Polyglot", b. at Frejenal de la Sierra in Estremadura, Spain, 1527; d. at Seville, 1598. Passing through the schools of Seville, he studied theology and the Oriental languages at Alcalá, later gaining proficiency in the various European languages by means of extended travel. He became a clerical member of the Military Order of St. James, and accompanied the Bishop of Segovia to the Council of Trent (1562) where he won great distinction. On his return he retired to a hermitage at Aracena whence he was summoned by Philip II (1568) to supervise a new polyglot edition of the Bible, with the collaboration of many learned men. The work was issued from the Plantin press (1572, 8 volumes) under the title "Biblia sacra hebraice, chaldaice, græce et latine, Philippi II regis catholici pietate et studio ad sacrosanctæ Ecclesiæ usum", several volumes being devoted to a scholarly *apparatus biblicus.* Arias was responsible for a large part of the actual matter, besides the general superintendence, and in obedience to the command of the king, took the work to Rome for the approbation of Gregory XIII. Leon de Castro, professor of Oriental languages at Salamanca, to whose translation of the Vulgate Arias had opposed the original Hebrew text, denounced Arias to the Roman, and later to the Spanish Inquisition for having altered the Biblical text, making too liberal use of the rabbinical writings, in disregard of the decree of the Council of Trent concerning the authenticity of the Vulgate, and confirming the Jews in their beliefs by his Chaldaic paraphrases. After several journeys to Rome, Arias was freed of the charges (1580) and returned to his hermitage, refusing the episcopal honours offered him by the King. He accepted however, the post of a royal chaplain, but was only induced to leave his retirement for the purpose of superintending the Escorial library, and of teaching Oriental languages. He led the life of an ascetic, dividing his time between prayer and study. In addition to the works written in connection with the Polyglot, the most celebrated of which is "Antiquitatum judaicarum libri IX" (Leyden, 1593), Arias left many commentaries on various books of the Bible; also: "Humanæ salutis monumenta" (Antwerp, 1571); a Latin translation of the "Itinerary' of Benjamin of Tudela, and other works on widely varying subjects. He was also celebrated as a poet his verses being chiefly of a religious nature.

HURTER, *Nomenclator* (Innsbruck, 1892); GUILLEREAU in *Dict. de la Bible;* HEFELE in *Kirchenlex;* GORRIS, *Vie d'Arias Montano* (Brussels, 1842).

F. M. RUDGE.

Ariassus, a titular see of Pamphylia in Asia Minor, whose episcopal list (381–458) is given in Gams (p. 450).

LEQUIEN, *Oriens Christ.* (1740), I, 162; SMITH, *Dict. of Greek and Roman Geogr.*, I, 211.

Aribert of Milan. See HERIBERT OF MILAN.

Aribo, ARCHBISHOP OF MAINZ, date of birth unknown; d. 6 April, 1032; son of Arbo, Count Palatine in Laubenthal, and Adela, and one of the most important churchmen of his time. Choosing an ecclesiastical career, he became successively deacon in the church of Salzburg, and chaplain to his kinsman, the Emperor, Henry II, who appointed him to the

Archbishopric of Mainz. His consecration took place 1 October, 1021, with great pomp. The following year he revived the famous Gandersheim controversy which concerned the rival claims of the bishops of Hildesheim and the archbishops of Mainz to jurisdiction over the convent of Gandersheim, situated on the boundary between the two dioceses, but from time immemorial subject to Hildesheim. Having advanced his claims without success in the synods of Frankfort (1027) and Pöhlde (1029), Aribo finally renounced them in Merseburg (1030), admitting his error, and promising future silence. Aribo figured prominently in the politics of the time. On the death of Henry II, which brought the male line of the Saxon emperors to an end, the spiritual and temporal princes of the empire assembled to elect a new sovereign, and it was Aribo's candidate who was chosen, under the title of Conrad II, and was anointed by him in Mainz. The powerful discourse preached on this occasion shows the deep spirituality of Aribo's nature. Under Conrad he filled the office of chancellor for Germany and Italy. There are records of two journeys to Rome, the first to the Lateran Council (1027) and the second just before his death. He finished the convent of Göss in Styria begun by his father and devoted earnest efforts to the rebuilding and decoration of the cathedral which had been destroyed by fire in 1009. It was Aribo who obtained for the archbishops of Mainz the right of coinage. His internal administration of the diocese was most energetic and capable. His zeal for the reform of ecclesiastical discipline is evidenced by the Council of Seligenstadt which he convened in the first year of his episcopate (August, 1022). Later he practically reorganized the archdiocese. His interest in education prompted him to summon Ekkehard IV of St. Gall to take charge of the schools of Mainz. His own intellectual powers were of no mean order as is manifested by his taste for poetry and his own treatise on "The Fifteen Gradual Psalms", whence he is termed in his epitaph *suavis psalmigraphus*. Aribo's contemporaries unite in praise of his character—his disinterestedness and capability. Despite the brusqueness of his nature and the severity of his discipline, he enjoyed the confidence and respect of his suffragans. His moral character has been proved unimpeachable.

WILL in *Kirchenlex.*, s. v.; HAUCK, *Kg. Deutschl.*, III, 531; MÜLLER, *Erzbischof Aribo von Mainz* (Göttingen, 1881).

F. M. RUDGE.

Arindela, a titular see of Palestine, whose episcopal list (431–536) is given in Gams (p. 454).

LEQUIEN, *Oriens Christ.* (1740), III, 727–728.

Ariosto, LUDOVICO, called "The Italian Homer" the son of Nicolò Ariosto, Governor of Reggio, and Daria Malaguzzi, b. at Reggio in Emilia, 8 September, 1474; d. at Ferrara, 6 June, 1533. Ludovico was the eldest of ten children, and on the death of his father, in 1500, became head of the family. When nine years of age he composed and acted in the fable "Tisbe". He gave five years to the study of law, and when twenty years old devoted himself to Greek and Latin authors. From 1503, or thereabouts, he was attached to the court of Cardinal Ippolito d'Este, but in 1518 he fell into disfavour with his patron. The Cardinal's brother, Duke Alfonso, then employed Ariosto in various diplomatic missions, in which he conducted himself with tact and skill. From 1522 to 1525 he governed the district of Garfagnana and freed it from the robber-bands which had infested it. In 1530, perhaps, he married a Florentine widow, Alessandra Benucci. Ariosto wrote *sonnetti* and *canzoni* in the style of Petrarch, and five comedies, of which the earliest, "La Cassaria", was represented for the first time in 1509, and the latest, "La Scolastica", was completed by his brother Gabriel on the death of the poet. Of more importance are his seven Satires in *terza rima*, and extending from 1517 to 1531, giving much information on his own life and laying bare the vices of the time. The principal foundation of Ariosto's glory is the "Orlando Furioso". Begun about 1505, it was published in Ferrara, 21 April, 1516. Ariosto continued to correct it, and in 1532 published the second, enlarged and definitive, edition. The poem was dedicated to Cardinal Ippolito. At first reading it appears to be a disconnected patchwork of fragmentary adventures following upon each other in bewildering variety; but on close analysis it becomes apparent that the episodes are spun around three principal incidents: Paris besieged by the Moors, the rage of Orlando, and, as the central subject, the love and marriage of Ruggiero and Bradamante, by which the origin of the house of Este is accounted for. The subject of the poem is expressed in the opening lines;—

Le donne, i cavalier, l'arme, gli amori,
Le cortesie, l'audaci imprese io canto.

It is the glorification of chivalry in all its elements, and continues and completes the "Orlando Innamorato" of Boiardo, which had appeared in 1495, but, though the "Innamorato" is its foundation, it far surpasses its forerunner in perfection of style and form, variety of incident, the gay and brilliant mingling of the romantic and medieval with the classical, and the artistic interweaving of the two great cycles of Charlemagne and Arthur. It has been called "the most beautiful, and varied, and wonderful poem of romances that the literature of the world can boast of" (G. Picciola).

ULISSI GUIDI, *Annali delle edizioni e delle versioni dell' O.F. e d'altri labori al poema relativi* (Bologna, 1861); G. J. FERRAZZI, *Bibliografia Ariostesca* (Bassano, 1881); PIO RAJNA, *Le Fonti dell' O.F.*; JACOB SCHEMBS, *Ariosts O.F. in der englischen Litteratur des Zeitalters Elizabeth* (Soden, 1898).—The most convenient Italian text of the O.F., with notes, is that of GIACINTO CASELLA (Florence, 1897). It contains an admirable study on the poem, as does the *édition de luxe* (Milan, 1881) with illustrations by Doré and preface by CARDUCCI. Of the three translations of the poem into English, by HARRINGTON, HOOLE, and W. STEWART ROSE (London, 1825), the last mentioned reproduces best the spirit and elegance of the original

JOSEPH DUNN.

Aristeas, a name given in Josephus (Ant. XII, ii, *passim*) to the author of a letter ascribing the Greek translation of the Old Testament to six interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria. (See SEPTUAGINT VERSION.)

Aristides, a Christian apologist living at Athens in the second century. According to Eusebius, the Emperor Hadrian, during his stay in Greece (123–127), caused himself to be initiated into the Eleusinian Mysteries. A persecution of the local Christians followed, due, probably, to an outburst of pagan zeal, aroused by the Emperor's act. Two apologies for Christianity were composed on the occasion, that of Quadratus and that of Aristides which the author presented to Hadrian, at Athens, in 126 (Eus., H. E., IV, iii, 3, and Chron. II, 166, ed. Schœne). St. Jerome, in his work De vir. ill., xx, calls him *philosophus eloquentissimus*, and, in his letter to Magnus (no. LXX), says of the "Apologeticum" that it was *contextum philosophorum sententiis*, and was later imitated by St. Justin Martyr. He says, further (De vir ill., loc. cit.), that the "Apology" was extant in his time, and highly thought of. Eusebius (loc. cit.), in the fourth century, states that it had a wide circulation among Christians. It is referred to, in the ninth century, by Ado, Archbishop of Vienne, and Usuard, monk of St. Germain. It was then lost sight of for a thousand years, until, in 1878, the Mechitarite monks of San Lazzaro, at Venice, published a Latin translation of an Armenian

fragment of the "Apology" and an Armenian homily, under the title: "S. Aristidis philosophi Atheniensis sermones duo." In 1889, Professor J. R. Harris of Cambridge discovered a Syriac version of the whole "Apology" in the Convent of St. Catherine on Mt. Sinai, and translated it into English (Texts and Studies, Cambridge, 1891, I, i.). Professor J. A. Robinson found that the "Apology" is contained in the "Life of Barlaam and Josaphat", ascribed to St. John Damascene. Attempts have also been made to restore the actual words of Aristides (Hennecke, "Texte u. Untersuch.", Leipzig, 1894, IV, iii). As to the date and occasion of the "Apology" there are differences of opinion. While some critics hold, with Eusebius, that it was presented to Hadrian, others maintain that it was written during the reign of Antoninus Pius (138–161). The aim of the "Apology" is to show that Christians only have the true conception of God. Having affirmed that God is "the selfsame being who first established and now controls the universe", Aristides points out the errors of the Chaldeans, Greeks, Egyptians, and Jews concerning the Deity, gives a brief summary of Christian belief, and emphasizes the righteousness of Christian life in contrast with the corrupt practices of paganism. The tone throughout is elevated and calm, and the reasonableness of Christianity is shown rather by an appeal to facts than by subtle argumentation. It is interesting to note that during the Middle Ages the "Life of Barlaam and Josaphat" had been translated into some twenty languages, English included, so that what was in reality the story of Buddha became the vehicle of Christian truth in many nations.

An English translation of the *Apology* from the Greek and the Syriac texts by KAY, *Ante-Nicene Fathers* (additional vol., New York, 1897); DOULCET, *Revue des questions historiques* (1880), XXVIII; IDEM, *Annales de phil. chrétienne* (1881); IDEM, *Bulletin critique* (1882); HALL, *Hebraica* (1891); DUCHESNE, *Bulletin critique* (1891); LUCAS, *Month* (1891); JACQUIER, *Univers Cath.* (1891); STOKES, *Contemp. Review* (July, 1891); HIMPEL in *Kirchenlex.* s. v.; BAREILLE in *Dict. de théol. cath.* s. v.

EDWARD A. PACE.

Aristocles of Messene. See ECLECTICISM.

Aristoteleanism. See ARISTOTLE.

Aristotle, the greatest of heathen philosophers, b. at Stagira, a Grecian colony in the Thracian peninsula Chalcidice, 384 B. C.; d. at Chalcis, in Eubœa, 322 B. C. His father, Nicomachus, was court-physician to King Amyntas of Macedonia. This position, we have reason to believe, was held under various predecessors of Amyntas by Aristotle's ancestors, so that the profession of medicine was in a sense hereditary in the family. Whatever early training Aristotle received was probably influenced by this circumstance; when, therefore, at the age of eighteen he went to Athens his mind was already determined in the direction which it afterwards took, the investigation of natural phenomena. From his eighteenth to his thirty-seventh year he remained at Athens as pupil of Plato and was, we are told, distinguished among those who gathered for instruction in the Grove of Academus, adjoining Plato's house. The relations between the renowned teacher and his illustrious pupil have formed the subject of various legends many of which represent Aristotle in an unfavourable light. No doubt there were divergencies of opinion between the master, who took his stand on sublime, idealistic principles, and the scholar, who, even at that time, showed a preference for the investigation of the facts and laws of the physical world. It is probable that Plato did, indeed, declare that Aristotle needed the curb rather than the spur; but we have no reason to believe that there was an open breach of friendship. In fact, Aristotle's conduct after the death of Plato, his continued association with Xenocrates and other Platonists, and his allusions in his writings to Plato's doctrines, prove that while there were differences of opinion between teacher and pupil, there was no lack of cordial appreciation, or of that mutual forbearance which one would expect from men of lofty character. Besides this, the legends, so far as they reflect unfavourably on Aristotle, are traceable to the Epicureans who were known to antiquity as calumniators by profession; and if such legends were given wide circulation by patristic writers, such as Justin Martyr and Gregory Nazianzen, the reason is to be sought not in any well-grounded historical tradition, but in the exaggerated esteem in which Aristotle was held by the heretics of the early Christian period.

After the death of Plato (347 B. C.), Aristotle went, in company with Xenocrates, to the court of Hermias, ruler of Atarneus in Asia Minor, whose niece and adopted daughter, Pythias, he married. In 344, Hermias having been murdered in a rebellion of his subjects, Aristotle went with his family to Mytilene and thence, one or two years later, he was summoned to his native Stagira by King Philip of Macedon, to become the tutor of Alexander, who was then in his thirteenth year. Whether or not we believe Plutarch when he tells us that Aristotle not only imparted to the future world-conqueror a knowledge of ethics and politics, but also initiated him into the most profound secrets of philosophy, we have positive proof, on the one hand, that the royal pupil profited by contact with the philosopher, and, on the other hand, that the teacher made prudent and beneficial use of his influence over the mind of the young prince. It was due to this influence that Alexander placed at the disposal of his teacher ample means for the acquisition of books and the pursuit of his scientific investigation; and history is not wrong in tracing to the intercourse with Aristotle those singular gifts of mind and heart which almost up to the very last distinguished Alexander among the few who have known how to make moderate and intelligent use of victory. About the year 335 Alexander departed for his Asiatic campaign; thereupon Aristotle, who, since his pupil's accession to the throne of Macedonia, had occupied the position of a more or less informal adviser, returned to Athens and there opened a school of philosophy. He may, as Gellius says, have conducted a school of rhetoric during his former residence in the city; but now, following the example of Plato, he gave regular instruction in philosophy, choosing for that purpose a gymnasium dedicated to Apollo Lyceios, from which his school has come to be known as the Lyceum. It was also called the Peripatetic School because it was the master's custom to discuss problems of philosophy with his pupils while walking up and down (*περιπατέω*) the shaded walks (*περίπατοι*) around the gymnasium.

During the thirteen years (335–322) which he spent as teacher at the Lyceum, Aristotle composed the greater number of his writings. Imitating the example of his master, he placed in the hands of his pupils "Dialogues" in which his doctrines were expounded in somewhat popular language. Besides, he composed the several treatises (of which mention will be made below) on physics, metaphysics, and so forth, in which the exposition is more didactic and the language more technical than in the "Dialogues". These writings show to what good use he put the means placed at his disposal by Alexander; they show in particular how he succeeded in bringing together the works of his predecessors in Greek philosophy, and how he spared neither pains nor expense in pursuing, either personally or through others, his investigations in the realm of natural phenomena. When we read the works treating of zoology we are quite prepared to believe Pliny's statement that Alexander placed under Aristotle's orders all the hunters, fishermen, and fowlers of the royal kingdom, and all the overseers of the royal forests, lakes, ponds, and cattle-ranges, and when we observe how fully

Aristotle is informed concerning the doctrines of those who preceded him, we are prepared to accept Strabo's assertion that he was the first who accumulated a great library. During the last years of Aristotle's life the relations between him and his former royal pupil became very much strained, owing to the disgrace and punishment of Callisthenes whom he had recommended to the King. Nevertheless, he continued to be regarded at Athens as a friend of Alexander and a representative of the Macedonian dominion. Consequently, when Alexander's death became known at Athens, and the outbreak occurred which led to the Lamian war, Aristotle was obliged to share in the general unpopularity of the Macedonians, and the charge of impiety, which had been brought against Anaxagoras and Socrates, was now, with even less reason, brought against him. He left the city, saying (according to many ancient authorities) that he would not give the Athenians a chance to sin a third time against philosophy. He took up his residence at his country house, at Chalcis, in Eubœa, and there he died the following year, 322 B. C. His death was due to a disease from which he had long suffered. The story that his death was due to hemlock poisoning, as well as the legend, according to which he threw himself into the sea "because he could not explain the tides" are absolutely without historical foundation.

Very little is known about Aristotle's personal appearance except from sources manifestly hostile. There is no reason, however, to doubt the faithfulness of the statues and busts coming down to us, possibly from the first years of the Peripatetic School, which represent him as sharp and keen of countenance, and somewhat below the medium height. His character, as revealed by his writings, his will (which is undoubtedly genuine), fragments of his letters, and the allusions of his unprejudiced contemporaries, was that of a high-minded, kind-hearted man, devoted to his family and his friends, kind to his slaves, fair to his enemies and rivals, grateful towards his benefactors—in a word, an embodiment of those moral ideals which he outlined in his ethical treatises, and which we recognize to be far above the concept of moral excellence current in his day and among his people. When Platonism ceased to dominate the world of Christian speculation, and the works of the Stagirite began to be studied without fear and prejudice, the personality of Aristotle appeared to the Christian writers of the thirteenth century, as it had to the unprejudiced pagan writers of his own day, calm, majestic, untroubled by passion, and undimmed by any great moral defects, "the master of those who know".

PHILOSOPHY.—Aristotle defines philosophy in terms of essence, saying that 'philosophy is "the science of the universal essence of that which is actual". Plato had defined it as the "science of the idea", meaning by idea what we should call the unconditional basis of phenomena. Both pupil and master regard philosophy as concerned with the universal; the former, however, finds the universal *in* particular things, and calls it the essence of things, while the latter finds that the universal exists *apart from* particular things, and is related to them as their prototype or exemplar. For Aristotle, therefore, philosophic method implies the ascent from the study of particular phenomena to the knowledge of essences, while for Plato philosophic method means the descent from a knowledge of universal ideas to a contemplation of particular imitations of those ideas. In a certain sense, Aristotle's method is both inductive and deductive, while Plato's is essentially deductive. In other words, for Plato's tendency to idealize the world of reality in the light of intuition of a higher world, Aristotle substituted the scientific tendency to examine first the phenomena of the real world around us and thence to reason to a knowledge of the essences and laws which no intuition can reveal, but which science can prove to exist. In fact, Aristotle's notion of philosophy corresponds, generally speaking, to what was later understood to be science, as distinct from philosophy. In the larger sense of the word, he makes philosophy coextensive with science, or reasoning: "All science (*διάνοια*) is either practical, poetical, or theoretical." By practical science he understands ethics and politics; by poetical, he means the study of poetry and the other fine arts; while by theoretical philosophy he means physics, mathematics, and metaphysics. The last, philosophy in the stricter sense, he defines as "the knowledge of immaterial being, and calls it "first philosophy", "the theologic science", or of "being in the highest degree of abstraction." If logic, or, as Aristotle calls it, Analytic, be regarded as a study preliminary to philosophy, we have as divisions of Aristotelean philosophy (I) Logic; (II) Theoretical Philosophy, including Metaphysics, Physics, Mathematics; (III) Practical Philosophy; (IV) Poetical Philosophy.

I. LOGIC.—Aristotle's logical treatises, constituting what was later called the "Organon", contain the first systematic treatment of the laws of thought in relation to the acquisition of knowledge. They form, in fact, the first attempt to reduce logic to a science, and consequently entitle their writer to be considered the founder of logic. They are six in number and deal respectively with: (1) Classification of Notions, (2) Judgments and Propositions, (3) the Syllogism, (4) Demonstration, (5) the Problematic Syllogism, and (6) Fallacies, thus covering practically the entire field of logical doctrine. In the first treatise, the "Categories", Aristotle gives a classification of all concepts, or notions, according to the classes into which the things represented by the concepts, or notions, naturally fall. These classes are substance, quantity, relation, action, passion (not to be understood as meaning merely a mental or psychic condition), place, time, situation, and habit (in the sense of dress). They are carefully to be distinguished from the Predicables, namely, genus, species (definition), difference, property, and accident. The latter are, indeed, classes into which ideas fall, but only in so far as one idea is predicated of another. That is to say, while the Categories are primarily a classification of modes of being, and secondarily of notions which express modes of being, the Predicables are primarily a classification of modes of predication, and secondarily of notions or ideas, according to the different relation in which one idea, as predicate, stands to another as subject. In the treatise styled "Analytica Priora", Aristotle treats the rules of syllogistic reasoning, and lays down the principle of induction. In the "Analytica Posteriora" he takes up the study of demonstration and of indemonstrable first principles. Besides, he treats of knowledge in general, its origin, process, and development up to the stage of scientific knowledge. From certain well-known passages in this treatise, and from his other writings, we are enabled to sketch his theory of knowledge. As was remarked above, Aristotle approaches the problems of philosophy in a scientific frame of mind. He makes experience to be the true source of all our knowledge, intellectual, as well as sensible. "There is nothing in the intellect that was not first in the senses" is a fundamental principle with him, as it was later on with the Schoolmen. All knowledge begins with sense-experience, which, of course, has for its object the concrete, particular, changeable phenomenon. But though intellectual knowledge begins with sense-experience, it does not end there, for it has for its object the abstract, universal, immutable essence. This theory of cognition is, so far, summed up in the principles: Intellectual knowledge is essentially dependent on sense-knowl-

edge, and intellectual knowledge is, nevertheless, superior to sense-knowledge. How, then, does the mind pass from the lower knowledge to the higher? How can the knowledge of the sense-perceived (*αἰσθητόν*) lead to a knowledge of the intelligible (*νοητόν*)? Aristotle's answer is, that the mind discovers the intelligible in the sense-perceived. The mind does not, as Plato imagined, bring out of a previous existence the recollection of certain ideas, of which it is reminded at sight of the phenomenon. It brings to bear on the phenomenon a power peculiar to the mind, by virtue of which it renders intelligible essences which are imperceptible to the senses, because hidden under the non-essential qualities. The fact is, the individual substance (*first substance*) of our sense experience—*this* book, *this* table, *this* house—has certain individuating qualities (its particular size, shape, colour, etc.) which distinguish it from others of its species, and which alone are perceived by the senses. But in the same substance, there is underlying the individuating qualities, its general nature (whereby it is *a* book, *a* table, *a* house); this is the *second substance*, the Essence, the Universal, the Intelligible. Now, the mind is endowed with the power of abstraction, generalization, or induction (Aristotle is not very clear as to the precise nature of this power) by which it removes, so to speak, the veil of particularizing qualities and thus brings out, or leaves revealed, the actually intelligible, or universal, element in things, which is the object of intellectual knowledge. In this theory, intellectual knowledge is developed from sense-knowledge in so far as that process may be called a development in which what was only potentially intelligible is rendered actually intelligible by the operation of the active intellect. The Universal was *in re* before the human mind began to work, but it was there in a manner only potentially because, by reason of the individuating qualities which enveloped it, it was only potentially intelligible. Aristotle's theory of universals, therefore, is that (1) The Universal does not exist apart from the particular, as Plato taught, but in particular things; (2) The Universal as such, in its full-blown intelligibility, is the work of the mind, and exists in the mind alone, though it has a foundation in the potentially universal essence which exists independently of the mind and outside the mind.

II. Theoretical Philosophy.—(1) *Metaphysics.*—Metaphysics, or, more properly, First Philosophy, is the Science of Being as Being. That is to say, although all sciences are concerned with being, the other sciences are concerned only with part of reality, while this science contemplates all reality; the other sciences seek proximate and particular causes, while this science seeks the ultimate and universal causes; the other sciences study being in its lower determinations (quantity, motion, etc.), while this science studies Being as such, that is, in its highest determinations (substance, cause, goodness, etc.). The mathematician claims that a certain object comes within the scope of his science if it is circular, or square, or in any other way endowed with quantity. Similarly, the physicist claims for his science whatever is endowed with motion. For the metaphysician it is sufficient that the object in question be a being. Like the human soul or God, the object may be devoid of quantity, and of all physical motion; yet so long as it is a being, it comes within the scope of metaphysics. The principal question, then, in First Philosophy is: What are the ultimate principles of Being, or of reality as Being? Here Aristotle passes in review the opinions of all his predecessors in Greek Philosophy, from Thales to Plato, showing that each successive answer to the question just quoted was somehow defective. He devotes special attention to the Platonic theory, according to which ideas are the ultimate principles of Being. That theory, he contends, was introduced to explain how things are, and how things are known; in both respects, it is inadequate. To postulate the existence of ideas apart from things is merely to complicate the problem; for, unless the ideas have some definite contact with things, they cannot explain how things came to be, or how they came to be known by us. Plato does not maintain in a definite, scientific way a contact between ideas and phenomena; he merely takes refuge in expressions, such as participation, imitation, which, if they are anything more than empty metaphors, imply a contradiction. In a word, Aristotle believes that Plato, by constituting ideas in a world separate from the world of phenomena, precluded the possibility of solving by means of ideas the problem of the ultimate nature of reality. What, then, are, according to Aristotle, the principles of Being? In the metaphysical order, the highest determinations of Being are Actuality (*ἐντελέχεια*) and Potentiality (*δύναμις*). The former is perfection, realization, fullness of Being; the latter imperfection, incompleteness, perfectibility. The former is the determining, the latter the determinable principle. Actuality and potentiality are above all the Categories; they are found in all beings, with the exception of the Supreme Cause, in Whom there is no imperfection, and, therefore, no potentiality. He is all actuality, *Actus Purus*. All other beings are composed of actuality and potentiality, a dualism which is a general metaphysical formula for the dualism of matter and form, body and soul, substance and accident, the soul and its faculties, passive and active intellect. In the physical order, potentiality and actuality become Matter and Form. To these are to be added the Agent (Efficient Cause) and the End (Final Cause); but as the efficiency and finality are to be reduced, in ultimate analysis, to Form, we have in the physical order two ultimate principles of Being, namely, Matter and Form. The four generic causes, Material, Formal, Efficient, and Final, are seen in the case, for instance, of a statue. The Material Cause, that *out of which* the statue is made, is the marble or bronze. The Formal Cause, that *according to which* the statue is made, is the idea existing in the first place as exemplar in the mind of the sculptor, and in the second place as intrinsic, determining cause, embodied in the matter. The Efficient Cause, or Agent, is the sculptor. The Final Cause is that *for the sake of which* (as, for instance, the price paid the sculptor, the desire to please a patron, etc.) the statue is made. All these are true causes in so far as the effect depends on them either for its existence or for the mode of its existence. Pre-Aristotelean philosophy either failed to discriminate between the different kinds of causes, confounding the material with the efficient principle, or insisted on formal causes alone as the true principles of Being, or, recognizing that there is a principle of finality, hesitated to apply that principle to the details of the cosmic process. Aristotelean philosophy, by discriminating between the different generic causes and retaining, at the same time, all the different kinds of causes which played a part in previous systems, marks a true development in metaphysical speculation, and shows itself a true synthesis of Ionian, Eleatic, Socratic, Pythagorean, and Platonic philosophy. A point which should be emphasized in the exposition of this portion of Aristotle's philosophy is the doctrine that all action consists in bringing into actuality what was somehow potentially contained in the material on which the agent works. This is true not only in the world of living things, in which, for example, the oak is potentially contained in the acorn, but also in the inanimate world in which heat, for instance, is potentially contained in water, and needs but the agency of fire to be brought out into actual-

ity. *Ex nihilo nihil fit.* This is the principle of *development* in Aristotle's philosophy which is so much commented on in relation to the modern notion of evolution. Mere potentiality, without any actuality or realization—what is called *materia prima*—nowhere exists by itself, though it enters into the composition of all things except the Supreme Cause. It is at one pole of reality, He is at the other. Both are real. *Materia prima* possesses what may be called the most attenuated reality, since it is pure indeterminateness; God possesses the highest and most complete reality, since He is in the highest grade of determinateness. To prove that there is a Supreme Cause is one of the tasks of metaphysics, the Theologic Science. And this Aristotle undertakes to do in several portions of his work on First Philosophy. In the "Physics" he adopts and improves on Socrates's teleological argument, the major premise of which is, "Whatever exists for a useful purpose must be the work of an intelligence". In the same treatise, he argues that, although motion is eternal, there cannot be an infinite series of movers and of things moved, that, therefore, there must be one, the first in the series, which is unmoved, *τὸ πρῶτον κινοῦν ἀκίνητον—primum movens immobile.* In the "Metaphysics" he takes the stand that the actual is of its nature antecedent to the potential, that, consequently, before all matter, and all composition of matter and form, of potentiality and actuality, there must have existed a Being Who is pure actuality, and Whose life is self-contemplative thought (*νόησις νοήσεως*). The Supreme Being imparted movement to the universe by moving the First Heaven; the movement, however, emanated from the First Cause as desirable; in other words, the First Heaven, attracted by the desirability of the Supreme Being "as the soul is attracted by beauty", was set in motion, and imparted its motion to the lower spheres and thus, ultimately, to our terrestrial world. According to this theory, God never leaves the eternal repose in which His blessedness consists. Will and intellect are incompatible with the eternal unchangeableness of His being. Since matter, motion, and time are eternal, the world is eternal. Yet, it is caused. The manner in which the world originated is not defined in Aristotle's philosophy. It seems hazardous to say that he taught the doctrine of Creation. This much, however, may safely be said: He lays down principles which, if carried to their logical conclusion, would lead to the doctrine that the world was made out of nothing.

(2) *Physics.*—Physics has for its object the study of "being intrinsically endowed with motion", in other words, the study of nature. For nature differs from art in this: that nature is essentially self-determinant from within, while art remains exterior to the products of art. In its self-determination, that is to say in its processes, nature follows an intelligent and intelligible form, "Nature is always striving for the best". Movement is a mode of being, namely, the condition of a potential being actualizing itself. There are three kinds of movement, quantitative (increase and decrease), qualitative (alteration), and spatial (locomotion). Space is neither matter nor form, but the "first and unmoved limit of the containing, as against the contained". Time is the measure of the succession of motion. In his treatment of the notions of motion, space, and time, Aristotle refutes the Eleatic doctrine that real motion, real space, and real succession imply contradictions. Following Empedocles Aristotle, also, teaches that all terrestrial bodies are composed of four elements or radical principles, namely: fire, air, earth, and water. These elements determine not only the natural warmth or moisture of bodies, but also their natural motion, upward or downward, according to the preponderance of air or earth. Celestial bodies are not constituted by the four elements but by ether, the natural motion of which is circular. The Earth is the centre of the cosmic system; it is a spherical, stationary body, and around it revolve the spheres in which are fixed the planets. The First Heaven, which plays so important a part in Aristotle's general cosmogonic system, is the heaven of the fixed stars. It surrounds all the other spheres, and, being endowed with intelligence, it turned toward the Deity, drawn, as it were, by His Desirability, and it thus imparted to all the other heavenly bodies the circular motion which is natural to them. These doctrines, as well as the general concept of nature as dominated by design or purpose, came to be taken for granted in every philosophy of nature, down to the time of Newton and Galileo, and the birth of modern physical science.

Psychology in Aristotle's philosophy is treated as a branch of physical science. It has for its object the study of the soul, that is to say, of the principle of life. Life is the power of self-movement, or of movement from within. Plants and animals, since they are endowed with the power of adaptation, have souls, and the human soul is peculiar only in this, that to the vegetative and sensitive faculties, which characterize plant-life and animal life respectively, it adds the rational faculty—the power of acquiring universal and intellectual knowledge. It must therefore be borne in mind that when Aristotle speaks of the soul he does not mean merely the principle of thought; he means the principle of life. The soul he defines as the form, actualization, or realization, of the body, "the first entelechy of the organized body possessing the power of life". It is not a substance distinct from the body, as Plato taught, but a co-substantial principle with the body, both being united to form the composite substance, man. The faculties or powers of the soul are five-fold, nutritive, sensitive, appetitive, locomotive, and rational. Sensation is defined as the faculty "by which we receive the forms of sensible things without the matter, as the wax receives the figure of the seal without the metal of which the seal is composed". It is "a movement of the soul", the "form without the matter" being the stimulus which calls forth that movement. The *τύπος*, as that form is called, while it is analogous to the "effluxes" about which the Atomists spoke, is not like the efflux, a diminished object, but a mode of motion, mediating between the object and the faculty. Aristotle distinguishes between the five external senses and the internal senses, of which the most important are the Central sense and the Imagination. Intellect (*νοῦς*) differs from the senses in that it is concerned with the abstract and universal, while they are concerned with the concrete and particular. The natural endowment of intellect is not actual knowledge, but merely the power of acquiring knowledge. The mind "is in the beginning without ideas, it is like a smooth tablet on which nothing is written". All our knowledge, therefore, is acquired by a process of elaboration or development of sense-knowledge. In this process the intellect exhibits a two-fold phase, an active and a passive. Hence it is customary to speak of the Active and Passive Intellect, though it is by no means clear what Aristotle meant by these concepts. The corruption of the text in some of the most critical passages of the work "On the Soul", the mixture of Stoic pantheism, in the explanation of the earlier commentators, not to speak of the later addition of extraneous elements on the part of the Arabian, Scholastic, and modern transcendentalist expounders of the text, have rendered it impossible to say precisely what meaning to attach to the terms Active and Passive Intellect. It is enough to remark here that (1) according to the Scholastics, Aristotle understood both Active and Passive In-

tellect to be parts, or phases, of the individual mind; (2) according to the Arabians and some earlier commentators, the first of these, perhaps, being Aristocles, he understood the Active Intellect to be a divine something, or at least something transcending the individual mind; (3) according to some interpreters, the Passive Intellect is not properly an intellectual faculty at all, but merely the aggregate of sensations out of which ideas are made, as the statue is made out of the marble. From the fact that the soul in its intellectual operations attains a knowledge of the abstract and universal, and thus transcends matter and material conditions, Aristotle argues that it is immaterial and immortal. The will, or faculty of choice, is free, as is proved by the recognized voluntariness of virtue, and the existence of reward and punishment.

(3) *Mathematics* was recognized by Aristotle as a division of philosophy, co-ordinate with physics and metaphysics, and is defined as the science of immovable being. That is to say, it treats of quantitive being, and does not, like physics, confine its attention to being endowed with motion.

III. Practical Philosophy.—This includes ethics and politics. The starting-point of ethical inquiry is the question: In what does happiness consist? Aristotle answers that man's happiness is determined by the end or purpose of his existence, or in other words, that his happiness consists in the "good proper to his rational nature". For man's prerogative is reason. His happiness, therefore, must consist in living conformably to reason, that is, in living a life of virtue. Virtue is the perfection of reason, and is naturally two-fold, according as we consider reason in relation to the lower powers (moral virtue) or in relation to itself (intellectual, or theoretical, virtue). Moral virtue is defined "a certain habit of the faculty of choice, consisting in a mean suitable to our nature, and fixed by reason, in the manner in which prudent men would fix it". It is of the nature of moral virtues, therefore, to avoid all excess as well as defect; bashfulness, for example, is as much opposed to the virtue of modesty as shamelessness is. The intellectual virtues (understanding, science, wisdom, art, and practical wisdom) are perfections of reason itself, without relation to the lower faculties. It is a peculiarity of Aristotle's ethical system that he places the intellectual virtues above the moral, the theoretical above the practical, the contemplative above the active, the dianoetical above the ethical. An important constituent of happiness, according to Aristotle, is friendship, the bond between the individual and the social aggregation, between man and the State. Man is essentially, or by nature, a "social animal", that is to say, he cannot attain complete happiness except in social and political dependence on his fellow-man. This is the starting-point of political science. That the State is not absolute, as Plato taught, that there is no ideal State, but that our knowledge of political organization is to be acquired by studying and comparing different constitutions of States, that the best form of government is that which best suits the character of the people—these are some of the most characteristic of Aristotle's political doctrines.

IV. Poetical Philosophy.—Under this head came Aristotle's theory of art and his analysis of the beautiful. When Aristotle defines the purpose of art to be "the imitation of nature", he does not mean that the plastic arts and poetry should merely copy natural productions; his meaning is that as nature embodies the idea so also does art, but in a higher and more perfect form. Hence his famous saying that poetry is "more philosophical and elevated than history". Hence his equally famous doctrine that the aim of art is the calming, purifying (*κάθαρσις*) and ennobling of the affections. For this reason, he prefers music to the plastic arts because it possesses a higher ethical value. Aristotle's conception of beauty is vague and undefined. At one time he enumerates order, symmetry, and limitation, at another time merely order and grandeur, as constituents of the beautiful. These latter qualities he finds especially in moral beauty. It is impossible here to give an estimate of Aristotle's philosophy as a whole, or to trace its influence on subsequent philosophical systems. Suffice it to say that, taken as a system of knowledge, it is scientific rather than metaphysical; its starting-point is observation rather than intuition; and its aim, to find the ultimate cause of things rather than to determine the value (ethical or æsthetic) of things. Its influence extended, and still extends, beyond the realms of science and philosophy. Our thoughts, even on subjects far removed from science and philosophy, fall naturally into the Categories and formulas of Aristoteleanism, and often find expression in terms which Aristotle invented, so that "the half-understood words of Aristotle have become laws of thought to other ages".

The Aristotelean School.—The identity of the Aristotelean School was preserved from the time of Aristotle's death down to the third century of the Christian era by the succession of *Scholarchs*, or official heads of the school. The first of these, Theophrastus, as well as his immediate successor Strato, devoted special attention to developing Aristotle's physical doctrines. Under their guidance, also, the school interested itself in the history of philosophical and scientific problems. In the first century B. C. Andronicus of Rhodes edited Aristotle's works, and thereafter the school produced the most famous of its commentators, Aristocles of Messene and Alexander of Aphrodisias (about A. D. 200). In the third century the work of commentating was continued by the Neo-Platonic and Eclectic philosophers, the most famous of whom was Porphyry. In the fifth and sixth centuries the chief commentators were John Philoponus and Simplicius, the latter of whom was teaching at Athens when, in the year 529, the Athenian School was closed by order of the Emperor Justinian. After the close of the Athenian School the exiled philosophers found temporary refuge in Persia. There, as well as in Armenia and Syria, the works of Aristotle were translated and explained. Uranius, David the Armenian, the Christians of the Schools of Nisibis and Edessa, and finally Honain ben Isaac, of the School of Bagdad, were especially active as translators and commentators. It was from the last-named school that, about the middle of the ninth century, the Arabians, who under the reign of the Abassides, experienced a literary revival similar to that of Western Europe under Charlemagne, obtained their knowledge of Aristotle's writings. Meantime there had been preserved at Byzantium a more or less intermittent tradition of Aristotelean learning, which, having been represented in successive centuries by Michael Psellus, Photius, Arethas, Nicetas, Johannes Italus, and Anna Comnena, obtained its highest development in the twelfth century, through the influence of Michael Ephesius. In that century the two currents, the one coming down through Persia, Syria, Arabia, and Moorish Spain, and the other from Athens through Constantinople, met in the Christian schools of Western Europe, especially in the University of Paris. The Christian writers of the patristic age were, with few exceptions, Platonists, who regarded Aristotle with suspicion, and generally underrated him as a philosopher. The exceptions to be found were John of Damascus, who in his "Source of Science" epitomizes Aristotle's "Categories" and "Metaphysics", and Porphyry's "Introduction"; Nemesius, Bishop of Emesa, who in his "Nature of Man" follows in the footsteps of John of Damascus; and Boethius, who

translated several of Aristotle's logical treatises into Latin. These translations and Porphyry's "Introduction" were the only Aristotelean works known to the first of the Schoolmen, that is to say, to the Christian philosophers of Western Europe from the ninth to the twelfth century. In the twelfth century the Arabian tradition and the Byzantine tradition met in Paris, the metaphysical, physical, and ethical works of Aristotle were translated partly from the Arabian and partly from the Greek text, and, after a brief period of suspicion and hesitancy on the part of the Church, Aristotle's philosophy was adopted as the basis of a rational exposition of Christian dogma. The suspicion and hesitation were due to the fact that, in the Arabian text and its commentaries, the teaching of Aristotle had become perverted in the direction of materialism and pantheism. After more than two centuries of almost universally unquestioned triumph, Aristotle once more was made the subject of dispute in the Christian schools of the Renaissance period, the reason being that the Humanists, like the Arabians, emphasized those elements in Aristotle's teaching that were irreconcilable with Christian doctrine. With the advent of Descartes, and the shifting of the centre of philosophical inquiry from the external world to the internal, from nature to mind, Aristoteleanism, as an actual system, began to be more and more identified with traditional scholasticism, and was not studied apart from scholasticism except for its historic interest.

WRITINGS.—It is customary to distinguish, on the authority of Gellius, two classes of Aristotelean writings: the *exoteric*, which were intended for the general public, and the *acroatic*, which were intended merely for the limited circle of those who were well versed in the phraseology and modes of thought of the School. To the former class belonged the "Dialogues", of which the best known were the "Eudemus", three books on "Philosophy", four books "On Justice", also the treatises (not in dialogue form) "On the Good", and "On Ideas", all of which are unfortunately lost. Under this head mention should be made also of the "Poems", "Letters", "Orations", "Apology", etc., which were at one time ascribed to Aristotle, though there can be little doubt of their spuriousness. To the class of acroatic writings belong all the extant works and also the lost treatises, *ἀνατομαί* (containing anatomical charts), *περὶ φυτῶν*, and the *πολιτεῖαι* (a collection of the different political constitutions of the Greek States; a portion, giving the Constitution of Athens, was discovered in an Egyptian papyrus and published in 1891). The extant works may be arranged in the following classes, with the Latin titles by which they are generally cited:

Logical Treatises: These were known to the Byzantine writers as the "Organon", including (1) "Categoriæ"; (2) "De Interpretatione"; (3) "Analytica Priora"; (4) "Analytica Posteriora"; (5) "Topica"; (6) "De Sophisticis Elenchis".

Metaphysical Treatises: The work commonly cited as "Metaphysica" or "Metaphysics" was (or, at least, a portion of it was) entitled by Aristotle "First Philosophy" (*πρώτη φιλοσοφία*). The title *μετὰ τὰ φυσικά* was first given it by Andronicus of Rhodes, in whose collection, or edition, of Aristotle's works it was placed after the physical treatises.

Physical Treatises: (1) "Physica", or "Physica Auscultatio", commonly called Physics; (2) "De Cœlo"; (3) "Meteorologica".

Biological and Zoological Treatises: (1) "Historiæ Animalium"; (2) "De Generatione et Corruptione"; (3) "De Generatione Animalium"; (4) "De Partibus Animalium".

Psychological and Anthropological Treatises: (1) "De Animâ"; (2) "De Sensu et Sensibili"; (3) "De Memoriâ et Reminiscentiâ"; (4) "De Vitâ et Morte"; (5) "De Longitudine et Brevitate vitæ".

Ethical and Political Treatises: (1) "Ethica Nicomachea"; (2) "Politica". The "Eudemian Ethics" and the "Magna moralia" are not of directly Aristotelean authorship.

Poetical and Rhetorical Treatises: (1) "De Poeticâ"; (2) "De Rhetoricâ"; both of these are genuine only in parts.

Of the extant works some were written in their present form and were intended for finished scientific expositions. Others, though written by Aristotle, were intended merely for lecture notes, to be filled out in oral teaching. Others, finally, are nothing but the notes jotted down by his pupils, and were never retouched by the master. This consideration, it is obvious, leads the student of Aristotle to attach very different values to different parts of the text; no one, for example, would think of attaching to a citation from the First Book of the "Metaphysics" the same value as to a quotation from the Second Book. According to a well-known story, first told by Strabo and repeated by Plutarch and Suidas, Aristotle's library, including the manuscripts of his own works, was willed by him to Theophrastus, his successor as head of the Peripatetic School. By Theophrastus it was bequeathed to his heir, Neleus of Scepsis. After Neleus's death the manuscripts were hidden in a cellar or pit in order to avoid confiscation at the hands of royal book-collectors, and there they remained for almost two centuries, until in Sulla's time they were discovered and brought to Rome. At Rome they were copied by a grammarian named Tyrannion and edited (about 70 B. C.) by Andronicus of Rhodes. The substance of this story may be regarded as true; the inference, however, that during all that time there was no copy of Aristotle's writings available, is not warranted by the facts. It is not implied in Strabo's narrative, nor is it in itself probable. One or two books may have been lost to the School until Andronicus's edition appeared; but the same cannot be true of the whole *Corpus Aristotelicum*. Andronicus's edition remained in use in the Peripatetic School during the first few centuries of our era. For the various translations of the text into Syriac, Arabic, Latin, etc., see preceding.

The standard edition of Aristotle's works is that of BEKKER (5 vols. Berlin Academy, 1831–70); FIRMIN-DIDOT ed. (5 vols. Paris, 1848–69) gives the Greek text and Latin translation in parallel columns. The best edition of the (later) Scholastic commentary on Aristotle is MAURUS, *Arist. opera omnia* (latine) . . . (Rome, 1868, and Paris, 1886); GROTE, *Aristotle* (London, 1872, new ed. 1880); SIEBECK, *Aristoteles* (Stuttgart, 1902); TALAMO, *l'Aristotelismo nella storia della filosofia* (Naples, 1873); PIAT, *Aristote* (Paris, 1903); ZELLER, *Aristotle and the Earlier Peripatetics* (2 vols., London, 1897); UEBERWEG, *Hist. of Phil.* tr. Morris (New York, 1902), I, 157 sq.; AZARIAS, *Aristotle and the Christian Church*, in *Essays Philosophical* (Chicago, 1896); TURNER, *Hist. of Phil.* (Boston, 1903).

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Arius, an heresiarch, b. about A. D. 250; d. 336. He is said to have been a Libyan by descent. His father's name is given as Ammonius. In 306, Arius, who had learnt his religious views from Lucian, the presbyter of Antioch, and afterwards the martyr, took sides with Meletius, an Egyptian schismatic, against Peter, Bishop of Alexandria. But a reconciliation followed, and Peter ordained Arius deacon. Further disputes led the Bishop to excommunicate his restless churchman, who, however, gained the friendship of Achillas, Peter's successor, was made presbyter by him in 313, and had the charge of a well-known district in Alexandria called Baucalis. This entitled Arius to expound the Scriptures officially, and he exercised much influence when, in 318, his quarrel with Bishop Alexander broke out over the fundamental truth of Our Lord's divine Sonship and substance. (See ARIANISM.) While many Syrian

prelates followed the innovator, he was condemned at Alexandria in 321 by his diocesan in a synod of nearly one hundred Egyptian and Libyan bishops. Deprived and excommunicated, the heresiarch fled to Palestine. He addressed a thoroughly unsound statement of principles to Eusebius of Nicomedia, who yet became his lifelong champion and who had won the esteem of Constantine by his worldly accomplishments. In his house the proscribed man, always a ready writer, composed in verse and prose a defence of his position which he termed "Thalia". A few fragments of it survive. He is also said to have published songs for sailors, millers, and travellers, in which his creed was illustrated. Tall above the common, thin, ascetical, and severe, he has been depicted in lively colours by Epiphanius (Heresies, 69, 3); but his moral character was never impeached except doubtfully of ambition by Theodoret. He must have been of great age when, after fruitless negotiations and a visit to Egypt, he appeared in 325 at Nicæa, where the confession of faith which he presented was torn in pieces. With his writings and followers he underwent the anathemas subscribed by more than 300 bishops. He was banished into Illyricum. Two prelates shared his fate, Theonas of Marmarica and Secundus of Ptolemais. His books were burnt. The Arians, joined by their old Meletian friends, created troubles in Alexandria. Eusebius persuaded Constantine to recall the exile by indulgent letters in 328; and the emperor not only permitted his return to Alexandria in 331, but ordered Athanasius to reconcile him with the Church. On the saint's refusal more disturbance ensued. The packed and partisan Synod of Tyre deposed Athanasius on a series of futile charges in 335. Catholics were now persecuted; Arius had an interview with Constantine and submitted a creed which the emperor judged to be orthodox. By imperial rescript Arius required Alexander of Constantinople to give him Communion; but the stroke of Providence defeated an attempt which Catholics looked upon as a sacrilege. The heresiarch died suddenly, and was buried by his own people. He had winning manners, an evasive style, and a disputatious temper. But in the controversy which is called after his name Arius counted only at the beginning. He did not represent the tradition of Alexandria but the topical subtleties of Antioch. Hence, his disappearance from the scene neither stayed the combatants nor ended the quarrel which he had rashly provoked. A party-theologian, he exhibited no features of genius; and he was the product, not the founder, of a school.

SOZOMEN, *H. E.*, 1, 68, 69; THEODORET, *H. E.*, 1; SOCRATES, *H. E.*, 1; PHILOSTORG., 1; ATHAN., *De Synodis;* EUSEB., *De Vitâ Constantini;* RUFIN., *H. E.*, 1; TRAVASA, *Vita di Ario* (Venice, 1746); GIBBON, XXI; NEWMAN, *Arians*, 2, 3; Tracts, *Causes of Arianism*. See also ARIANISM.

WILLIAM BARRY.

Arizona, said to have been, probably in the original form of the word, *Arizonac*, and in this form a Pima (Indian) word of which the meaning is unknown. With perhaps less probability there has been assigned to the word a Spanish origin. The motto of Arizona is *Ditat Deus*. It is one of the continental territories of the United States of America, bounded on the north by the State of Utah, on the south by the Republic of Mexico, on the east by the Territory of New Mexico, and on the west by the States of California and Nevada, between latitude 31° and 37°, and longitude 109° and 115°.

HISTORY.—The region embraced in the Territory was ceded to the United States by Mexico, a portion in 1848, by the treaty of Guadalupe Hidalgo, and the remainder in 1854, by the Gadsden treaty. Until 1863, this region was part of the Territory of New Mexico, and at the time of its acquisition by the United States, Indians were almost the only inhabitants of this country, reputed to be rich in precious metals. Among those who flocked to the new domain were fugitives from justice, persons expelled by the Vigilance Committee of San Francisco, and Mexicans of a degraded class. The history of the early years following the cession is a sad record of violence and general lawlessness among the white inhabitants, and of deplorable Indian troubles. "Murder and other crimes are committed with impunity", is the statement of President Buchanan to Congress in 1858, when repeating his recommendation of 1857 that a territorial government be established, a statement and recommendation which he reiterated in 1859. Examining the causes of the Indian troubles, the traveller, Raphael Pumpelly, contrasts the selfish aims of the frontiersmen with the missionary zeal of the Jesuits who had formerly laboured in Spanish America, and their success in elevating the condition of the Indians, a success whose limit "was always determined by the cupidity of the home government, and of the mining population". Quite contrary to the fact, a report prevailed about the time of the cession, that the Jesuits themselves had worked mines in the region during the former years. Although evil conditions continued, the Territory of Arizona was not established by law until 1863. In 1864 the new Territory was invaded by the forces of the Southern Confederacy which were defeated by volunteer troops of California. Internal disorders did not cease on the organization of a territorial government. In 1870 the Territory was much harried by Indians, and in 1871 its Governor declared that "all the Arizonians felt discouraged". Even in 1882, President Arthur conveyed to Congress the report of the Governor of Arizona that violence and anarchy prevailed. This condition was at that time largely attributed to "Cow-boys", and Indian disturbances were prevalent for some years thereafter.

SEAL OF ARIZONA

POPULATION, CLIMATE, RESOURCES, ETC.—The Territory's seat of government, temporarily established in 1864 at Prescott, was, in 1867, fixed at Tucson, and, in 1877, transferred to Prescott again. Phœnix is the present capital. The twelfth United States census, besides 24,644 Indians, reports a population, in 1900, of 122,931. By the census of 1860 the population of Arizona, then a county of New Mexico, appears to have been only 6,482. Of the population in 1900, there were 98,698 natives and 24,233 foreigners. Of negro descent there were 1,848. Including in the list those who could only read, with those who could neither read nor write, 25.4 per cent of the males of voting age were illiterate. Of males 15 years of age and over, 49.5 per cent were single, 43.6 per cent married, and .7 per cent divorced. Of females 15 years of age and over, 21 per cent were single, 64.8 per cent married and 1 per cent divorced.

According to the report of the chief of the Weather Bureau, the highest temperature observed at any weather station in Arizona during the year 1903 was 120°, the lowest 18°. Two stations report each of these extremes. The smallest rain-fall

reported for the same year from any station is 0.80 of an inch, the greatest 25.05 inches. In October, 1903, a trace of snow is reported at one station; there is no report of snow in November at any station, and for the following six months, to May, 1904, inclusive, the greatest fall reported is 41.4 inches, two stations reporting only a slight fall of snow. Agriculture is greatly dependent upon irrigation. Limited by supply of water for irrigation, the area of farming land is probably 2,000,000 acres out of 72,000,000. About 40,000,000 acres, or more than one-half the area of the Territory, are available for grazing lands of superior quality. Mines of gold, of silver, of copper, and of coal are to be found in the Territory. Of manufacturing establishments there were 169 in the year 1905, with a capital of $14,395,654. The value of products was $28,083,192. The value of the products of smelting and refining copper comprise 81.1 per cent of the total of all industries, and these, with cars and general shop construction and repairs by steam railroad companies, flour and grist-mill products, lumber and timber products, are the four leading industries. There are 1,509 miles of railroads. (See Council Memorial No. 1, Appendix B, in The Revised Statutes of Arizona Territory, 1901, p. 1511.) The assessed valuation of taxable property for the year 1900 is stated to have been $33,782,465.99.

TERRITORIAL GOVERNMENT.—In the same manner as for other Territories of the United States, the governor of Arizona is appointed by the President. A legislative assembly elected by counties meets every two years. There is no female suffrage except at elections of school trustees. A Bill of Rights provides that the civil and political rights of no person are to be enlarged or abridged on account of his opinions or belief concerning religious matters. It is also provided by law that no person shall be incompetent to testify as a witness on account of religious opinions or for want of religious belief. An elaborate system of public-school education is established by law. There are a university and two normal schools and more than 15,000 children are educated at the public schools. (See above cited Memorial.) Among the "powers and duties" of boards of trustees of school districts, a statute mentions the excluding "from school and school libraries of all books, publications or papers of a sectarian, partisan or denominational character". No books, tracts or papers of a sectarian character are to be used in or introduced into any public school, nor "any sectarian doctrine taught therein". No school funds are to be received by "any school whatever under the control of any religious denomination". A teacher is subject to revocation of certificate or diploma "who shall use any sectarian or denominational books or teach any sectarian doctrine, or conduct any religious exercises in his school".

CHURCH IN ARIZONA.—In 1850, New Mexico, having been ceded to the United States, was made a vicariate Apostolic and entrusted to the Right Rev. John B. Lamy, formerly a priest of the Diocese of Cincinnati. On his arrival, as he stated to the Propaganda in 1865 when referring to conditions happily passed away, he found in the vast vicariate twenty priests, neglectful and extortionate, churches in ruins, and no schools. In 1853 New Mexico was erected into the Diocese of Santa Fé, and Dr. Lamy became its first bishop. The territory added to the national domain by the Gadsden treaty, in 1854, was placed under his jurisdiction, and he, in 1859, sent Very Rev. J. P. Machebœuf to Tucson. Until a rude chapel could be erected Mass was said there in a private house. In 1863, two Jesuits undertook the mission, and one of these priests "revived Catholicity", to quote the words of Dr. John Gilmary Shea, "at the splendid old church of San Xavier del Bac" (the corner-stone of which seems to have been laid in 1783), "long a solitary monument in a wilderness, the neighbouring inhabitants having been driven off by hostile Indians". During the Civil War ecclesiastical affairs continued peaceful, and in 1865 the bishop reported to the Propaganda an estimated Catholic population of five thousand in Arizona, and a great improvement in ecclesiastical matters. In 1868, Rev. J. B. Salpointe was appointed Vicar Apostolic of Arizona, and consecrated Bishop of Doryla, 20 June, 1869. The vicariate Apostolic was erected into the Diocese of Tucson in 1897, the Rev. P. Bourgade, afterwards Archbishop of Santa Fé, becoming its first bishop. The diocese comprises the whole Territory, 112,920 square miles, with a portion, amounting to 18,292 square miles, of New Mexico. In the diocese there are 25 secular priests, 11 regular priests, 21 churches, with resident priests, 31 missions with churches, and 95 stations, 6 parochial and 4 Indian schools, the total of young people educated in Catholic institutions being 2,000. The Catholic population is about 40,000. A law of the Territory, passed in 1903, permits "any person being the archbishop, bishop, president, trustee in trust, president of stake, overseer, presiding elder, rabbi, or clergyman of any church or religious society" to become a corporation sole "with continual perpetual succession". (For ARIZONA MISSIONS, see NEW MEXICO.)

BANCROFT, *History of Arizona and New Merico* (San Francisco, 1889), 492-497, 503-509, 512-516, 520-526, 530-534, 572, 595-597, 601, 603, 605, 606 and c. XXIII; PUMPELLY, *Across America and Asia* (New York, 1870), III, 29, 30, 34 sqq.; ANDREWS, *The United States in Our Own Time* (New York, 1903), 2, 171, 172; RICHARDSON, *A Compilation of the Messages and Papers of the Presidents* (1898), V, 456, 514, 515, 568; VIII, 101; HOUGH, *American Constitutions* (Albany, 1872), II, 532, 533; *The Revised Statutes of Arizona Territory*, 1901 (Columbia, Missouri, 1901), Paragraphs 13, 32, 33, 37, 38, 39, 2538, 2282, 2176, 2130-2271; *Acts, Resolutions and Memorials of the Twenty-second Legislative Assembly of the Territory of Arizona*, 1903, no. 41; *Twelfth Census of the United States, Taken in the Year 1900* (Washington, 1901); *Bulletin 90. Census of Manufactures, 1905* (Washington, 1906); U. S. DEPARTMENT OF AGRICULTURE, *Report of the Chief of the Weather Bureau*, 1903-1904, Parts IV, V (Washington, 1905); SHEA, *A History of the Catholic Church from the Fifth Provincial Council of Baltimore, 1843, to the Second Plenary Council of Baltimore, 1866* (New York, 1892), 293, 306, 660-666; *The Catholic Directory*, 1906 (Milwaukee, Wis.).

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Ark is a generic term which, in the Bible, is applied to two different objects: the one, the refuge in which, according to the Biblical narration, Noe was saved from destruction in the Deluge; the other, a piece of the tabernacle and temple furniture.

NOE'S ARK.—The Hebrew name to designate Noe's Ark, the one which occurs again in the history of Moses' childhood, suggests the idea of a box of large proportions, though the author of Wisdom terms it a vessel (Wisd., xiv, 6). The same conclusion is reached from the dimensions attributed to it by the Bible narrative: three hundred cubits in length, fifty in breadth, and thirty in height. The form, very likely foursquare, was certainly not very convenient for navigation, but, as has been proven by the experiments of Peter Jansen and M. Vogt, it made the Ark a very suitable device for shipping heavy cargoes and floating upon the waves without rolling or pitching. The Ark was constructed of gofer wood, or cypress, smeared without and within with pitch, or bitumen, to render it water-tight. The interior contained a certain number of rooms distributed among three stories. The text mentions only one window, and this measuring a cubit in height, but there existed possibly some others to give to the inmates of the Ark air and light. A door had also been set in the side of the Ark; God shut it from the outside when Noe and his family

had gone in. Apart from Noe's family, the Ark was intended to receive and keep animals that were to fill the earth again (Gen., vi, 19, 20; vii, 2, 3) and all the food which was necessary for them. After the Flood, the Ark rested upon the mountains of Armenia (Gen., viii, 4—according to Vulgate and Douay, the mountains of Ararat, according to Authorized Version). Tradition is divided as to the exact place where the Ark rested. Josephus (Ant., I, iii, 6), Berosus (Eus., Præp. Ev., IX, ii, P. G., XXI, 697), Onkelos, Pseudo-Jonathan, St. Ephrem, locate it in Kurdistan. Berosus relates that a part of Xisuthrus's ship still remained there, and that pilgrims used to scrape off the bitumen from the wreck and make charms of it against witchcraft. Jewish and Armenian tradition admitted Mount Ararat as the resting place of the Ark. In the first century B. C. the Armenians affirmed that remnants of it could yet be seen. The first Christians of Apamea, in Phrygia, erected in this place a convent called the Monastery of the Ark, where a feast was yearly celebrated to commemorate Noe's coming out of the Ark after the Flood.—Suffice it to remark that the text of Genesis (viii, 4) mentioning Mount Ararat is somewhat lacking in clearness, and that nothing is said in the Scripture concerning what became of the Ark after the Flood. Many difficulties have been raised, especially in our epoch, against the pages of Holy Writ in which the history of the Flood and of the Ark is narrated. This is not the place to dwell upon these difficulties, however considerable some may appear. They all converge towards the question whether these pages should be considered as strictly historical throughout, or only in their outward form. The opinion that these chapters are mere legendary tales, Eastern folk-lore, is held by some non-Catholic scholars; according to others, with whom several Catholics side, they preserve, under the embroidery of poetical parlance, the memory of a fact handed down by a very old tradition. This view, were it supported by good arguments, could be readily accepted by a Catholic; it has, over the age-long opinion that every detail of the narration should be literally interpreted and trusted in by the historian, the advantage of suppressing as meaningless some difficulties once deemed unanswerable.

ARK OF THE COVENANT.—The Hebrew word *'ărôn*, by which the Ark of the Covenant is expressed, does not call to the mind, as that used for Noe's Ark, a large construction, but rather a chest. This word is generally determined in the sacred text; so we read of the Ark of the Testimony (Ex., xxv, 16, 22; xxvi, 33, etc.), the Ark of the Testament (Ex., xxx, 26), the Ark of the Covenant of the Lord (Num., x, 33; Deut., x, 8, etc.), the Ark of the Covenant (Jos., iii, 6, etc.), the Ark of God (I Kings, iii, 3, etc.), the Ark of the Lord (I Kings, iv, 6, etc.). Of these, the expression Ark of the Covenant has become most familiar in English.

(1) *Description and use.*—The Ark of the Covenant was a kind of chest, measuring two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. Made of setim wood (an incorruptible acacia), it was overlaid within and without with the purest gold, and a golden crown or rim ran around it. At the four corners, very likely towards the upper part, four golden rings had been cast; through them passed two bars of setim wood overlaid with gold, to carry the Ark. These two bars were to remain always in the rings, even when the Ark had been placed in the temple of Solomon. The cover of the Ark, termed the "propitiatory" (the corresponding Hebrew word means both "cover" and "that which makes propitious"), was likewise of the purest gold. Upon it had been placed two cherubim of beaten gold, looking towards each other, and spreading their wings so that both sides of the propitiatory were covered. What exactly these cherubim were, is impossible to determine; however, from the analogy with Egyptian religious art, it may well be supposed that they were images, kneeling or standing, of winged persons. It is worth noticing that this is the only exception to the law forbidding the Israelites to make carved images, an exception so much the more harmless to the faith of the Israelites in a spiritual God because the Ark was regularly to be kept behind the veil of the sanctuary. The form of the Ark of the Covenant was probably inspired by some article of the furniture of the Egyptian temples. But it should not be represented as one of those sacred *bari*, or barks, in which the gods of Egypt were solemnly carried in procession; it had, very likely, been framed after the pattern of the *naos* of gold, silver, or precious wood, containing the images of the gods and the sacred emblems. According to some modern historians of Israel, the Ark, in every way analogous to the *bari* used upon the banks of the Nile, contained the sacred objects worshipped by the Hebrews, perhaps some sacred stone, meteoric or otherwise. Such a statement proceeds from the opinion that the Israelites during their early national life were given not only to idolatry, but to its grossest form, fetishism; that first they adored Yahweh in inanimate things, then they worshipped him in the bull, as in Dan and Bethel, and that only about the seventh century did they rise to the conception of an invisible and spiritual God. But this description of Israel's religious history does not tally with the most certain conclusions derived from the texts. The idolatry of the Hebrews is not proven any more than their polytheism; hence the Ark, far from being viewed as in the opinion above referred to, should rather be regarded as a token of the choice that Yahweh had made of Israel for his people, and a visible sign of his invisible presence in the midst of his beloved nation. The Ark was first destined to contain the testimony, that is to say the tables of the Law (Ex., xl, 18; Deut., x, 5). Later, Moses was commanded to put into the tabernacle, near the Ark, a golden vessel holding a gomor of manna (Ex., xvi, 34), and the rod of Aaron which had blossomed (Num., xvii, 10). According to the author of the Epistle to the Hebrews (ix, 4), and the Jewish traditions, they had been put into the Ark itself. Some commentators, with Calmet, hold that the book of the Law written by Moses had likewise been enclosed in the Ark; but the text says only that the book in question was placed "in the side of the Ark" (Deut., xxxi, 26); moreover, what should be understood by this book, whether it was the whole Pentateuch, or Deuteronomy, or part of it, is not clear, though the context seems to favour the latter interpretations. However this may be, we learn from III Kings, viii, 9, that when the Ark was placed in Solomon's temple, it contained only the tables of the Law. The holiest part of the Ark seems to have been the oracle, that is to say the place whence Yahweh made his prescriptions to Israel. "Thence", the Lord had said to Moses, "will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the Ark of the testimony, all things which I will command the children of Israel by thee" (Ex., xxv, 22). And indeed we read in Num., vii, 89, that when Moses "entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that was over the ark between the two cherubims". Yahweh used to speak to his servant in a cloud over the oracle (Lev., xvi, 2). This was, very likely, also the way in which he communicated with Josue after the death of the first leader of Israel (cf. Jos., vii, 6–11). The oracle was, so to say, the very heart of the sanctuary, the

dwelling-place of God; hence we read in scores of passages of the Old Testament that Yahweh "sitteth on [or rather, *by*] the cherubim". In the last years of Israel's history, the Jewish rabbis, from a motive of reverence to God's holiness, avoided pronouncing any of the names expressing the Divinity in the Hebrew language, such as *El, Elohim*, etc., and still less *Yahweh*, the ineffable name, i. e. a name unutterable to any human tongue; instead of these, they used metaphors or expressions having reference to the Divine attributes. Among the latter, the word *shekinah* became very popular; it meant the Divine Presence (from *shākhán*, to dwell), hence the Divine Glory, and had been suggested by the belief in God's presence in a cloud over the propitiatory. Not only did the Ark signify God's presence in the midst of his people, but it also betokened the Divine help and assistance, especially during the warlike undertakings of Israel; no greater evil accordingly could befall the nation than the capture of the Ark by the enemies, as, we shall see, happened towards the close of the period of the Judges and perhaps also at the taking of Jerusalem by the Babylonian army, in 587 B. C.

(2) *History.*—According to the sacred narrative recorded in Exodus, xxv, 10–22, God Himself had given the description of the Ark of the Covenant, as well as that of the tabernacle and all its appurtenances. God's command was fulfilled to the letter by Beseleel, one of the skilful men appointed "to devise and to work in gold, and silver, and brass, and in engraving stones and in carpenters' work" (Ex., xxxvii, 1–9). Before the end of the first year after the Exodus, the whole work was completed, so that the first month of the second year, the first day of the month, everything belonging to the Divine service could be set up in order. Moses then "put the testimony in the ark, thrusting bars underneath, and the oracle above"; he "brought the ark into the tabernacle" and "drew the veil before it to fulfil the commandment of the Lord" (Ex., xl, 18, 19). On that day God showed His pleasure by filling the tabernacle of the testimony with His Glory, and covering it with the cloud that henceforward would be to His people a guiding sign in their journeys. All the Levites were not entitled to the guardianship of the sanctuary and of the Ark; but this office was entrusted to the kindred of Caath (Num., iii, 31). Whenever, during the desert life, the camp was to set forward, Aaron and his sons went into the tabernacle of the covenant and the Holy of Holies, took down the veil that hung before the door, wrapped up the Ark of the Testimony in it, covered it again with dugong skins, then with a violet cloth, and put in the bars (Num., iv, 5, 6). When the people pitched their tents to sojourn for some time in a place, everything was set again in its customary order. During the journeys the Ark went before the people; and when it was lifted up they said: "Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy face!" And when it was set down, they said: "Return, O Lord, to the multitude of the host of Israel!" (Num., x, 33–36). Thus did the Ark preside over all the journeys and stations of Israel during all their wandering life in the wilderness.

As has been said above, the sacred chest was the visible sign of God's presence and protection. This appeared in the most striking manner in different circumstances. When the spies who had been sent to view the Promised Land returned and gave their report, murmurs arose in the camp, which neither threatenings nor even the death of the authors of the sedition could quell. Against the will of God, many of the Israelites went up to the mountain to meet the Amalecites and Chanaanites; "but the ark of the testament of the Lord and Moses departed not from the camp". And the enemies came down, smote, and slew the presumptuous Hebrews whom God did not help. The next two manifestations of Yahweh's power through the Ark occurred under Josue's leadership. When the people were about to cross the Jordan, "the priests that carried the ark of the covenant went on before them; and as soon as they came into the Jordan, and their feet were dipped in part of the water, the waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off . . . but those that were beneath ran down into the sea of the wilderness, until they wholly failed. And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground, in the midst of the Jordan, and all the people passed over through the channel that was dried up" (Jos., iii, 14–17). A few days later, Israel was besieging Jericho. At God's command, the Ark was carried in procession around the city for seven days, until the walls crumbled at the sound of the trumpets and the shouts of the people, thus giving the assailing army a free opening into the place (Jos., vi, 6–21). Later again, after the taking and burning of Hai, we see the Ark occupy a most prominent place in the solemn assize of the nation held between Mount Garizim and Mount Hebal (Jos., viii, 33).

The Israelites having settled in the Promised Land, it became necessary to choose a place where to erect the tabernacle and keep the Ark of the Covenant. Silo, in the territory of Ephraim, about the centre of the conquered country, was selected (Jos., xviii, 1). There, indeed, during the obscure period which preceded the establishment of the Kingdom of Israel, do we find the "house of the Lord" (Judges, xviii, 31; xx, 18), with its High-Priest, to whose care the Ark had been entrusted. Did the precious palladium of Israel remain permanently at Silo, or was it carried about, whenever the emergency required, as, for instance, during warlike expeditions?—This point can hardly be ascertained. Be it as it may, the narration which closes the Book of Judges supposes the presence of the Ark at Bethel. True, some commentators, following St. Jerome, translate here the word Bethel as though it were a common noun (house of God); but their opinion seems hardly reconcilable with the other passages where the same name is found, for these passages undoubtedly refer to the city of Bethel. This is no place to discuss at length the divers explanations brought forward to meet the difficulty; suffice it to say that it does not entitle the reader to conclude, as many have done, that there probably existed several Arks throughout Israel. The remark above made, that the Ark was possibly carried hither and thither according as the circumstances required, is substantiated by what we read in the narration of the events that brought about the death of Heli. The Philistines had waged war against Israel, whose army, at the first encounter, turned their backs to the enemy, were utterly defeated, and suffered very heavy losses. Thereupon the ancients of the people suggested that the Ark of the Covenant be fetched unto them, to save them from the hands of their enemies. So the Ark was brought from Silo, and such acclamations welcomed it into the camp of the Israelites, as to fill with fear the hearts of the Philistines. Trusting that Yahweh's presence in the midst of their army betokened a certain victory, the Hebrew army engaged the battle afresh, to meet an overthrow still more disastrous than the former; and, what made the catastrophe more complete, the Ark of God fell into the hands of the Philistines (I Kings, iv).

Then, according to the Biblical narrative, began for the sacred chest a series of eventful peregrinations through the cities of southern Palestine, until it was

solemnly carried to Jerusalem. And never was it returned to its former place in Silo. In the opinion of the Philistines, the taking of the Ark meant a victory of their gods over the God of Israel. They accordingly brought it to Azotus and set it as a trophy in the temple of Dagon. But the next morning they found Dagon fallen upon his face before the Ark; they raised him up and set him in his place again. The following morning Dagon again was lying on the ground, badly mutilated. At the same time a cruel disease (perhaps the bubonic plague) smote the Azotites, while a terrible invasion of mice afflicted the whole surrounding country. These scourges were soon attributed to the presence of the Ark within the walls of the city, and regarded as a direct judgment from Yahweh. Hence was it decided by the assembly of the rulers of the Philistines that the Ark should be removed from Azotus and brought to some other place. Carried successively to Gath and to Accaron, the Ark brought with it the same scourges which had occasioned its removal from Azotus. Finally, after seven months, on the suggestion of their priests and their diviners, the Philistines resolved to give up their dreadful trophy.

The Biblical narrative acquires here a special interest for us, by the insight we get therefrom into the religious spirit among these ancient peoples. Having made a new cart, they took two kine that had sucking calves, yoked them to the cart, and shut up their calves at home. And they laid the Ark of God upon the cart, together with a little box containing golden mice and the images of their boils. Then the kine, left to themselves, took their course straight in the direction of the territory of Israel. As soon as the Bethsamites recognized the Ark upon the cart that was coming towards them, they went rejoicing to meet it. When the cart arrived in the field of a certain Josue, it stood still there. And as there was a great stone in that place, they split up the wood of the cart and offered the kine a holocaust to Yahweh. With this sacrifice ended the exile of the Ark in the land of the Philistines. The people of Bethsames, however, did not long enjoy its presence among them. Some of them inconsiderately cast a glance upon the Ark, whereupon they were severely punished by God; seventy men (the text usually received says seventy men and fifty thousand of the common people; but this is hardly credible, for Bethsames was only a small country place) were thus smitten, as a punishment for their boldness. Frightened by this mark of the Divine wrath, the Bethsamites sent messengers to the inhabitants of Cariathiarim, to tell them how the Philistines had brought back the Ark, and invite them to convey it to their own town. So the men of Cariathiarim came and brought up the Ark and carried it into the house of Abinadab, whose son Eleazar they consecrated to its service (I Kings, vii, 1).

The actual Hebrew text, as well as the Vulgate and all translations dependent upon it, intimates that the Ark was with the army of Saul in the famous expedition against the Philistines, narrated in I Kings, xiv. This is a mistake probably due to some late scribe who, for theological reasons, substituted the "ark of God" for the "ephod". The Greek translation here gives the correct reading; nowhere else, indeed, in the history of Israel, do we hear of the Ark of the Covenant as an instrument of divination. It may consequently be safely affirmed that the Ark remained in Cariathiarim up to the time of David. It was natural that after this prince had taken Jerusalem and made it the capital of his kingdom, he should desire to make it also a religious centre. For this end, he thought of bringing thither the Ark of the Covenant. In point of fact the Ark was undoubtedly in great veneration among the people; it was looked upon as the palladium with which heretofore Israel's life, both religious and political, had been associated. Hence, nothing could have more suitably brought about the realization of David's purpose than such a transfer. We read in the Bible two accounts of this solemn event: the first is found in the Second Book of Kings (vi); in the other, of a much later date, the chronicler has cast together most of the former account with some elements reflecting ideas and institutions of his own time (I Par., xiii). According to the narrative of II Kings, vi, which we shall follow, David went with great pomp to Baal-Juda, or Cariathiarim, to carry from there the Ark of God. It was laid upon a new cart, and taken out of the house of Abinadab. Oza and Ahio, the sons of Abinadab, guided the cart, the latter walking before it, the former at its side, while the King and the people that were with him, dancing, singing, and playing instruments, escorted the sacred chest. This day, however, like that of the coming of the Ark to Bethsames, was to be saddened by death. At a certain point of the procession, the oxen slipped; Oza forthwith stretched out his hand to hold the Ark, but was struck dead on the spot. David, frightened by this accident, stopped the procession, and now unwilling to remove the Ark to Jerusalem, he had it carried into the house of a Gethite, named Obededom, which was probably in the neighbourhood of the city. The presence of the Ark was a source of blessings for the house to which it had been brought. This news encouraged David to complete the work he had begun. Three months after the first transfer, accordingly, he came again with great solemnity and removed the Ark from the house of Obededom to the city, where it was set in its place in the midst of the tabernacle which David had pitched for it. Once more was the Ark brought out of Jerusalem, when David betook himself to flight before Absalom's rebellion. Whilst the King stood in the Cedron valley, the people were passing before him towards the way that leads to the wilderness. Among them came also Sadoc and Abiathar, bearing the Ark. Whom when David saw, he commanded to carry back the Ark into the city: "If I shall find grace in the sight of the Lord", said he, "he will bring me again, and will shew me both it and his tabernacle". In compliance with this order, Sadoc and Abiathar carried back the Ark of the Lord into Jerusalem (II Kings, xv, 24–29).

The tabernacle which David had pitched to receive the Ark was not, however, to be its last dwelling place. The King indeed had thought of a temple more worthy of the glory of Yahweh. Although the building of this edifice was to be the work of his successor, David himself took to heart to gather and prepare the materials for its erection. From the very beginning of Solomon's reign, this prince showed the greatest reverence to the Ark, especially when, after the mysterious dream in which God answered his request for wisdom by promising him wisdom, riches, and honour, he offered up burnt-offerings and peace-offerings before the Ark of the Covenant of Yahweh (III Kings, iii, 15). When the temple and all its appurtenances were completed, Solomon, before the dedication, assembled the elders of Israel, that they might solemnly convey the Ark from the place where David had set it up to the Holy of Holies. Thence it was, most likely, now and then taken out, either to accompany military expeditions, or to enhance the splendour of religious celebrations, perhaps also to comply with the ungodly commands of wicked kings. However this may be, the chronicler tells us that Josias commanded the Levites to return it to its place in the temple, and forbade them to take it thence in the future (II Par., xxxv, 3). But the memory of its sacredness was soon to pass away. In one of his prophecies referring to the Messianic times, Jeremias announced that it would

be utterly forgotten: "They shall say no more: The ark of the covenant of Yahweh: neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more" (Jer., iii, 16).

As to what became of the Ark at the fall of Jerusalem, in 587 B. C., there exist several traditions, one of which has found admittance in the sacred books. In a letter of the Jews of Jerusalem to them that were in Egypt, the following details are given as copied from a writing of Jeremias: "The prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up and saw the inheritance of God. And when Jeremias came thither he found a hollow cave and he carried in thither the tabernacle and the ark and the altar of incense, and so stopped the door. Then some of them that followed him, came up to mark the place; but they could not find it. And when Jeremias perceived it, he blamed them saying: the place shall be unknown, till God gather together the congregation of the people and receive them to mercy. And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great God" (II Mach., ii, 4–8). According to many commentators, the letter from which the above-cited lines are supposed to have been copied cannot be regarded as possessing Divine authority; for, as a rule, a citation remains in the Bible what it was outside of the inspired writing; the impossibility of dating the original document makes it very difficult to pass a judgment on its historical reliability. At any rate the tradition which it embodies, going back at least as far as two centuries before the Christian era, cannot be discarded on mere *a priori* arguments. Side by side with this tradition, we find another mentioned in the Apocalypse of Esdras; according to this latter, the Ark of the Covenant was taken by the victorious army that ransacked Jerusalem after having taken it (IV Esd., x, 22). This is certainly most possible, so much the more that we learn from IV Kings, xxv, that the Babylonian troops carried away from the temple whatever brass, silver, and gold they could lay their hands upon. At any rate, either of these traditions is certainly more reliable than that adopted by the redactors of the Talmud, who tell us that the Ark was hidden by King Josias in a most secret place prepared by Solomon in case the temple might be taken and set on fire. It was a common belief among the rabbis of old that it would be found at the coming of the Messias. Be this as it may, this much is unquestionable; namely that the Ark is never mentioned among the appurtenances of the second temple. Had it been preserved there, it would most likely have been now and then alluded to, at least on occasion of such ceremonies as the consecration of the new temple, or the re-establishment of the worship, both after the exile and during the Machabean times. True, the chronicler, who lived in the post-exilian epoch, says of the Ark (II Par., v, 9) that "it has been there unto this day". But it is commonly admitted on good grounds that the writer mentioned made use of, and wove together in his work, without as much as changing one single word of them, narratives belonging to former times. If, as serious commentators admit, the above-recorded passage be one of these "implicit citations", it might be inferred thence that the chronicler probably did not intend to assert the existence of the Ark in the second temple.

Catholic tradition, led by the Fathers of the Church, has considered the Ark of the Covenant as one of the purest and richest symbols of the realities of the New Law. It signifies, in the first place, the Incarnate Word of God. "Christ himself", says St. Thomas Aquinas, "was signified by the Ark. For in the same manner as the Ark was made of setim wood, so also was the body of Christ composed of the most pure human substance. The Ark was entirely overlaid with gold, because Christ was filled with wisdom and charity, which gold symbolizes. In the Ark there was a golden vase: this represents Jesus' most holy soul containing the fulness of sanctity and the godhead, figured by the manna. There was also Aaron's rod, to indicate the sacerdotal power of Jesus Christ priest forever. Finally the stone tables of the Law were likewise contained in the Ark, to mean that Jesus Christ is the author of the Law". To these points touched by the Angel of the Schools, it might be added that the Ascension of Christ to heaven after His victory over death and sin is figured by the coming up of the Ark to Sion. St. Bonaventure has also seen in the Ark a mystical representation of the Holy Eucharist. In like manner the Ark might be very well regarded as a mystical figure of the Blessed Virgin, called by the Church the "Ark of the Covenant"—*Fœderis Arca*.

KITTO, *The Tabernacle and Its Furniture* (London, 1849); LAMY, *De tabernaculo, de sanctâ civitate et templo* (Paris, 1720); LIGHTFOOT, *Works*, Vol. I, *Descriptio templi hierosol.*; POELS, *Examen critique de l'histoire du sanctuaire de l'arche* (Louvain and Leyden, 1897); VIGOUROUX, *La Bible et les découvertes modernes* (Paris, 1889), II and III.

CHAS. L. SOUVAY.

Ark of the Covenant. See ARK.

Arkansas, one of the United States of America, bounded on the north by the State of Missouri, on the south by the States of Louisiana and Texas, on the east by the States of Mississippi and Tennessee, and on the west by the State of Texas and by Indian Territory, between latitude 33° and 37° and longitude 89° and 95°, has an area of 53,335 square miles. The boundaries are set forth with considerable particularity in the state constitution, with which may be compared the Act of Congress, 15 June, 1836, admitting Arkansas as a state. The motto of the State is *Regnant populi*. The name was that of a tribe of Indians, formerly inhabitants of the region, a tribe also known as Quapaws or Osarks, and called also Alkansas by Illinois Indians and other Algonquins (Charlevoix). A resolution passed in 1881 by the General Assembly of the State refers to confusion which had arisen "in the pronunciation of the name of our State" and resolves "that it should be pronounced in three syllables with the final 's' silent, the 'a' in each syllable with the Italian sound, and the accent on the first and last syllables".

SEAL OF ARKANSAS

The region now included in Arkansas was a portion of the Louisiana purchase from France and ceded by the treaty of 1803. A census of the "*province de la Louisiane*", made in 1788, states the population of Arkansas to be 119. An Act of Congress, 26 March 1804, provided that so much of the ceded territory as was north of 33° of north latitude should be named the district of Louisiana and governed by the governor of the Indiana Territory. By Act of 3 March, 1805, the name was changed to "Territory of Louisiana" and a territorial government established. This name was changed to "Missouri" by Act of

4 June, 1812, and a temporary government established. By Act of 2 March, 1819, all of the territory south of a line beginning on the Mississippi River at 36° north latitude, running thence west to the river St. François, thence up the same to 36° 30′ north latitude and thence west to the western territorial boundary line, was established as a new Territory to be known as "the Arkansaw Territory".

Climate.—Concerning weather conditions, the report of the chief of the Weather Bureau states the highest temperature observed at any weather station in Arkansas during the year 1903 to have been 105°, observed at two stations, the lowest—12° also observed at two stations. The smallest rainfall reported for the year is 34.48 inches, the greatest 65 inches. So early as November, 1903, there were snowfalls at three of the stations, in December at all the stations except one, in January, 1904, at all the stations except three, in February, at all except four, no snow is reported in March, and in April a trace is reported at two stations. The greatest fall of the season was 11.5 inches, the least, 0.5 of an inch. The reports of temperature are from sixty-one stations, of rainfall from sixty-six stations, and of snowfall from thirteen stations.

History.—The Territory was visited during 1819 by the distinguished botanist, Thomas Nuttall. Of the district watered by the "Arkansa" river which in a generally southeasterly course flows through Arkansas, he states that it is scarcely less fertile than Kentucky and favourable "to productions more valuable and saleable", while "the want of good roads is scarcely felt in a level country meandered by rivers". And he remarks upon the "lucrative employment" to be found "in a country which produces cotton". Some of the settlers were of French Canadian origin, among them descendants probably of ten settlers who came with the Chevalier de Tonti, when, in 1685, he proceeded up the river to the village of the Arkansas. In the settlement on the banks of the "Arkansa" river "a few miles below the bayou which communicates with White river", Nuttall found " the sum of general industry . . . insufficient" and "the love of amusements . . . as in most of the French colonies . . . carried to extravagance". Indeed this traveller comments unfavourably upon "the generality of those who, till lately, inhabited the banks of the Arkansa". And "at the Cadron" he found that "every reasonable and rational amusement appeared . . . to be swallowed up in dram-drinking, jockeying and gambling", while at "the Pecannerie now the most considerable settlement in the territory except Arkansas", and settled by about sixty families, the more industrious and honest suffered from the dishonest practices of their indolent neighbours, "renegadoes from justice, who had fled from honest society". In contrast to a portion of this indictment against early territorial conditions may be mentioned the prohibitory liquor laws of the modern State, and their rigorous enforcement (Digest of the Statutes, §§ 5093–5148; The United States in our own Time, 765). Arkansas became a State by Act of Congress, 15 June, 1836. The State long continued to be sparsely settled. Colonel R. B. Marcy, who seems to have visited some portions of Arkansas so late as 1854, refers in "Army Life" to the "sparsely scattered forest habitations" on the borders of Arkansas and Texas "far removed from towns and villages and seldom visited by travellers", where, he tells us, "the ideas, habits and language of the population . . . are eminently peculiar and very different from those of any other people I have ever before met with in my travels". These borderers seem to have been generally illiterate. And Colonel Marcy describes also the interior settlements of Arkansas and those of Texas and southwestern Missouri as regions where "the traveller rarely sees a church or school-house" (Army Life, 386). While yet "rude and thinly settled" (Schouler, Hist. of U. S. of Am., VI, 92), Arkansas by ordinance of its Convention on 6 May, 1861, joined its fortunes with those of the other States of the attempted Southern Confederacy. As in Missouri so in Northern Arkansas, guerilla warfare followed during more than a year. Afterwards warfare in Arkansas became of a more important character. In 1863 Arkansas Post was captured by the Federal forces; there was a small engagement at Arkadelphia, and engagements at Fayetteville and sixteen miles from Fort Smith. The Federal garrison of Helena and that of Pine Bluffs were unsuccessfully attacked by the Confederate forces during this year. At the battle of Chickamauga, the First Arkansas regiment lost forty-five per cent of its men. "And these losses" it is said "included very few prisoners". (Campfire and Battlefield, 484.) In June, 1868, the State was restored to the Union and to representation in Congress, with an agreement to perpetuate universal suffrage. During the reconstruction period, Arkansas was not exempt from sad experiences similar to those of other Southern States. A contested election in 1872 for Governor caused much confusion until 1875.

Constitution and Government.—By the constitution of the State the city of Little Rock is made the State capital. Legislative power is vested in a General Assembly to meet every two years. There is no female suffrage. The Act of Congress of 1805 which has been already mentioned provides that no law of the Territory of Louisiana shall be valid "which shall lay any person under restraint or disability on account of his religious opinions, profession or worship". And the State constitution now in force forbids any religious test as qualification to vote or hold office, and requires that no one shall be incompetent as a witness on account of religious belief, adding "but nothing herein shall be construed to dispense with oaths or affirmations". "All men", declares the constitution, "have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience, and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship above any other." The constitution directs the enactment of suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship. It also ordains the maintenance by the State of a "general, suitable and efficient system of free schools".

Education.—In pursuance of this direction the laws of the State make elaborate provisions for free schools and a "University of Arkansas". (Digest of the Statutes, §§ 7484–7739.) No teacher is to be licensed in the public schools "who does not believe in the existence of a Supreme Being". And no teacher in these schools "shall permit sectarian books to be used as reading or text books in the school under his care". The twelfth United States Census reports a school attendance in 1900 of 230,180 persons, of whom 115,613 were females. Including in the list those who could only read with those who could neither read nor write, 20 per cent of the males of voting age were illiterate.

Population.—The population of the State in 1900 was 1,311,564 according to the census. Only 14,289 persons were foreign born. Of negro descent there were 366,856. Of males fifteen years of age and over, 37.6 per cent were single, 56.1 per cent married,

and 0.3 per cent divorced, 0.4 per cent being reported unknown. Of females fifteen years of age and over, 26 per cent were single, 60.8 per cent married and 0.6 per cent divorced, 0.1 being reported unknown.

Business Statistics.—The total assessed valuation of property for 1899 was $189,998,150; the State indebtedness on 1 October, 1900, $1,432,915.95. Arkansas is chiefly an agricultural State. Little Rock with a population of 42,036 was the only city of which the population was estimated in 1903 to exceed 25,000. Three other cities, namely, Fort Smith City, Hot Springs City, and Pine Bluffs City, were the only other cities of which the population exceeded 8,000. Being south of 37° of latitude the State is within "the cotton belt", and cotton has become its principal crop, as Nuttall seems to have foreseen in 1819. In 1899 the value of the cotton crop was $28,053,813, or 49.4 per cent of the value of all the crops of the State. Of the corn crop the value was $17,572,170. Of potatoes a production is reported of 1,783,969 bushels and of tobacco, 831,700 pounds. Notwithstanding the chief importance of agriculture, the twelfth census reports a steady growth during the period from 1850 to 1900 in manufacturing and mechanical industries. The six leading mechanical industries in 1905 were: (1) cars and general shop construction and repairs by steam railroad companies; (2) flour and grist mill products; (3) lumber and timber products; (4), lumber planing mill products, including sashes, doors, and blinds; (5) oil, cotton seed, and cake; (6) printing and publishing. Of manufacturing establishments there were 1,907, of which 1,344 were devoted to the six leading industries. The amount of capital employed in manufactures was $46,306,116, the value of products $53,864,394. Of all manufacturing establishments 88.3 per cent were, in 1905, in the rural districts. There is a small production of coal, estimated in 1905 to amount to 2,000,000 short tons, one-half of which is classed as semi-anthracite. The railroad mileage in 1904 is reported to be 4,126.44 miles.

Catholic Life.—Concerning the history of the Catholic Church in the State, from 1793 until 1801 Arkansas with all of the territory included in the Louisiana purchase formed a portion of the Diocese of Louisiana and Florida. On the cession to the United States Bishop Carroll of Baltimore was in 1805 appointed administrator Apostolic. "When the decree of the Propaganda confiding Louisiana to his care reached Bishop Carroll", writes Dr. Shea (Life and Times of the Most Rev. John Carroll), "it was a matter of great and pious satisfaction to him to know that there was one priest in Louisiana whose virtue and ability were known to him. . . ." In upper Louisiana there was scarcely any priest other than a priest whom the historian mentions. Great disorder and relaxation of discipline seems to have existed in various regions of the vast diocese. In 1812 in answer to urgent appeals from Archbishop Carroll, the Rev. Wm. DuBourg, "a brilliant, able and energetic man", remarks Dr. Shea, was appointed administrator Apostolic. In 1815 he was consecrated bishop. In 1824 Right Rev. Joseph Rosati became coadjutor with residence at St. Louis, and to his special care the Territory of Arkansas was confided. In that year missionaries found at Little Rock Catholics who had never seen a priest, and on the Arkansas River there were found sixteen Catholic families "who reported that Mass had twice been offered there". "Arkansas Post was the only place after leaving New Madrid where there were enough Catholics to maintain a priest" (Shea, Hist. Cath. Ch. in the U. S.). The missionaries were perhaps not surprised to find great religious ignorance among the Arkansas Catholics, and that for most of those whom the missionaries met, the celebration of Mass was "a wonderful ceremony" (Shea, op. cit.).

In 1826 the diocese was formally divided, and Bishop Rosati made Bishop of the new Diocese of St. Louis, comprising the portion of the divided diocese north of Louisiana. So late as 1830 the bishop wrote, "In Arkansas Territory where there are more than two thousand scattered Catholics, there is not a single priest". But in 1832 one priest had entered the Territory and to his aid a newly-ordained priest was sent in that year. Bishop Rosati died in 1843. The State of Arkansas with Indian Territory was erected into the new Diocese of Little Rock, and the Rev. Andrew Byrne of the Diocese of New York was named as its bishop, and was consecrated in 1844. Despite all past efforts Bishop Byrne found that the Catholic population of the whole diocese did not exceed "seven hundred souls . . ." scattered in every county in the state. There was only one priest. There were two churches loaded with debt. Dr. Shea states that "the prevailing ignorance and vice were deplorable and almost insurmountable". We recall what Colonel Marcy wrote concerning the inhabitants of the interior of the State, "these people have but little appreciation of the sanctity and holiness of the principles inculcated by our Christian religion" (Army Life, 387). In the beginning of 1861 the diocese had nine priests and eleven churches. On 10 June, 1862, during the Civil War, Bishop Byrne died and during the war no successor was appointed. In 1866 the Rev. Edward Fitzgerald of Columbus, Ohio, was named as bishop. "He made the sacrifice", says Dr. Shea, "and was consecrated, 3 February, 1867, to find but five priests in the diocese and three houses of Sisters of Mercy".

Catholic Religious Statistics.—In 1891, the Indian Territory became a vicariate Apostolic, and in 1905 was erected into the Diocese of Oklahoma, and in 1906, the diocese, presided over by the Right Rev. Bishop Fitzgerald, comprised only the State of Arkansas. In the diocese there are 26 secular priests and 34 priests of religious orders, 41 churches with resident priest, 32 missions with churches, and 67 stations, 1 college for boys with 60 students, 8 academies with 1,006 students, 29 parishes and missions with schools having 1,642 pupils, 2 industrial schools with 360 pupils and 1 orphan asylum with 20 orphans, the total of young people under Catholic care being 3,109. The Catholic population is about 17,000. A law of the state provides that "lands and tenements" not exceeding forty acres "with the improvements and appurtenances" may be held in perpetual succession for the use of any religious society for "a meeting house, burying ground, camp-ground, or residence for their preacher."

United States Statutes at Large (Boston, 1848), II; (Boston, 1861), III, 493; (Boston, 1848), V, 50; KIRBY, *A Digest of the Statutes of Arkansas*, including State Constitution (Austin, Texas, 1904) Art. I, Art. II, §§ 24, 25, 26, Art. III, § 1, Art. V, §§1, 2, 5, Art. XIV, § 1, of Statutes, §§ 7572, 7654, 6851; NUTTALL, *A Journal of Travels into the Arkansas Territory* (Philadelphia, 1821); DE CHARLEVOIX, *History and General Description of New France*, tr. SHEA (New York, 1900); III, 31; GAYARRÉ, *History of Louisiana* (New Orleans, 1903), Appendix; SCHOULER, *History of the United States of America* (New York), VI; WILSON, *A History of the American People* (New York, 1902), V, 46; JOHNSON AND OTHERS, *Campfire and Battle Field* (New York, 1894); ANDREWS, *The United States in Our Own Time;* MARCY, *Thirty Years of Army Life on the Border* (New York, 1866); Twelfth Census of the United States (1900), I, II, VI, VIII; *Department of Commerce and Labor, Bureau of the Census, Bulletin* No. 20 (Washington, 1905); No. 35 (Washington, 1906); No. 45 (Washington, 1906); SHEA, *Life and Times of the Most Rev. John Carroll* (New York, 1888); IDEM, *Hist. of the Cath. Ch. in the U. S.* (New York, 1892); *Interstate Commerce Commission, Seventeenth Annual Report* (Washington, 1905); VAN OSS, *American Railroads as Investments*, 548; *Biennial Report Arkansas State Treasurer, 1899–1900* (Little Rock); *Catholic Directory* (1906).

CHARLES W. SLOANE.

Arlegui, Fray José.—A Spaniard from Biscay, first attached to the Franciscan province of Cantabria, then transferred to Zacatecas in Mexico. He wrote a number of works and treatises on theological subjects, some of value to the student of Indian ethnology. His most important work was the "Crónica de Zacatecas", which was published in 1737. He gives an account of the missions in his province, and embodies many valuable facts about the aborigines. The book is the main source both of our knowledge of the Indians of Zacatecas, otherwise hardly touched by published documents, and of the first attempts to bring them to Christianity.

Crónica de la Provincia de Zacatecas, 1737. Very rare. Béristain de Souza, *Biblioteca Hispano-Americana Setentrional* (Mexico, 1816), I; Casual mention also in the *Documentos para la Historia de Mexico*, first and second series (out of print).

Ad. F. Bandelier.

Arles, The Diocese of. See Aix.

Arles, The Synods of.—The first Council of Arles was held in 314, for the purpose of putting an end to the Donatist controversy. It confirmed the findings of the Council of Rome (313), i. e. it recognized the validity of the election of Cæcilian of Carthage, and confirmed the excommunication of Donatus of Casæ Nigræ. Its twenty-two canons dealing with various abuses that had crept into ecclesiastical life since the persecution of Diocletian (284–305), are among the most important documents of early ecclesiastical legislation. A council held in 353, and attended, among others, by two papal legates, was decidedly Arian in attitude. The legates were tempted into rejecting communion with Athanasius and refused to condemn Arius, an act which filled Pope Liberius with grief. In the synod of 443 (452), attended also by bishops of neighbouring provinces, fifty-six canons were formulated, mostly repetitions of earlier disciplinary decrees. Neophytes were excluded from major orders; married men aspiring to the priesthood were required to promise a life of continency, and it was forbidden to consecrate a bishop without the assistance of three other bishops and the consent of the metropolitan. A council of 451 held after the close of the Council of Chalcedon in that year, sent its adhesion to the "Epistola dogmatica" of Leo I, written to Flavian of Constantinople. (See Eutychianism.) A council was held on New Year's Day, 455, to settle the differences that had arisen between the Abbot of Lérins and the Bishop of Fréjus. Apropos of the conflict between the archiepiscopal See of Vienne and Arles a council was held in the latter city in 463, which called forth a famous letter from St. Leo I (Leonis I, Opp., ed. Ballerini, I, 998; Hefele, Conciliengeschichte, II, 590). Between 475 and 480 another council was called, attended by thirty bishops, in which the predestinationist teachings of the priest Lucidus were condemned. In 524 a council was held under the presidency of St. Cæsarius of Arles; its canons deal chiefly with the conferring of orders. Little is known of the councils of 554 and 682. An important council was held in 813, at the instigation of Charlemagne, for the correction of abuses and the re-establishment of ecclesiastical discipline. Its decrees insist on a sufficient ecclesiastical education of bishops and priests, on the duty of both to preach frequently to the people and to instruct them in the Catholic Faith, on the obligation of parents to instruct their children, etc. In 1034 a council was held at Arles for the re-establishment of peace, the restoration of Christian Faith, the awakening in the popular heart of a sense of divine goodness and of salutary fear by the consideration of past evils. In 1236 a council held under the presidency of Jean Baussan, Archbishop of Arles, issued twenty-four canons, mostly against the prevalent Albigensian heresy, and for the observance of the decrees of the Lateran Council of 1215 and that of Toulouse in 1229. Close inspection of their dioceses is urged on the bishops, as a remedy against the spread of heresy; testaments are declared invalid unless made in the presence of the parish priest. This measure, met with in other councils, was meant to prevent testamentary dispositions in favour of known heretics. In 1251, Jean, Archbishop of Arles, held a council near Avignon (*Concilium Insculanum*), among whose thirteen canons is one providing that the sponsor at baptism is bound to give only the white robe in which the infant is baptized. In 1260 a council held by Florentin, Archbishop of Arles, decreed that confirmation must be received fasting, and that on Sundays and feast days the religious should not open their churches to the faithful, nor preach at the hour of the parish Mass. The laity should be instructed by their parish priests. The religious should also frequent the parochial service, for the sake of good example. This council also condemned the doctrines spread abroad under the name of Joachim of Flora. In 1275, earlier observances, twenty-two in number, were promulgated anew at a Council of Arles.

Mansi, *Coll. Conc.*, II, 463, and *passim;* Hefele, *Conciliengesch.*, I, 201, 652; II, 298 and *passim;* on the British bishops at the First Council of Arles see *The Month* (1885), LV, 380 and on its date Von Funk, *Theol. Quartalschr.* (1890), LXXII, 296–304; also Duchesne, *Mél. d'arch. et d'hist. de l'éq. franç. de Rome* (1890), X, 640–644; Trichaud, *Hist. de l'église d'Arles* (Nîmes, Paris, 1857); Baronius, *Annales Ecclesiastici* (1590), 314; München, *Ueber das erste Concil von Arles* in *Zeitschrift phil.-Kath Theol.*, IX, 78; Chevalier, *Topo-bibl.* (Paris, 1894–99), I, 212, 213.

Thomas J. Shahan.

Armachanus. See Jansenius, Cornelius; Lombard, Peter (Bishop of Armagh); Fitzralph, Richard.

Armada, The Spanish, also called the **Invincible Armada** (*infra*), and more correctly *La Armada Grande*, was a fleet (I) intended to invade England and to put an end to the long series of English aggressions against the colonies and possessions of the Spanish Crown; (II) it was however all but destroyed by a week's fighting and a disastrous cruise; (III) this led to the gradual decadence of the maritime power of Spain; (IV) Catholics upon the whole supported the Armada, but with some notable exceptions.

I. English Provocation.—At the commencement of Elizabeth's reign (1558) Philip had been her best friend. His intercession helped to save her life after Wyatt's rebellion (1554). He facilitated her accession, supported her against the claims of Mary Stuart, and intervened powerfully in her favour to prevent French aid from being sent to Scotland. When England had emerged triumphant at the treaty of Edinburgh (1560), Elizabeth sent him a special mission of thanks, with the Catholic Lord Montague at its head, to whom she gave a dispensation from the laws of England in order that he might practise Catholicism during the embassy. The victory of Protestantism being now complete, greater coolness was shown. As time went on the Spanish ambassador was treated with disrespect, his house beset, visitors to his chapel imprisoned; Spanish ships were robbed with impunity in the Channel. In 1562 Hawkins forced his way by violence into the forbidden markets of the West Indies, his trade being chiefly in slaves whom he had captured in West Africa. In 1564 and 1567 the same violent measures were repeated, but the last ended in disaster for him. Meanwhile the Protestant party in the Netherlands began to rebel in 1566, and was subsidized by England. In 1568, a Spanish ship having put into Plymouth with pay for the whole of the Spanish army in Flanders, the money was seized by the English Government. Hereupon en-

sued reprisals on both sides, trade was paralyzed, and war was on the point of breaking out, both on the occasion of the Northern Rising (1569) and at the time of the Ridolfi conspiracy in 1571. The imprudent Spanish ambassador, Don Gerau Despes, was then expelled from England, Philip having previously dismissed from Spain the English ambassador, Dr. Mann, an apostate priest, whose selection was naturally considered an insult. Whilst the Spanish fleet was fighting the cause of Christianity against the Turks at Lepanto (1572), Drake thrice sacked the almost defenceless colonies on the Spanish Main, from which he returned with enormous booty (1570, 1571, 1572–73). Slightly better relations between the two countries ensued towards the close of this decade, when Elizabeth feared that, with the decay of Spanish power in the Netherlands, France might conquer that country for herself. So in 1578 a Spanish ambassador was received in London, though at the same time Drake was allowed to sail on his great buccaneering voyage round the world. On his return public opinion began to condemn aloud the "master-robber of the New World", but Elizabeth exerted herself warmly in his favour, gave him the honour of knighthood, and three years later, immediately before sending her army to fight the Spaniards in the Netherlands, she despatched him once more to spoil the West Indies. It was then that Drake "convinced Spain that in self-defence she must crush England" (J. R. Seeley, Growth of British Policy). Mr. Froude and the older panegyrists of Queen Elizabeth frequently justify the English piracies as acts of retaliation against the cruelties of the Inquisition, and maintain that Philip had given cause for war by encouraging plots against Elizabeth's throne and life. The prime motive of the Armada, they say, was to overthrow Protestantism. But these statements cannot be substantiated, and are misleading (see Laughton, p. xxii; Pollen, The Month, February, March, April, 1902). It is true that the ineffective attempts of Spain to shut out the rest of Europe from traffic with her colonies were unwise, perhaps unjust, and acted as an incentive to secret and unwarranted traffic. But it must also be remembered that trade monopolies flourished in England to such an extent that her pirates may have taken to that profession because honourable trading was so much impeded (Dasent, Acts of Privy Council, VII, p. xviii). On the other hand, one must unreservedly blame the cruelties of Alva and of the Spanish Inquisitors, which much embittered the struggle when it had once begun.

II. The Conflict.—Since July, 1580, Philip had begun to regard the English freebooters in a new light. He had then made good by force of arms his claim to the crown of Portugal, by which he became lord over the rich and widely-stretching Portuguese colonies. If he did not soon bestir himself to defend them, they would be lost as well as robbed. He was, moreover, now the master of a considerable fleet. The danger from the Turk had been greatly diminished. The religious wars had sapped the power of France. James of Scotland had broken the trammels with which Elizabeth had bound him during his boyhood, and he showed some desire to help his mother, Queen Mary, and she might persuade the English Catholics to support the army that should be sent to liberate her. But Philip arrived at his conclusion so very slowly and silently that it is hard to say when he passed from speculative approbation of war to the actual determination to fight. In April, May, and June, 1587, Drake cruised off the coast of Spain and, contrary to Elizabeth's wish, attacked the Spanish shipping, burnt the half-finished and unmanned ships at Cadiz, and did enormous damage to the Spanish navy. Philip, at last convinced that fight he must, now began to exert himself to the utmost. But his inefficiency as an organizer was never more evident. Slow, inactive, and not only ignorant of the secret of sea-power, but unwilling to admit that there was any special need for expert advice and direction, he wasted months on making plans of campaign while the building and victualling of the fleet was neglected. The Spaniards of that day were reputed the best soldiers in the world, but in naval manœuvres and in the use of heavy artillery they were far behind their rivals. The worst blunder of all was committed after the death of the Marquess of Santa Cruz, Don Alvaro de Bazan the elder, a veteran sailor, the only naval commander of repute that Spain possessed. Philip after long consideration, appointed the Duke of Medina Sidonia to succeed him. In vain did the duke protest his inability and his lack of experience in naval matters. The king insisted, and the great nobleman loyally left his splendid castle to attempt the impossible, and to make in good faith the most disastrous errors of leadership. A striking comment on the inefficiency of the vast preparations is afforded by the letters of the papal nuncio at Philip's court. He reports at the end of February, 1588, that he had been talking with the other envoys from Germany, France, and Venice, and that none of them could make out for certain that the fleet was intended to attack England after all, for which they all thought it far too weak. Next month he was reassured by one of Philip's own councillors—they felt sure all would go well, *if* they once got a footing in England (Vatican Archives, Germania, CX sq., 58, 60). The Armada left Lisbon on the 20th of May, 1588. It consisted of about 130 ships, and 30,493 men; but at least half the ships were transports, and two-thirds of the men were soldiers. It was bound for Flanders, where it was to join the Prince of Parma, who had built a number of pontoons and transports to carry over his army. But the fleet found it necessary to put back into the harbour of Corunna almost immediately, in order to refit. The admiral was already suggesting that the expedition should be given up, but Philip continued to insist, and it sailed again on the 12th of July, according to the old style then observed in England. This time the voyage prospered, and a week later the Armada had reassembled at the Lizard and proceeded next day, Saturday, 20 July, eastwards towards Flanders. Beacon lights gave notice of their arrival to the English, who hurriedly put out from Plymouth and managed to slip past the Spaniards in the night, thus gaining the weather gauge, an advantage they never afterwards lost. The fighting ships of the Armada were now arranged in a crescent, the transports keeping between the horns, and in this formation they slowly advanced up channel, the English cannonading the rearmost, and causing the loss of three of the chief vessels. Still on Saturday afternoon, 27 July, the Spaniards were anchored in Calais roads, in sore need of refitting indeed, but with numbers still almost intact. According to the best modern authorities, these numbers, which had been at first slightly in favour of Spain, now that the English had received reinforcements and that the Spaniards had met with losses, were in favour of the English. There were about sixty warships in either fleet, but in number and weight of guns the advantage was with the English, and in gunnery and naval tactics there was no comparison at all. Howard did not allow his enemy any time to refit. The next night some fireships were drifted into the Armada as the tide flowed. The Spaniards, ready for this danger, slipped their cables, but nevertheless suffered some losses from collisions. On the Monday following, the great battle took place off Gravelines, in which

the Spaniards were entirely outclassed and defeated. It says much for their heroism that only one ship was reported captured; but three sank, four or five ran ashore, and the Duke of Medina Sidonia took the resolution of leading the much damaged remnant round the north of Scotland and Ireland, and so back to Spain. But for that very difficult voyage they had neither a chart nor a pilot in the whole fleet. More and more ships were now lost in every storm, and at every point of danger. Eventually, on the 13th of September, the duke returned to Santander, having lost about half his fleet and about three-quarters of his men.

III. The Sequel.—Great as were the effects of the failure of the Armada, they are nevertheless often exaggerated. The defeat no doubt set bounds to the expansion of Spain, and secured the power of her rival. Yet it is a mistake to suppose that this change was immediate, obvious, or uniform. The wars of religion in France, promoted by Elizabeth, ended in weakening that country to such an extent that Spain seemed within two years after the Armada to be nearer to universal domination than ever before, and this consummation was averted by the reconciliation of Henry IV to Catholicism, which, by reuniting France, restored the balance of power in Europe, as was acknowledged by Spain at the peace of Vervins in 1598. Even the change of sea-power was not immediate or obvious. In reality England had always been the superior at sea, as the history of Drake and his colleagues clearly shows. Her weakness lay in the smallness of her standing navy, and her want of adequate ammunition. Spain took so long to attempt a readjustment of the balance of sea-power, that England had ample time to organize and arm a superior fleet. But Spain, though she failed at sea, remained the chief power on land and, having recognized her naval inferiority, strengthened her land defences with such success that the depredations of the English in her colonies after the defeat were incomparably less than those which had occurred before. Her decline ensued because *the causes of the defeat* were not remedied. Slave-labour, with its attendant corruptions, in the colonies, want of organization, of development and of free government at home, joined with grasping at power abroad—these, and not any single defeat, however great, were the causes of the decline of the great world-power of the sixteenth century.

IV. Catholic Co-operation.—Among the many side issues which meet the student of the history of the Armada, that of the co-operation or favour of the Pope, and of the Catholic party among the English, is naturally important for Catholics. There can be no doubt, then, that though Spanish predominance was not at all desired for its own sake by the Catholics of England, France, and Germany, or of Rome, yet the wide-spread suffering and irritation caused by the religious wars which Elizabeth fomented, and the indignation aroused by her religious persecution, and the execution of Mary Stuart, caused Catholics everywhere to sympathize with Spain, and to regard the Armada as a crusade against the most dangerous enemy of the Faith. Pope Sixtus V agreed to renew the excommunication of the queen, and to grant a large subsidy to the Armada, but, knowing the slowness of Spain, would give nothing till the expedition should actually land in England. In this way he saved his million crowns, and was spared the reproach of having taken futile proceedings against the heretical queen. This excommunication had of course been richly deserved, and there is extant a proclamation to justify it, which was to have been published in England if the invasion had been successful. It was signed by Cardinal Allen, and is entitled "An Admonition to the Nobility and Laity of England". It was intended to comprise all that could be said against the queen, and the indictment is therefore fuller and more forcible than any other put forward by the religious exiles, who were generally very reticent in their complaints. Allen also carefully consigned his publication to the fire, and we only know of it through one of Elizabeth's ubiquitous spies, who had previously stolen a copy. There is no doubt that all the exiles for religion at that time shared Allen's sentiments, but not so the Catholics in England. They had always been the most conservative of English parties. The resentment they felt at being persecuted led them to blame the queen's ministers, but not to question her right to rule. To them the great power of Elizabeth was evident, the forces and intentions of Spain were unknown quantities. They might, should, and did resist until complete justification was set before them, and this was in fact never attempted. Much, for instance, as we know of the Catholic clergy then labouring in England, we cannot find that any of them used religion to advance the cause of the Armada. Protestant and Catholic contemporaries alike agree that the English Catholics were energetic in their preparations against it. This being so, it was inevitable that the leaders of the Catholics abroad should lose influence, through having sided with Spain. On the other hand, as the pope and all among whom they lived had been of the same mind, it was evidently unjust to blame their want of political insight too harshly. In point of fact the change did not come until near the end of Elizabeth's reign, when, during the appeals against the archpriest, the old leaders, especially the Jesuit father Robert Persons, were freely blamed for the Spanish alliance. The terms of the blame were exaggerated, but the reason for complaint cannot be denied.

The literature that has gathered round the Armada is voluminous, and has of course been largely influenced by the national and religious prejudices of the contending nations. A trifle may suffice to indicate how the wind has been blowing. Almost all writers hitherto have written of the "Invincible" Armada, thinking that they were using an epithet applied to their fleet by the Spaniards themselves, and one that confessedly betrayed Spanish pride. Now it appears that it was only one of the insults of contemporary English pamphleteers, and is not found in any contemporary Spanish writer. (Laughton, p. xix.) On the English side the most representative of the old school are J. L. Motley, *Rise of the Dutch Republic*, and J. A. Froude, *History of England*, XII, and *English Seamen of the Sixteenth Century*. The last writer is notoriously inaccurate, but the worst fault of both is their reliance upon coloured, and even grossly prejudiced, evidence. The older Spanish view is given by F. Strada, *De Bello Belgico*, and L. Cabrera de Córdoba, *Felipe Segundo*, 1619. But all these writers have been superseded by the publication of English and Spanish State papers, especially by J. K. Laughton and J. S. Corbett, in the publications of the Navy Record Society (London, 1892–93), I, II; and the Spanish collections of Captain C. Fernandez Duro, *La Armada Invencible* (Madrid, 1884), and *Armada Española*, II, III (Madrid, 1896); and Martin Hume, *Spanish Calendars*. Still the chief desideratum at present is a more ample collection of Spanish papers, illustrating the whole naval war from the beginning. D. de Alcedo y Herrera, *Piraterias y aggressiones de los Ingleses en la América Española* (Madrid, 1882), contains little about the period under review. The most scholarly account of the fighting yet published is that of an American student, W. F. Tilton, *Die Katastrophe der spanischen Armada* (Freiburg, 1894). J. S. Corbett, *Drake and the Tudor Navy*, endeavours to reconcile the old English traditions with modern discoveries, not always scientifically. For Papal and Catholic views see J. A. v. Hübner, *Sixte Quint* (Paris, 1870, best edition); T. F. Knox, *Letters of Cardinal Allen* (London, 1882).

J. H. Pollen.

Armagh, The Archdiocese of, founded by St. Patrick about 445, as the primatial and metropolitan see of Ireland. The Archdiocese of Armagh at present comprises almost the whole of the counties Armagh and Louth, a great part of Tyrone, and portions of Derry and of Meath. It is divided into fifty-five parishes, two of which, Armagh and Dundalk, are mensal parishes attached to the see. The Diocesan Chapter, re-established in 1856, consisted

in 1906 of thirteen members, including a dean, archdeacon, precentor, chancellor, treasurer, theologian, and canons. Diocesan clergy, 139; regulars, 39; churches and chapels, 156; primary schools, 227; Catholic population (1901), 147,358. The suffragan sees are Meath, Ardagh, Clogher, Derry, Down and Connor, Dromore, Kilmore, Raphoe.

St. Patrick, having received some grants of land from the chieftain Daire, on the hill called Ard-Macha (the Height of Macha), built a stone church on the summit and a monastery and some other religious edifices round about, and fixed on this place for his metropolitan see. He also founded a school in the same place, which soon became famous and attracted thousands of scholars. In the course of time other religious bodies settled in Armagh, such as the Culdees, who built a monastery there in the eighth century. The city of Armagh was thus until modern times a purely ecclesiastical establishment. About 448, St. Patrick, aided by Secundinus and Auxilius, two of his disciples, held a synod at Armagh, of which some of the canons are still extant. One of these expressly mentions that all difficult cases of conscience should be referred to the judgment of the Archbishop of Armagh, and that if too difficult to be disposed of by him with his counsellors they should be passed on to the Apostolic See of Rome. In Irish times, the primacy of Armagh was never questioned, and for many centuries the primates were accustomed to make circuits and visitations through various parts of the country for the collection of their dues. This was called the "Cattlecess", or the "Law of St. Patrick". Beginning in 734, during the incumbency of Primate Congus, it continued till long after the English invasion, but ceased as soon as English prelates succeeded to the see. Two kings gave it their royal sanction: Felim, King of Munster, in 822, and the famous Brian Boru, in 1006. The record of the latter's sanction is preserved in the Book of Armagh, in the handwriting of Brian Boru's chaplain. To add solemnity to their collecting tours, the primates were in the habit of carrying with them the shrine of St. Patrick, and as a rule their success was certain. These collections seem to have been made at irregular intervals and were probably for the purpose of keeping up the famous school of Armagh, said at one time to contain 7,000 students, as well as for the restoration, often needed, of the church and other ecclesiastical buildings when destroyed by fire or plundered in war. The Irish annals record no fewer than seventeen burnings of the city, either partial or total. It was plundered on numerous occasions by the Danes and the clergy driven out of it. It was also sacked by De Courcy, Fitz-Aldelm and Philip of Worcester during the conquest of Ulster by the Anglo-Normans.

The seizure of the primacy of Armagh by laymen in the eleventh century has received great prominence owing to St. Bernard's denunciation of it in his life of St. Malachy, but the abuse was not without a parallel on the continent of Europe. The chiefs of the tribe in whose territory Armagh stood usurped the position and temporal emoluments of the primacy and discharged by deputy the ecclesiastical functions. The abuse continued for eight generations until Cellach, known as St. Celsus (1105–29), who was intruded as a layman, had himself consecrated bishop, and ruled the see with great wisdom. In 1111 he held a great synod at Fiadh-Mic-Aengus at which were present fifty bishops, 300 priests, and 3,000 other ecclesiastics, and also Murrough O'Brian, King of southern Ireland, and his nobles. During his incumbency the priory of Sts. Peter and Paul at Armagh was re-founded by Imar, the learned preceptor of St. Malachy. This was the first establishment in Ireland into which the Canons Regular of St. Augustine had been introduced. Roderic O'Connor, monarch of Ireland, afterwards granted it an annual pension for a public school. After a short interval, Celsus was succeeded by St. Malachy O'Morgair (1134–37), who later suffered many tribulations in trying to effect a reformation in the diocese. He resigned the see after three years and retired to the Bishopric of Down. In 1139 he went to Rome and solicited the Pope for two palliums, one for the See of Armagh and the other probably for the new Metropolitan See of Cashel. The following year he introduced the Cistercian Order into Ireland, by the advice of St. Bernard. He died at Clairvaux, while making a second journey to Rome. St. Malachy is honoured as the patron saint of the diocese. Gelasius succeeded him and during a long incumbency of thirty-seven years held many important synods which effected great reforms. At the Synod of Kells, held in 1152 and presided over by Cardinal Paparo, the Pope's legate, Gelasius received the pallium and at the same time three others were handed over to the new metropolitan sees of Dublin, Cashel, and Tuam. The successor of Gelasius in the see, Cornelius Mac Concaille, who died at Chambéry the following year, on a journey to Rome, has been venerated ever since in that locality as a saint. He was succeeded by Gilbert O'Caran (1175–80), during whose incumbency the see suffered greatly from the depredations of the Anglo-Norman invaders. William Fitz-Aldelm pillaged Armagh and carried away St. Patrick's crosier, called the "Staff of Jesus". O'Caran's successor was Thomas O'Conor (1181–1201). In the year after his succession to the see, Pope Lucius III, at the instance of John Comyn, the first English prelate in the See of Dublin, tried to abolish the old Irish custom according to which the primates claimed the right of making solemn circuits and visitations in the province of Leinster as well as those of Tuam and Munster. The papal Bull issued was to the effect that no archbishop or bishop should hold any assembly or ecclesiastical court in the Diocese of Dublin, or treat of the ecclesiastical causes and affairs of the said diocese, without the consent of the Archbishop of Dublin, if the latter were actually in his see, unless specially authorized by the Papal See or the Apostolic legate. This Bull laid the groundwork of a bitter and protracted controversy between the Archbishops of Armagh and of Dublin, concerning the primatial right of the former to have his cross carried before him and to try ecclesiastical cases in the diocese of the latter. This contest, however, must not be confounded with that regarding the primacy, which did not arise till the seventeenth century.

ENGLISH PERIOD (1215–1539).—As the first Anglo-Norman adventurers who came to Ireland showed very little scruple in despoiling the churches and monasteries, Armagh suffered considerably from their depredations and the clergy were almost reduced to beggary. When the English kings got a footing in the country, they began to interfere in the election of bishops and a contest arose between King John and the Pope regarding Eugene Mac Gillaweer, elected to the primatial see in 1203. This prelate was present at the General Council of the Lateran in 1215 and died at Rome the following year. The English kings also began to claim possession of the temporalities of the sees during vacancies and to insist on the newly-elected bishops suing them humbly for their restitution. Primate Reginald (1247–56), a Dominican, obtained a papal Brief uniting the county of Louth to the See of Armagh. Primate Patrick O'Scanlan (1261–70), also a Dominican, rebuilt to a large extent the cathedral of Armagh and founded a house for Franciscans in that city. Primate Nicholas Mac Mælisu (1272–

1302) signalized himself by convening an important assembly of the bishops and clergy of Ireland at Tuam in 1291, at which they bound themselves by solemn oaths to resist the encroachments of the secular power. Primate Richard Fitz-Ralph (1346–60) contended publicly both in Ireland and England with the Mendicant Friars on the question of their vows and privileges. A contest regarding the primacy of Armagh was carried on intermittently during these centuries by the Archbishops of Dublin and Cashel, especially the former, as the city of Dublin was the civic metropolis of the kingdom. During the English period, the primates rarely visited the city of Armagh, preferring to reside at the archepiscopal manors of Dromiskin and Termonfechan, in the county of Louth which was within the Pale. During the reign of Henry VIII, Primate Cromer, being suspected of heresy by the Holy See, was deposed in favour of Robert Wauchope (1539–51), a distinguished theologian, who assisted at the Council of Trent. In the meantime, George Dowdall, a zealous supporter of Henry, had been intruded into the See of Armagh by that monarch, but on the introduction of Protestantism into Ireland in the reign of Edward VI, he left the kingdom in disgust. Thereupon the king, in 1552, appointed Hugh Goodacre to the see. He was the first Protestant prelate who assumed the title of Primate and enjoyed the temporalities of the diocese. In the beginning of the reign of Queen Mary, Dowdall (1553–58) was appointed by the Pope to the see on account of the great zeal he had shown against Protestantism, though at the same time, he had acted in a schismatical way.

Period of Persecution.—After the short incumbency of Donagh O'Tighe (1560–62), the see was filled by Richard Creagh (1564–85), a native of Limerick. He was arrested by order of Queen Elizabeth and imprisoned by her in the Tower of London, where he was tortured and maltreated and left to languish in captivity for eighteen years till his death. Edward Mac Gauran, who succeeded him (1587–94), was very active in soliciting aid from the pope and the king of Spain for the Irish who were then engaged in a struggle for liberty of conscience with the English Queen. After an interval of eight years, he was succeeded by Peter Lombard (1601–25), one of the most learned men of his time. He remained in exile, in Rome, during the whole twenty-four years of his incumbency and thus never once visited his diocese. Hugh Mac Cawell, a Franciscan, was consecrated abroad for the see in 1626, but died before he could reach it. Hugh O'Reilly, the next primate (1628–53), was very active in the political movements of his day. In 1642, he summoned the Ulster bishops and clergy to a synod at Kells in which the war then carried on by the Irish was declared lawful and pious. He took a prominent part in the Confederation of Kilkenny and was appointed a member of the Supreme Council of twenty-four persons who carried on the government of the country in the name of King Charles I. After the defeat and death of most of the Catholic Irish chieftains he was elected generalissimo of the Catholic forces and prolonged the heroic though hopeless conflict. Edmund O'Reilly (1657–69) succeeded to the see, but owing to the difficulties of the time was only able to spend two years in his diocese out of the twelve of his incumbency. He was exiled on four different occasions. During the whole time he spent in the diocese, he was hiding in woods and caves and never had any bed but a cloak thrown over straw. He suffered a great deal from the machinations of the notorious Father Walsh, the author of the "Loyal Remonstrance" (1661, 1672) to King Charles II, and died in exile in France.

The next primate was the Venerable Oliver Plunket (1669–81), the cause of whose beatification is at present being promoted. Shortly after his accession to the see, he was obliged to defend the primatial rights of Armagh against the claims put forward for Dublin by its archbishop, Dr. Peter Talbot. At a meeting of the Catholic clergy in Dublin in 1670, each of these prelates refused to subscribe subsequent to the other. Dr. Plunket thereupon wrote a work on the ancient rights and prerogatives of his see, published in 1672, under the title "Jus Primatiale; or the ancient Pre-eminence of the See of Armagh above all the other Archbishops in the Kingdom of Ireland, asserted by O. A. T. H. P". This was replied to two years later by Dr. Talbot in a dissertation styled "Primatus Dublinensis; or the chief reasons on which the Church of Dublin relies in the possession and prosecution of her right to the Primacy of Ireland". A violent persecution stilled the controversy for some time and subsequent primates asserted their authority from time to time in Dublin. In 1719 two Briefs of Clement XI were in favour of the claims of Armagh. Still the matter was not allowed to rest and Dr. Hugh Mac Mahon felt compelled to write a work treating the subject exhaustively in answer to an anonymous pamphlet published by Father John Hennessy, a Jesuit of Clonmel. Dr. Mac Mahon's work, written under great difficulties, appeared in 1728 under the title of "Jus Primatiale Armacanum; or the Primatial Right of Armagh over all the other Archbishops and Bishops and the entire clergy of Ireland, asserted by H. A. M. T. H. P". This learned work contains the last word on the subject and is conclusive. In practice, however, the primatial right has fallen into desuetude in Ireland as in every other part of the Church. In 1679, Venerable Oliver Plunket was arrested on a ridiculous charge of conspiring to bring 20,000 Frenchmen into the country and of having levied moneys on his clergy for the purpose of maintaining 70,000 men for an armed rebellion. After being confined in Dublin Castle for many months, he was presented for trial on these and other charges in Dundalk; but the jury, though all Protestants, refused to find a true bill against him. The venue, however, of his trial was changed by his enemies to London, where he was tried by an English jury before he was able to gather his witnesses and bring them across, though he made the request to the judge. The principal witnesses against him were some disreputable priests and friars of Armagh whom he had censured and suspended for their bad conduct. He was dragged on a sledge to Tyburn on 1 July, 1681, where he was hanged, drawn, and quartered in presence of an immense multitude. His head, still in a good state of preservation, is in the possession of the Dominican nuns of Drogheda.

Penal Times.—During this trying period, the primates had to live in the greatest obscurity in order to disarm the malice of the enemies of the Catholic clergy. Dominic Maguire (1683–1707), a Dominican, succeeded to the see after the death of the Venerable Oliver Plunket. This primate, having to go into exile after the surrender of Limerick in 1691, spent the sixteen years that intervened between that time and his death in a very destitute condition In the meantime, the See of Armagh was administered by a vicar, Patrick Donnelly, a priest of the diocese, who in 1697 was appointed Bishop of Dromore, though retaining the administration of Armagh for several years afterwards. His name occurs in the government register of the "popish clergy" of Armagh, made in 1704, as the pretended popish priest of that part of the parish of Newry that lies in the county of Armagh. The sureties for his good conduct were Terence Murphy of Lurgan and Patrick Guinnisse of the same town. Altogether the

names of nineteen parish priests appear on the register for the county of Armagh. From the returns made in 1731 by the Protestant archbishops and bishops regarding the growth of popery in Ireland, we find that in the Diocese of Armagh there were 26 Mass-houses, 77 officiating priests, 5 friaries, 22 friars, 1 nunnery with 9 nuns, 7 private chapels and 40 popish schools. Owing to the severity of the laws there was no primate resident in Ireland for twenty-three years after the flight of Primate Maguire, in 1691. Hugh Mac Mahon (1714–37), Bishop of Clogher, was at last appointed to the bereft see. Living during the worst of the penal times, the primate was obliged constantly to wander from place to place, saying Mass and administering Confirmation in the open air. Nevertheless, in spite of these difficulties he has left his name to posterity by the learned work "Jus Primatiale Armacanum", written by command of the pope in defence of the primatial rights of Armagh. He was succeeded by his nephew, Bernard Mac Mahon (1737–47), then Bishop of Clogher, who is described as a prelate remarkable for zeal, charity, prudence, and sound doctrine. He also suffered considerably from the persecution, and spent most of his time in hiding. Bernard was succeeded in the primacy by his brother, Ross Mac Mahon (1747–48), also Bishop of Clogher. Michael O'Reilly (1749–58), Bishop of Derry, was the next primate. He published two catechisms, one in Irish and the other in English, the latter of which has been in use in parts of the north of Ireland till our own time. On one occasion this primate and eighteen of his priests were arrested near Dundalk. He lived in a small thatched cottage at Termonfechan, and at times had to lie concealed in a narrow loft under the thatch. Anthony Blake (1758–86) was his successor. The persecution having subsided to a great extent, he was not harried like his predecessors, but nevertheless could not be induced to live permanently in his diocese, a circumstance which was the occasion of much discontent among his clergy and led to a temporary suspension from his duties. Richard O'Reilly (1787–1818) was his successor in the primacy. Having an independent fortune, he was the first Catholic primate since the Revolution who was able to live in a manner becoming his dignified station. By his gentleness and affability he succeeded in quieting the dissensions which had distracted the diocese during the time of his predecessor and was thenceforward known as the "Angel of Peace". In 1793, he laid the foundation-stone of St. Peter's Church in Drogheda, which was to serve as his pro-cathedral, one of the first Catholic churches to be built within the walls of a town in Ireland since the Protestant Reformation. The Protestant Corporation of Drogheda, wearing their robes and carrying the mace and sword, appeared on the scene and forbade the ceremony to proceed, but their protest was disregarded.

Modern Times.—Patrick Curtis (1819–32), who had been rector of the Irish College of Salamanca, was appointed to the see in more hopeful times and lived to witness the emancipation of the Catholics of Ireland. He was one of the first to join the Catholic Association, and being on friendly terms with the Duke of Wellington, whom he had met in Spain during the Peninsular War, was able to advance considerably the cause of Catholic Emancipation. Thomas Kelly succeeded (1832–35). He drew up the statutes which are still in use in the diocese and lived and died with the reputation of a saint. William Crolly succeeded (1835–49). He was the first Catholic primate to reside in Armagh and perform episcopal functions there since the persecution began, and signalized himself by beginning the noble cathedral which it has taken more than sixty years to bring to completion. The foundation-stone was laid 17 March, 1840, and before the primate's death the walls had been raised to a considerable height. Paul Cullen succeeded in 1849, but was translated to the See of Dublin in 1852. In 1850 he presided over the National Synod of Thurles, the first of the kind held in Ireland since the convention of the bishops and clergy in Kilkenny, in 1642. Joseph Dixon (1852–66), the next primate, held a synod in Drogheda in 1854, at which all the northern bishops assisted. In 1856, the Diocesan Chapter, consisting of thirteen members, was formed. Archbishop Dixon resumed the building of the cathedral, but did not live to see it finished. Michael Kieran (1866–69) succeeded, residing in Dundalk during his tenure of the primatial see. His successor, Daniel Mac Gettigan (1870–87), spent three years of earnest labour in the completion of the cathedral, and was able to open it for divine worship in 1873. The present illustrious occupant of the see, Cardinal Michael Logue, succeeded to the primacy in 1887. He is the first Primate of Armagh to become a member of the Sacred College. He has devoted himself for several years to the task of beautifying and completing in every sense the noble edifice erected by his predecessors. In the building of the sacristy, library, synod-hall, muniment-room, the purchase in fee-simple of the site, and the interior decorations and altars, he has spent more than £50,000 on what is now known as the National Cathedral. This great temple was consecrated on 24 July, 1904. Cardinal Vincenzo Vannutelli, representing Pope Pius X, was present at the consecration.

Religious Institutions in the Archdiocese.—There is a Franciscan and an Augustinian friary in Drogheda, and the Dominicans have one founded by Primate Netterville in 1224. They also have one in Dundalk, established originally at Carlingford in the early part of the fourteenth century. Of the modern congregations, the Vincentians were introduced into Armagh by Primate Dixon in 1861, to take charge of the ecclesiastical seminary. The Marist Fathers, also at Primate Dixon's request, came to Dundalk the same year to conduct a college. The Redemptorists were brought there by Primate Mac Gettigan in 1876. Primate Cullen brought the Irish Christian Brothers to Armagh in 1851, Primate Dixon brought them to Drogheda in 1857, and Primate Kieran to Dundalk in 1869. The French Congregation of Christian Brothers (de la Salle) have schools in Dundalk, Keady, and Ardee. The Presentation Brothers have schools at Dungannon. The Dominican Nuns, invited to Drogheda in 1722 by Primate Hugh Mac Mahon, conduct a boarding-school and a day-school. The Presentation Nuns, who settled in Drogheda in 1813, and in Portadown in 1882, have large poor-schools in both towns. The Sisters of Mercy, also devoted to the education of the poor, came to Dundalk in 1847, to Ardee in 1859, and to Dungannon in 1894. They also have convents at Bessbrook and Cookstown. The Sisters of Charity of St. Vincent de Paul came to Drogheda in 1855, where they conduct an industrial school for little boys and an orphanage for girls. The Ladies of the Sacred Heart were brought to Armagh by Primate Cullen in 1850. There is a missionary school for girls attached to their convent. There is a convent of Poor Clares at Keady, one of St. Louis at Middletown, and one of the Sisters of the Immaculate Conception at Magherafelt, all recent foundations. The Academy of St. Patrick, Dungannon, is conducted by the diocesan clergy. The Catholic Diocesan Orphan Society is under the direction of the Primate.

Protestant Archbishops.—Hugh Goodacre, the first Protestant prelate who presided over the diocese, was appointed by Edward VI, in 1552. He was consecrated according to the Protestant ordinal and

survived his consecration only three months. Adam Loftus (1563–67), from whom the Irish Protestant hierarchy claim to derive their orders, was consecrated by Hugh Curwin, Archbishop of Dublin, according to the form annexed to the second Book of Common Prayer of the time of Edward VI. The most learned of the Protestant primates was James Ussher (1624–56), whose most important works were "Veterum Epistolarum Hibernicarum Sylloge", published in 1632, and "Brittanicarum Ecclesiarum Antiquitates", which appeared in 1639. He left his valuable library, comprising several thousand printed books and manuscripts, to Trinity College, Dublin, and his complete works were published by that institution in twenty-four volumes at the cost of £3,000. In spite of his learning, this prelate's character was marked by a most intolerant spirit of bigotry against the Irish Catholics. His judgment against toleration of Papists, i. e. "to consent that they may freely exercise their religion and profess their faith and doctrine is a grievous sin", was a signal for the renewal of persecution and led to the Rising of the Irish Catholics in 1641. John Bramhall (1660–63), another learned Protestant divine, succeeded Ussher. His works on polemic and other subjects have been published in four folio volumes. Narcissus Marsh (1702–13), another learned prelate, built the noble library of St. Sepulchre's in Dublin, which bears his name, filled it with a valuable collection of theological and Oriental works and liberally endowed it for the support of a librarian and deputy. Hugh Boulter (1724–42), John Hoadly (1742–46), and George Stone (1746–64) are principally famous as politicians and upholders of the "English Interest" in Ireland. The first two supported and promoted the penal laws against the Catholics, but Stone was opposed to persecution. Richard Robinson, first Baron Rokeby (1765–94), raised Armagh by his munificence from extreme decay to a state of opulence and embellished it with various useful public institutions. He built an episcopal palace, a public library, an infirmary, and an observatory. Lord John George Beresford (1822–62) was also distinguished by his munificence. He restored Armagh Cathedral at a cost of £34,000 and is said to have spent £280,000 in acts of public benevolence. On his successor, Marcus Gervais Beresford (1862–85), fell a large portion of the task of providing for the future organization and sustentation of the Protestant Episcopal Church in Ireland, which was disestablished from 1 January, 1871. After the flight of the Earls O'Neill and O'Donnell, large portions of their forfeited estates were made over to the Protestant see, which, together with the land previously belonging to the see in Catholic times, made up a total of 100,563 acres, producing in modern times a gross revenue for the Protestant primate of £17,670. By the Church Temporalities' Act of 1833, this was considerably reduced, and the net income of the see before the disestablishment was £12,087. Since that event the primate receives an annual salary from the Church Representative Body of £2,500, with the palace free of rent. The glebe lands belonging to the eighty-eight benefices in the diocese comprised 19,290 acres. Since disestablishment, about £9,000 are contributed annually by the voluntary system for sustentation funds and about £5,000 for various other Church purposes. Before disestablishment, the Irish Episcopalians formed twenty-two per cent of the population of the diocese, Presbyterians seventeen per cent, and Catholics sixty-one per cent, a proportion which has remained almost the same ever since. The non-Catholic population in 1901 was 100,451.

STUART, *History of Armagh*, ed. AMBROSE COLEMAN (Dublin, 1900); *The Annals of the Four Masters* (Dublin, 1851–56), VII, Index s. v. *Armagh;* HENNESSY AND MCCARTHY, *Annals of Ulster*, 431–1541 (Dublin, 1887–91); VEN. OLIVER PLUNKET, *Jus Primatiale Armacanum* (1672); LANIGAN, *Ecclesiastical History of Ireland* (Dublin, 1829), I–IV, *passim;* O'HANLON, *Life of St. Malachy O'Morgair* (Dublin, 1859); BRENNAN, *Eccl. History of Ireland* (Dublin, 1864), *passim;* HEALY, *Ireland's Ancient Schools and Scholars* (Dublin, 1890), 91–105; GAMS, *Series episcoporum, etc.* (1873), 206–208, and his continuator, EUBEL, *passim;* MAZIÈRE BRADY, *Episcopal Succession in England, Ireland, and Scotland* (Rome, 1876); *Dublin University Magazine* (1839–40), V, 319; XVI, 86; COOTE, *A Survey of the County of Armagh* (Dublin, 1804); LEWIS, *Topographical Dictionary of Ireland* (London, 1837), I, 66–75; JOYCE, *A Social History of Ireland* (London, 1903), II, 613, s. v. *Armagh;* WARE-HARRIS, *Antiquities of Ireland* (Dublin, 1739–45); ARCHDALL-MORAN, *Monasticon Hibernicum* (Dublin, 1873); MORAN, *Memoirs of Most Rev. Dr. Oliver Plunket* (Dublin, 1861); *Spicilegium Ossoriense*, 1517–1800 (Dublin, 1874–85). For the Protestant archbishops see COTTON, *Fasti Ecclesiæ Hibernicæ* (Dublin, 1851–78); COX, *Hibernia Anglicana* (London, 1689); MALONE, *Church History of Ireland from the Invasion to the Reformation* (Dublin, 1863); RENEHAN, *Collections on Church History* (Dublin, 1861); COMERFORD, *The History of Ireland from the Earliest Account of Time to the Invasion of the English under Henry II* (Dublin, 1754); COLEMAN, *Ir. Eccl. Rec.*, VII, 193; FITZPATRICK, *Ir. Eccl. Rec.*, XVI, 26, 122; MORAN, *Ir. Eccl. Rec.*, XII, 385.

AMBROSE COLEMAN.

Armagh, The Book of, technically known as LIBER AR(D)MACHANUS.—A celebrated Irish-Latin manuscript preserved in the Library of Trinity College, Dublin. It is a vellum, in small quarto, and in a fine state of preservation, with the exception of the commencement, where a few pages are missing. In its present condition it consists of 221 leaves (442 pages) with the writing in double or, less often, in triple columns. The Irish hand is used throughout, but some of the initial letters are in Greek character, and some of the letters are lightly coloured black, red, green, and yellow. The penmanship is, on the whole, very beautiful, distinct, and uniform. The only drawings in the manuscripts are four, representing the symbols of the Evangelists. Because of the value that the Irish placed on the Book of Armagh, it was often richly bound, and encased in shrines of artistic workmanship. The Book of Armagh was also known as the "Canon of Patrick", and it was once thought that it was the Patron's own book and in part the work of Patrick himself. It was left for Bishop Charles Graves, however, to discover from the erasures in the manuscript itself, and from references in the Annals to names which he had pieced together from the Book of Armagh, that the name of the scribe of, perhaps, the entire work was Ferdomnach of Armagh, who died in 845 or 846, and that he wrote the first part of the Book in the year 807 or 808.

The Book of Armagh is, in the main, a transcript of documents of a much older period than the Book which has preserved them, and these documents are of inestimable value for the early history and civilization of Ireland. Above all, this collection is valuable because it contains the earliest writings that have come down to us relating to St. Patrick. The author of one of the Lives of Patrick, which the Book of Armagh contains, was one Muirchu Maccu Machteni, who wrote at the request of Aed, Bishop of Sletty. The author of the other Life was Tirechan, who wrote, we are told, for Bishop Ultan of Ardbraccan. Both these authors wrote at about the middle of the seventh century, and had as their authorities even older memoirs. The Book contains other miscellaneous documents relating to St. Patrick, and gives considerable information on the rights and prerogatives of the See of Armagh. Among the miscellaneous contents may be mentioned the "Liber Angueli" (so spelled in the Irish fashion to show that the *g* was not palatalized), "the Book of the Angel", wherein an angel is represented as entrusting to St. Patrick the primatial rights of Armagh; the Eusebian Canons, St. Jerome's letter to Damasus, Epistles of St. Paul, with prefaces, chiefly by Pelagius, Epistles of James, Peter, John, and Jude; the Apocalypse, the Gospels according to Matthew, Mark, John, and Luke, and the "Life of

St. Martin of Tours", by Sulpicius Severus. At the bottom of folio 16 *verso*, there is an entry which the scribe says was made "in conspectu Briani imperatoris Scotorum", that is, in the presence of Brian Borumha, probably in the year 1002.

St. Bernard, writing in the twelfth century, in his "Life of Malachi", speaks of a certain book which, he says, was one of the marks of the primatial rights of the See of Armagh. This was probably the "Liber Ardmachanus". In such high estimation was this Book held that a custodian was appointed for it and in virtue of his office he had, as his remuneration, no less than eight townlands. It was probably one of his functions to carry the Book on occasions of state and ceremony. The name of the keeper (in Irish, *Maor*, "steward") became in the course of time the family name of the keeper, since the office was hereditary, and they became known as *mac* (pl. *meic*) *Maor*, or, anglicized, Moyre, Moyer. The precious Book thus changed hands frequently, and there is mention in the records that it was once pawned as security for a claim of five pounds. In the latter part of the seventeenth century it passed from the hands of the MacMoyres into the possession of the Brownlow family of Lurgan, with whom it remained until 1853, when it was purchased for three hundred pounds by the Irish antiquarian, Dr. Reeves, and by him transferred, on the same terms, to the Anglican primate Beresford, who presented it to the Library of Trinity College. There is evidence to show that the Book was often used when giving testimony, and that oaths were sworn, and covenants ratified on it. This may account for some of the pages having the appearance of having been rubbed or touched frequently.

The Irish of the Book of Armagh is of the greatest importance for the history of the Irish language. It is not only one of the very oldest monuments of the Old-Irish, since it is antedated only by the fragmentary glosses in the Irish manuscripts preserved on the Continent, but it is the earliest extant specimen of a continuous narrative in Irish prose. It represents the language of the end of the seventh, or of the beginning of the eighth, century. The phonetic peculiarities of the Irish of that period, as evidenced in the Book of Armagh, are described briefly by Whitley Stokes and John Strachan in the preface to the second volume of their "Thesaurus Palæohibernicus", XIII, sqq. This same volume contains all the Irish found in the Book of Armagh.

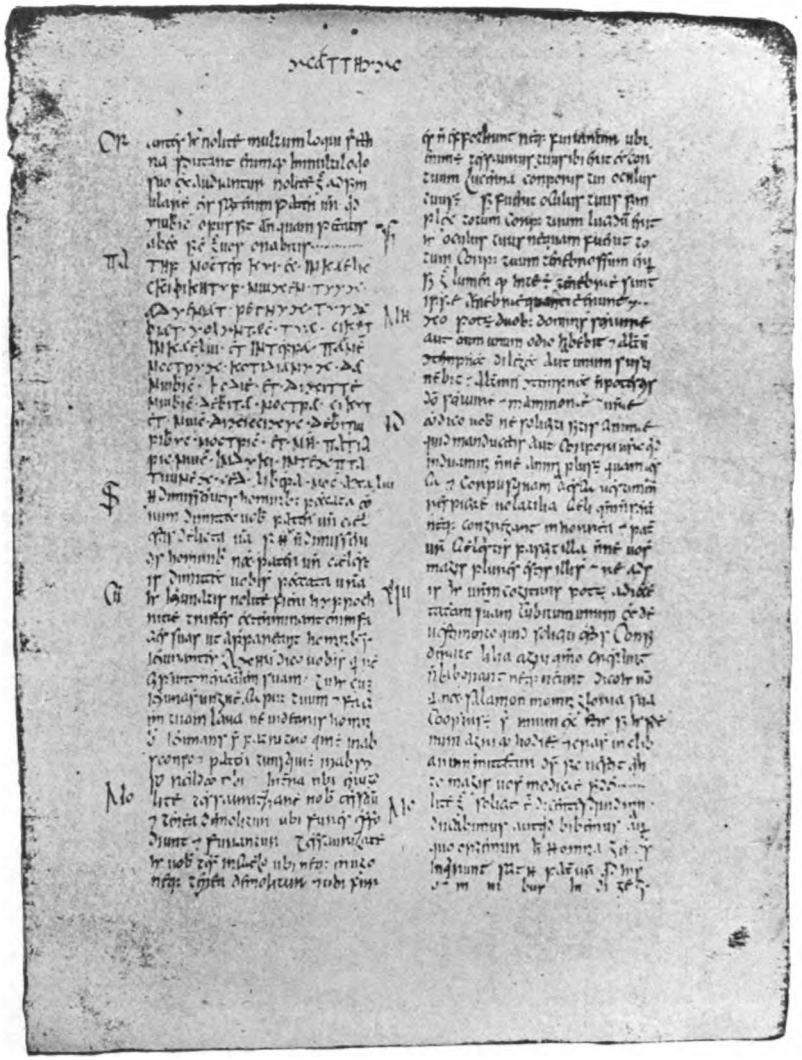
On the date of the manuscript, see CHARLES GRAVES, in the *Proceedings of the Royal Irish Academy*, III, 316 sq., 356 sqq. The manuscript has been described by GEORGE PETRIE in his *Inquiry into the Origin and Uses of the Round Towers of Ireland*, in the *Transactions of the Royal Irish Academy*, XX, 330 sqq. All the documents in the Book relating to St. Patrick are in WHITLEY STOKES's *The Tripartite Life of St. Patrick*, pt. II, 1887, and were reprinted by E. HOGAN, from the *Analecta Bollandiana*, I and II, under the caption *Excerpta hibernica ex Libro Armachano*, in his *Outlines of the Grammar of Old-Irish* (Dublin, 1900). See also STUART, *Historical Memoirs of the City of Armagh*, ed. COLEMAN (Dublin, 1900); BETHAM, *Irish Antiquarian Researches*, II, 1827; HEALY, *Ancient Schools of Ireland* (1st ed., Dublin), 103–105. A critical, definitive edition of the whole Codex, reproducing the text "diplomatically", was projected by the late Dr. Reeves. It is now announced for immediate publication by Professor Gwynn of Dublin.

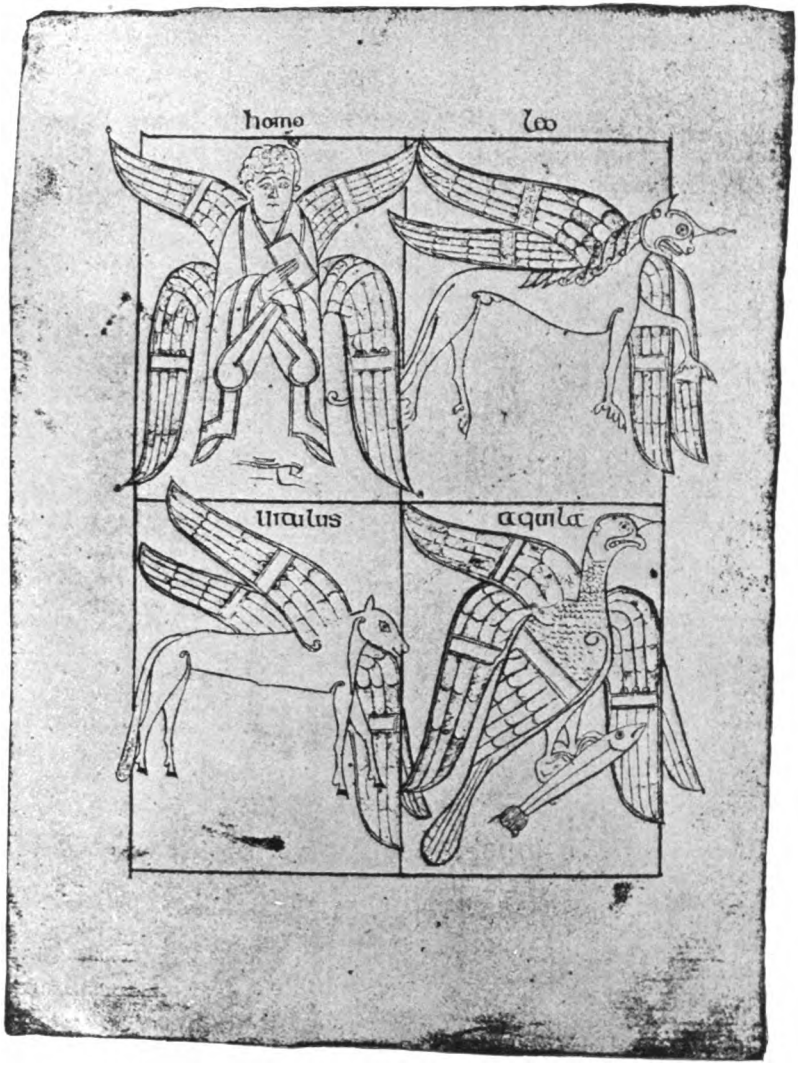
JOSEPH DUNN.

Armagh, THE SCHOOL OF, seems to have been the oldest, and down to the time of the Anglo-Norman invasion continued to be one of the most celebrated, of the ancient schools of Ireland. It dates, so far as we can judge, from the very foundation of the See of Armagh, for it has always been regarded as one of the primary duties of a bishop to make due provision for the education of his clergy, and as far as possible under his own immediate supervision. St. Patrick was certainly not the man to neglect this important duty. When the foreign clergy of various grades who had accompanied the apostle to Ireland had been all assigned to the care of the first churches which he had founded in Meath and Connaught, it became necessary to train native youth for the service of the Church. For this purpose Patrick established a kind of peripatetic school. That is to say, when he found a likely subject for the ministry, especially amongst the youthful bards or brehons, he took him into his own missionary train, wrote a catechism of Christian doctrine for him, and then handed him over to one of his clerics to be instructed in the *Ordo* of the Mass and the administration of the sacraments. It was the very best thing that could be done at the time, but it was, of course, only a temporary expedient. Armagh was founded most probably in 457, that is, in the twenty-fifth year after the founding of Trim as we are expressly told in the "Notes to Tirechan". We may fairly assume that one of the very first things Patrick did was to establish a school in connexion with his own cathedral, for the training of the clergy, and no doubt he himself exercised a general supervision over the direction of the infant seminary. But he was now too old to teach in person, and so his coadjutor in Armagh would naturally be chief director of the Cathedral School. His first coadjutor, his nephew Sechnall, died about this time, or earlier, and Benignus, Irish secretary and psalm-singer to the saint, was chosen to succeed Sechnall in the office of coadjutor; so, we may fairly assume, he became the first rector of the School of Armagh.

Benignus was admirably qualified for the office. There is some reason to think that his family belonged to the bardic order, and we know that he had been trained by Patrick in sacred learning from his early youth and was, moreover, well versed in the language and learning of his native land. Hence, we find that he was appointed secretary to the great Commission of Nine, which a few years before had been constituted for the purification of the Brehon Laws. He was also chief singer in the church services, and to him the original compilation of the "Book of Rights" has been always attributed. No doubt the School of Armagh would be primarily a great theological seminary, not only for Patrick's royal city or see, but also for students from all parts of Ireland; for the chief seat of ecclesiastical authority should also be the fountain of sound doctrine for all the land. But under such a rector as Benignus we may be sure that due attention would be paid to the cultivation of the ancient language of Erin, and also of her bardic history and romantic tales, which were all familiar to him from his youth. Still, sacred science would be the chief study of Armagh, and, above all, the constant and profound study of the Scripture would be the primary purpose of its scholars. Their theological studies were all based on Scripture, and although theology had not yet assumed the scientific form which was given to it by the great scholastic doctors, and which has ever since been retained and brought to higher perfection in the Church, they were careful to expound the positive theology of the Latin Fathers, whose writings were well known in Armagh, as we know, to some extent, from the "Book of Armagh" itself.

One of the most famous books at a somewhat later period in all the schools of Ireland and especially at Armagh, was the "Morals" of St. Gregory the Great. It is a large treatise in thirty-five books, and, although nominally merely a commentary on the Book of Job, it is in reality one of the most beautiful works on moral theology in its widest sense that has ever been penned. Every verse of Job is made the text for a homily; not a homily of a formal character, but a series of moral reflections conveyed in sweet and touching language, in which argument and exhortation are very happily blended. On Sacred





FACSIMILE PAGES FROM THE BOOK OF ARMAGH

Scripture St. Jerome seems to have been the best authority; and we know, both from the fragments of Aileran the Wise, published by Migne, and from the Irish manuscripts of St. Columban's great monastery at Bobbio, that our Irish scholars were familiar with nearly all his work. In dogmatic theology we do not think that, during the first two centuries of their history, the Celtic scholars were familiar with the writings of St. Augustine on "Grace". They seem to have derived their dogma from St. Hilary and other writers of the French Church rather than from the great Father of the African Church.

One of the earliest and most distinguished teachers of the School of Armagh, after the time of St. Patrick and St. Benignus, was Gildas the Wise. His great work, the "Destruction of Britain", which is still extant, shows that he was a man both of large culture and of great holiness, wonderfully familiar with the text and application of Sacred Scripture, and in every way qualified to rule the Schools of Armagh. We know little or nothing of the writings of the subsequent teachers in the School of Armagh, though we have a record of the names of several, with eulogies of their wisdom and scholarship. The number of English students attracted to the Schools of Armagh by the fame of their professors was so great that in later times the city was divided into three wards, or "thirds", as they were called: the *Trian Mor*, the *Trian Masain*, and the *Trian Saxon*—the last being the English quarter, in which the crowds of students from Saxon-land took up their abode, and where, as we know on the express testimony of a contemporary writer, the Venerable Bede, they were received with true Irish hospitality, and were all, rich and poor, supplied gratuitously with food, books, and education. Anyone glancing at the "Annals of the Four Masters" will find frequent references made, from the sixth to the twelfth century, to the deaths of the "learned scribes", the "professors of divinity", the "wise doctors", and the "moderators", or rectors, of the School of Armagh. In 720, 727, and 749 we find recorded the deaths of three of these learned scribes within a very short period. Their duty was to devote themselves to the transcription of manuscript books in the *Teach-screaptra*, or "House of Writings", corresponding to the modern library. The "Book of Armagh", transcribed there A. D. 807, shows how patiently and lovingly they laboured at the wearisome work, "as if", says Miss Stokes, "they had concentrated all their brains in the point of the pen". And yet, during these very centuries, the schools, the churches, and the town itself suffered terribly from the lawless men of those days, especially the Danes. Armagh was burned no less than sixteen times between the years 670 and 1179, and it was plundered nine times, mostly by Danes, during the ninth and tenth centuries. How it survived during these centuries of fire and blood is truly marvellous. In 1020, for instance, we are told by the Four Masters that "Ard-Macha was burned with all the fort, without the saving of any house in it except the House of Writings only, and many houses were burned in the Trians, and the Great Church was burned, and the belfry with its bells, and the other stone churches were also burned, and the old preaching-chair, and the chariot of the abbots, and their books in the houses of the students, with much gold, silver, and other precious things". Yet the city and schools of St. Patrick rose again phœnix-like from their ashes. In 1100, Imar O'Hagan, the master of the great St. Malachy, was made abbot, just two years before the death of Malachy's father, the Blessed Mugron O'More, who had been "chief lector of divinity of this School, and of all the west of Europe".

Twelve years later we have a record of the death of O'Drugan, chief professor of Ard-Macha, "paragon of wisdom of the Irish, and head of the council of the west of Europe in piety and in devotion". Just at this time, in 1137, the great Gelasius, who well deserved his name, the *Giolla Iosa*, or "Servant of Jesus", succeeded St. Malachy in the See of Armagh, and in spite of the disturbed state of the times raised the school to the zenith of its splendour. In 1162 he presided over a synod of twenty-six bishops held at Clane, in the County Kildare, in which it was enacted that no person should be allowed to teach divinity in any school in Ireland who had not, as we should now say, "graduated" in the School of Armagh. To make Armagh worthy of this pre-eminence we find that in 1169, the very year in which the Norman adventurers first landed in Ireland, King Rory O'Conor "presented ten cows every year from himself, and from every king that should succeed him forever, to the professor of Ard-Macha, in honour of St. Patrick, to instruct the youth of Ireland and Alba in learning". The professor at the time was in every way worthy of this special endowment, for he was Florence O'Gorman, "head moderator of this School and of all the Schools in Ireland, a man well skilled in divinity, and deeply learned in all the sciences". He had travelled twenty-one years in France and England and at his death, in 1174, had ruled the Schools of Armagh for twenty years. It was well for the venerable sage that he died in peace. Had he lived four years more he would have seen the sun of Armagh's glory set in darkness and blood, when De Courcy, and De Burgo, and De Lacy, year after year, swooped down on the ancient city, plundered its shrines, and slaughtered or drove far away its students, its priests, and its professors. Once again Armagh was made desolate by ruthless bands, and that desolation was more complete and more enduring than the first. Let us hope, however, that the proud cathedral lately built on Macha's Height gives promise of a glorious future yet in store for the ancient city of St. Patrick, and for its famous Schools.

STUART, *History of Armagh*, ed. COLEMAN (Dublin, 1900); HEALY, *Life and Writings of St. Patrick* (Dublin, 1905); ID., *Ireland's Ancient Schools and Scholars* (Dublin, 1890); BURY, *The Life of St. Patrick* (London, 1905); JOYCE, *A Social History of Ireland* (London, 1903); ARCHDALL, *Monasticon Hibernicum*, ed. MORAN (Dublin, 1873).

JOHN HEALY.

Armagnac, GEORGES D', a French cardinal and diplomatist, b. c. 1501; d. 2 June, 1585. He belonged to the illustrious family of Foix d'Armagnac. In his youth he was the protégé of Cardinal d'Amboise. The Duke of Alençon introduced him to Francis I, and in 1529 he was appointed Bishop of Rodez, was ambassador to Venice 1536–38, took part in the war between Francis I and Charles V, and distinguished himself by contributing to the emperor's retreat from the south of France (1538). In 1539 the king sent him as ambassador to Rome, where the cardinal's hat was bestowed upon him (1544). In 1552 he was appointed lieutenant-general of the king at Toulouse, together with Paul de Carrets, Bishop of Cahors. Eight years later he was raised to the Archbishopric of Toulouse, which he left in 1565, Pius IV having appointed him legate at Avignon, together with Cardinal de Bourbon. In this position Cardinal d'Armagnac vigorously defended the interests of the Church against the Huguenots and brought about a good understanding between the people of Avignon and those of Orange and Languedoc. The pope showed his approval of d'Armagnac's administration by promoting him to the Archbishopric of Avignon (1576). His great intelligence and deep knowledge of men and things, his austere virtues, and the protection which he granted to the arts and sciences place him in the first rank of the faithful servants of the Church in the sixteenth century.

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JEAN LE BARS.

Armellino, MARIANO, a Benedictine historian, b. in Rome (according to others, at Ancona) in 1657; d. at Foligno in 1737. At the age of twenty he entered the monastery of St. Paul in Rome, whence he was sent to Monte Cassino to complete his studies. From 1687 to 1695 he taught philosophy at various monasteries of the Cassinese Congregation. From 1697 to 1722 he devoted himself to preaching and became famous throughout Italy for his Lenten sermons. In 1722 Pope Innocent XIII appointed him abbot of the monastery at Sienna; in 1729 he was transferred as abbot to the Monastery of St. Peter at Assisi, and, in 1734, to the Monastery of St. Felician, near Foligno. He wrote the "Bibliotheca Benedictino-Cassinensis", a carefully compiled list and sketch of all the authors of the Cassinese Congregation, and a few other historical and hagiographical works concerning the Cassinese Congregation of Benedictines.

HURTER, *Nomenclator* (Innsbruck, 1893), I, 1212; ADELUNG, *Supplement zu Jœchers Gelehrten-Lexicon* (Leipzig, 1784), I, 1091; *Studien und Mittheilungen aus dem Benediktiner-Orden*, VIII, 243; ZIEGELBAUER, *Historia rei literariæ Ordinis Sancti Benedicti*, III, § 37.

MICHAEL OTT.

Armenia, a mountainous region of Western Asia occupying a somewhat indefinite area to the southeast of the Black Sea. Although the name "Armenia" occurs twice in the Vulgate, the regular biblical designation of the country is "Ararat", a name which is doubtless identical with the "Urartu" of the cuneiform inscriptions. Not being delimited by permanent natural boundaries, the territory covered by Armenia has varied at different epochs of the world's history, and even as early as the time of the ancient Romans there was recognized a Lesser as well as a Greater Armenia, the former embracing a portion of Asia Minor. Politically Armenia has ceased to exist, having been partitioned between Turkey, Persia, and Russia, the largest share being possessed by Turkey. The country comprises a total area of about 120,000 square miles and consists in the main of an elevated plateau traversed by several mountain ranges which run parallel to the Caucasian mountains on the north. A few of the principal peaks, the most noted of which is Ararat, the "holy mount", rise above the line of perpetual snow. Among the important rivers that take their rise in Armenia are the Euphrates, the Tigris, and the Araxes. There are many lakes, chief among which are Lake Sevanga and Lake Van. The latter is seventy miles in length and about twenty-eight in breadth, and is probably the "Upper Sea of the Nairi" mentioned in the cuneiform inscriptions. The climate is severe, including the extremes of heat and cold. There are practically but two seasons, summer and winter, the latter lasting from October to May, and the transition from one to the other is abrupt. The peculiarities of the climate, among which may be noted a considerable degree of humidity, are due in part to the proximity of the Black Sea, partly to the high elevation of the region, most of the inhabited localities being from 5,000 to 8,000 feet above the sea level. Scarcely any trees are to be found on the Armenian mountains, but those planted in the inhabited localities thrive well. Grapes are successfully cultivated in the valleys and around Lake Van. Wheat, barley, hemp, cotton, and tobacco are also raised. Pre-eminent among the domestic animals are the horse and buffalo. The mountainous tracts yield excellent pasturage, and in consequence, the rearing of live stock is more extensively carried on than agriculture. On account of the various subjugations of the country the inhabitants of Armenia belong to different races. The native Armenians and Kurds form each about a quarter of the entire population; the Turkish and Turcoman elements constitute the major part of the remaining half. Greeks, Jews, and Gypsies are scattered throughout the country. The Armenians themselves, of whom only about 1,000,000, or about one-half of the total number, live in Armenia, are a commercial people *par excellence*.

THE CHURCH IN ARMENIA.—I. ANCIENT POLITICAL CONSTITUTION.—The name Armenia appears for the first time in the cuneiform inscriptions of Darius Hystaspis. Much obscurity obtains as to the derivation of the word. Some would refer it back to the Vannic word *Armani-lis*, a stela, while others would connect it with Arman, a district lying to the south of Lake Van. Armenia is the name given to a mountainous strip of land situated in the southwestern portion of Asia. On one side it touches the Black Sea, on the other the Caspian, while on the north and on the south it is enclosed respectively by the Caucasus and the Taurus Mountains. Within its confines is the celebrated Lake Van. In shape it much resembles a quadrangle. As far as is known, the earliest inhabitants of Armenia were a white race, whose capital, Dhuspa, stood on the site of the present city of Van. An Aryan race replaced it and it is from this latter stock that the modern Armenians have sprung. They style their ancestors the *Haïk* and make allusion to their country as *Haïsdan*. They claim that the father of their race, Haïk, was the son of Thogorma, whom in Genesis we find to be the third son of Gomer. This belief has given rise to many beautiful legends. Be this as it may, it was about the end of the seventh or the beginning of the sixth century B. C. that this new race took possession of the country. In number and social condition it was superior to its predecessor, but this new people also was subject to the Medes and the Persians. With the victory of Alexander the Great over the Persians in 328 B. C. Armenia fell into Greek hands. The Seleucidæ of Syria, under whose control the land soon passed, allowed it the choice of its rulers. When in 190 B. C. the Romans overthrew Antiochus the Great, Artaxias and Zariadris, who were then ruling the land, declared themselves kings, the former in Armenia proper, the latter in Sophene. Thus began the national dynasty of the Arsacides, which became famous under Tigranes the First. Later the Romans and the Parthians made a plaything of the country, which soon chose as its ruler Tiridates, the brother of the Parthian king. When the Arsacides lost the Persian throne to the Sassanides (A. D. 226) Armenia declared itself against the new house and there ensued a bloody combat between the two countries, which lasted for several centuries.

II. CONVERSION TO CHRISTIANITY.—The nature and characteristics of the paganism which preceded Christianity in Armenia are practically unknown to us. Attempts have been made to identify its gods with those of Greece, but all we know are the names and the sanctuaries of its pagan deities. Obscurity likewise shrouds the beginnings of Christianity in the country. Native historians of a rather late period would have us believe that several of the Apostles preached in Armenia, and that some of them, as St. Bartholomew and St. Thaddeus, died there. A popular legend ascribes to the latter the evangelizing of the land. Although the very ancient writers of the country, such as Korioun, Agathangelus, etc., do not even mention the name of Thaddeus, yet the legend, which apparently came at a late period from a Greek source, has so prevailed that even to-day the head of the Armenian Church claims to be occupying

the "throne of St. Thaddeus". Although legendary, this tradition witnesses that Christianity at a rather early date passed from Syria over into Armenia. The letter of Meruzan to Dionysius of Alexandria (A. D. 248–265) confirms us in the belief that Christianity had already penetrated into Armenia before the time of St. Gregory the Illuminator. However, it is around St. Gregory that the story of Christianity's growth in Armenia centres; for in him Armenia had its apostle. Born of the royal stock of the Arsacides, and brought in early infancy to Cæsarea of Cappadocia because of a Persian persecution of the Armenians, he was there instructed in the Christian Faith. About 261 he returned to Armenia and after much persecution brought the king and a large number of the people over to Christianity. Consecrated Metropolitan of Armenia (according to Cardinal Hergenrœther) in 302, by Leontius, Archbishop of Cæsarea, he took up his residence at Achtichat. Under his influence the Faith began to spread throughout the land. Priests from the Greek Empire aided him in the work of conversion. When Christianity had gained a good headway in the country, the metropolitan turned his attention to the organization of the Church. The national language replaced the Syriac in the liturgy. To win over the converted pagan priests more fully, he chose from their sons, after educating them, the occupants of a dozen episcopal sees created by himself. Thus the high dignities were given to the sacerdotal families, which retained them for some time. The office of catholicos or patriarch was for a considerable period confined to the family of St. Gregory. A beautiful legend, lacking, however, a historic basis, tells of a trip by him to Rome. His missionaries went as far north as Georgia and Albania.

In 311 Maximinus began war on the struggling Church of Armenia, but met with many repulses. About this time St. Gregory passed away, having spent the last years of his life in solitude. After his death we find the progress of the infant Church stayed by internal dissensions. At the time apostates were numerous, and in their eagerness to subjugate the country the Persians lent every encouragement to perversion. Meanwhile, successors filled the office of metropolitan once held by St. Gregory. His youngest son, Aristaces, took the post of his father and was present at the Council of Nicæa. In 363 and 372 the Armenian episcopate took an active part in the affairs of the Christian world. St. Basil of Cæsarea visited a great part of Armenia and corrected many abuses. Led on by his example, the Catholicos Nerses in the Synod of Achtichat (c. 365), the first authentic Armenian synod, laid the foundations of the first hospitals and other charitable institutions for the country. He gave an impetus to monastic life and promulgated numerous laws on marriage and the observance of fasts. These reforms, showing a Greek influence, arrayed against the catholicos the king and the nobles, and thus we meet the first recorded instance of that spirit of national independence and intolerance of foreign influence which is so important a factor in the history of the Armenian Church. An anticatholicos was appointed by the king, and soon Nerses died a violent death. Then a fierce anti-religious reaction set in. State endowments were in part withdrawn, numbers of the clergy fell away, and charitable institutions were allowed to crumble to ruins. Pagan practices came into use everywhere and the Christianity of but a few years before seemed to have died out. The vacant see of the catholicos was filled by the king, and the coveted position went to Iousik, of the family of the Aghbianos, rival to that of St. Gregory. St. Basil clamoured for the rights of his Cæsarean see, but, though supported by the older clergy of Armenia, his claims were not allowed, and the consecration of the Armenian catholicos was thus lost forever to the Church of Cæsarea.

The religious autonomy of the Armenian Church was begun thus. Shortly after this event occurred the death of Manuel the Mamikonian, which was the signal for Rome and Persia to divide Armenia between them. Of the country, which both had lost and reconquered, and were now parcelling out (387) four-fifths went to Persia. As a consequence, persecution was immediately raised against the Christian Church, and the Christians were forced to take to the mountains. The man of the hour for the Christian cause was the catholicos, Isaac the Great, the son of Nerses. About him rallied all parties. Even during his exile the people remained attached to him. Beneath his care the Armenian Church flourished in spite of difficulties, ecclesiastical discipline was enforced, and the intellectual standard of the people raised. His death in 439 was a great loss to the cause of Christianity in Armenia. The Persian masters continued to leave no stone unturned to stifle Christianity and to replace it by Parseeism. The Armenians, however, remained constant in the face of persecution. Another foe attacked them, and that was heresy. Gnosticism in the second century and Paulicianism in the sixth and seventh centuries had adherents among the Armenians, but the chief heresies to be mentioned in this connection are Nestorianism and Monophysitism. The works of Theodore of Mopsuestia and Diodorus of Tarsus, which were filled with Nestorian ideas, were translated into Armenian, and through them endeavours were made to disseminate the teachings of Nestorius. Rabulas of Edessa and Acacius warned the bishops against these writings. A synod was held and two priests were despatched to Constantinople to ask of Proclus what was the right position in the matter. In reply came the famous "Document for the Armenians" which was held in high honour by the Armenian ecclesiastical authorities, and which exerted a powerful influence on their theology. Henceforth the Armenians were bitter opponents of Nestorianism. But where Nestorianism failed, Monophysitism succeeded. The Council of Chalcedon, which condemned that error, was held while the Armenians were fighting against the Persians' endeavour to crush out Christianity. As soon as they heard of the council and of the action it had taken, opposition arose against it, and the charge of the Monophysites that Chalcedon had but renewed the Nestorian error was readily believed. Monophysitism was accepted, and the decrees of Chalcedon rejected. The attitude of the Armenians in this entire matter was dictated not so much by a love of orthodoxy as by the desire of promoting the welfare of their country; for, by receiving Monophysitism, they hoped that Greek favour would be gained and Persian domination more easily thrown off. Writings were published in Armenia against Chalcedon and appeals were urged for a return to Apostolic doctrine. The Catholicos Papken in the Synod of Vagharchapat (491) solemnly condemned in the presence of the Armenian, Iberian, and Albanian bishops the Council of Chalcedon. Within half a century, this condemnation was reaffirmed by the two Councils of Tvin, the second of which was held in 552, and fixed 11 July, 552, as the beginning of the Armenian era. The Greeks, having returned to orthodoxy, tried several times to lead back the Armenians also from Monophysitism. In 571 the Catholicos John went with part of his clergy to Constantinople, where he died, after making an act of fidelity to orthodoxy. This incident had no effect on Armenia. When in 591 the Greek emperor Maurice, having taken most of Armenia from the Persians, invited the Catholicos, Moses I, to convoke at Constantinople the bishops and nobles

of Armenia, his request met with a refusal. Then the emperor had the Armenian bishops in the Roman territory assemble and recognize the Council of Chalcedon. He chose for the office of patriarch a bishop named John, with residence at Avan. Thus in 593 the Armenian Church found itself divided into two sections. Soon after the Iberians fell away, with their Catholicos Kiouron at their head, rejecting Monophysitism and the authority of the Armenian patriarch. For a time the Albanians also declared themselves independent, but soon came back. When Heraclius had conquered the country and thus deprived the Persians of their control for the second time (629), he obtained from the Catholicos Ezr the condemnation of Nestorius and all heretics, without any mention being made of Chalcedon. The union with the Greeks thus effected lasted during the lifetime of Heraclius. But in the Synod of Tvin (645) Chalcedon was again condemned. Meanwhile, the Arabs had attacked the country, which fell, an easy victim, before them, and so Armenia, which once had its own rulers and was at other times under Persian and Byzantine control, passed into the power of the Caliphs.

III. Literature, Early, Medieval, and Modern.—Of the literature of pagan Armenia only a few fragments have come down to us. The foundation of what we know as Armenian literature must therefore be sought in Christian times. Very rich in itself, Christian Armenian literature dates from the invention of the national alphabet by Mesrob. In these first years of the fifth century were composed some of the apocryphal works which, like the "Discourses" attributed to St. Gregory and the "History of Armenia" said to have come from Agathangelus, are asserted to be the works of these and other well-known men. Connected with early Armenian literature are the names of such illustrious persons as Isaac the Great and Mesrob, by whom an impetus was given to the literature of the country. They translated the Bible from a Syriac version and revised their translation by means of the Septuagint of the Hexapla, and the Greek text of the New Testament. There followed various other translations which for the most part are of great importance, since the originals of many have been lost. Of these we may mention the "Homilies" of St. John Chrysostom, two works of Philo on "Providence", together with some of his Biblical commentaries, the "Chronicle" of Eusebius, and the works of St. Ephrem. This early period of Armenian literature also produced original compositions. Eznik of Kolb wrote a "Refutation of the Sects", and Koroun the "History of the Life of St. Mesrob and of the Beginnings of Armenian Literature". These men, both of whom were disciples of Mesrob, bring to an end what may be called the golden age of Armenian literature.

The medieval period opens with comparative sterility. The first name of importance is met with in the eighth century, that of John Otznetsi, surnamed the "Philosopher". A "Discourse against the Paulicians", a "Synodal Discourse", and a collection of the canons of the councils and the Fathers anterior to his day, are the principal works of his now extant. About the same time appeared the translations of the works of several of the Fathers, particularly of Sts. Gregory of Nyssa and Cyril of Alexandria, from the pen of Stephen, Bishop of Siounik. It was two centuries later that the celebrated "History of Armenia" by the Catholicos John VI came forth, covering the period from the origin of the nation to the year A. D. 925. A contemporary of his, Ananias of Mok, an abbot and the most celebrated theologian of the time, composed a treatise against the Thondrakians, a sect imbued with Manicheism. The name of Chosrov, Bishop of Andzevatsentz, is honoured because of his interesting commentaries on the Breviary and the Mass-Prayers. Gregory of Narek, his son, is the Armenian Pindar from whose pen came elegies, odes, panegyrics, and homilies. Stephen Asoghik, whose "Universal History" reaches down to A. D. 1004, and Gregory Magistros, whose long poem on the Old and New Testaments displays much application, are the last writers worthy of mention in this period.

The modern period of Armenian literature can well be dated from the renaissance of letters among the Armenians in the twelfth century. The Catholicos Nerses, surnamed the Gracious, is the most brilliant author in the beginning of this period. Besides his poetic works, such as the "Elegy on the Taking of Edessa", there are prose works including a "Pastoral Letter", a "Synodal Discourse", and his "Letters". This age gave us also a commentary on St. Luke and one on the Catholic Epistles. Of note, too, is the Synodal Discourse of Nerses of Lampron, Archbishop of Tarsus, delivered at the Council of Hromcla in 1179, which is anti-Monophysite in tone. The thirteenth century gave birth to Vartan the Great, whose talents were those of a poet, an exegete, and a theologian, and whose "Universal History" is extensive in the field it covers. Gregory of Datev in the next century composed his "Question Book", which is a fiery polemic against the Catholics. The sixteenth century saw Armenia in the hands of Persia, and a check was for the time put on literature. However, in scattering the Armenians to all parts of Europe, the Persian invasion had its good effects. They established printing shops in Venice and Rome, and in the following century (the seventeenth) in Lemberg, Milan, Paris, and elsewhere. Old works were republished and new ones given forth. The Mechitarists of Venice have been the leaders in this movement; but their publications, although numerous, have been often uncritical. Their brothers, the Mechitarists of Vienna, have been likewise active in this work and it is to their society that Balgy and Catergian belong, two well-known writers on Armenian topics. Russia, Constantinople and Etchmiadzin are the other centres of Armenian literary efforts and the last-named place is especially worthy of note, imbued as it is to-day with German scientific methods and taste. Looking back over the field of Armenian literature, we note a trait of the national character displayed in the bent the Armenians have had for singing the glories of their land in history and chronicles. Translations have ever been an important part of Armenian literature. Again, the standpoint is religious, and even history seems to have been written rather for its doctrines than for the facts themselves. A last feature is that the golden age came early and with the passing of centuries the Armenian writers grew fewer and fewer.

IV. The Crusades.—Although the native dynasty of the Bagratides, to which the Arabs gave the royal crown of Armenia, was founded under favourable circumstances, yet the feudal system by gradually weakening the country, brought about its ruin. Thus internally enfeebled, Armenia proved an easy victim for the Seldjukid Turks under Alp-Arslan in the latter half of the eleventh century. To escape death or servitude at the hands of those who had assassinated his relative, Kakig II, King of Ani, an Armenian named Roupen with some of his countrymen went into the gorges of the Taurus Mountains and then into Tarsus of Cilicia. Here the Byzantine governor of the place gave them shelter. Soon after, the members of the First Crusade appeared in Asia Minor. Hostile as they were to the Turks, and unfriendly to the Greeks, these Armenian refugees joined forces with the crusaders. Valiantly they fought with the Christians of Europe, and for their

reward, when Antioch had been taken (1097), Constantine, the son of Roupen, received from the crusaders the title of baron. Within a century, the heirs of Roupen were further rewarded by the grant of a kingdom known as Cilicia or Lesser Armenia, to be held as a vassal government of the Holy See and of Germany. This kept them in touch with the crusaders. No doubt the Armenians aided in some of the other crusades. This kingdom lasted till 1375, when the Mamelukes of Egypt destroyed it.

V. To the End of the Seventeenth Century.—The establishment of the Kingdom of Lesser Armenia created more frequent relations between the Armenians and the Holy See. On the occasion of the crowning of King Leo II, the union of the Armenian Church with Rome was proclaimed under Catholicos Gregory VI. Only southern Armenia was affected by this. In 1251, however, there took place at Sis at the order of Pope Innocent IV a council of Armenians to witness to their belief in the procession of the Holy Ghost. In strange contrast we find James I refusing to send representatives to the Council of Lyons. Yet, when Pope Boniface VIII began his pontificate, Catholicos Gregory VII sent to him an expression of filial attachment. A little later (1307) a council was held by the Armenians in which the old error of Monophysitism was repudiated, and two natures acknowledged in Christ. The bonds of union which united Rome and Armenia during this period gave way more or less after the fall of Lesser Armenia in 1375. Harassed from without by the Turks, and weakened by the internal strifes that divided it into so many independent patriarchates, Armenia had after that date but spasmodic relations with Rome. Which of the patriarchs during this period remained united to the West is hard to determine. Yet, even in the darkest days, there were always some Armenians who remained attached to Rome. The Dominican missionaries in founding houses in Armenian territory were instrumental in the training of native missionaries called the "United Brothers", whose sole aim was to procure union with Rome. Their founder, John of Kerni, went too far in his zeal, so that Pope Benedict XII was forced to have the Armenians assemble in council in 1342 and repudiate the errors ascribed to these monks. These cries of unorthodoxy did much to estrange Armenia from the West. The Fathers of the Council of Basle (1433) asked the catholicos to attend, but the invitation was not accepted. However in the Council of Florence (1439) Armenia was represented, and here a last attempt was made to bring about reunion. It was at the behest of Eugenius IV that Catholicos Constantine V had despatched his delegates. The decree "Exultate Deo", which was to effect the union, was published in 1439, containing among other things the Nicene Creed, the definitions of Chalcedon, and the Letter of Pope Leo I. Meanwhile, Constantine died. A few years later a rent occurred in the Armenian Church which gave a setback to the plan of union. Armenia was divided into two large jurisdictions, that of Sis in Cilicia and that of Etchmiadzin in Greater Armenia, each with its own catholicos. The latter of the two patriarchates was looked upon as devoted to the cause of union with Rome. Its Catholicos, Stephanos V, paid a visit to the Eternal City, and in 1680 Aghob IV, just before his death, made a profession of Catholic faith, an example followed by many of his successors. Some of the patriarchs of Sis were friendly to Rome, such as Gregory IX, while others were hostile.

VI. Catholic Missions in the Nineteenth Century.—The action of Count Ferriol, minister of Louis XIV at Stamboul (1689–1709), in carrying off to Paris the Armenian Patriarch of Constantinople, who evinced strong anti-Catholic tendencies, served to bring persecution upon the Armenian Catholics in the Turkish Empire, which lasted till 1830. The declaration of religious liberty at that time caused the Catholic missions in Armenia to become more energetic than ever before. In 1838, Eugène Boré, still a layman, founded at Tibriz and Ispahan two schools for Armenians, which the French Lazarists have since conducted. Within twenty years this order had three other missions. The barefooted Carmelites with Bagdad as their centre are labouring for the Armenians in that city and Bassorah. Since 1856 the French Dominicans have been active in the provinces of Mossoul, Bitlis, and Van. The Capuchins are also represented in this field and are working with Diarbekir as their headquarters. Lesser Armenia is a field cultivated chiefly by Jesuit missionaries, and, unlike the rest, their efforts are confined to the Armenians. The Oblate Sisters of the Assumption and the Sisters of St. Joseph from Lyons are effectively aiding them in their work, in which some 31 Fathers and Brothers are engaged.

When we come to statistics, we find that out of a population of Armenians comprising from two to three millions, approximate figures give to Protestantism 40,000 to 50,000, to Catholicism 60,000 to 70,000, the rest to the Gregorian or non-Uniat Church of Constantinople. Of the Catholic Armenians, the greater part are under the patriarch, whose full title is "the Patriarch of Cilicia of the Armenians", and whose residence is at Constantinople. Under his jurisdiction are 3 other Armenian archbishops, 12 bishops, 1 being at Alexandria in Egypt, 9 patriarchal vicars, one of whom resides at Jerusalem. In Rome there is a titular bishop for the Armenians, whose chief function is that of ordaining. The Armenian patriarch is assisted in the work of tending to his flock by a vicar who is a titular archbishop, by an ecclesiastical council composed of 12 priests, by a civil council and by two other councils, one of which is for the national hospital. Directly under his charge are 3 large churches, that of St. Gregory the Illuminator at Leghorn, those of St. Blaise and St. Nicholas at Rome, the 2 seminaries of Zmar and Rome, and finally the 16 churches and the 16 schools of Constantinople. In the Armenian Archbishopric of Lemberg there are about 5,500 faithful, the greater part being in Galicia, the rest in Bukowina. The religious orders among the Armenians are of but comparatively recent origin and are not very prosperous. The Mechitarists of Venice, the most flourishing, have but 60 priests and some lay-brothers. The Mechitarists of Vienna are not quite so numerous. Among the women, the Armenian Sisters of the Immaculate Conception have flourishing schools at Constantinople and Angora.

Petit in *Dict. de théol. cath.*, s. v.; Hergenröther, *Kirchengesch.*; Issaverdens, *Armenia and the Armenians*; Gelzer, *Die Anfänge der armen. Kirche*; Piolet, *Les missions catholiques au XIXe siècle*; Chamich, *History of Armenia*; Nève, *L'Arménie chrétienne et sa littérature.*

James F. Driscoll.

Armenierstadt (Hungarian, *Szamos-Ujvar*, Lat., *Armenopolis*), a city in the Transylvanian county of Szolnok-Doboka, situated on the upper Szamos, an eastern tributary of the Theiss, and the seat of a Uniat Greek diocese (Armenopolis) that embraces the northern part of Transylvania; the see is suffragan to the Archbishop of Fogaras and Alba Julia, who resides at Blasendorf. The city was founded about 1700 by Armenians who emigrated at the beginning of the fourteenth century from Armenia and settled first on the banks of the Krim and Moldau. In the second half of the seventeenth century they moved to Transylvania, and after a two years' struggle on the part of the Armenian-Catholic Bishop Auxentius Verzereskul, they were converted from Eutychianism to Catholicism. By the Bull "Ad Apos-

tolicam Sedem" (26 November, 1853), the city became a diocese. The first bishop was Johann Alexi (1854–65); he was succeeded by Johann Vancsa (1855–68), Pavel (1872–79), and Johann Szabó, appointed in 1879 (b. 16 August, 1836). The diocese of Armenierstadt contains about 683,300 inhabitants; 432,900 Catholics of the Greek-Roumanian Rite, 41,100 of the Latin Rite, and 1,600 of the Armenian Rite. It has one cathedral, six canonicates, four titular abbeys, one formal provostship, forty-five deaneries, 490 mother-churches, 391 dependent churches (*Filialkirchen*), one monastery with four monks (Basilian Order, in Bikszád), 475 pastors, 25 chaplains, one regular priest, eleven other ecclesiastics, and 64 clerics. The bishop directs a diocesan academy with seven professors, one teachers' training college, with four professors, one Armenian-Catholic Ober-Gymnasium, and about 600 public schools, with 38,900 pupils. The cathedral and the episcopal residence, architecturally speaking, are insignificant, a far more imposing building being the principal Armenian-Catholic church, built in 1792.

JOSEPH LINS.

Armentia, FRAY NICOLÁS, Bishop of La Paz (capital of Bolivia, South America), appointed 22 October, 1901; b. at Bemedo, diocese of Vittoria, Spain, 5 December, 1845. He was a Minorite and came to America as a missionary under the guidance of Father Rafael Sans, and followed the footsteps of that pioneer in the forests and on the river courses of the Beni region. He had, previous to his coming to South America, spent several years in France, and brought to the mission field, besides devotion to apostolic duties, a solid fund of knowledge in physics, astronomy, and natural science. The savage and cannibal tribes lurking in the fastnesses of the Beni region were not numerous, but often hostile, and had for years been cruelly decimated by epidemic disease (smallpox). To reach them he cut his way through almost impenetrable woods from one abandoned hamlet to another, exposed to the most appalling hardships from hunger, climate, and disease. He taught and preached wherever and whenever he fell in with Indians, establishing and re-establishing missions; in this way he gathered materials for the geography, natural history, and anthropology of those practically unknown regions. It cost him much labour to have these afterwards published, and his valuable books are, unfortunately, extremely rare at present. His principal publications are: "Diario del Viage al Madre de Dios, hecho por el P. Fray Nicolás Armentia, en el año de mil ochocientos ochenta y cuatro y mil ochocientos ochenta y cinco, en calidad de comisionado para explorar el Madre de Dios" etc.; usually bound with "Navegación del Madre de Dios" (La Paz, 1887); and "Descripción de la Provincia de los Mojos, en el Reino del Perú" (La Paz, 1888)—the latter is a Spanish translation of the book of the Jesuit Franz Xavier Eder, "Descriptio Provinciæ Moxitarum" (Buda, 1791). "Vocabulario del Idioma Shipibo del Ucayali" appeared in "Boletín de la Sociedad geográfica de La Paz", I, No. 1. This is thus far the most complete vocabulary of any of the Pano stock (see ARAWAKS), and embraces more than 3,800 words. "Los Indios Mosetenes y su lengua" was published at Buenos Aires, 1903.

Aside from personal recollections of the writer, gathered during years of intercourse with this prelate, there is a short biographical sketch, by LAFONE Y QUEVEDO, in *Tacana, Arte, vocabulario etc.* (La Plata, 1902), with portrait. The works cited in the text contain many scattered notices of the eventful career of the eminent missionary.

AD. F. BANDELIER.

Armidale, THE DIOCESE OF, situated in New South Wales (Australia), with its cathedral at Armidale, 335 miles north of Sydney. It is one of the six suffragan sees of the province of Sydney. Its boundary on the north is the Queensland border, on the east, the Diocese of Lismore, on the west, the Diocese of Wilcannia, ten miles beyond Walgett, and on the south, the Dioceses of Maitland and Bathurst. Area of Armidale Diocese, about 85,000 square miles. Armidale was not proclaimed a municipality till 1863. Ten years before that date (in 1853) the Rev. Timothy McCarthy was appointed its first resident priest. It was then a sparsely populated agricultural and pastoral district, where Catholics were few and far apart. Father McCarthy made Armidale his head-quarters, and (says Cardinal Moran) "his missionary district embraced all the territory as far as the Queensland border, and extended to the Pacific Ocean. His periodical excursions lasted for three months. From the Tweed to the Richmond, thence to the Clarence and on to Walcha, then across the Liverpool Plains to the Gwydir, and back by way of Glen Innes and Tenterfield to Armidale. Such was the route which he traversed in the discharge of his ordinary duties." He was afterwards transferred to the Carcoar district at a time when it was "in a ferment from the violence and lawlessness of the bushrangers. He rendered a great service alike to the State and to those unhappy outlaws, many of whom he succeeded in withdrawing from their life of sin and crime." He died in Ireland in 1879. Till 1864 all New South Wales was under the spiritual charge of the Bishop of Sydney. In that and the following years were created the present Dioceses of Goulburn (1864), Bathurst (1865), and Maitland (1867). Armidale (says Cardinal Moran) "was also marked out for an episcopal see", but it was not till 1869 that its first Bishop, the Right Rev. Timothy O'Mahony, was appointed. Till 1887 the diocese had a vast and unwieldy area, and at the time that the new Bishop entered into possession it had no railroad running through it, "and even the ordinary roads were few". The first cathedral was a little wooden church, 25 feet by 18, replaced by a brick and stone structure, opened in 1872, and measuring 102 feet by 32. Bishop O'Mahony's stay in Armidale was embittered by grave accusations that were fomented by a false clerical friend and given to the press and public by open enemies. He resigned his see in 1878 and was appointed auxiliary bishop to the Archbishop of Toronto, where he died in 1892. He was succeeded by the Right Rev. Elzear Torreggiani (1879–1904), an Italian Capuchin who had been on the mission in England and Wales. In Australia, as in Great Britain and Italy, Dr. Torreggiani always wore the habit of his order. His first visitation of his straggling and difficult diocese occupied three years. The coast district was, in 1887, erected into the Diocese of Grafton (now known as the Diocese of Lismore). A portion of the Maitland diocese was at the same time added to that of Armidale. Dr. Torreggiani died, 28 January, 1904. He was succeeded by the Right Rev. Patrick Joseph O'Connor, who had been his coadjutor from 3 May, 1903.

STATISTICS (towards the close of 1905).—Parochial districts, 15; churches, 52; secular priests, 22; regulars, 2; nuns, 144; secular teachers, 4; boarding schools for girls, 4; primary schools, 19; children in Catholic schools, 2,510; Catholic population, 25,540.

LEVEY, *Hutchinson's Australasian Encyclopædia* (London, 1892); MORAN, *History of the Catholic Church in Australasia* (Sydney, undated); *Australasian Catholic Directory* (Sydney, 1906).

HENRY W. CLEARY.

Arminianism, the popular designation of the doctrines held by a party formed in the early days of the seventeenth century among the Calvinists of the Netherlands. The tendency of the human reason to revolt against Calvin's *decretum horribile* of predestination absolute and salvation and damnation

meted out without regard to merit or demerit had aroused opposition in thinking minds from the first promulgation of the dogma; but whilst the fanatical wars of religion engrossed the attention of the masses, thinking minds were few and uninfluential. Calvin's reckless tenets had banished charity and mercy from the breasts of his followers and had everywhere aroused a fierce spirit of strife and bloodshed. It throve on paradoxes. This unnatural spirit could not survive a period of calm deliberation; a leader was sure to rise from the Calvinistic ranks who should point out the baneful corollaries of the Genevan creed, and be listened to. Such a leader was Jacobus Arminius (Jakob Hermanzoon), professor at the University of Leyden. He was born at Oudewater, South Holland, in 1560. While still an infant he lost his father, a cutler by trade, but through the generosity of strangers he was enabled to perfect his education at various universities at home and in foreign parts. In his twenty-second year the brilliant youth, whose talents were universally acknowledged, was sent to Geneva at the expense of the merchants' guild of Amsterdam, in order to imbibe genuine Calvinism at the feet of Beza. In 1586 he made a prolonged trip to Italy, which served to widen his mental horizon. Rumours beginning to spread that he had fallen under the influence of the Jesuits, Suarez and Bellarmin, he was recalled to Amsterdam, was pronounced orthodox, and appointed preacher of the reformed congregation. This office he filled with ever increasing renown for fifteen years. He had all the qualifications of a great pulpit orator—a sonorous voice, a magnificent presence, and a thorough knowledge of Scripture, which he expounded in a clear and pleasing manner, dwelling with predilection on its ethical features and avoiding the polemical asperities characteristic of his age and sect. Yet his later years were fated to be embittered by polemical strife. The revolt against predestination absolute was taking shape. A professor at Leyden had already pronounced Calvin's God "a tyrant and an executioner". The learned layman Koornhert, in spite of ecclesiastical censures, continued to inveigh successfully against the dominant religion of Holland; and he had converted two ministers of Delft who had been chosen to argue him into submission, from the supralapsarian to the infralapsarian position. (See CALVINISM.) The task of confounding the "heretic" was now entrusted to the disciple of Beza. Arminius addressed himself to the work; but he soon began to feel that Calvinism was repugnant to all the instincts of his soul. More and more clearly, as time went on, his writings and sermons taught the doctrines since associated with his name and after his death embodied by his disciples in the famous five propositions of the "Remonstrants". For the sake of reference we give the substance of the "Remonstrantie" as condensed by Professor Blok in his "History of the People of the Netherlands" (III, ch. xiv).

"They (the Remonstrants) declared themselves opposed to the following doctrines: (1) Predestination in its defined form; as if God by an eternal and irrevocable decision had destined men, some to eternal bliss, others to eternal damnation, without any other law than His own pleasure. On the contrary, they thought that God by the same resolution wished to make all believers in Christ who persisted in their belief to the end blessed in Christ, and for His sake would only condemn the unconverted and unbelieving. (2) The doctrine of election according to which the chosen were counted as necessarily and unavoidably blessed and the outcasts necessarily and unavoidably lost. They urged the milder doctrine that Christ had died for all men, and that believers were only chosen in so far as they enjoyed the forgiveness of sins. (3) The doctrine that Christ died for the elect alone to make them blessed and no one else, ordained as mediator; on the contrary, they urged the possibility of salvation for others not elect. (4) The doctrine that the grace of God affects the elect only, while the reprobates cannot participate in this through their conversion, but only through their own strength. On the other hand, they, the 'Remonstrants', a name they received later from this, their 'Remonstrance', hold that man 'has no saving belief in himself, nor out of the force of his free-will', if he lives in sin, but that it is necessary that 'he be born again from God in Christ by means of His Holy Spirit, and renewed in understanding and affection, or will and all strength', since without grace man cannot resist sin, although he cannot be counted as irresistible to grace. (5) The doctrine that he who had once attained true saving grace can never lose it and be wholly debased. They held, on the contrary, that whoever had received Christ's quickening spirit had thereby a strong weapon against Satan, sin, the world, and his own flesh, although they would not decide at the time without further investigation—later they adopted this too—whether he could not lose this power 'forsaking the beginning of his being, Christ.'"

The ultra-Calvinists responded by drafting a "Contra-Remonstrantie" in the following seven articles: (1) God had, after Adam's fall, reserved a certain number of human beings from destruction, and, in His eternal and unchangeable counsel, destined them to salvation through Christ, leaving the others alone in accordance with His righteous judgment. (2) The elect are not only the good Christians who are adult, but also the "children of the covenant as long as they do not prove the contrary by their action". (3) In this election God does not consider belief or conversion, but acts simply according to His pleasure. (4) God sent His Son, Christ, for the salvation of the elect, and of them alone. (5) The Holy Ghost in the Scriptures and in preaching speaks to them alone, to instruct and to convert them. (6) The elect can never lose the true belief, but they obtain power of resistance through the Holy Ghost active in them. (7) This would not lead them to follow the dictates of the flesh carelessly, but, on the contrary, they would go God's way, considering that thereby alone could they be saved.

The defection of the popular and gifted divine was a severe blow to the rigid Calvinists and started a quarrel which eventually threatened the existence of the United Netherlands. His reputation was greatly enhanced by his heroic fidelity to pastoral duty during the plague of 1602, and the following year, through the influence of admirers like Grotius, he was, notwithstanding fierce opposition, appointed professor of theology at the University of Leyden. His life as professor was an unintermittent quarrel with his stern Calvinistic colleague, Francis Gomarus, which divided the university and the country into two hostile camps. Arminius did not live to see the ultimate results of the controversy, as he died of consumption in his forty-ninth year, October, 1609. Although the principles of Arminius were solemnly condemned in the great Calvinist Synod held at Dordrecht, or Dort, in 1618–19, and the "Remonstrant heresy" was rigorously suppressed during the lifetime of Maurice of Orange, nevertheless the Leyden professor had given to ultra-Calvinism a blow from which it never recovered. The controversy was soon transplanted to England where it roused the same dissensions as in Holland. In the following century it divided the early Methodists into two parties, the followers of John Wesley adhering to the Arminian view, those of

George Whitefield professing the strict Calvinistic tenets.

BRANT, *Historia Vitæ Arminii* (Amsterdam, 1724); revised and enlarged by MOSHEIM (Brunswick, 1725); NICHOLS, *Life of Arminius* (London, 1843); *Arminii opera theologica* (incomplete—Frankfort, 1635), tr. NICHOLS (London, 1825–28, Buffalo, 1853); BLOK, *History of the People of the Netherlands; Cambridge Modern History*, III, xix; ROGGE in *Realencyclopädie für protestantische Theologie und Kirche;* GRUBE in *Kirchenlex.;* BRANDT, *Historia reformationis Belgicæ* (La Haye, 1726); GRAF, *Beitrag zur Gesch. der Syn. von Dortrecht* (Basle, 1825).

JAMES F. LOUGHLIN.

Arms, ECCLESIASTICAL. See HERALDRY, ECCLESIASTICAL.

Army Chaplain. See CHAPLAIN.

Arnauld, ARNAUT, OR ARNAULT, a celebrated family, the history of which is intimately connected with that of Jansenism and of Port-Royal. Though originally of Auvergne, the family fixed its seat, about the middle of the sixteenth century, in Paris, where several members distinguished themselves at the Bar. Antoine Arnauld (1560–1619) was a famous lawyer in the Assembly of Paris, and a Counsellor of State under Henry IV. His fame rested on a speech (1594) in favour of the University of Paris and against the Jesuits, and on several political pamphlets. The best known of his writings is entitled "Le franc et véritable discours du Roi sur le rétablissement qui lui est démandé des Jésuites" (1602). By his marriage with Catherine Marion he had twenty children, ten of whom survived him. Six of these were girls, all religious of Port-Royal, two of whom are especially famous, Angélique and Mère Agnès. Three of the four sons achieved eminence: Arnauld d'Andilly, Henri, and Antoine. Following the order of their fame, we shall speak successively of Antoine, Angélique, d'Andilly, and Henri.

I. ANTOINE ARNAULD, surnamed the Great, b. in Paris, 1612; d. at Brussels, 8 August, 1694, was the twentieth and last child of the Arnauld family. Bereaved of his father at the age of seven, his youth was spent entirely under the influence of his mother and his sister Angélique, and through them of the Abbé of Saint-Cyran. At their solicitation he gave up the study of law for which he believed he had a decided vocation, and devoted himself to theology. He read many of the writings of St. Augustine, but it was through the eyes of Saint-Cyran. In 1635, six years before the publication of Jansen's book, the "Augustinus", he successfully maintained theses on grace, for the bachelor's degree. Even so early he made the distinction between the two states of innocence and corrupt nature; and also spoke of the efficacy of grace in itself. This was a sort of prelude to the book of the Bishop of Ypres. The young bachelor then wished to enter the Sorbonne, but Richelieu, who knew of his connection with Saint-Cyran, then a prisoner at Vincennes (1638), opposed him, and he was obliged to wait until after the death of the cardinal in 1643. Meanwhile he had been ordained priest (1641), at the age of twenty-nine, and the same year had sustained with brilliant success his theses for the doctorate, in which he showed the influence of Descartes and Saint-Cyran. Soon afterwards he assailed the Jesuits, the champions of orthodoxy. Father Sirmond was the first object of his attacks (1641), which later turned against the whole Society in the tract "Théologie morale des Jésuites", a precursor of the "Lettres provinciales" (1643). Shortly afterwards appeared the celebrated treatise "De la fréquente Communion". Arnauld's adversary was again a Jesuit, Father de Sesmaisons, who had written a learned refutation of Saint-Cyran's work opposing frequent Communion. Arnauld's book, written at the suggestion of Saint-Cyran, who even reviewed the manuscript, stirred up a whirlwind. Misled by the ostentatious display of patristic learning, and the affected zeal of the author for ancient discipline and the primitive purity of Christianity, serious readers allowed themselves to be ensnared. The public, moreover, was flattered by the semblance of being appealed to as a tribunal on the most controverted questions of theology, all of which Arnauld had taken into consideration when he wrote the book in French. The treatise found warm partisans in all classes of society, even among the clergy themselves. But adversaries were also aroused. Arnauld was attacked, refuted, denounced to the Holy See. He escaped censure, but of the thirty-one propositions condemned in 1690 by Alexander VIII three were extracts taken almost word for word from Arnauld's book summarizing his doctrine. The consequences of this work were most pernicious. According to the testimony of St. Vincent de Paul there was a noticeable decrease in the frequentation of the Sacraments. By exacting a too rigid preparation and a purity of conscience and perfection of life unattainable by many Christians, Arnauld set up a barrier to Holy Communion that kept many away. He forgot that the reception of the Eucharist is not the reward of virtues, but the remedy for infirmities, and under the pretext of holiness he prevented the faithful from approaching the source of all holiness. Meanwhile the "Augustinus", condemned by Urban VIII (1641), was a cause of controversy. Habert, a doctor of the faculty of Paris, denounced it from the pulpit of Notre-Dame, and was answered by Arnauld in two "Apologies de M. Jansenius", in which he sustained the doctrines of the Bishop of Ypres. A little later Doctor Cornet, by selecting from the "Augustinus" five propositions, which summarized its errors, and endeavouring to have them censured, aroused bitter discussion. Arnauld thereupon published his "Considérations sur l'entreprise", which made it appear that it was the doctrine of St. Augustine himself that was being condemned. This work was followed by another defence of Jansenist ideas: "Apologie pour les Saints Pères de l'Eglise, défenseurs de la grâce de Jésus-Christ contre les erreurs qui leur sont imposées". In the meantime the champions of Catholic orthodoxy had prepared at Saint-Lazare, under the eyes of St. Vincent de Paul, an address to Innocent X, asking for the condemnation of the five propositions. In the Bull "Cum Occasione" the first four were condemned as heretical, and the fifth as false and rash (1653). The Jansenists subscribed to the condemnation of these propositions, understood according to Calvin's interpretation, but denied that this was the interpretation of the "Augustinus". According to them the Church, while infallible in passing judgment on a doctrine, ceased to be infallible when there was a question of attributing a doctrine to a given person or book. This was the famous distinction between fact and law, later so dear to both parties. About this time Picoté, a priest of Saint-Sulpice, required of a penitent, the Duc de Liancourt, under penalty of refusing him absolution, that he submit to the Bull of Innocent X and withdraw from all intimate connection with the Jansenists. Thereupon Arnauld, their leader, gave vent to his indignation in two "letters to a duke and peer" (1655). He maintained that the Duke was obliged to condemn the five propositions, but that he could refuse to believe that they were found in the "Augustinus". On the latter point, he said, there was no duty towards the pope save a respectful silence. These letters drew down upon his head the wrath of the Theological Faculty, which censured the two following propositions taken from the letters: (1) That the five condemned propositions are not in the Augustinus; (2) that grace has ever been lacking to a just man on any occasion when he committed sin. One hundred and thirty doctors signed this censure, and Arnauld was excluded forever from the Faculty.

Then Pascal came to his friend's assistance and wrote, under the pseudonym of Montalte, his "Provincial Letters". The first four took up Arnauld's quarrel and Jansenism; eleven were devoted to attacks on the moral code of the Jesuits; and the last three reviewed the questions of Jansenism, and particularly the distinction between law and fact. But the Assembly of the Clergy, in 1656, asserted the Church's right of passing infallible judgment on dogmatic facts as well as faith, and the same year Alexander VII published the Bull "Ad Sanctam", affirming with all his authority that the five propositions were drawn from the "Augustinus" and were condemned in the sense of their author. As soon as this Bull was received by the Assembly of the Clergy (1657) it was published in all dioceses, and a formulary of submission prepared for signature. The Jansenists, under the leadership of Arnauld, refused to subscribe. On the intervention of Louis XIV they signed the formulary with many mental reservations, but, claiming that it lacked authority, they attacked it in many writings, either composed or inspired by Arnauld. Alexander VII at the request of the king and clergy published a new Bull (1664), enjoining subscription under canonical and civil penalties. Four bishops, among them Henri Arnauld, of Angers, who dared to resist, were condemned by the pope, and a court was appointed by the king to pass judgment on their action. Alexander VII died in the interval. Thereupon the four dissenters sent to the French Clergy a circular prepared by Arnauld, denying to the pope, in the name of Gallican liberty, the right of judging the bishops of the kingdom. On further consideration, however, they conformed exteriorly to the formulary. Clement IX, desirous of putting an end to these dissensions, granted them what is known as the "Clementine Peace", extending it to all the leaders of the sect in consideration of submission. This submission, however, as the future proved, was merely external. Arnauld was presented to the Nuncio, to Louis XIV, and the whole court, and was everywhere accorded the reception merited by his talents and learning. At this time he composed in connexion with Nicole, and at the suggestion of Bossuet, the most learned of his controversial works, entitled "La Perpétuité de la foi de l'Eglise catholique sur l'Eucharistie". This work, praised by Clement IX and Innocent XI, who congratulated the author upon it, caused a sensation, and struck a heavy blow at Protestantism. It was soon followed by another: "Renversement de la morale de Jésus-Christ par les calvinistes". Meanwhile Arnauld, who was still a Jansenist at heart, was diffusing his ideas, noiselessly, however, in order to preserve peace. People flocked to Port-Royal, and Arnauld was the centre of assemblies which were viewed with suspicion. Error was making considerable progress, to the alarm of both religious and royal authorities. The storm was about to burst, but Arnauld escaped it by retiring to the Netherlands (1679), where he was obliged to remain until his death (1694). During these fifteen years his activity never abated. He was constantly plying his pen, and always in a belligerent spirit. He attacked the Protestants; he attacked the Jesuits; he even attacked Malebranche. His "Apologie du clergé de France et des catholiques d'Angleterre contre le ministre Jurieu" (1681) aroused the wrath of that champion of Protestantism, who answered in a monograph entitled "L'Esprit de M. Arnauld". The aged leader of the Jansenists refrained from refuting a writing into which his personality had been dragged, and which was nothing but a mass of coarse insults. He was none the less zealous, however, in his attacks upon Protestant ministers in an immense number of treatises. He even attacked William of Orange. In Arnauld's eyes Jesuits were always to be treated as personal enemies. Every writing that issued from the hand of a Jesuit furnished him an occasion to denounce the Society to the public, and to publish a refutation if he chanced to find in it any ideas contrary to his own. Two volumes appeared in 1669 and 1683 respectively, entitled "Morale pratique des Jésuites représentée en plusieurs histoires arrivées dans toutes les parties du monde". Their author, de Pontchâteau, was a solitary of Port-Royal, who was exceedingly hostile to missionary Jesuits. Father Le Tellier replied in his "La Défense des nouveaux chrétiens et des missionnaires de la Chine, du Japon et des Indes" (1687). Arnauld thereupon constituted himself the champion of de Pontchâteau's works and published between 1690 and 1693 five additional books. He was working on the sixth, "La Calomnie", at the time of his death. This work is biased and full of prejudice. He retails without reserve or moderation, and with evident malice, all the differences and quarrels which had arisen among men of good faith, or between religious communities engaged in the same work without having the limits of their respective jurisdiction clearly defined. According to Arnauld the Jesuits were always in the wrong, and he relates with calm credulity everything that the ill will of their enemies had attributed to them, without concerning himself as to the truth of these statements. Malebranche, the Oratorian, differed with him on the subject of grace, and expressed his views in his "Traité de la Nature et de la Grâce". Arnauld attempted to stop its publication, and, failing, he opened a campaign against Malebranche (1683). Without attempting to refute the treatise, he took up the opinion that "we see all in God", laid down by the philosopher in a preceding work, "Recherche de la vérité", and attacked it in "Des vraies et des fausses idées". Malebranche objected to this shifting of the question, claiming that to bring before the public a purely metaphysical problem to be refuted and confounded with the weapons of ridicule was unworthy of a great mind. Arnauld now showed no moderation whatever, even going to the point of attributing to Malebranche opinions which he had never held. His "Philosophical and Theological Reflections" on the "Traité de la Nature et de la Grâce" (1685) scored a triumph for the Jansenist party, but it lessened in nowise the prestige of Malebranche. The latter had the advantage of moderation, notwithstanding more than one bitter line directed against his antagonist, and he confessed himself "weary of furnishing the world a spectacle, and having the 'Journal des Savants' filled with their respective platitudes". Nevertheless the quarrel ended only with the death of Arnauld. Jansenism had not been forgotten, and Arnauld was to the last its zealous, untiring champion. It is impossible to enumerate all his writings in its defence. The majority were anonymous, so that they might reach France more easily. His "New Defense of the Mons New Testament"—a version which had emanated from Port-Royal—is the most violent of all his works. We may also mention the "Phantôme du Jansénisme" (1686), from which the author hoped great results for his sect. He proposed in this work "to justify the so-called Jansenists by showing Jansenism to be nothing but a phantom, as there is no one in the Church who holds any of the five condemned propositions, and it is not forbidden to discuss whether or not these propositions have been taught by Jansenius". On this last point Arnauld was always immovable, constantly inventing new subterfuges to prevent himself from seeing the truth. Sainte-Beuve was not wrong in writing (Port Royal, bk. III, viii) that "the persistence in knowing better than the popes what they think and define is the favourite thesis of the Jansenists, beginning with Arnauld". In 1700 the Assembly of the Clergy of France

condemned this proposition: "Jansenism is a phantom", as false, scandalous, rash, injurious to the French Clergy, to the Sovereign Pontiff, to the Universal Church"; as "schismatical, and favouring the condemned errors". Arnauld died at Brussels, at the age of eighty-two. Nicole, who had accompanied him into exile, had, by revising his writings, kept him for a time within the bounds of moderation, but when Nicole was replaced by Father Quesnel of the Oratory, Arnauld allowed himself all the extremes of language, and his passion for polemics was given full scope. He died in the arms of Quesnel, who administered Extreme Unction and the Viaticum, although he had no power to do so. He was interred privately, and his heart taken to Port-Royal. Boileau, Racine, and Santeuil composed for him epitaphs which have become famous. Arnauld's works are classed under five heads: on belles-lettres and philosophy; on grace; controversial works against Protestants; those against the Jesuits; on Holy Scripture. The mass of his writings is enormous, and seldom read to-day. There is no pretence at style. He was a learned man and a subtle logician, but he entirely ignored the art of persuading and pleasing, and his erroneous teachings mar his best pages. His "Grammaire générale", and "Logique" are the works most easily read.

II. JACQUELINE-MARIE-ANGÉLIQUE ARNAULD, sister of the preceding, b. 1591, d. 6 August, 1661, was the third of the twenty children of Antoine Arnauld. While still a child she showed great keenness of intellect and wonderful endowments in mind, will, and character. To please her grandfather Marion, the advocate, she consented to become a religious, but only on condition that she be made abbess. At the age of eight (1599) she took the habit of a Benedictine novice at the monastery of Saint-Antoine in Paris. She was soon transferred (1600) to the Abbey of Maubuisson, ruled by Angélique d'Estrées, sister of the beautiful Gabrielle d'Estrées, mistress of Henry IV. The child was brought up in liberty, luxury, and ignorance, and was left entirely to her own impetuous and fantastic impulses. At Confirmation she took the name Angélique, in compliment to the abbess, and gave up that of Jacqueline, which she had hitherto borne. A reprehensible fraud of the Arnaulds obtained from Rome abbatial bulls for Angélique, then eleven years of age. She was named coadjutrix to the Abbess of Port-Royal (1602) and continued to live, as she had lived before, without serious irregularities, but also without religious fervour. Her days were taken up with walks, profane reading, and visits outside the monastery, all of which could not prevent a deadly ennui which nothing could dispel. "Instead of praying", she tells us, "I set myself to read novels and Roman history". She felt drawn by no call. Too proud to retrace her steps, at the age of seventeen she confirmed the promise made at eight and, "bursting with spite", signed a formula her father placed before her, which was to forge on her forever the heavy chain of a vocation imposed on her. A sermon preached by a visiting Franciscan (1608) was the occasion of her conversion. She resolved to change her mode of life at once, and to effect a reform in her monastery. She began with herself, and determined, despite every obstacle, to follow the rules of her order in all their rigour. She had infinite trouble in encompassing the reform of Port-Royal, but she succeeded, and such was the steadfastness of the young abbess that she closed the doors of the monastery to her own father and brothers despite their indignant protests. This was the "day of the grating" which remained famous in the annals of Jansenism. After the reform of Port-Royal, Mère Angélique undertook to recall to a regular life the abbey of Maubuisson, six leagues from Paris, where scandals were frequent. Angélique d'Estrées, the abbess, led such a life that her sister Gabrielle reproached her as being "the disgrace of our house". It is impossible to tell in a few lines what patience, courage, and gentle, persistent firmness were necessary to bring about this reform. Mère Angélique was guided and sustained at this time by St. Francis de Sales. She even thought of abandoning the crosier to enter the Visitation Order, which the saint had just founded. She was one of those characters, however, who yield before those they consider superiors, but stand firm and immovable in the face of others. The saint understanding her, gently diverted her from this project. The years that followed (1620–30) were the best years for Port-Royal, years of regularity, prayer, and true happiness. There were many novices; the reputation of the abbey went far and wide. In 1625, thinking that the valley of Port-Royal was unhealthy for her religious, Mère Angélique established them all in Paris, in the Faubourg Saint-Jacques. It was at this time that the abbess made the acquaintance of Zamet, Bishop of Langres, who had reformed the Benedictine Abbey of Tard, near Dijon, and was thinking of founding an order in honour of the Blessed Sacrament. He considered the fusion of the two monasteries an opportunity sent by Providence. He broached it to the abbess, who agreed to the project, and together they began the erection of a new monastery near the Louvre. The bishop's sumptuous taste, however, contrasted with the abbess's spirit of austere poverty. Mère Angélique, being self-willed to the point of falling ill when opposed, wished to have it built according to her ideas and to impose her will on those around her. She was replaced as abbess, although it was her sister Agnès who was elected Abbess of Tard. Even when second in rank Angélique gave as much trouble, when the "affair of the Secret Chaplet" caused a diversion. The "Secret Chaplet" was a term used to designate a mystical treatise of twenty pages composed by Mère Agnès, sister of Angélique, in which the Sacrament of Love was represented as terrible, formidable, and inaccessible. This little book was disturbing, on account of the false spiritual tendencies it revealed, and it was condemned by the Sorbonne (18 June, 1633). For the first time, Port-Royal was looked on with suspicion, as having clouded the integrity of its doctrine. Nevertheless an anonymous champion had issued a brochure in apology of the "Chaplet", which caused a tremendous scandal. The author was soon known to be Jean du Vergier de Hauranne, Abbé of Saint-Cyran. Mère Angélique had known the Abbé for ten years, in the character of a family friend, but she felt no sympathy whatever with his teachings. From 1633, however, she took sides with him, introduced him into her community, and made him the confessor of her religious and the oracle of the house. The Bishop of Langres tried in vain to displace him, but Angélique entrenched herself deeper in obstinacy. This marks the separation between Tard and Port-Royal; from this time, also, the history of Mère Angélique is merged with that of Jansenism. Saint-Cyran became master of Port-Royal. He took away the sacraments, blinded souls, and subjugated wills. To dispute his ideas was regarded as a crime deserving of punishment. About the monastery were grouped twelve men of the world, most of them of the family of Arnauld, who led a life of penance and were called the "Solitaries of Port-Royal". Further, Mère Angélique had gathered under her crosier her five sisters and many of her nieces. It may be said with truth that the Port-Royal of the seventeenth century was her creation. With Saint-Cyran it became a centre of alarming error. Richelieu understood this, and caused the arrest (15 May, 1638) of the dangerous Abbé, and his confinement in the prison at Vincennes

Mère Angélique became more than ever attached to her director, in whom she saw one persecuted for justice' sake. At his death (1643) she found herself without a guide, but her perversion was complete. She retired into an atmosphere of complete and obdurate impassibility, with no thought but to bring about the triumph of the principles held by him whom she had honoured as a doctor and venerated almost as a martyr. During the following years, also, and at the time of the Bull issued by Innocent X, she encouraged by word and by letters the upholders of Jansenism. She compared herself to St. Paula persecuted by the Pelagians. Far from confining herself within the limits of her monastery, she threw herself boldly into the struggle. She propagated her favourite ideas; she continually wrote letters encouraging some and condemning others, among the latter including even St. Vincent de Paul. Stronger than all the rest in the loftiness of her intelligence and the firmness of her character, Mère Angélique was a leader of the party, and a leader who would die sooner than surrender. As a matter of fact, she did expire (6 August, 1661) filled with solicitude for her religious caused by the signing of the Formulary, and her own fear of a "terrible eternity". She left various writings and a collection of letters to be found in the "Mémoires pour servir à l'histoire de Port-Royal" (Utrecht, 1742–44). Her sister Agnès survived her ten years. We owe to her a work entitled "Image de la religieuse parfaite et imparfaite" (1665). She resisted and suffered much at the time of the Formulary. It was of Mère Agnès and her religious that De Péréfixe, Archbishop of Paris said: "These sisters are as pure as angels, but as proud as devils".

III. Robert Arnauld d'Andilly, b. 1589, d. 27 September, 1674, was the eldest of Antoine Arnauld's twenty children. On the death of his father in 1619, he became, according to custom, head of his family. With him obstinacy and pride were hereditary faults; to these were added excessive vehemence and abruptness of temper. It is related that on the "day of the grating" he flew into a passion with his sister Angélique, even to the point of threatening her and calling her a "monster of ingratitude and a parricide", because she refused to allow her father to enter the cloister of the monastery. At an early period (1621) he became a friend of Saint-Cyran, and participated in all his errors. It was not his fault that the Abbess of Port-Royal did not give her confidence sooner to the famous Abbé. Like the rest of the family, he hated the Jesuits as personal enemies, because they were the champions of orthodoxy. He affected to combine with a regular attendance at court a very ardent piety. He was in great honour at court and his son Pomponne became Minister of State. He was looked on with favour by the Queen Regent, Anne of Austria, and had powerful friends. The Jansenist party took advantage of this to obtain the release of Saint-Cyran from the prison of Vincennes, where he had been confined by Richelieu. D'Andilly tried to gain over the Duchesse d'Aiguillon, niece of the Cardinal. She went to Rueil to see her uncle, but the minister cut short her prayers by showing her the real state of affairs. It was D'Andilly who persuaded Anne de Rohan, Princesse de Guéménée, one of his worldly friends, to enter Port-Royal, for to her he played the rôle of lay director. On becoming a widower, he left the court and retired to Port-Royal des Champs, having been preceded by one of his sons, Arnauld de Luzancy (1646). He found three nephews already there: Antoine Le Maître, Le Maître de Sacy, and de Séricourt. For thirty years he lived in this retreat, occupied with literary and manual labour. He chose to cultivate trees, and sent to the queen monstrous fruits which Mazarin laughingly called "blessed fruits". During the same period he translated the Jewish historian Josephus, the works of St. Theresa, and the lives of the Desert Fathers. He also applied himself to poetry, and according to Sainte-Beuve his spiritual canticles are unsurpassed even by the works of Godeau, or even of Corneille, certainly of the Corneille of the "Imitation". D'Andilly's letters and other prose works (he published a collection of three hundred letters in 1645) are considered in the same class as those of Voiture and even of Balzac. With regard to the Formulary, he used his influence to avert, or at least mitigate, the persecutions of the religious of Port-Royal. When, in 1656, the order came for the dispersal of the Petites Ecoles, i. e. the twenty or thirty children whom the solitaries were rearing in the pure doctrines of their sect, and the loneliness of the solitaries themselves, Arnauld d'Andilly wrote innumerable letters to Anne of Austria and Mazarin, letters of submission, of commendation, of thanks. He gave his word that the orders would be obeyed; he temporized, and obtained respites, and although he was a factious spirit, he caused, on the whole, but little apprehension, and was allowed to write, to plot, and even to dogmatize at his ease. All these things, dangerous in themselves, in his hands took on a sort of worldly grace, as being light and destitute of malice. Moreover, who would have dared to disturb him whom the queen had asked "if he always loved her". He died at the age of eighty-five, preserving to the end his bodily and mental vigour. He reared three sons and four daughters. We have from his pen, in addition to the works mentioned, translations of the "Confessions of St. Augustine", the "Scala paradisi" of St. John Climacus, the "De contemptu mundi" of St. Eucherius, and the memoirs of his life. The last work reveals in the author a family vanity which amounts to boastfulness.

IV. Henri Arnauld, brother of the preceding, b. in Paris, 1597; d. 1692. He was first destined for the Bar, but was taken to Rome by Cardinal Bentivoglio, and during this absence, which lasted five years, the court granted him (1624) the Abbey of Saint-Nicholas. In 1637 the Chapter of Toul offered him the bishopric of that city, and the king, at the recommendation of Father Joseph, confirmed the choice. He was obliged to wait three years for his Bulls, which were delayed by the difficulties between the court and the Holy See. At the time of the quarrel between Innocent X and the Barberini, Henri Arnauld was sent to Rome as chargé d'affaires of France. He acquitted himself of this mission with much adroitness. The pope could not deny him the return of the cardinals, who were reinstated in their possessions and dignities. He returned from this mission with the reputation of being one of the most politic prelates in the kingdom. Being offered the Bishopric of Périgueux (1650), he refused, but accepted that of Angers in which was situated his Abbey of Saint-Nicholas. During his episcopate of forty-two years, he showed less Christian prudence than extraordinary ability in the service of the Jansenists and of his family. Having once entered on this path, he concentrated all his energies to keep from yielding, and thus to save his own honour and that of his brother Antoine. This involved him in many difficulties, caused many dissensions in his diocese, and resulted in the cloud which still clings to his name. His entrance into the quarrel aroused by Jansenism was most exciting. When Louis XIV ordered the bishops to sign the Formulary drawn up by the Assembly of the Clergy in 1661, the Bishop of Angers wrote a letter to the king sustaining the famous distinction of Nicole between "fact" and "law". The king having shown marked displeasure, the bishop wrote to the pope a letter of the same import, but Alexander VII made no reply. The obstinate prelate then wrote to Péréfixe, Arch-

bishop of Paris, to forestall the tempest which the obligation of signing the Formulary would arouse at Port-Royal. At the same time he encouraged the religious to resist or take refuge in subtleties which took all sincerity from their submission. Arnauld was one of the four prelates who in 1665 loftily refused to sign the Formulary of Alexander VII, and issued a mandate against it. He was about to be cited before an ecclesiastical tribunal when the pope died. Clement IX, successor to Alexander VII, judged it preferable in the interests of religion to silence the whole affair. He accorded the Clementine Peace to this party, and they insolently took advantage of it. The bishop preserved his Jansenistic sentiments to the very end, and did all in his power to promote the spread of this error in his diocese. He pursued with disfavour, and sometimes with vehemence, the partisans of orthodoxy. One should read the "Mémoires" of Joseph Grandet, third superior of the Seminary of Angers, to know to what a degree Jansenism had imbued the bishop, who otherwise was not deficient in good qualities. It cannot be denied that he was energetic, austere, devoted to his duty, and filled with zeal. In 1652, when the queen mother was approaching to inflict punishment on the city of Angers, which was in revolt, the bishop appeased her with a word. On giving her Holy Communion, he said: "Receive, Madame, your God, Who pardoned His enemies when dying on the Cross." There is still quoted a saying of his, illustrating his love of work. One day, on being requested to take a day each week for relaxation, he replied: "I shall willingly do so, if you give me a day on which I am not bishop." But despite this excellent sentiment he remains one of the most enigmatical figures of the seventeenth-century episcopate. He died in 1692, at the ripe old age of ninety-five. The negotiations carried on by him at the Court of Rome and various Italian courts have been published in five volumes (Paris, 1745).

Œuvres complètes de messire Antoine Arnauld, docteur de la maison et société de Sorbonne (Paris-Lausanne, 1775–83); *Correspondance de Pasquier Quesnel* (Paris, 1900); *Mémoires de messire Robert Arnauld d'Andilly, écrites par lui-même* (Hamburg, 1734); *Mémoires du P. Rapin, S.J.* (Paris, 1865); *Histoire du Jansénisme par le P. Rapin* (Paris, 1861); FONTAINE, *Mémoires pour servir à l'histoire de Port-Royal* (Utrecht, 1736); *Mémoires pour servir à l'histoire de Port-Royal et à la vie de la Révérende Marie-Angélique de Sainte-Magdeleine Arnauld, réformatrice de ce monastère* (Utrecht, 1747); *Lettres de la Mère Angélique Arnauld* (Utrecht, 1762–64); DU FOSSÉ, *Mémoires pour servir à l'histoire de Port-Royal* (Utrecht, 1739); RIVET, *Nécrologe de l'abbaye de Port-Royal des champs, ordre de Cîteaux* (Amsterdam, 1723); COLONIA, *Bibliothèque janséniste, ou Catalogue alphabétique des principaux livres jansénistes ou suspects de jansénisme qui ont paru depuis la naissance de cette hérésie* (Brussels, 1762); SAINTE-BEUVE, *Port-Royal* (Paris); MONTLAUR, *Angélique Arnauld* (Paris, 1902); VARIN, *La vérité sur les Arnauld* (Paris, 1847); LETOURNEAU *Mémoires de Joseph Grandet*, and *Histoire du Séminaire d'Angers* (Paris, 1893).

A. FOURNET.

Arne, THOMAS AUGUSTINE, an English composer, b. 12 March, 1710, at London; d. 5 March, 1778. Although of Catholic parentage, he was educated at Eton, and was apprenticed in a solicitor's office for three years. In 1740 he married Cecilia Young, oldest daughter of Charles Young, organist of All Hallows, Barking, a pupil of Geminiani and one of the best singers of her day. Arne wrote the music for Thomson and Mallet's masque of "Alfred", to celebrate the anniversary of the accession of the House of Hanover. It is in this work the well known "Rule Britannia" occurs. In 1742 Arne went to Ireland, and during his sojourn there produced his oratorio "Abel" and his operas "Britannia" and "Comus" with great success. On his return, he was engaged again as composer at Drury Lane, and in 1745, in the same capacity at Vauxhall, Ranelagh, and Marylebone Gardens. The University of Oxford conferred the degree of Doctor of Music on Arne, 6 July, 1759. Three years after this, he wrote "Artaxerxes", an opera in the Italian manner, with recitative but no spoken dialogue, taking the text of Metastasio's "Artaserse". In 1764, Doctor Arne produced his second oratorio, "Judith". His later productions were the music for Mason's tragedies of "Elfrida" and "Caractacus", additions to Purcell's music for "King Arthur", and some music for Garrick's ode for the Shakespeare Jubilee in 1769. Arne was buried in the Church of St. Paul, in Covent Garden. He was the first to introduce female voices into the choruses of oratorios.

GROVE, *Dict. of Music and Musicians;* GILLOW, *Bibl. Dict. of English Catholics*, I, 59, 62.

JOHN J. A' BECKET.

Arni Thorlaksson, an Icelandic bishop, b. in Iceland, 1237; d. at Bergen, 1297. While a deacon, he visited Norway, in 1262, and became a friend of King Magnus. Ordained priest, he was soon appointed administrator of the Diocese of Holar, and was conspicuous for his zeal regarding the law of celibacy. He was assistant of the Bishop of Skalholt, in 1267, and succeeded him in that office, being consecrated in 1269 at Nidaros (Trondhjem) in Norway. On his return to Iceland, he set about organizing the ecclesiastical administration. Since the regulation of the hierarchy in Norway, in 1152, the Iceland bishops had become suffragans of the metropolitan of Nidaros. In 1264 Iceland became still more dependent politically on the king of Norway. Up to that time Iceland had been a republic, governed by the Althing, which was composed of forty-eight chiefs, ninety-six councillors, and an announcer of laws, who was president. At the time Christianity was introduced many of these chiefs built churches on their lands and assumed at the same time ecclesiastical administration of them. The Church became identified with the State. The Althing, the legislative assembly in which the bishops had seats, made laws in matters of the church and controlled church affairs. Arni Thorlaksson, confronted with this state of things, protected the church interests, and especially had to fight for the investiture of priests and the temporal administration of the churches and their effects. With this in view, he visited Norway in 1273, and obtained some concessions from the king. On his return to Iceland, he proposed to the Althing (1275) a *Kristenret*, i. e. Christian law, with which his name is particularly associated. Some time after this the *jus patronatus* (the right of patronage) revived, and the bishop made an appeal to the arbitration of the king and of the archbishop. Having arrived in Norway, in 1297, for this purpose, he succeeded in obtaining the compromise that where laymen owned more than half of a church they should retain its temporal management, but in every other case the bishops should have it. He died the same year at Bergen. Although he had not obtained all the rights of the Church, he at least secured its organization and uniformity, and, as far as civil law was concerned, such observance of the laws as dependency on the kings of Norway permitted. History regards him as the most influential and important man of his time in Iceland.

Lovforsamlung for Island, 1096–1874 (Kjbhvn, 1853–89); MAURER, *Udsigt over den nordgermaniske Retskildes Historie; Historiske Forening* (Krnia, 1878); see also literature on ARASON JÓN.

E. A. WANG.

Arnobius, a Christian apologist, flourished during the reign of Diocletian (284–305). St. Jerome says, in his Chronicle, that before his conversion Arnobius was a distinguished rhetorician at Sicca in Proconsular Africa, and owed the gift of Christian faith to a dream. To overcome the doubts of the local bishop as to the earnestness of his Christian belief

he wrote (about 305) an apologetic work in seven books that St. Jerome calls (De Vir. Ill., lxxix) "Adversus Gentes" but is entitled "Adversus Nationes" in the only (ninth-century) manuscript that has reached us. Arnobius is a vigorous apologist for the Christian Faith, defends and expounds its noble monotheism (*deus princeps, deus summus*), the Divinity of Christ and of the Christian religion, proved by its rapid diffusion, its incredible influence over uncivilized peoples, and its agreement with the views of the best philosophers. Apropos of the Christian tendencies of Plato, he has left us a very remarkable treatise on the nature of the soul (II, 14–62). Heathen idolatry he refutes as filled with contradictions and openly immoral. His work, especially Books III–V, abounds with curious information gathered from reliable sources (e. g. Cornelius Labeo) concerning the forms of idolatrous worship, temples, idols, and the Græco-Roman mythology of his time, for which reason it is much esteemed by Latin philologists and antiquarians. Arnobius is more earnest in his defence of Christianity than correct in his tenets. Thus, he holds the heathen gods to be real beings, but subordinate to the supreme Christian God; the human soul is not the work of God, but of an intermediate being, and is not immortal by nature, but capable of putting on immortality as a grace.

F. SABÆUS (Rome, 1543) is the *editio princeps*. It is found in *P. L.*, V. The best edition is that of A. REIFFERSCHEID, *Corpus script. eccl. Lat.*, IV (Vienna, 1875). See BARDENHEWER, *Gesch. d. altchr. Litt.* (Freiburg, 1903), II, 464–72, and his *Patrologie* (ibid., 1901), 175–77; MOULE in *Dict. of Christ. Biogr.*, 167–69; EBERT, *Allg. Gesch. d. lat. Litt. des Mittelalters* (2d ed., Leipzig, 1889), I, 64–72.

THOMAS J. SHAHAN.

Arnobius the Younger. See AUGUSTINE; SEMI-PELAGIANS.

Arnold, name of several medieval personages.—ARNOLD AMALRICUS, Cistercian monk, Abbot of Cîteaux (1201), inquisitor and legate (1204), Archbishop of Narbonne (1212); d. 29 September, 1225. For a bibliography of his alleged order to slay indiscriminately both Catholics and Albigenses at the siege of Béziers (1209) see Chevalier, "Répertoire" (Bio-Bibl., I, 319). The accusation has been amply refuted by Ph. Tamizey de Larroque, "Revue des quest. hist." (Paris, 1866), I, 179–186.—ARNOLD OF BADETO, Prior of the Dominican convent of Limoux, general inquisitor at Toulouse (1531), d. 1536; author of a "Breviarium de mirabilibus mundi" (Avignon, 1499), "Destructorium hæresum" (Paris, 1532), etc.—ARNOLD OF BONNEVAL, a Benedictine abbey in the diocese of Chartres (1144–56), correspondent and biographer of St. Bernard, and author of other works of a spiritual and edifying character (P. L., CLXXXIX, 1507–1760).—ARNOLD OF COLOGNE, the second master-architect of the cathedral of Cologne, successor of Meister Gerhard (1295–1301). To him and his son John are owing the upper part of the apse and the completion of the choir. The change from three to five naves is said to have been made by his advice. His strength lay in the thoroughness and precision with which he carried out the details of the great architectonic plan of the cathedral.—ARNOLD OF CORBIE, Abbot of the Benedictine Monastery of St. Matthias near Trier (c. 1063), author of a treatise on the manner of calculating the Easter festival, made a Latin metrical version of the Book of Proverbs, and of a "Cyclus Paschalis".—ARNOLD OF HALBERSTADT (996–1023), one of the principal feudal bishops of Germany, and leader of the imperial forces against Boleslaw of Poland.—ARNOLD OF HARFF, b. about 1400, in the Duchy of Jülich, author of a pilgrim's journey (1496–99) to the holy places and the Orient (ed. Groote, 1860).—ARNOLD OF LÜBECK (d. 1211–14), a Benedictine abbot, author of an important "Chronica Slavorum" (1172–1209) and advocate of the papal cause in the Hohenstaufen conflict (Michael, Gesch. d. deutsch. Volkes im Mittelalter, III, 374).—ARNOLD OF LÜBECK, bishop of that see (1449–66), a learned canonist, zealous prelate, and peacemaker, especially (1465) between Poland and the Teutonic Order.—ARNOLD OF MONTANERI, a Franciscan, condemned for his extreme ideas concerning the poverty of Christ and the Apostles, flourished about the middle of the fourteenth century (Wadding, Ann. Minor., VIII, 245).—ARNOLD OF QUEDLINBURG, German chronicler of the thirteenth century, d. after 1265 (Potthast, Bibl. Hist. Med. Aevi, 2d ed., I, 120).—ARNOLD OF SELEHOFEN, Archbishop of Mainz (1153–60), slain by the rival municipal faction of the Meingote (Kirchenlexikon, I, 1424).—ARNOLD OF TONGRES (Luydius, a Lude), canon regular, b. at Tongres; d. 1540, at Leyden; dean (1494) of the faculty of arts at Cologne, professor of theology, canon of the cathedral of Cologne, author of a commentary on Juvenal, and of a work "Contra Sacerdotes Concubinarios". He displeased the humanists by his attitude in the Reuchlin conflict, and was made the butt of Hutten's satire (Janssen, Gesch. d. deutschen Volkes., etc., I, 111, 18th ed.; II, 47, 18th ed.).—ARNOLD OF VILLANUEVA, see VILLANUEVA.—ARNOLD OF VOHBURG, Benedictine Prior of St. Emmeram at Regensburg (1084), author of a life of St. Emmeram. ["Patrologia Latina," CXLI; Wattenbach, "Deutsche Geschichtsquellen" (6th ed.), I, 64 sq.].

THOMAS J. SHAHAN.

Arnold of Brescia (ARNALDUS, ARNOLDUS, ERNALDUS), b. at Brescia towards the end of the eleventh century; date of death uncertain. If there is any truth in the statement made by Otto of Freisingen that Arnold completed his studies under the direction of Abelard, he must have gone to Paris about 1115. This would explain the affection towards the French master which he showed later in life, and we could easily understand how it came about that Abelard called him to his side after the Lateran Council of 1139, as St. Bernard intimates he did. In the judgment of some critics, however, there is not sufficient evidence for this first sojourn of Arnold in France, vouched for by Otto of Freisingen alone. Aspiring to a perfect life, Arnold at a tender age entered a convent of canons regular in his native city where he was ordained a priest and appointed prior or provost of his community. He was fitted for this high office by the austerity of his life, his detachment from earthly things, his love of religious discipline, the clearness of his intellect, and an originality and charm of expression that he brought to the service of a lofty ideal. Brescia yielded to his powerful influence, and in the course of some years Arnold was placed at the head of the reform movement then stirring the city. Precisely at this time Brescia, like most other Lombard cities, was entering upon the exercise of its municipal liberties. The government was in the hands of two consuls elected annually, but over against their authority that of the bishop, as principal landed proprietor, still remained. Hence arose between the rival forces inevitable conflicts in which were involved, together with political passions, the interests of religion. The sight of these conditions grieved Arnold and prompted him to apply a remedy. By constant dwelling on the evils which afflicted both city and Church, he came to the conclusion that their chief causes were the wealth of the clergy and the temporal power of the bishop. Was it not best, therefore, to take drastic measures at once to strip the monasteries and bishoprics of their wealth, and transfer it to laymen? Was not this the surest and quickest method of satisfying the civil authorities, and of bringing back the clergy, by poverty, to the

practice of evangelical perfection? To reduce this to a working theory, Arnold ventured to formulate the following propositions: "Clerics who own property, bishops who hold *regalia* [tenures by royal grant], and monks who have possessions cannot possibly be saved. All these things belong to the [temporal] prince, who cannot dispose of them except in favour of laymen."

The welcome given such teachings by the higher clergy may readily be inferred. Brescia passed through an alarming crisis, the various phases of which, owing to the brevity and obscurity of the documents at our disposal, can be but vaguely traced. From the testimony of various authors, however, Otto of Freisingen, St. Bernard, and John of Salisbury (supposed author of the "Historia Pontificalis"), the following facts are ascertained: a journey made by Bishop Manfred to Rome about 1138; an insurrection during his absence; the attempt of Arnold to prevent him on his return from taking possession of his see or temporal power; the appeal of the rebellious provost and his condemnation by Innocent II, at the Lateran Council, in 1139. Silence and exile were the penalties imposed on Arnold, and he was forbidden to return to Brescia without the express permission of the sovereign pontiff. The following year (1140) we find Arnold at Sens at the side of Abelard, who was about to make his last struggle against the champions of orthodoxy. St. Bernard awaited steadfastly both combatants, whose attack was turned to utter rout. In the words of the Abbot of Clairvaux, the "squire" was involved in the downfall of the "knight". The sentence passed upon Abelard by the council was confirmed by Innocent II. Arnold fared no better, for both were condemned to perpetual confinement in separate monasteries (Bull of 16 July, 1140). This decree, however, was never put into execution. While Abelard took refuge with Peter the Venerable, Abbot of Cluny, Arnold feigned retirement to Mont Sainte-Geneviève at Paris, where, however, he opened public courses of moral theology. He had but few disciples, and these, according to John of Salisbury, were so needy that they had to beg their daily bread. For that matter, however, this state of affairs accorded very well with the teachings of the new professor, who sharply censured the luxury of bishops and the worldly possessions of monks, and stigmatized wealth as the real virus that was infecting the Church. Arnold's attacks did not stop here. He was constantly haunted by the memory of his condemnation, and pursued unscrupulously with his taunts the detractors of Abelard. Thus he described the Abbot of Clairvaux as a man "puffed up with vainglory, and jealous of all those who have won fame in letters or religion, if they are not of his school". Thus boldly challenged, Bernard took up the gauntlet and denounced Arnold to Louis VII as "the incorrigible schismatic, the sower of discord, the disturber of the peace, the destroyer of unity", and brought it about that the "Most Christian King drove from the kingdom of France" him whom Italy had already exiled.

Arnold, compelled to flee, took refuge in Switzerland and fixed his abode at Zurich in the diocese of Constance. The Abbot of Clairvaux continued active in pursuit, and some time afterwards (1143) we find the exile in Bohemia begging protection from a papal legate named Guy. This prelate—who must not be confounded with his namesake, disciple of Abelard, and later pope—received him with kindness and, touched by his misfortunes, treated him with great friendliness. This attitude vexed St. Bernard, who addressed to the legate a discourse on prudence, which, however, remained unheeded by Guy. There is every reason to believe that Arnold had given his host pledges of sincere submission, for this fact alone would explain his return to Italy, thenceforth open to him. This, too, explains the solemn abjuration which he made at Viterbo, before Pope Eugenius III, in 1145. The pontiff, on reconciling him with the Church, had imposed a form of penance then customary: fasts, vigils, and pilgrimages to the principal shrines of Rome. Unfortunately, in the air which Arnold was about to breathe there were floating the germs of revolt. Rome was endeavouring to re-establish her Senate to the detriment of the temporal power of the popes. A movement so thoroughly in keeping with the earlier thoughts and the secret desires of the repentant innovator could not but secure his sympathy and even his outspoken support. It was soon discovered that he was vilifying the clergy and disseminating from the Capitol his plans for ecclesiastical reform. The Curia became the chief object of his attacks; he depicted the cardinals as vile hypocrites and misers playing among Christians the rôle of Jews and Pharisees. He did not even spare the pope. Eugenius III, whose gentle moderation this terrible reformer had but recently acknowledged, was suddenly transformed into the executioner of the Church, more concerned "with pampering his own body, and filling his own purse than with imitating the zeal of the Apostles whose place he filled". In particular, Arnold reproached the pope for relying on physical force, and for "defending with homicide" his rights when contested. Eugenius III was forced to leave the Eternal City, and for some time (1146–49) Roman democracy triumphed under Arnold of Brescia. Though excommunicated by the pope (15 July, 1148), Arnold did not despair of his position. By degrees, however, his revolutionary programme took on another character. The abolition of the temporal power of the papacy was now only the first of his demands; the second contemplated the subordination of the spiritual to the civil power. Wetzel, one of his disciples, presumed to offer to King Conrad III the keys of the Castle of Sant' Angelo, so that the German emperors might have the future disposal of the tiara and the government of Rome. Arnold's policy, at first republican, thus ended in downright imperialism. Frederick Barbarossa, however, Conrad's successor, refused to support the schemes of the Roman agitators. With much cleverness and tact, Eugenius III won over the emperor to the cause of the papacy. Arnold was thus rendered helpless. The senatorial elections of November, 1152, had turned against him, and marked the beginning of his fall.

Little is known of Arnold during the brief reign of Anastasius IV (July, 1153–December, 1154), but the election of Adrian IV was fatal to his cause. He had fallen into the hands of Odo, Cardinal-Deacon of St. Nicholas *in carcere Tulliano*, but was freed by the Viscounts of Campagnatico, and found for some years a safe refuge in their territory. They "looked on him as a prophet" inspired by God. However, as in an agreement between Adrian and Frederick Barbarossa, the pope obtained the emperor's promise that he would seize the person of Arnold and remove him, willing or unwilling, from the custody of the Viscounts of Campagnatico. Frederick did not hesitate to make and keep this promise, and accordingly Arnold was handed over to the Curia. It is quite difficult to give an exact account of the trial of Arnold. According to the story recorded by Gerhoh de Reichersperg, he was secretly removed from the ecclesiastical prison and put to death by the servants of the prefect of Rome, who had suffered great injuries from the revolution fomented by Arnold. It is very probable, however, that the Curia had a larger share in his condemnation. One annalist goes so far as to say that the pope personally ordered him to be hanged. Another writer

affirms, with more semblance of truth, that Adrian confined himself to demanding Arnold's degradation, so that he might be delivered over to the secular power. According to the author of a poem recently discovered (and he seems to be well informed), Arnold when brought in sight of the gallows faced his death courageously. When urged to recant his teachings, he answered that he had nothing to withdraw, and was ready to suffer death for them. He asked only for a brief respite to pray and beg Christ's pardon for his sins. After a short mental prayer he gave himself up to the executioner, and offered his head to the noose. After hanging from the gallows for a short time, his body was burned, and the ashes thrown into the Tiber, "for fear", says one chronicler, "lest the people might collect them and honour them as the ashes of a martyr".

"Forger of heresies", "sower of schisms", "enemy of the Catholic Faith", "schismatic", "heretic", such are the terms used by Otto of Freisingen, by the author of the "Historia Pontificalis", by the Abbot of Clairvaux, by Eugenius III, and Adrian IV to stigmatize Arnold. Given the vagueness of these characterizations, it is not easy to specify the dogmatic errors into which the innovator fell. Otto of Freisingen echoes a rumour according to which Arnold held offensive views on baptism and the Eucharist. His contemporaries (notably St. Bernard, who pursued so bitterly the "squire" of Abelard) lay nothing of the kind to his charge. The abbot of Clairvaux in one of his letters accuses Arnold of being "an enemy of the Cross of Christ". But must we conclude from this that Arnold was a follower of Pierre de Bruys, who condemned the adoration of the Cross? It is much more probable that the words of St. Bernard are to be taken broadly or in a metaphorical sense. In reality it was in practical matters that Arnold showed himself inimical to the teachings accepted at his time. He began by condemning the abuses occasioned by the wealth of the churchmen, an act which in itself placed him in the class of true reformers; St. Bernard and Gerhoh de Reichersperg said the same thing. But Arnold did not stop at this; he went so far as to deny the very principle of proprietary right as claimed by the Church, and thereby assailed the temporal power of the papacy. "All earthly possessions belong to the prince; the pope should relinquish the government of Rome; bishops, priests, and monks can own nothing without incurring the penalty of eternal damnation." On all these various points the innovator, to say the least, was plainly guilty of temerity. And since he clashed with a hierarchy that was not prepared to sanction his views, he ended by questioning its authority. According to him, the Church had become corrupt in the persons of covetous and simoniacal priests, bishops, and cardinals, and was no longer the true Church. "The pope", he says, "is no longer the real *Apostolicus*, and, as he does not exemplify in his life the teachings of the Apostles, there is no obligation of reverence and obedience towards him." The unworthy clergy lose the right of administering the sacraments, and the faithful need no longer confess to them. It is sufficient that they confess to one another. If it be true, as stated by the anonymous author of the poem above quoted, that Arnold had fallen into these errors, the schismatical and heretical character of his teachings remains no longer doubtful. His disciples, i. e. those whom the thirteenth-century documents call the Arnoldists, or Arnaldists, taught other errors no less serious, for which, however, Arnold cannot justly be held responsible.

For the original authorities concerning Arnold, see *Historia Pontificalis* (the author of which is probably JOHN OF SALISBURY) in *Mon. Germ. Hist.* (fol., Hanover, 1868), XX, 537, 538; OTTO OF FREISINGEN, *Gesta Friderici imperatoris*, II, 20–23, in *Mon. Germ. Hist.*, XX, 366, 367, 403, 404; GUNTHER, *Ligurinus*, verses 262–348, in *P. L.*, CCXII, 369–371; *Gesta per imperatorem Fridericum Barbam Rubeam in partibus Lombardie et Italie*, fragment of an anonymous poem, published by E. MONACI in *Archivio della società romana di storia patria* (Rome, 1878), I, 466–474; *Annales Augustani Minores*, in *Mon. Germ. Hist.*, X, 8; BOSO, *Vita Hadriani IV*, in DUCHESNE, *Liber pontificalis* (Paris, 1889), II, 390; *Letters of Eugenius III*, in BARONIUS, *Annales ecclesiastici* (*ad. ann.* 1148, No. 38); GERHOH OF REICHERSPERG, *De Investigatione Antichristi*, I, xlii; ed. SCHEIBELBERGER (1875), I, 87–89; ST. BERNARD, *Epist.*, clxxxix, cxcii, cxcv, cxcvi, in *P. L.*, CLXXXII, 354–357, 358, 359, 361–362, 363, 364; *Letter* of WETZEL, the disciple of ARNOLD, and *an anonymous letter* [possibly ARNOLD'S] in MARTÈNE AND DURAND, *Veterum scriptorum et monumentorum . . . amplissima collectio* (Paris, 1724), II, 554–557, 399, 400; ANON., *Commentaire des causes hérétiques*, inserted in HUGUCCIO'S *Summa Decreti*, 1211–15, xxix of Cause 23, quest. 4, cf. TANON, *Histoire des tribunaux de l'Inquisition* (Paris, 1893), 456, note 2; BUONACORSO OF MILAN (end of twelfth century), *Vita hæreticorum*, in *P. L.*, CCIV, 791–792; SCHÄLCHIN, *Arnold von Brescia* (Zurich, 1872); BENVICENNI, *Arnaldo da Brescia, condennato a morte per ordine di papa Adriano IV* (Florence, 1873); GIESEBRECHT, *Arnold von Brescia* (Munich, 1873; Italian translation by ODORICI, Brescia, 1877); DE CASTRO, *Arnaldo da Brescia e la rivolusione romana del XII° secolo* (Leghorn, 1875); G. GAGGIA, *Arnaldo da Brescia* (Brescia, 1882); E. VACANDARD, *Arnauld de Brescia*, in the *Revue des quest. histor.* (Paris, 1884), XXXV, 52–114; cf. *Vie de Saint Bernard* (Paris, 1895), II, 235–245, 257, 258, 467–469); F. TOCCO, *L'eresia nel medio evo* (Florence, 1884), 231–256; and *Quel che non c'è nella Divina Commedia, o Dante e l'eresia* (Bologna, 1899); HAUSRATH, *Arnold von Brescia* (Leipzig, 1891); MICHELE DI POLO, *Due novatori del XII° secolo* (Florence, 1894), 79 sqq.; E. COMBA, *I nostri protestanti: Avanti la Riforma* (Florence, 1895), I, 173 sq.; FECHTRUP, *Arnold von Brescia* in *Kirchenlex.*, I, 1419–20; DEUTSCH, *Arnold von Brescia* in *Realencyclopädie für protest. Theologie und Kirche* (3d ed., Leipzig, 1897), II, 117–122; VERNET, *Arnaud de Brescia* in *Dict. de théol. cath.* (Paris, 1903), I, 1972–75. For other less important references see: CHEVALIER, *Répertoire des sources hist. du moyen âge* (2d ed., 320, 321).

E. VACANDARD.

Arnoldi (or DI ARNOLDO), ALBERTO, an Italian sculptor and architect, b. at Florence, fourteenth century. In 1364, he made for the church of Santa Maria del Bigallo, in Florence, the colossal group of the Blessed Virgin and Child with two angels (attributed by an error of Vasari to Andrea Pisano). Arnoldi worked at this group from 1359 to 1364. As architect, he directed the works of the cathedral of Florence about 1358.

CICOGNARA, *Storia della scultura;* PEUMORKS, *Italienische Forschungen; Biographie générale* (Paris, 1806).

THOMAS H. POOLE.

Arnoldi, BARTHOLOMÄUS, usually called Usingen, after his birthplace, an Augustinian friar, teacher of Luther, and with him inmate of the Augustinian monastery at Erfurt; b. in 1463; d. at Würzburg, 9 September, 1532. He received his master's degree in 1491 and was promoted to the doctorate of divinity in 1514 (Jürgens, Luther, I, 430, Leipzig, 1846). For thirty years he filled the chairs of philosophy and theology at the Erfurt University, and with Jodocus Truttfetter was its most illustrious teacher (Kampschulte, Die Universität Erfurt, I, 46, Trier, 1858). He stood in high repute for holiness of life (DeWette, I, 19; Walch, XXI, 532), rare intellectual endowments, and unswerving loyalty to the Church (Krause, Helius Eobanus Hessius, I, 339, 352, Gotha, 1879). He enjoyed the favour of the younger humanists (Eoban, De laud. et præcon. incl. Gymnas. lit. ap. Erphordiam, A. a. b. Erph., 1507), was lauded as a dialectician and logician, and was Luther's teacher in both these branches (Kolde, Die deutsche Augustiner Congr., 245, Gotha, 1879). Luther had an affectionate regard for him (DeWette, I, 38, 256; Walch, XXI, 552) and after the Heidelberg Disputation (May, 1518) travelled in his company from Würzburg to Erfurt, during which he made ineffectual efforts to wean him from his ecclesiastical allegiance (ib., I, 112). In 1521, during the uprising of the mob against the priesthood and the pillaging of their property, he boldly denounced the rioters from the pulpit (Paulus, Der Augustiner Mönch Joh. Hoffmeister, 125, Freiburg, 1891). In 1522 he delivered a series of

sermons in the cathedral in defence of the Church, arraigning the inactivity of the civil and ecclesiastical authorities, and predicted the revolution which finally culminated in the Peasants' War. His anti-Reformation attitude and utterances embittered Luther, who now violently assailed his old teacher (DeWette, II, 204, 213, 224, 225). His removal to Würzburg in 1526, did not interrupt his activity against the innovators. In 1530 he accompanied the Bishop of Würzburg to the Diet of Augsburg. Returning, he died at Würzburg.

PAULUS, *Der Augustiner Bartholomäus Arnoldi von Usingen* (Freiburg, 1893); HOHN, *Chronologia provinciæ Rheno-Suevicæ Ordinis FF. Eremitarum S. P. Augustini*, 166 et sq.; FLOSS in *Kirchenlex.*, I. 1429, 1431–34; JÜRGENS, *Luther*, I, 433 sq.; KAMPSCHULTE, *Die Universität Erfurt*, I, 46; LÄMMER, *Vortridentinische katholische Theologie*, 35; ERHARD, *Gesch. des Wiederaufblühens wissenschaftl. Bildung*, I, 400 sq.; OSSINGER, *Bibioth. Augustin. hist. crit. et chron.* (Ingoldstadt, 1776).

HENRY G. GANSS.

Arnolfo di Cambio, sometimes called DI LAPO, the principal master of Italian Gothic, b. at Florence, about 1232; d. in the same city, in the seventy-first year of his age probably in 1300, during the brief period of Dante's power. Who Arnolfo was seems to be scarcely known, though few architects have left greater works or more evidence of power. According to Baldinucci, Cicognara, and Gaye, the father of Arnolfo was called Cambio, and came from Colle, in the Val d'Elsa. Arnolfo's first appearance in history seems to have been among the band of workmen engaged upon the pulpit in the Duomo of Sienna, as pupil or journeyman of Nicolò Pisano. With him there was a certain Lapo, sometimes called his father (Vasari), sometimes his instructor, but who very likely was only his fellow-workman and associate. The same band of workmen, under the same master, Nicolò, worked also in Pisa, Perugia, Cortona, Orvieto, and Rome. Arnolfo was thirty years old when his father died. He had already attained high repute, having learned from his father whatever the latter could teach, and also having studied the art of design under Cimabue for the purpose of employing it in sculpture. He was already considered the best architect in Tuscany when the Florentines confided to him the construction of the outer circle of their city walls; they also erected after his plans the Loggia of Or San Michele, their corn-market, covering it with a simple roof, and building the piers of brick. The year when the cliff of the Magnoli, undermined by water, crumbled away on the side of San Giorgio, above Santa Lucia, on the Via de' Bardi, the Florentines issued a decree that no building should be thenceforth erected on this perilous site. In this regulation they followed Arnolfo's counsel. His judgment has been proved correct by the ruin of many magnificent houses and other buildings in later times.

In 1285, Arnolfo built the Loggia and Piazza of the Priori. He also rebuilt the principal chapel of the *Badia* (abbey) at Florence, with an additional chapel on each side, and restored the church and choir which had been constructed on a much smaller scale by Count Ugo, the founder of that abbey. The old church was demolished later, in 1625, and was rebuilt in the form of a Greek cross. For Cardinal Giovanni degli Orsini, the pope's legate in Tuscany, Arnolfo erected the campanile of the same church, a work highly appreciated in those times; but the stonework of this tower was not completed until the year 1330. In the year 1294, the church of Santa Croce, belonging to the Friars Minor, was begun after the designs of Arnolfo, in which he gave so large an extent to the nave and side aisles that the excessive width rendered it impossible to bring the arches within the roof; he therefore judiciously raised arches from pier to pier, and on these he constructed the roofs, from which he conducted the water by stone gutters built on the arches, giving them such a degree of inclination that the roofs were secured against injury from damp. The novelty and the ingenuity of his contrivance were no greater than its utility. At a later period, Arnolfo drew the plans for the first cloister to the old convent of this church. Soon afterwards he superintended the removal of the various arches and tombs (ancient monuments mentioned by Boccaccio) in stone and marble, that surrounded parts of the external walls of the church of San Giovanni, and covered the walls of the church with block marble from Prato. About the same time the Florentines wished to erect certain buildings in the upper Val d'Arno, above the fortress of San Giovanni and Castel Franco, for the greater convenience of the inhabitants and the more commodious supply of their markets; they entrusted the design of these works also to Arnolfo (1295), and he so completely satisfied them that he was elected a citizen of Florence. When these undertakings were completed, the Florentines resolved to construct a cathedral in their city, of such extent and magnificence that human power or industry should be able to produce nothing superior or more beautiful. Arnolfo prepared and executed the model for the cathedral, afterwards known as Santa Maria del Fiore, directing that the external walls should be encrusted with polished marbles, rich cornices, pilasters, columns, carved foliage, figures, and other ornaments. The cathedral, as Arnolfo planned it, may be seen in Simone Memmi's great painting in the Spanish chapel in Santa Maria Novella. In his general plan he incorporated the earlier (cathedral) church known as Santa Reparata, besides other small churches and houses which stood around it. To please the Signoria he also built into the new edifice the tower of the Vacca, or "Cow", in which hung the great bell of Florence, that with good-natured pleasantry was so styled by the Florentines. To accommodate this tower at the centre of the building was a troublesome business (Vasari) but it was so skilfully accomplished by "filling up the tower with good material" such as flint and lime, and laying a foundation of immense stones, that it proved equal to the support of that enormous construction, the cupola, which Brunelleschi erected upon it, and which Arnolfo had probably not even thought of placing thereon. The cathedral was finally completed in May, 1886. Within a few years the cathedral, the Palazzo Publico, and the two great churches of Santa Croce and Santa Maria Novella, sprang up almost simultaneously. The Duomo was founded, according to some, in 1294, the same year in which Santa Croce was begun; according to others, in 1298. Between these two dates, in 1296, Arnolfo undertook the erection of the Palace of the Signoria, the seat of the Florentine commonwealth and the centre of all popular life. His genius requires no other evidence than these famous edifices. The stern strength of the Palazzo and the noble lines of the cathedral show how well he knew how to vary and adapt his art to the different requirements of municipal and religious functions, and to the necessities of the age. Arnolfo died after he had built the Palazzo and just as the round apse of the cathedral was approaching completion. His portrait by Giotto may be seen in Santa Croce, beside the principal chapel; he is one of the two men who are speaking together in the foreground, where monks are represented lamenting the death of St. Francis.

BALDINUCCI, *Del Migliore Firenze Illustrata*, IV. 96; GAYE *Carteggio degli artisti*, I, 445, 446; CICOGNARA, *Storia della scultura*; SCOTT, *Cathedral Builders*, 224, 291, 313, 325; FLETCHER, *A History of Architecture*, 417.

THOMAS H. POOLE.

Arnoudt (ÆRNOUDT, ARNOLD), PETER JOSEPH Jesuit writer on spiritual subjects, b. at Moere

Belgium, 17 May, 1811; d. at Cincinnati, 29 July, 1865. He entered the Society of Jesus at Florissant, Missouri, in 1831. After the usual course of Jesuit training, he was appointed to teach in the colleges of the Missouri province of the Society. While engaged in teaching he proved himself to be a finished Greek scholar. During a dangerous illness, after his ordination as priest, Father Arnoudt bound himself by vow to labour with zeal to promote devotion to the Sacred Heart of Jesus. Upon his recovery he wrote his great work "De Imitatione Sacri Cordis Jesu". The MS. of this work he sent to Rome in 1846, but through some mishap it was mislaid for ten years. At the end of that period, having been approved by Father General Roothaan, the work was published "typis et sumptibus fratrum Caroli et Nicolai Benziger", at Einsiedeln, 1863. It was translated into English by Father Fastré and published at Cincinnati in 1865. Translations were made in French, German, Spanish, Portuguese, Italian, Flemish, and Hungarian. The French translation, published at Besançon, passed through eighteen editions between the years 1864 and 1887. Sommervogel gives the titles of two English, two Flemish, and four French versions of Father Arnoudt's work. Father De Smet, the missionary, is authority for the statement that Father Arnoudt left at his death the following MSS.—a Greek epic poem of about 1,200 verses, a collection of Greek odes, and a Greek grammar, and these ascetical works: "The Glories of Jesus", "The Delight of the Sacred Heart of Jesus", and a collection of spiritual retreats entitled "The Abode of the Sacred Heart".

VANDERSPEETEN, *Notice biographique sur le P. Pierre Arnoudt, de la c. de J.* (Tournay, 1873); DE SMET in *Précis historiques* (1866). Also in the London ed. of *The Imitation of the Sacred Heart* (1867) and the Tournay ed. (1872) are published notices of the author by RUSSELL and VAN DER HOFSTADT respectively. Father Arnoudt's relatives in Belgium have preserved forty-six of his autograph letters.

P. H. KELLY.

Arnpeck, VEIT, a Bavarian historian, b. at Landshut in 1440; d. at the same place about the year 1505. He was educated at Amberg and at Vienna, was parish priest of St. Martin's Church in his native city, and chaplain to Bishop Sixtus. He is counted among the fathers of Bavarian history, and is praised by Aventin as one of his most important predecessors. He wrote a "Chronicon Austriacum", down to 1488 (Pez, Script. rer. Austr., I, 1165); "Liber de gestis episcoporum Frisingensium" (Deutinger, Beitr. z. Gesch. d. Erzbisth. Münch.-Freis., III); and the "Chronicon Baioariorum" (Pez, Thesaurus, III, ii, 19 sq.). This is far superior to his former writings, but is itself equally surpassed by the unpretentious narrative of the German version, which the compiler himself undertook, and carried ten years further.

STAMMINGER in *Kirchenlex.*, s. v.; WEGELE, *Gesch. d. deutschen Historiographie* (Munich, 1885), 156–160.

FRANCIS W. GREY.

Arnulf of Bavaria, son of Luitpold of the Agilulfing family and of Kunigunde, and Duke of Bavaria from 907 to 937. His reign fell in a troubled time. The Magyars had begun their predatory incursions into Germany, in which they destroyed everything, wherever they penetrated. When, in the year 907, they again advanced against Bavaria in larger numbers than ever, the Margrave Luitpold summoned the entire fighting force of his people for the defence of the country. The Bavarians, however, were completely defeated, 5 July, 907, in a battle in which Luitpold himself, nearly all the Bavarian nobles, and a number of bishops, were killed. The land then became an easy prey to the barbarians and was ruthlessly devastated. Ludwig, King of the East Franks, withdrew to the western division of the empire. Under these almost hopeless conditions Arnulf, the son of Luitpold, began his reign. He did not lose courage, however, and succeeded, 11 August, 909, in defeating the Magyars on the Rott as they were returning from Swabia. This defeat did not prevent the Magyars from undertaking new plundering expeditions in the years directly following. But the terrible foe was defeated in a battle on the Inn not far from Passau, in the year 913, by a combined army of the Bavarians under Arnulf and of the Swabians under Erchanger and Berchtold, who were the brothers of Arnulf's mother, Kunigunde. On account of a quarrel which broke out between King Conrad and the Swabian dukes, Arnulf took up arms against the king in favour of his uncles. The marriage of Conrad with Kunigunde, the mother of Arnulf and sister of the Swabian dukes, did not allay the enmity. Arnulf was obliged to flee the country, but after a Swabian victory over the followers of the king he returned to Bavaria and established himself at Salzburg and Regensburg (Ratisbon). Conrad advanced in 916 against his stepson once more and defeated him, but was not able to drive him entirely out of the country. In order to put an end to this disorder, the German bishops held a synod in 916 at Hohenaltheim near Nördlingen. The synod threatened Arnulf with excommunication in case he did not present himself by 7 October before a synod at Regensburg. Arnulf, however, continued his struggle against Conrad. He was eventually induced to submit by Conrad's successor, Henry I, but only after he was accorded the right of independent government in Bavaria, the right of coinage, and the right of appointment to the bishoprics. This agreement was made in 921, before Regensburg. After receiving these concessions Arnulf acknowledged the German king as his over-lord. Otherwise, he was an independent ruler in his own land and called himself in his official documents "Duke of the Bavarians by the Grace of God". During his struggle for the independence of Bavaria, Arnulf had confiscated many monastic estates and properties, and had granted these lands as fiefs to his nobles and soldiers. Many churches, already grievously affected by the predatory incursions of the Magyars, were in this way completely impoverished and, it appears, in some cases destroyed. Only one abbot, Egilolf of Niederaltaich, attended the Synod of Regensburg in 932. The great monasteries of Benediktbeuern, Isen, Moosburg, Niederaltaich, Schäftlarn, Schliersee, Tegernsee, and Wessobrunn, had lost almost all they possessed through Arnulf's confiscations, which were at times countenanced by some of the German bishops. Drakolf, Bishop of Freising, encouraged by the example of the duke, appropriated some possessions of the churches of Schäftlarn, Moosburg, and Isen. On account of his confiscations Arnulf was nicknamed *der Schlimme* (the Bad). Conditions were, however, decidedly better after the duke's submission to King Henry. The Bavarian bishops met in synod at Regensburg, 14 January, 932, and in the summer of the same year they held a synod in connection with other territorial nobles at Dingolfing. An agreement was reached that the lands wrested from the monasteries and other religious houses should be returned to them. Arnulf himself showed zeal in rebuilding the churches that had been destroyed. Although the decisions of the synod were never fully carried out, the way was prepared for better conditions and more orderly rule. Arnulf died 14 July, 937, and was buried in the church of St. Emmeram in Regensburg.

CANDLER, *De Arnulfo male malo cognominato* (Munich, 1735); GIESEBRECHT, *Geschichte der deutschen Kaiserzeit* (5th ed., Leipzig, 1881), I, 172 sqq.; RIEZLER, *Geschichte Bayerns* (Gotha, 1878), I, 319 sqq.; HAUCK, *Kirchengeschichte Deutschlands* (Leipzig, 1896), III, 16 sqq., 277 sqq.; FASTLINGER, *Die wirtschaftliche Bedeutung der bayrischen Klöster in der Zeit der Agilulfinger* (Freiburg, 1903), 162.

J. P. KIRSCH.

Arnulf of Lisieux (LEXOVIENSIS or LUXOVIENSIS), in France, d. 31 August, 1184. He was educated by his brother, the Bishop of Seez (Sagi), studied canon law at Rome, and wrote in defence of Pope Innocent II a violent letter against Gerard, Bishop of Angoulême (Muratori, SS. RR. Ital., III, 423–432), a partisan of the Antipope Anacletus II (Petrus Leonis). In 1141 he was raised to the See of Lisieux, accompanied Louis VII on his crusade (1147), was faithful to Alexander III during the schism, and encouraged his brother bishops to defend the cause of ecclesiastical liberty against Henry II of England. He was a partisan of the king in the conflict between Henry and St. Thomas Becket, and after the murder of the latter undertook the royal defence before the pope. In 1181 or perhaps a little earlier, he lost the good will of the king, and for a while that of Pope Lucius. He then resigned his see because of age and feebleness and retired to the Abbey of St. Victor at Paris, where he died. His writings include a collection of letters, made by himself, and some poetry, and are in P. L., CC.

POTTHAST, *Bibl. Hist. Med. Ævi*, 2d ed., I, 121; MOLINIER, *Sources de l'hist. de France* (1902), II, n. 1908.

THOMAS J. SHAHAN.

Arnulf of Metz, SAINT, statesman, bishop under the Merovingians, b. c. 580; d. c. 640. His parents belonged to a distinguished Frankish family, and lived in Austrasia, the eastern section of the kingdom founded by Clovis. In the school in which he was placed during his boyhood he excelled through his talent and his good behaviour. According to the custom of the age, he was sent in due time to the court of Theodebert II, King of Austrasia (595–612), to be initiated in the various branches of the government. Under the guidance of Gundulf, the Mayor of the Palace, he soon became so proficient that he was placed on the regular list of royal officers, and among the first of the king's ministers. He distinguished himself both as a military commander and in the civil administration; at one time he had under his care six distinct provinces. In due course Arnulf was married to a Frankish woman of noble lineage, by whom he had two sons, Anseghisel and Clodulf. While Arnulf was enjoying worldly emoluments and honours he did not forget higher and spiritual things. His thoughts dwelled often on monasteries, and with his friend Romaricus, likewise an officer of the court, he planned to make a pilgrimage to the Abbey of Lérins, evidently for the purpose of devoting his life to God. But in the meantime the Episcopal See of Metz became vacant. Arnulf was universally designated as a worthy candidate for the office, and he was consecrated bishop of that see about 611. In his new position he set the example of a virtuous life to his subjects, and attended to matters of ecclesiastical government. In 625 he took part in a council held by the Frankish bishops at Reims. With all this Arnulf retained his station at the court of the king, and took a prominent part in the national life of his people. In 613, after the death of Theodebert, he, with Pepin of Landen and other nobles, called to Austrasia Clothaire II, King of Neustria. When, in 623, the realm of Austrasia was entrusted to the king's son Dagobert, Arnulf became not only the tutor, but also the chief minister, of the young king. At the time of the estrangement between the two kings, in 625, Arnulf with other bishops and nobles tried to effect a reconciliation. But Arnulf dreaded the responsibilities of the episcopal office, and grew weary of court life. About the year 626 he obtained the appointment of a successor to the Episcopal See of Metz; he himself and his friend Romaricus withdrew to a solitary place in the mountains of the Vosges. There he lived in communion with God until his death. His remains, interred by Romaricus, were transferred about a year afterwards, by Bishop Goeric, to the basilica of the Holy Apostles in Metz.

Of the two sons of Arnulf, Clodulf became his third successor in the See of Metz. Anseghisel remained in the service of the State; from his union with Begga, a daughter of Pepin of Landen, was born Pepin of Heristal, the founder of the Carlovingian dynasty. In this manner Arnulf was the ancestor of the mighty rulers of that house. The life of Arnulf exhibits to a certain extent the episcopal office and career in the Merovingian State. The bishops were much considered at court; their advice was listened to; they took part in the dispensation of justice by the courts; they had a voice in the appointment of royal officers; they were often used as the king's ambassadors, and held high administrative positions. For the people under their care, they were the protectors of their rights, their spokesmen before the king, and the link uniting royalty with its subjects. The opportunities for good were thus unlimited; and Arnulf used them to good advantage.

Acta SS., Jul. IV, 423 *sq.*; *Monum. Germ. Hist.: Script. RR. Meroving.*, II, 426 sq.; WAITZ, *Deutsche Verfassungsgeschichte* (Berlin, 1882), II, pts. 1, 2; DAHN, *Die Könige der Germanen* (Leipzig, 1895), VII, pt. 3; HAUCK, *Kirchengesch. Deutschlands* (Leipzig, 1887), I.

FRANCIS J. SCHAEFER.

Arran, SOUTH ISLES OF. See ARGYLL AND THE ISLES.

Arras (ATREBATUM), THE DIOCESE OF, comprises the Department of Pas-de-Calais in France. On the occasion of the Concordat, the three Dioceses of Arras, Saint-Omer, and Boulogne were united to make the one Diocese of Arras. It was a suffragan of Paris from 1802 to 1841, in which year Cambrai again became an archdiocese and Arras returned to it as suffragan. At the beginning of the sixth century St. Remi (Remigius), Archbishop of Reims, placed in the See of Arras St. Vedastus (St. Vaast) (d. c. 540), who had been the teacher of Clovis after the victory of Tolbiac. His successors, Dominicus and Vedulphus, are both venerated as saints. After the death of the latter, the See of Arras was transferred to Cambrai, and it was not until 1093 that Arras again became a diocese. Among the bishops of Arras are Cardinal Antoine Perrenot de Granvelle, Councillor of the emperor, Charles V, Bishop of Arras from 1545 to 1562, later Archbishop of Malines and Viceroy of Naples; François Richardot, a celebrated preacher, Bishop of Arras from 1562 to 1575; Monseigneur Parisis (d. 1866), who figured prominently in the political assemblies of 1848. The old cathedral of Arras, constructed between 1030 and 1396, and dedicated to St. Vaast, was one of the most beautiful Gothic structures in northern France. It was destroyed during the Revolution. Two famous relics were long greatly venerated at Arras: the "sacred manna", said to have fallen from heaven in 371 during a severe famine, and the "holy candle", a wax taper said to have been given to Bishop Lambert in 1105 by the Blessed Virgin, to stop an epidemic. Not far from Arras, the city of Saint-Omer, a diocese till the Revolution, perpetuates the memory of St. Audomare, or Omer, Bishop of Thérouanne, the apostle of the Morini in the sixth century. Its cathedral, a Gothic monument of the fourteenth century, was built over the saint's tomb. The ruins of St. Vaast at Arras, and of St. Bertin at Saint-Omer, keep alive the memory of two celebrated abbeys of the same name; the Abbey of St. Bertin (founded in the seventh century) gave twenty-two saints to the Church. The Diocese of Arras at the end of 1905 contained 955,391 inhabitants, 52 parishes, 690 churches of the second class, and 53 vicariates formerly with state subventions.

Gallia Christiana (ed. Nova, 1725), III, 318–371, 470–471; *Instrumenta* 77–100; TERNINCK, *Essai historique et mono-*

graphique sur l'ancienne cathédrale d'Arras (ibid., 1853); CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 223–226.

GEORGES GOYAU.

Arras, COUNCILS OF. In 1025 a council was held at Arras against certain (Manichæan) heretics who rejected the sacraments of the Church. The Catholic faith in the Blessed Eucharist was proclaimed with especial insistence. In 1097, two councils, presided over by Lambert of Arras, dealt with questions concerning monasteries and persons consecrated to God.

MANSI, *Coll. Conc.*, XIX, 423; XX, 492; *Actes de la province de Reims* (1843); CHEVALIER, *Topo-bibl.* (Paris, 1894–99), 224.

THOMAS J. SHAHAN.

Arriaga, PABLO JOSÉ, S.J., b. at Vergara, in Biscay, 1564, entered the Society of Jesus in 1579, and in 1585 went to Peru, where he was ordained. In 1588 he was appointed Rector of the College of San Martín at Lima, which post he filled thrice in the course of twenty-four years. He visited Europe in 1601, sent to Rome by his superiors. Returning in 1604, he became Rector of the College of Arequipa (1612–15). It was during the period from 1604 to 1622 that Father Arriaga became identified with the task of uprooting the survivals of primitive idolatry in Peru, and accompanied one of the earliest official visitors, Father Fernando de Avendaño. He also directed the construction of a college for sons of Indian caciques, and of a house of correction for Indian shamans. In 1620 he completed his "Extirpación de l'Idolatría en el Perú" (Lima, 1621). The year following he was again sent to Europe on a confidential mission. Embarking at Portobello, the fleet to which his vessel belonged was struck by a fierce tempest. The ship on which he had embarked was, with four others, beached and wrecked. After untiring efforts to comfort his fellow-passengers, Father Arriaga expired at the helm of the vessel, grasping the crucifix, which he had been holding up before his companions in misfortune. He deserves special attention as one of the most active promoters and organizers of the search for idolatrous survivals in Peru and of the Christian education of the Indians.

ANELLO OLIVA, *Historia del Perú y varones insignes de la Compañía de Jesús;* CALANCHA, *Corónica moralizada,* I; MENDIBURÚ, *Diccionario histórico-biográfico del Perú; Relaciones geográficas; Varones ilustres;* TORRES SALDAMANDO, *Los Antiguos Jesuitas del Perú.*

AD. F. BANDELIER.

Arricivita, JUAN, a native of Mexico in the eighteenth century. Little more is known of his life than that he was Prefect and Commissary of the College of Propaganda Fide, at Querétaro, in New Spain (Mexico), a zealous and efficient missionary, and a highly esteemed member of the Franciscan Order. He deserves special mention as having been the author of the second volume of the "Chronicles of Querétaro" (for first part see ESPINOSA, ISIDRO FELIS), a book that is of inestimable value for the history of missions and colonization of northwestern Mexico, Arizona, and California.

BÉRISTAIN DE SOUZA, *Biblioteca hispano-americana setentrional* (Mexico, 1816), I; *Crónica Seráfica y Apostólica del colegio de Propaganda Fide de la Santa Cruz de Querétaro, N. E., Segunda parte* (Mexico, 1792).

AD. F. BANDELIER.

Arrighetti, NICOLA, mathematician, b. at Florence and died there in 1639. He was distinguished as a *littérateur*, but chiefly as a mathematician and a philosopher. He was one of the most prominent disciples of Galileo, and occupied an illustrious place in the Florentine Academy and in that of Della Crusca. He was one of those who formed the Platonic Academy which was re-established by the Grand Duke Ferdinand and the Prince, afterwards Cardinal, of Tuscany. Arrighetti pronounced the opening discourse. He undertook to translate the Dialogues of Plato into Tuscan and was so engaged when he died. He left a great number of MSS. in prose and verse, among which are some *Cicalate*, or serio-comic compositions in vogue at the time, on such subjects as the tortoise, the cucumber, pickles, etc.

MICHAUD, *Biograph. univ.;* GUÉRIN, *Dictionnaire des dictionnaires.*

T. J. CAMPBELL.

Arrighetti, NICOLÒ, a professor of natural philosophy at Spoleto, Prato, and Sienna, b. at Florence, 17 March, 1709; d. 31 January, 1767. He entered the Society of Jesus, 31 October, 1724. He has left treatises on the theory of light, heat, and electricity, and also on the causes of the movement of mercury in the barometer. We have also from him a discourse known as "Il Baron di Van-Esden; ovvero la Republica degli Increduli da P. Michel Angelo Marini dell' Ordine de' Minimi, dall' Idioma Franzese tradotta."

SOMMERVOGEL, *Bibliothèque de la c. de J.*, I, 581; MAZZUCHELLI; CARRARA; BEORCHIA, *Notes biblioq.*

T. J. CAMPBELL.

Arrowsmith, EDMUND. See EDMUND ARROWSMITH, VENERABLE.

Arrubal, PETER. See GRACE, CONTROVERSIES ON.

Arsacidæ.—It was under the Dynasty of the Arsacids, who ruled the Persian empire from the year 256 B. C. to A. D. 224, that Christianity found its way into the countries watered by the Euphrates and the Tigris. Nestorian traditions give no very accurate information concerning the relations which existed between the Arsacide kings and the Persian Christians. These, according to Mari ibn Sulayman, were excellent, and the churches enjoyed profound peace until the accession of the Sassanid, Sapor I. Yet the same annalist, in the paragraph which he devotes to Abraham, one of the early Persian patriarchs, speaks of a persecution supposed to have taken place in the latter's lifetime (Mari, 5, cf. Amr ibn Matai, 3; Barhebræus, Chronicum ecclesiasticum, 21). He even knows, and other chroniclers repeat the statement, that the persecution in question was brought to an end by a miracle. The son of the King of Persia, who was epileptic or possessed by a devil, was healed by Abraham. The prince, in order to show his gratitude, gave orders that the Christians should be allowed the free exercise of their religion. Unfortunately, however, neither Mari, nor any of those who copied his account, gives us the name of the king or of the miraculously cured son. In any case, the story as it stands is of no value whatever. To-day, it stands demonstrated that the history of the beginnings of Christianity in Persia, prior to the fourth century, as recorded by the Syrian chroniclers of the Middle Ages, is purely legendary. They had access to no single serious document relating to the Arsacide Dynasty, the memory of which had been almost wholly blotted out of Persian tradition by the Sassanids. There were, moreover, very few Christians in Assyria or in Chaldea, previous to the third century, and even these were not easily discriminated from the Jews. The great Christianizing mission, which began at Edessa and which the Syrians associate with the name of the apostle Maré, had certainly not spread so far before the fall of the Arsacids. We must, therefore, perforce remain in ignorance of the nature, and even as to the existence, of the relations between the Parthian princes and the Persian Christians. If, however, one cares to form conjectures on the subject, he should recall that these monarchs, foreigners in Persia properly so called through their origin, were very indifferent fire-worshippers. The religious bigotry which later moved the Sassanids to persecute the Christians, cannot, with any probability, be attributed to the Arsacids. We know, in

fact, that they always showed themselves tolerant, and even favourable, towards the Jews (Graetz, Histoire des Juifs, Bloch's French tr., 162–177), and there is every reason to believe that they acted in the same manner towards the Christians, if they ever came in contact with them at all.

Liber Turris; Recensions of Mari ibn Sulayman, Amr ibn Matai, and Saliba ibn Yohannan in MARIS, AMRI ET SLIBÆ, *De Patriarchis Nestorianorum commentaria*, ed. by GISMONDI (Rome, 1896–99, Arabic text with Latin translation); BARHEBRÆUS, *Chronicum Ecclesiasticum*, part II, ed. by ABBELOOS-LAMY (Louvain, 1874); cf. WESTPHAL, *Untersuchungen über die Quellen und die Glaubwürdigkeit der Patriarchenchroniken* (Kirchhain, 1901); LABOURT, *Le Christianisme dans l'empire Perse* (Paris, 1904).

J. LABOURT.

Arsenius Autorianos, Patriarch of Constantinople, in the thirteenth century; d. 1273. He entered a monastery in Nicæa, changing his secular name George for Gennadius and finally for Arsenius, and became the *hegoumenos* (abbot) of the monastery without taking orders. On his return from an embassy to Pope Innocent IV from John III Vatatzes in 1254, he withdrew to a monastery on Lake Apollonias in Bithynia. Hither the envoys of Theodore II Lascaris, who had succeeded Vatatzes in 1255, came to offer him the patriarchal throne, made vacant in 1254 by the death of Manuel. His patriarchate was peaceful till the rise of Michael Palæologus. Theodore II died in 1258, entrusting his son John's minority to George Mouzalon, whom Michael murdered and supplanted. Vainly remonstrating, Arsenius withdrew to the monastery of Paschasius without resigning his authority. Failing to make him either act or resign, the emperor and the court bishops replaced him by Nicephorus of Ephesus, who died after six months. The recovery of Constantinople by the Greeks in July, 1261, rendered the choice of a patriarch imperative. His partisans renominated Arsenius, whom the emperor accepted, provided he recognized the validity of the orders conferred by Nicephorus. Arsenius agreed but refused to officiate with the new bishops. On his return he crowned Michael for the second time in St. Sophia, reserving intact, as he imagined, the rights of John. To make sure, however, that John should never succeed him, Michael destroyed his ward's eyes, 25 Dec., 1261. Shocked at this atrocity, the patriarch excommunicated him and demanded his absolute abandonment of the imperial throne. Michael refused, and after two years' contention deposed Arsenius (May, 1264) and exiled him to the convent of St. Nicholas on the island of Proconnesus, where he died. The adherents of Arsenius, including the emperor's own kinsmen, withdrew from the communion of the new patriarch, Germanus, formerly Bishop of Adrianople. The next patriarch undertook, in 1267, to absolve the emperor from the sentence of excommunication imposed by Arsenius. This gave rise to the Arsenian schism, which lasted until April, 1315, when it finally yielded to the diplomacy of the Patriarch Niphon.

PETIT in *Dictionnaire de théologie catholique* (Paris, 1902), s. v. *Arsène Autorianus;* NATALIS ALEXANDER, *Hist. Eccl.* (Venice, 1771), XVI, viii, art. 3, 4.

MARK J. MCNEAL.

Arsenius, SAINT, anchorite, b. 354, at Rome; d. 450, at Troe, in Egypt. Theodosius the Great having requested the Emperor Gratian and Pope Damasus to find him in the West a tutor for his son Arcadius, they made choice of Arsenius, a man well read in Greek literature, member of a noble Roman family, and said to have been a deacon of the Roman Church. He reached Constantinople in 383, and continued as tutor in the imperial family for eleven years, during the last three of which he also had charge of his pupil's brother Honorius. Coming one day to see his children at their studies, Theodosius found them sitting while Arsenius talked to them standing. This he would not tolerate, and caused the teacher to sit and the pupils to stand. On his arrival at court Arsenius had been given a splendid establishment, and probably because the Emperor so desired, he lived in great pomp, but all the time felt a growing inclination to renounce the world. After praying long to be enlightened as to what he should do, he heard a voice saying, "Arsenius, flee the company of men, and thou shalt be saved." Thereupon he embarked secretly for Alexandria, and hastening to the desert of Scetis, asked to be admitted among the solitaries who dwelt there. St. John the Dwarf, to whose cell he was conducted, though previously warned of the quality of his visitor, took no notice of him and left him standing by himself while he invited the rest to sit down at table. When the repast was half finished he threw down some bread before him, bidding him with an air of indifference eat if he would. Arsenius meekly picked up the bread and ate, sitting on the ground. Satisfied with this proof of humility, St. John kept him under his direction. The new solitary was from the first most exemplary, yet unwittingly retained certain of his old habits, such as sitting cross-legged or laying one foot over the other. Noticing this, the abbot requested some one to imitate Arsenius's posture at the next gathering of the brethren, and upon his doing so, forthwith rebuked him publicly. Arsenius took the hint and corrected himself. During the fifty-five years of his solitary life he was always the most meanly clad of all, thus punishing himself for his former seeming vanity in the world. In like manner, to atone for having used perfumes at court, he never changed the water in which he moistened the palm-leaves of which he made mats, but only poured in fresh water upon it as it wasted, thus letting it become stenchy in the extreme. Even while engaged in manual labour he never relaxed in his application to prayer. At all times copious tears of devotion fell from his eyes. But what distinguished him most was his disinclination to all that might interrupt his union with God. When, after long search, his place of retreat was discovered, he not only refused to return to court and act as adviser to his former pupil, the Emperor Arcadius, but he would not even be his almoner to the poor and the monasteries of the neighbourhood. He invariably denied himself to visitors, no matter what their rank and condition, and left to his disciples the care of entertaining them. His contemporaries so admired him as to surname him "the Great".

See *Acta SS.* (19 July) for his life by ST. THEODORE THE STUDITE (d. 826) and another in METAPHRASTES (*apud* SURIUM. *De probatis Sanctorum vitis*, IV, 250); the *Lives of the Fathers of the Desert* in ROSWEYDE and D'ANDILLY, or P. L., LXXIV; MARIN, *Vies des pères des déserts d'orient;* BUTLER, *Lives of the Saints*, 19 July.

A. J. B. VUIBERT.

Arsinoe, a titular see of Egypt, now MEDINET EL FAYÛM, capital of the district of that name, and situated on the west bank of the Nile between the river and Lake Mœris, now on the Bahr-Youssuf, about fifty-two miles south-west of Cairo. Its episcopal list (c. 250–649) is given in Gams (p. 461). It is the most famous of several homonymous cities in Egypt, greatly favoured and renamed by Ptolemy II (284–247 B. C.) in honour of his sister and wife Arsinoe. Samaritan Jews were soon found there, and ere long it rivalled Alexandria for the vineyards and gardens that abounded on its soil, the most fertile in Egypt. It did a brisk trade in cereals and vegetables, and was renowned for its figs and roses. For its piety towards the crocodile it was known as Crocodilopolis, a haunt of crocodiles. It became eventually a flourishing centre of Christian life, but in 642 was betrayed by the Monophysite Copts to Amru, the Arab lieutenant of Mohammed. As

the modern Fayûm (Coptic $\phi-\omega\mu$, Fiûm, i. e. Lake Mœris) it is celebrated for the discovery (1877–78) of a great many papyri manuscripts, some of which are important for the earliest Christian history of Egypt; they are described in the Hellenic section of the reports of the "Egypt Exploration Fund". It has several Coptic churches and Moslem mosques, and some manufactures, especially of woollen stuffs. Its trade in rose-water and nitre is considerable. The population is about 26,000.

Another Arsinoe was located on the Heroopolite gulf of the Red Sea, and as one of the principal harbours of ancient Egypt carried on an extensive trade with India in silks, spices, ivory, etc. It is mentioned in Exodus, xiv, 2, 9, and Numbers, xxxiii, 7, and is said to be identical with Argueroud near Suez. Arsinoe on the west coast of Cyprus was an episcopal see from the fifth to the twelfth century (Gams, p. 439, and Lequien, II, 1065–68). Several other cities of the name are mentioned in Smith.

LEQUIEN, *Oriens Christ.* (1740), II, 581–584; SMITH, *Dict. of Greek and Roman Geogr.*, I, 225.

THOMAS J. SHAHAN.

Art, CHRISTIAN. See CHRISTIAN ART.

Artaud de Montor. See MONTOR.

Artemon (or ARTEMAS), mentioned as the leader of an Antitrinitarian sect at Rome, in the third century, about whose life little is known for certain. He is spoken of by Eusebius (Hist. Eccl., V, 28) as the forerunner of Paul of Samosata, an opinion confirmed by the Acts of a council held at Antioch in 264, which connect the two names as united in mutual communion and support. Eusebius (loc. cit.) and Theodoret (Hær. Fab., II, 4; V, 11) describe his teaching as a denial of Our Lord's Divinity and an assertion that He was a mere man, the falsification of Scripture, and an appeal to tradition in support of his errors. Both authors mention refutations: Eusebius an untitled work, Theodoret one known as "The Little Labyrinth", which has been attributed to a Roman priest Caius, and more recently, to Hippolytus, the supposed author of the Philosophoumena.

SCHWANE, in *Kirchenlex.*, I, 1451; BARDENHEWER, *Gesch. d. altkirchl. Litt.* (Freiburg, 1902), II, 514.

FRANCIS W. GREY.

Arthur, JAMES (DIDACUS ARTURUS), a Dominican friar, and a theologian of note, b. at Limerick, Ireland, early in the seventeenth century; d. (probably) 1670. He became a member of the Dominican Order in the convent of St. Stephen at Salamanca, Spain, and taught theology in different convents of his order, especially at Salamanca, with great credit to himself and profit to his numerous students. In 1640 he was called to the University of Coimbra as first professor of theology, and held this chair until 1642, when, on the occasion of the separation of Portugal from Spain, he was expelled for refusing to take the oath to defend the doctrine of the Immaculate Conception. He returned to the convent of St. Dominic in Lisbon, where he resided for many years and devoted himself to the preparation of a commentary on the Summa of St. Thomas Aquinas. The projected work was to have comprised ten volumes, but the death of the learned writer prevented its completion. Only the first volume was ever printed (1655); the second was completed and never published. The Dominican historiographers Quétif and Echard give February, 1644, as the date of his death, but the consensus of opinion is in favour of 1670. He was buried in the convent of St. Dominic, Lisbon, Portugal, where he died.

WARE, *Writers and Antiquities of Ireland* (ed. HARRIS, 1764), II, 160; ANTONIO, *Biblioth. Hisp. Nova*, II, 368; QUÉTIF and ECHARD, *Script. Ord. Prad.*, II, 536; WEBB, *Compend. of Irish Biog.* (Dublin, 1878), 4; *Dict. of Nat. Biog.*, II, 135.

A. C. O'NEIL.

Arthur, THOMAS, a celebrated Catholic physician of the seventeenth century, b. at Limerick, 1593; d. c. 1666. Very little is known of his career, the few facts on record being chiefly related by himself in a genealogical account in Latin elegiacs, preserved in the British Museum (Additional MSS. 31,885), and in a manuscript diary of considerable interest, also in Latin, which gives particulars of his numerous cases. This diary shows him to have been held in the highest esteem as a physician. Arthur sometimes called himself Thomas Arthur FitzWilliam, his father's name being William. He was educated at Bordeaux and subsequently studied medicine in Paris. He returned to Ireland in 1619, and in May of that year started to practise his profession in Limerick. He succeeded so well that on the invitation of various influential people he settled in Dublin, in 1624. When the English physicians failed to relieve Archbishop Ussher of a serious complaint from which he suffered Arthur was summoned to Drogheda to take charge of the case. With the "pseudo-primas Ardmachanus", as he calls him, he stayed for some time subsequent to 22 March, 1625, and accompanied him to Lambay Island for the cure. He was most successful, and his reputation as a skilful physician was enormously enhanced by this case. He received a fee of fifty-one pounds, then justly considered a munificent reward. He himself says that the cure made him famous among the English, whom he heartily disliked "for the sake of the Catholic religion". In his diary he mentions another case for which he was paid ten pounds by the Marquis of Ormonde. In his diary he occasionally alludes to the affairs of Ireland but only in the briefest possible way. His Catholic feelings are everywhere shown. Among his patients was Charles Fleetwood, Commander-in-Chief of the English forces in Ireland, at whose request he wrote a treatise on the disease from which that soldier was suffering. The only writer who seems to have made use of Arthur's manuscript is Maurice Lenihan in his "History of Limerick", where one or two epigrams are quoted.

THOMPSON, in *Dict. of Nat. Biog.*, II, 136.

D. J. O'DONOGHUE.

Articles of Faith (Greek, ἄρθρον; Latin, *articulus*, joint), certain revealed supernatural truths such as those contained in the symbol of the Apostles. The terms were not used by the Fathers or by ecclesiastical writers in the early Middle Ages. St. Bernard and Richard of St. Victor employed them, the latter applying them to truths having God for their object and so explicitly stated as to compel assent. According to St. Thomas Aquinas, the article of faith is any revealed supernatural truth which is distinct in itself from other such truths but which unites with them to form the organic whole of Christian teaching. Thus the articles of the Creed announce truths which are in themselves distinct from one another but parts of a complete summary of the truths which have been revealed to help us to gain our last end. They are for Christian theology what fundamental principles are for a science. Not every revealed truth is an article of faith, nor are theologians agreed on what constitutes any truth an article of faith. Some would limit these articles to the contents of the Apostles' Creed. Others say that every truth defined by the Church, or in any other manner explicitly proposed for our belief, is an article of faith. De Lugo describes them as the principal or primary truths which are the basis of other revealed truths or principles. In the Catechism of the Council of Trent (p. 1, c. 1, q. 4), the truths of the Apostles' Creed are called articles "by a sort of simile frequently used by our forefathers; for as the members of the body are divided by joints (*articuli*), so also in the profession of faith whatever is to be

believed by us distinctly and separately from anything else we properly and appositely call an article".

MACDONALD, *The Symbol* (New York, 1903); PESCH, *Praelectiones Dogmaticæ* (Freiburg, 1898), VIII, nos. 192, 441, 448, 459.

JOHN J. WYNNE.

Articles, THE ORGANIC; a name given to a law regulating public worship, comprising 77 articles relative to Catholicism, and 44 relative to Protestantism, presented by order of Napoleon to the Tribunate and the legislative body at the same time that he made these two bodies vote on the Concordat itself. Together with the Concordat, the Organic Articles were published as a law, under the same title and the same preamble, 8 April, 1802, and the various governments in France which have since followed one another, down to 1905, have always professed to regard the Organic Articles as inseparable from the Concordat. Pope Pius VII, however, as early as 24 May, 1802, declared formally, in a consistorial allocution, that these articles had been promulgated without his knowledge, and that he could not accept them without modification.

The Organic Articles which refer to Catholicism fall under four titles. Title I deals with "the government of the Catholic Church in its general relations to the rights and constitution of the State." In virtue of these articles, the authorization of the Government is necessary for the publication and execution of a papal document in France; for the exercise of ecclesiastical functions by any representative of the pope, for the holding of a National Council or a Diocesan Synod. Moreover, the Council of State, thanks to the formality of the *appel comme d' abus*, may declare that there is *abus* in any given acts of the ecclesiastical authority, and thus thrust itself into the affairs of the Church. Title II deals with the ministers of public worship, whose powers it defines: the rules and regulations of seminaries must be submitted to the State; the "Declaration of 1682" must be taught in the seminaries; the number of those to be ordained must be fixed yearly by the Government; the *curés* of important parishes cannot be appointed by the bishop without the consent of the State. Under Title III, devoted to public worship, the legislature forbids public processions in towns where there are adherents of different creeds. It fixes the dress of the priests, who must be dressed "in the French fashion and in black"; it prescribes that there shall be only one catechism for all the churches of France. Article IV has reference to the boundaries of dioceses and parishes, and to the salary of ministers of religion.

It was not long, however, before many of these articles became a dead letter. M. Emile Ollivier, in his speech from the tribune, 11 July, 1868, said: "It would be difficult to cite even one or two that are still kept; even these are not enforced every day, but are only dragged from their nothingness and obscurity on great occasions, when there is need of seeming to do something while doing nothing." Even the Third Republic has never claimed the right to prevent the bringing of papal documents into France, to fix the dress of the priests, to insist on the teaching of the Declaration of 1682, and the judgments *Tanquam ab abusu*, pronounced by the Council of State against the bishops, have always been mildly platonic.

The Organic Articles as such were the outcome, philosophically speaking, of a certain Gallican and Josephist spirit, whereby the State sought to rule the Church. Historically speaking, the French Legislature in drawing up these articles, which limited the scope of the Concordat, had set an unfortunate example, followed twenty years later by the various German governments, which having in their turn treated with the Holy See, hastened to counteract their own agreements by means of certain territorial enactments.

The law of 1905, which separated Church and State in France, abrogated the Organic Articles at the same time that it abrogated the Concordat. (See CONCORDAT OF 1801.)

GEORGES GOYAU.

Articles, THE THIRTY-NINE. See ANGLICANISM; ENGLAND.

Artoklasia (Gr. ἄρτος = bread, κλάω = to break, the breaking of bread). A peculiar service in the Greek Church performed as the concluding part of Vespers. Five loaves of ordinary bread, a measure of wine, and a measure of oil are set upon the *analogion* before the *iconostasis* in front of the altar. These are first incensed, and then the priest taking one of the loaves into his hands blesses them as follows: "O Lord Jesus Christ our God, Who didst bless the five loaves in the desert and satisfy therewith five thousand men, do Thyself bless these loaves also, the wheat, the wine and the oil; multiply them in this holy abode unto all the world; and sanctify the faithful servants of Thine who may partake of them. For Thou art He who blesseth and halloweth and nourisheth all good things, O Christ our God, and to Thee we send up glory with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, now and forever, world without end". Afterwards the xxxiii Psalm is said, ending with the chanting of the eleventh verse: "The rich have become poor and have suffered hunger; but they that seek the Lord shall not be deprived of any good things", and then the people are blessed. This office was introduced in monasteries where the monks kept an all-night vigil and the food was necessary for them, but gradually it became a Church office for the whole Eastern Rite. Originally there was a breaking of the bread and a distribution of the bread and wine, but that has been discontinued, although the Greek rubric still says, "Note that the blessed bread is a preventive of all manner of evils if it is received with faith". The ceremony of *artoklasia* is now seldom used in the Greek Catholic Church, since, in imitation of the Roman Rite, the Benediction of the Blessed Sacrament according to a Greek form has taken its place.

CLUGNET, *Dict. des noms liturgiques* (Paris, 1895) 19; ROBERTSON, *Divine Liturgies* (London, 1894) 56–59.

ANDREW J. SHIPMAN.

Artotyritæ. See MONTANISTS.

Arts, BACHELOR OF, a degree marking the completion of the traditional curriculum of the college. In the medieval universities, the Mastership, or Doctorate, was the great academic prize. The Bachelorship does not appear to have existed at first, either at Bologna or Paris. It probably originated from the practice of employing the more advanced students to assist in teaching those who were younger, such teaching being regarded as a preparation for the Mastership. Before being allowed to begin to teach, the student had to maintain a thesis or disputation in public. The technical term for this was "Determination". To "determine" meant, for the student, to resolve questions in a public disputation in order to prove his fitness to enter upon the second stage of his career for the Mastership. "Determination" was thus an imitation of "Inception", which admitted to the Mastership, and like the latter it soon developed into a mere academic ceremony, examinations being held beforehand to ascertain the fitness of the candidate. Of these there were two, a preliminary one, known as "Responsions", and a second one, more severe, known as *Examen Baccalarian-*

dorum. In addition to the disputation, the ceremony of Determination consisted in the student's putting on the special cap worn by those who had "determined", and taking his seat in their midst. In the celebrated Bull of Gregory IX, "Parens Scientiarum", issued in 1231, we find the term *Bachellarii* applied to those who were pursuing their studies for the Mastership, while helping to teach. The term was very likely taken over from the Guilds, in which the French word *Bachelier* was applied, at the time, to a young man who was an apprentice. The academic condition which the word was employed to designate involved the idea of an apprenticeship in teaching. The later academic term *Baccalaurius* (spelled *Baccalarius* at first) was probably a corrupt latinized form of the same word.

The length of the course in Arts in the medieval universities varied considerably according to time and place. The statutes framed for the University of Paris, in 1215, by Robert de Courçon, the papal legate, fixed the minimum length of the course at six years, twenty years of age being required for its completion and the reception of the license. Later statutes fixed the minimum age for determination at fourteen years. At Paris the time between matriculation and determination was usually from one to two years. The tendency at Paris, and on the Continent, was towards early determination. The extreme effect of this tendency is seen in the fact that the Baccalaureate eventually disappeared altogether from Continental universities. At Oxford and Cambridge, on the other hand, the tendency was towards late determination. At Paris the age for entrance was about thirteen, and for determination about fifteen. At Oxford the boy entered at about the age of fourteen, and passed four years before being allowed to determine. The English Bachelor was thus several years older than the French or German Bachelor. The custom of late determination at Oxford and Cambridge which was largely due to the development of the English grammar-school system, furnishes an historical explanation of the fact that the American college graduate to-day is several years older than the French Bachelor, or the German student on finishing the *Gymnasium*, American colleges having adopted the English system in this respect. The studies leading to the Baccalaureate varied naturally with the length of time required. Those prescribed at Oxford in 1267 were as follows:

> 1. The Old Logic: Porphyry, "Isagoge", the "Categoriæ" and "De Interpretatione" of Aristotle, and the "Sex Principia" of Gilbert de la Porrée, twice; the Logical Works of Boethius (except "Topics", book IV). once.
> 2. The New Logic: Aristotle, "Priora Analytica", "Topica", "De Sophisticis Elenchis", twice; "Posteriora Analytica", once.
> 3. Grammar: Priscian, "De Constructionibus", twice; Donatus, "Barbarismus", once.
> 3. Or, in place of Grammar, Natural Philosophy: Aristotle, "Physica", "De Animâ", "De Generatione et Corruptione".
> 4. To have "responded" "De Sophismatibus" for a year, or to have heard the "Posteriora Analytica" twice instead of once.
> [Anstey, "Munimenta Academica", 35, 36. Rashdall, "Universities of Europe in the Middle Ages", II, Pt. II, 455.]

It is interesting to note that alternative or elective studies were allowed at Oxford, to some extent, at this early date.

The influence of the humanistic movement of the fourteenth and fifteenth centuries upon the A.B. curriculum was shown in the partial replacement of the Aristotelean courses by the Latin and Greek classics, although the theological controversies and civil wars springing from the Reformation went far towards neutralizing the effect of humanism upon the universities. The Jesuits, however, carried forward the movement, and were long noted as the leaders in classical education throughout Europe. The development of the system of "colleges" at Oxford and Cambridge, contributed greatly to preserve the effectiveness and popularity of the traditional Arts course in England. The immense addition to the stock of human knowledge in modern times, together with the multiplication of distinct branches of science suitable for educational purposes have profoundly affected the Baccalaureate curriculum. One effect is seen in the development of the principle of election of studies. In Germany, side by side with the *Gymnasium*, there are now the *Realgymnasium* and the *Realschule*. In France, the *Lycée* offers a modern, as well as a classical curriculum in Arts. Oxford and Cambridge have instituted other curricula parallel with the ancient A.B. course; while in America electivism ranges, through many gradations, from the system of two or more parallel, though fixed curricula to the extremely elastic system of Harvard, where the student makes up his own curriculum, by selecting the particular studies he wills. Another effect of the growth of knowledge is shown in the substitution of text-book teaching for the lecture system prevalent during the Middle Ages. Still another effect, perhaps, is disclosing itself in the movement lately inaugurated in America for the shortening of the Baccalaureate curriculum. It is no longer possible, during the years in college or in the university, to cover the whole range of acquired knowledge in the liberal arts, as the endeavour was to do in the Middle Ages. After leaving college, moreover, and finishing his professional course in the university or technical school, the student is apt to find that there are still years of hard apprenticeship awaiting him before he can attain to such a mastership in his profession as will enable him to gain a respectable livelihood. Some of the largest American colleges now permit the Baccalaureate to be taken in three years. (See also ARTS, THE FACULTY OF; ARTS, MASTER OF; and UNIVERSITIES.)

Of primary importance for the history of the development of the Faculty of Arts, and the degrees of Bachelor and Master of Arts, are: DENIFLE, *Chartularium Universitatis Parisiensis* (Paris, 1889–97), and *Entstehung der Universitäten des Mittelalters bis zum* 1400 (Berlin, 1885); ZARNCKE, *Die deutschen Universitäten im Mittelalter* (Leipsig, 1857); PAULSEN, *Geschichte des gelehrten Unterrichts auf den deutschen Schulen und Universitäten* (Leipsig, 1885); *Die deutschen Universitäten*, compiled for the Educational Exhibit in Chicago, 1893; ANSTEY, *Munimenta Academica* (Oxford, 1888); RASHDALL, *The Universities of Europe in the Middle Ages* (Oxford, 1895); LYTE, *History of the Univ. of Oxford* (London, 1886); MULLINGER, *History of the University of Cambridge* (Cambridge, 1873–84); *Education in the United States* (compiled for the Paris Exposition, 1886), I; *Annual Reports of the Comm. of Education* (Washington); *The Educational Review*. For the work of the Jesuits, SCHWICKERATH, *Jesuit Education* (St. Louis, 1903), and HUGHES, *Loyola and the Ed. System of the Jesuits* (New York, 1892) are the best in English. BROTHER AZARIAS, *Educational Essays* and NEWMAN, *Historical Sketches* have their value; as also has LAURIE *Rise and Constitution of Universities* (London, 1886).

J. A. BURNS.

Arts, THE FACULTY OF, one of the four traditional divisions of the teaching body of the university. It is impossible to fix the date of the origin of autonomous faculties in the early medieval universities, because, as Denifle has observed, the division did not take place all at once, or as the result of deliberate action, but came about gradually, as the result of a spontaneous inner development. As a matter of fact, the formation of faculties sprang from the same academic impulse that gave rise to the universities themselves. The mother universities of Europe were those of Paris and Bologna. The germ of the University of Paris was the voluntary association of the teaching Masters, after the fashion of the universally prevalent guild-formation. At Bologna, it was the association of the students that gave rise to the corporate university. In both places it was but natural, and, as it seems to us now, inevitable, that the teachers in a common field of

knowledge should gradually come to act together along the lines of their identical interests. Such unions appear to have been formed soon after these two universities came into existence, if indeed they did not exist before. Schools of arts, theology, law, and medicine had been established throughout Europe previous to the organization of the universities, and the separate existence of such schools foreshadowed the division of the university teaching-body into faculties. Although there is evidence of the existence of a general association of the Masters at Paris, about the year 1175, the first direct proof of the existence of faculties in the same university goes back only to the year 1213. The four faculties then recognized were theology, arts, canon law, and civil law. The term *faculty* was used at first to designate a specific field of knowledge; but in 1255 we find the Masters at Paris using the term in the modern meaning of a union of the teachers in a certain department of knowledge. The new turn given to the meaning of the word was not without significance. The centre of power, the "*facultas*", had shifted from the objective to the subjective side of knowledge. Henceforth the teacher was to be the dominant influence.

The term *Arts*, in medieval academic usage, comprehended all studies in the sphere of the higher and non-professional intellectual activity. The traditional "liberal arts" derived from the Romano-Hellenic schools, were seven in number. They were made up of the trivium, embracing grammar, rhetoric, and dialectic, and the quadrivium, or music, arithmetic, geometry, and astronomy. The trivium may be said to have corresponded to the Arts studies proper in the modern college course, and the quadrivium to the science studies. While the medieval universities held to the traditional number of the liberal arts, they did so only in a theoretical way. New subjects were at times introduced into the curriculum, and classified as belonging to one or other of the seven arts. The instruction given under the several arts was, quantitatively as well as qualitatively, very unequal. The trivium generally formed the body of the Arts curriculum, especially up to the A.B. degree. After that, more or less of the quadrivium was given, together with advanced courses covering the ground of the trivium. Grammar was a wide term. Theoretically, it included the study of the whole Latin language and literature. Rhetoric was the art of expression, both in writing and speaking. It corresponded to what we should now call, in a broad sense, oratory. Dialectic was the study of philosophy, including logic, metaphysics, and ethics. In philosophy, Aristotle was the great authority, the *Magister*, as he came to be reverentially called. Certain of his treatises had long been known throughout Europe, and these, together with the logical works of Boethius, were called, in school parlance, the "Old Logic", in contradistinction to those Aristotelean treatises which became known in Northern Europe only in the twelfth century, and hence were designated as the "New Logic". The old cloistral and cathedral schools had kept alive the study of the Latin classics, and handed it on to the universities; but the passion for dialectic swept aside the study of grammar and rhetoric. The Latin authors were but little read, or not at all; the Greek classics were unknown. It was not until the rise of Humanism in the fifteenth century that the study of the ancient literatures of Rome and Greece was, generally speaking, made a regular and important part of the university course in Arts.

The following list includes the books that were to be "read", or lectured on, by the Masters of the Faculty of Arts, at Paris in 1254. It covers the period of six or seven years from entrance, or matriculation, up to the Master's degree, and, were the "disputations" added, it might be regarded as typical of the Arts course in the medieval universities generally. A specific date was set for finishing the "reading" of each book.

1. Old Logic: Porphyry, "Isagoge" (Introduction to the Categoriæ); Aristotle, "Categoriæ" and "Perihermenia"; Boethius, "Divisiones" and "Topica", except Bk. IV.
2. New Logic: Aristotle, "Topica", "Elenchi", "Analytica Priora", "Analytica Posteriora".
3. Ethics: Aristotle, "Ethica" (*ad Nichomachum*), four books.
4. Metaphysics: Aristotle, "Metaphysica".
5. Astronomy: Aristotle, "De Cœlo", "Meteora", first Bk.
6. Psychology and Natural Philosophy: Aristotle, "Physica", "De Animalibus", "De Animâ", "De Generatione", "De Causis" (attributed at the time to Aristotle), "De Sensu et Sensato", "De Somno et Vigiliâ", "De Plantis", "De Memoriâ et Reminiscentiâ", "De Morte et Vitâ", Costa Ben Luca, "De Differentiâ Spiritus et Animæ".
7. Grammar and Rhetoric: Priscian Major (16 books of his "Institutiones Grammaticæ"), Priscian Minor (last two books of the same); Gilbert de la Porrée, "Sex Principia"; Barbarismus (third book of Donatus, "Ars Major"); Priscian, "De Accentu".

(Cf. Chartularium Univ. Paris, Part I, n. 246.)

Masters of Arts, like masters, or doctors, of other faculties, were divided into regents and non-regents. Regents were Masters actually engaged in teaching. All who received the degree of Master in the Arts course at Paris, had to take an oath to act as regents, i. e., to teach, for a period of two years, unless dispensed. The purpose of this statute was, partly at least, to provide a sufficiency of teachers for the Arts course, which usually included the great mass of the students of the University, and which was the necessary gateway to the higher studies of theology, law, and medicine. As the Master's degree, at Paris, could be taken at twenty years of age, the consequence of the regency rule was to make the Faculty of Arts a body of young men, many of them being at the same time students of one of the higher faculties, or preparing to become such. Teaching included lectures, disputations, and repetitions. It was long before there were salaries, the Masters being dependent on what they were able to collect as tuition-fees from their pupils. The oath requiring newly created Masters to teach for a period at the university was abolished at Paris only in 1452. At Oxford the custom was continued for a half-century later, and some vestiges of it remained until comparatively recent times. The *Privatdozent* of the modern German university represents a development of the medieval regency rule.

At Oxford and Cambridge, which have the most faithfully adhered to the medieval archetype, the Faculty of Arts still occupies a position of predominant importance. At Oxford, especially, the Arts studies still furnish the materials for the most characteristic type of mental training given by the University. The A.B. course is followed by the great majority of the students, and philosophy, much of it Aristotelean, is still the backbone of the body of knowledge for all candidates for the Baccalaureate. The Master of Arts at Oxford on taking his degree becomes a member of the Faculty by right, and a member of the governing body of the University as well. The governing body consists of two houses, the Congregation and the Convocation, the former including all resident Masters of Arts, and the latter those who are non-resident. Outside of England, the relative position of the Faculty of Arts in the university has been considerably altered since medieval times. The promising development of the Arts studies under Humanism was checked in Northern Europe by the absorbing theological controversies and civil wars which grew out of the preaching of the new doctrines by Luther and the other reformers. The effect was most evident in Germany, where, until the close of the seventeenth century, the course in Arts, or Philosophy, as it had come to

be called, was relegated to a position of decided inferiority. Theology was in the foreground, and it became the fashion to look upon the study of the classics with contempt. With the eighteenth century, however, a new era began. Under the lead of the new universities, Halle and Göttingen, philosophical studies gradually regained a place of importance in the universities, and during the nineteenth century completely recovered their ancient prestige. Taking Germany as a whole, the Faculty of Philosophy includes to-day about one-fourth of all the teachers in the universities. In modern times the development of knowledge, especially of the sciences, has, in some universities, led to a fundamental change in the constitution of the Faculty of Arts. Owing to the multiplication of courses, the teachers in the Faculty of Arts in many cases outnumber those in all the other Faculties together. The difficulties arising out of this condition come not only from the fact that the Faculty of Arts in such cases is a larger body than it formerly was, but also from the fact that its members have fewer interests in common. In the days when Aristotle was the text-book for both philosophy and science, it was natural enough that teachers of the two branches should work side by side; their co-operation was based on both principle and method. But to-day there is often little in common between them, except what results from the traditional association of their respective subjects under the same faculty. In France, the problem has been met by splitting the Faculty of Arts into two separate faculties, those of Letters and of Science. At most of the German universities the Faculty of Philosophy has remained intact, but the old humanistic group of studies and the mathematical-science group receive recognition respectively as distinct departments. In a few institutions, the problem has been solved, as in France, by dividing the Faculty of Philosophy into two separate faculties, or even into three. In American universities and colleges the Faculty of Arts occupies much the same position as at Oxford, although there is considerable diversity in the names by which it is officially known. It usually has under its jurisdiction the great majority of professors and students, and all courses of study outside of the purely professional and technical departments. In some cases the Faculty has been split up into several distinct faculties; but in general there has been a strong desire to adhere to the medieval tradition that all cultural studies, whether undergraduate or post-graduate, whether in the arts or in the sciences, should be grouped together, the danger of inefficiency being guarded against usually by dividing the Faculty into a number of departments, each of which controls, to a greater or less extent, the work of its instructors and students.

For bibliography, see ARTS, BACHELOR OF.

J. A. BURNS.

Arts, MASTER OF, an academic degree higher than that of Bachelor. The conferring of the degree of Master of Arts, as a title invested with certain specific academic privileges, is closely connected in origin with the early history of the University of Paris, which was the mother-university in arts as Bologna was in law. Originally, the degree meant simply the right to teach, the *Licentia docendi*, and this right could be granted, in Paris, only by the Chancellor of the Cathedral of Notre Dame, or the Chancellor of St. Geneviève. According to the Third Council of Lateran, held in 1179, this *Licentia docendi* had to be granted gratuitously, and to all duly qualified applicants. It was the Chancellor's right to determine the question of the applicant's fitness. But in time, as the number of candidates for the degree increased, and the university developed, the ceremony of presentation before the Chancellor became more and more of a formality, and the responsibility for the fitness of the candidate devolved upon his teacher, and his teacher's associates. Although, however, the Chancellor's licence unquestionably conferred the right to teach, it did not make the recipient a full Master. For this it was required, in addition, that the faculty in which the *Licentia docendi* was given, should formally recognize the recipient as a Master, and admit him to a place among themselves. This ceremony, by which the Licentiate became a full Master, was known as *Inceptio*. As the term implies, the ceremony involved a beginning of actual teaching, the Licentiate delivering a lecture before the faculty. The term "Commencement", as applied to graduation exercises, is but the English equivalent of the medieval *Inceptio*, and was first used at Cambridge. The ceremony of formally investing the young teacher with the title and insignia of a Master consisted in the bestowal of the *biretta*, or Master's cap, the open book, and the kiss of fellowship, after which he took his seat in the magisterial chair. Half a year or so elapsed between the granting of the Licence and the Inception. No examination was required before Inception, the candidate's fitness having been tested before the conferring of the Licence. Those who received the *Licentia docendi* from the Chancellor were admitted to Inception as a matter of course. The candidate for the Licence in Arts had to pass two examinations, a preliminary one, conducted by the Chancellor, and another conducted by the faculty itself. In going to receive the Licence, the candidates were arranged in the order of their academic standing, a custom which developed into the modern system of graduation honours. The ceremony was conducted with great pomp. Part of the proceedings consisted in the "Collations", or the giving of lectures by some of the candidates. The *Chartularium* of the University of Paris gives the formula used by the Chancellor in conferring the Licence as follows: "Et ego auctoritate apostolorum Petri et Pauli in hac parte mihi commissâ do vobis licentiam legendi, regendi, disputandi et determinandi ceterosque actus scholasticos seu magistrales exercendi in facultate artium Parisiis et ubique terrarum, in nomine Patris, et Filii, et Spiritus Sancti. Amen." (Chartularium, II, App. 679.)

In medieval times, the title of Master was practically synonymous with that of Doctor, the former being more in favour at Paris and the universities modelled after it, and the latter at Bologna and its derivative universities. At Oxford and Cambridge a distinction came to be drawn between the Faculties of Law, Medicine, and Theology and the Faculty of Arts in this respect, the title of Doctor being used for the former, and that of Master for the latter. In Germany "Doctor" is exclusively used, but the German university diploma still frequently evidences the original equivalence of the two titles, the recipient being styled *Magister Artium et Doctor Philosophiæ*. In France the original practical equivalence of the Licentiate and the Mastership, or the Doctorate, developed into a distinction amounting to separate degrees. Under the present university system in France, the Bachelor may attain to the Licence in Arts one year after receiving the Baccalaureate, although generally two years at least are found necessary. After the Licentiate, a considerable period elapses before the Doctorate can be obtained. No set time is required for the Doctorate, but the high standard of qualification prevents candidates from applying for it for several, and sometimes for many, years after the Licentiate is received.

At Oxford, the degree of Master of Arts has retained much the same academic significance it had during the Middle Ages. The degree admits the recipient *ipso facto* to the Faculty of Arts and to the

ancient privilege of "Regency", or the right to teach, though only in the colleges, the university professors being specially appointed. In American universities, which followed here the example of Oxford and Cambridge, the Mastership was, until 1860, the only degree given in Arts after the Baccalaureate and it was usually conferred several years after the Baccalaureate, residence at the institution meanwhile not being requisite. In that year, however, the growing influence of German academic ideals was evidenced in the introduction. by Yale, of the degree of Doctor of Philosophy. Since then one university after another has introduced this degree, until at present, the offering of a course of study and research leading to the Doctorate in Philosophy, has come to be looked upon as a test of the fitness of an institution to be classed as a graduate school or university. Generally speaking, a minimum of three years' time is required for the degree after the Baccalaureate, and a thesis embodying original research on some important subject is, as in Germany, regarded as the most important test of qualification. The development of the Doctorate course in American universities has had important effects upon the degree of A.M. It now holds a middle place between the Baccalaureate and the Doctorate, and in order to obtain it in the universities, a minimum residence of one year is required. The bringing together in this way of the historic degrees of Master of Arts and Doctor of Philosophy, although effected somewhat at the expense of the Mastership, is an interesting phenomenon pointing to the two great university types after which the American university has been moulded, the relative positions of the two degrees indicating, at the same time, the predominance at present of the German over the English type.

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Arts, THE SEVEN LIBERAL.—The expression *artes liberales*, chiefly used during the Middle Ages, does not mean arts as we understand the word at the present day, but those branches of knowledge which were taught in the schools of that time. They are called liberal (Lat. *liber*, free), because they serve the purpose of training the free man, in contrast with the *artes illiberales*, which are pursued for economic purposes; their aim is to prepare the student not for gaining a livelihood, but for the pursuit of science in the strict sense of the term, i. e. the combination of philosophy and theology known as scholasticism. They are seven in number and may be arranged in two groups, the first embracing grammar, rhetoric, and dialectic, in other words, the sciences of language, of oratory, and of logic, better known as the *artes sermocinales*, or language studies; the second group comprises arithmetic, geometry, astronomy, and music, i. e. the mathematico-physical disciplines, known as the *artes reales*, or *physicæ*. The first group is considered to be the elementary group, whence these branches are also called *artes triviales*, or *trivium*, i. e. a well-beaten ground like the junction of three roads, or a cross-roads open to all. Contrasted with them we find the mathematical disciplines as *artes quadriviales*, or *quadrivium*, or a road with four branches. The seven liberal arts are thus the members of a system of studies which embraces language branches as the lower, the mathematical branches as the intermediate, and science properly so called as the uppermost and terminal grade. Though this system did not receive the distinct development connoted by its name until the Middle Ages, still it extends in the history of pedagogy both backwards and forwards; for while, on the one hand, we meet with it among the classical nations, the Greeks and Romans, and even discover analogous forms as forerunners in the educational system of the ancient Orientals, its influence, on the other hand, has lasted far beyond the Middle Ages, up to the present time.

It is desirable, for several reasons, to treat the system of the seven liberal arts from this point of view, and this we propose to do in the present article. The subject possesses a special interest for the historian, because an evolution, extending through more than two thousand years and still in active operation, here challenges our attention as surpassing both in its duration and its local ramifications all other phases of pedagogy. But it is equally instructive for the philosopher because thinkers like Pythagoras, Plato, and St. Augustine collaborated in the framing of the system, and because in general much thought and, we may say, much pedagogical wisdom have been embodied in it. Hence, also, it is of importance to the practical teacher, because among the comments of so many schoolmen on this subject may be found many suggestions which are of the greatest utility.

The Oriental system of study, which exhibits an instructive analogy with the one here treated, is that of the ancient Hindus still in vogue among the Brahmins. In this, the highest object is the study of the Veda, i. e. the science or doctrine of divine things, the summary of their speculative and religious writings for the understanding of which ten auxiliary sciences were pressed into service, four of which, viz. phonology, grammar, exegesis, and logic, are of a linguistico-logical nature, and can thus be compared with the Trivium; while two, viz. astronomy and metrics, belong to the domain of mathematics, and therefore to the Quadrivium. The remainder, viz. law, ceremonial lore, legendary lore, and dogma, belong to theology. Among the Greeks the place of the Veda is taken by philosophy, i. e. the study of wisdom, the *science of ultimate causes* which in one point of view is identical with theology. "Natural Theology", i. e. the doctrine of the nature of the Godhead and of Divine things, was considered as the domain of the philosopher, just as "political theology" was that of the priest, and "mystical theology" of the poet. [See O. Willmann, Geschichte des Idealismus (Brunswick, 1894), I, § 10.] Pythagoras (who flourished between 540 B. C. and 510 B. C.) first called himself a philosopher, but was also esteemed as the greatest Greek theologian. The curriculum which he arranged for his pupils led up to the ἱερὸς λόγος, i. e. the sacred teaching, the preparation for which the students received as μαθηματικοί, i. e. learners, or persons occupied with the μαθήματα, the "science of learning"—that, in fact, now known as mathematics. The preparation for this was that which the disciples underwent as ἀκουσματικοί, "hearers", after which preparation they were introduced to what was then current among the Greeks as μουσικὴ παιδεία, "musical education", consisting of reading, writing, lessons from the poets, exercises in memorizing, and the technique of music. The intermediate position of mathematics is attested by the ancient expression of the Pythagoreans μεταίχμιον, i. e. "spear-distance"; properly, the space between the combatants; in this case, between the elementary and the strictly scientific education. Pythagoras is moreover renowned for having converted geometrical, i. e. mathematical, investigation into a form of education for freemen. (Proclus, Commentary on Euclid, I, p. 19, τὴν περὶ τὴν γεωμετρίαν φιλοσοφίαν εἰς σχῆμα παιδείας ἐλευθέρου μετέστησεν.) "He discovered a mean or intermediate stage between the mathematics of the temple and the mathematics of practical life, such as that used by surveyors and business people; he preserves the high aims of the former, at the same time making it the palæstra of intellect; he presses a religious discipline into the service of secular life without, however, robbing it

of its sacred character, just as he previously transformed physical theology into natural philosophy without alienating it from its hallowed origin" (Geschichte des Idealismus, I, 19 at the end). An extension of the elementary studies was brought about by the active, though somewhat unsettled, mental life which developed after the Persian wars in the fifth century B. C. From the plain study of reading and writing they advanced to the art of speaking and its theory (rhetoric), with which was combined dialectic, properly the art of alternate discourse, or the discussion of the *pro* and *con*. This change was brought about by the sophists, particularly by Gorgias of Leontium. They also attached much importance to manysidedness in their theoretical and practical knowledge. Of Hippias of Elis it is related that he boasted of having made his mantle, his tunic, and his foot-gear (Cicero, De Oratore, iii, 32, 127). In this way, current language gradually began to designate the whole body of educational knowledge as *encyclical*, i. e. as universal, or all-embracing (ἐγκύκλια παιδεύματα, or μαθήματα; ἐγκύκλιος παιδεία). The expression indicated originally the current knowledge common to all, but later assumed the above-mentioned meaning, which has also passed into our word *encyclopedia*.

Socrates having already strongly emphasized the moral aims of education, Plato (429–347 B. C.) protested against its degeneration from an effort to acquire culture into a heaping-up of multifarious information (πολυπραγμοσύνη). In the "Republic" he proposes a course of education which appears to be the Pythagorean course perfected. It begins with musico-gymnastic culture, by means of which he aims to impress upon the senses the fundamental forms of the beautiful and the good, i. e. rhythm and form (αἴσθησις). The intermediate course embraces the mathematical branches, viz. arithmetic, geometry, astronomy, and music, which are calculated to put into action the powers of reflection (διάνοια), and to enable the student to progress by degrees from sensuous to intellectual perception, as he successively masters the theory of numbers, of forms, of the kinetic laws of bodies, and of the laws of (musical) sounds. This leads to the highest grade of the educational system, its pinnacle (θριγκός) so to speak, i. e. philosophy, which Plato calls dialectic, thereby elevating the word from its current meaning to signify the science of the Eternal as ground and prototype of the world of sense. This progress to dialectic (διαλεκτικὴ πορεία) is the work of our highest cognitive faculty, the intuitive intellect (νοῦς). In this manner Plato secures a psychological, or noetic, basis for the sequence in his studies, namely: sense-perception, reflection, and intellectual insight. During the Alexandrine period, which begins with the closing years of the fourth century before Christ, the encyclical studies assume scholastic forms. Grammar, as the science of language (technical grammar) and explanation of the classics (exegetical grammar), takes the lead; rhetoric becomes an elementary course in speaking and writing. By dialectic they understood, in accordance with the teaching of Aristotle, directions enabling the student to present acceptable and valid views on a given subject; thus dialectic became elementary practical logic. The mathematical studies retained their Platonic order; by means of astronomical poems, the science of the stars, and by means of works on geography, the science of the globe became parts of popular education (Strabo, Geographica, I, 1, 21–23). Philosophy remained the culmination of the encyclical studies, which bore to it the relation of maids to a mistress, or of a temporary shelter to the fixed home (Diog. Laert., II, 79; cf. the author's Didaktik als Bildungslehre, I, 9).

Among the Romans grammar and rhetoric were the first to obtain a firm foothold; culture was by them identified with eloquence, as the art of speaking and the mastery of the spoken word based upon a manifold knowledge of things. In his "Institutiones Oratoriæ" Quintilian, the first *professor eloquentiæ* at Rome in Vespasian's time, begins his instruction with grammar, or, to speak precisely, with Latin and Greek Grammar, proceeds to mathematics and music, and concludes with rhetoric, which comprises not only elocution and a knowledge of literature, but also logical,—in other words dialectical—instruction. However, the encyclical system as the system of the liberal arts, or *Artes Bonæ*, i. e. the learning of the *vir bonus*, or patriot, was also represented in special handbooks. The "Libri IX Disciplinarum" of the learned M. Terentius Varro of Reate, an earlier contemporary of Cicero, treats of the seven liberal arts adding to them medicine and architectonics. How the latter science came to be connected with the general studies is shown in the book "De Architecturâ", by M. Vitruvius Pollio, a writer of the time of Augustus, in which excellent remarks are made on the organic connection existing between all studies. "The inexperienced", he says, "may wonder at the fact that so many various things can be retained in the memory; but as soon as they observe that all branches of learning have a real connection with, and a reciprocal action upon, each other, the matter will seem very simple; for universal science (ἐγκύκλιος, *disciplina*) is composed of the special sciences as a body is composed of members, and those who from their earliest youth have been instructed in the different branches of knowledge (*variis eruditionibus*) recognize in all the same fundamental features (*notas*) and the mutual relations of all branches, and therefore grasp everything more easily" (Vitr., De Architecturâ, I, 1, 12). In these views the Platonic conception is still operative, and the Romans always retained the conviction that in philosophy alone was to be found the perfection of education. Cicero enumerates the following as the elements of a liberal education: geometry, literature, poetry, natural science, ethics, and politics. (Artes quibus liberales doctrinæ atque ingenuæ continentur; geometria, litterarum cognitio et poetarum, atque illa quæ de naturis rerum, quæ de hominum moribus, quæ de rebus publicis dicuntur.)

Christianity taught men to regard education and culture as a work for eternity, to which all temporary objects are secondary. It softened, therefore, the antithesis between the liberal and illiberal arts; the education of youth attains its purpose when it acts so "that the man of God may be perfect, furnished to every good work" (II Tim., iii, 17). In consequence, labour, which among the classic nations had been regarded as unworthy of the freeman, who should live only for leisure, was now ennobled; but learning, the offspring of leisure, lost nothing of its dignity. The Christians retained the expression, μαθήματα ἐλεύθερα, *studia liberalia*, as well as the gradation of these studies, but now Christian truth was the crown of the system in the form of religious instruction for the people, and of theology for the learned. The appreciation of the several branches of knowledge was largely influenced by the view expressed by St. Augustine in his little book, "De Doctrinâ Christianâ". As a former teacher of rhetoric and as master of eloquence, he was thoroughly familiar with the *Artes* and had written upon some of them. Grammar retains the first place in the order of studies, but the study of words should not interfere with the search for the truth which they contain. The choicest gift of bright minds is the love of truth, not of the words expressing it. "For what avails a golden key if it cannot give access to the object which we wish to reach, and why find

fault with a wooden key if it serves our purpose?" (De Doctr. Christ., IV, 11, 26). In estimating the importance of linguistic studies as a means of interpreting Scripture, stress should be laid upon exegetical, rather than technical grammar. Dialectic must also prove its worth in the interpretation of Scripture; "it traverses the entire text like a tissue of nerves" (Per totum textum scripturarum colligata est nervorum vice, ibid., II, 40, 56). Rhetoric contains the rules of fuller discussion (præcepta uberioris disputationis); it is to be used rather to set forth what we have understood than to aid us in understanding (ibid., II, 18). St. Augustine compared a masterpiece of rhetoric with the wisdom and beauty of the cosmos, and of history —"Ita quâdam non verborum, sed rerum, eloquentiâ contrariorum oppositione seculi pulchritudo componitur" (De. Civit. Dei, XI, 18). Mathematics was not invented by man, but its truths were discovered; they make known to us the mysteries concealed in the numbers found in Scripture, and lead the mind upwards from the mutable to the immutable; and interpreted in the spirit of Divine Love, they become for the mind a source of that wisdom which has ordered all things by measure, weight, and number (De Doctr. Christ., II, 39, also Wisdom, xi, 21). The truths elaborated by the philosophers of old, like precious ore drawn from the depths of an all-ruling Providence, should be applied by the Christian in the spirit of the Gospel, just as the Israelites used the sacred vessels of the Egyptians for the service of the true God (De Doctr. Christ., II, 41).

The series of text-books on this subject in vogue during the Middle Ages begins with the work of an African, Marcianus Capella, written at Carthage about A. D. 420. It bears the title "Satyricon Libri IX" from *satura*, sc. *lanx*, "a full dish". In the first two books, "Nuptiæ Philologiæ et Mercurii", carrying out the allegory that Phœbus presents the Seven Liberal Arts as maids to the bride Philology, mythological and other topics are treated. In the seven books that follow, each of the Liberal Arts presents the sum of her teaching. A simpler presentation of the same subject is found in the little book, intended for clerics, entitled, "De artibus ac disciplinis liberalium artium," which was written by Magnus Aurelius Cassiodorus in the reign of Theodoric. Here it may be noted that *Ars* means "textbook", as does the Greek word *τέχνη*; *disciplina* is the translation of the Greek *μάθησις* or *μαθήματα*, and stood in a narrower sense for the mathematical sciences. Cassiodorus derives the word *liberalis* not from *liber*, "free", but from *liber*, "book", thus indicating the change of these studies to book learning, as well as the disappearance of the view that other occupations are servile and unbecoming a free man. Again we meet with the *Artes* at the beginning of an encyclopedic work entitled "Origines, sive Etymologiæ", in twenty books, compiled by St. Isidore, Bishop of Seville, about 600. The first book of this work treats of grammar; the second, of rhetoric and dialectic, both comprised under the name of logic; the third, of the four mathematical branches. In books IV–VIII follow medicine, jurisprudence, theology; but books IX and X give us linguistic material, etymologies, etc., and the remaining books present a miscellany of useful information. Albinus (or Alcuin, q. v.), the well-known statesman and counsellor of Charles the Great, dealt with the *Artes* in separate treatises, of which only the treatises intended as guides to the Trivium have come down to us. In the introduction, he finds in Prov. ix, 1 (Wisdom hath built herself a house, she hath hewn her out seven pillars) an allusion to the seven liberal arts which he thinks are meant by the seven pillars. The book is written in dialogue form, the scholar asking questions, and the master answering them. One of Alcuin's pupils. Rabanus Maurus, who died in 850 as the Archbishop of Mainz, in his book entitled "De institutione clericorum", gave short instructions concerning the *Artes*, and published under the title, "De Universo", what might be called an encyclopedia. The extraordinary activity displayed by the Irish monks as teachers in Germany led to the designation of the *Artes* as *Methodus Hybernica*. To impress the sequence of the arts on the memory of the student, mnemonic verses were employed such as the hexameter;

Lingua, tropus, ratio, numerus, tonus, angulus astra.

Gram loquitur, Dia vera docet, Rhe verba colorat
Mu canit, Ar numerat, Geo ponderat, Ast colit astra.

By the number seven the system was made popular; the Seven Arts recalled the Seven Petitions of the Lord's Prayer, the Seven Gifts of the Holy Ghost, the Seven Sacraments, the Seven Virtues, etc. The Seven Words on the Cross, the Seven Pillars of Wisdom, the Seven Heavens might also suggest particular branches of learning. The seven liberal arts found counterparts in the seven mechanical arts; the latter included weaving, blacksmithing, war, navigation, agriculture, hunting, medicine, and the *ars theatrica*. To these were added dancing, wrestling, and driving. Even the accomplishments to be mastered by candidates for knighthood were fixed at seven: riding, tilting, fencing, wrestling, running, leaping, and spear-throwing. Pictorial illustrations of the *Artes* are often found, usually female figures with suitable attributes; thus Grammar appears with book and rod, Rhetoric with tablet and stilus, Dialectic with a dog's head in her hand, probably in contrast to the wolf of heresy —cf. the play on words *Domini canes, Dominicani* —Arithmetic with a knotted rope, Geometry with a pair of compasses and a rule, Astronomy with bushel and stars, and Music with cithern and organistrum. Portraits of the chief representatives of the different sciences were added. Thus in the large group by Taddeo Gaddi in the Dominican convent of Santa Maria Novella in Florence, painted in 1322, the central figure of which is St. Thomas Aquinas Grammar appears with either Donatus (who lived about A. D. 250) or Priscian (about A. D. 530), the two most prominent teachers of grammar, in the act of instructing a boy; Rhetoric accompanied by Cicero; Dialectic by Zeno of Elea, whom the ancients considered as founder of the art; Arithmetic by Abraham, as the representative of the philosophy of numbers, and versed in the knowledge of the stars; Geometry by Euclid (about 300 B. C.), whose "Elements" was the text-book *par excellence;* Astronomy by Ptolemy, whose "Almagest" was considered to be the canon of star-lore; Music by Tubal Cain using the hammer, probably in allusion to the harmoniously tuned hammers which are said to have suggested to Pythagoras his theory of intervals. As counterparts of the liberal arts are found seven higher sciences: civil law, canon law, and the five branches of theology entitled speculative, scriptural, scholastic, contemplative, and apologetic. (Cf. Geschichte des Idealismus, II, Par. 74, where the position of St. Thomas Aquinas towards the sciences is discussed.)

An instructive picture of the seven liberal arts in the twelfth century may be found in the work entitled "Didascalicum", or "Eruditio Didascalici", written by the Augustinian canon, Hugo of St. Victor, who died at Paris, in 1141. He was descended from the family of the Counts Blankenburg in the Harz Mountains and received his education at the Augustinian convent of Hammersleben

in the Diocese of Halberstadt, where he devoted himself to the liberal arts from 1109 to 1114. In his "Didascalicum", VI, 3, he writes, "I make bold to say that I never have despised anything belonging to erudition, but have learned much which to others seemed to be trifling and foolish. I remember how, as a schoolboy, I endeavoured to ascertain the names of all objects which I saw, or which came under my hands, and how I formulated my own thoughts concerning them [*perpendens libere*], namely: that one cannot know the nature of things before having learned their names. How often have I set myself as a voluntary daily task the study of problems [*sophismata*] which I had jotted down for the sake of brevity, by means of a catchword or two [*dictionibus*] on the page, in order to commit to memory the solution and the number of nearly all the opinions, questions, and objections which I had learned. I invented legal cases and analyses with pertinent objections [*dispositiones ad invicem controversiis*], and in doing so carefully distinguished between the methods of the rhetorician, the orator, and the sophist. I represented numbers by pebbles, and covered the floor with black lines, and proved clearly by the diagram before me the differences between acute-angled, right-angled, and obtuse-angled triangles; in like manner I ascertained whether a square has the same area as a rectangle two of whose sides are multiplied, by stepping off the length in both cases [*utrobique procurrente podismo*]. I have often watched through the winter night, gazing at the stars [*horoscopus*—not astrological forecasting, which was forbidden, but pure star-study]. Often have I strung the magada [Gr. μάγαδις, an instrument of 20 strings, giving ten tones] measuring the strings according to numerical values, and stretching them over the wood in order to catch with my ear the difference between the tones, and at the same time to gladden my heart with the sweet melody. This was all done in a boyish way, but it was far from useless, for this knowledge was not burdensome to me. I do not recall these things in order to boast of my attainments, which are of little or no value, but to show you that the most orderly worker is the most skilful one [*illum incedere aptissime qui incedit ordinate*], unlike many who, wishing to take a great jump, fall into an abyss: for as with the virtues, so in the sciences there are fixed steps. But, you will say, I find in histories much useless and forbidden matter; why should I busy myself therewith? Very true, there are in the Scriptures many things which, considered in themselves, are apparently not worth acquiring, but which, if you compare them with others connected with them, and if you weigh them, bearing in mind this connection [*in toto suo trutinare cæperis*], will prove to be necessary and useful. Some things are worth knowing on their own account; but others, although apparently offering no return for our trouble, should not be neglected, because without them the former cannot be thoroughly mastered [*enucleate sciri non possunt*]. Learn everything; you will afterwards discover that nothing is superfluous; limited knowledge affords no enjoyment [*coarctata scientia jucunda non est*]."

The connection of the *Artes* with philosophy and wisdom was faithfully kept in mind during the Middle Ages. Hugo says of it: "Among all the departments of knowledge the ancients assigned seven to be studied by beginners, because they found in them a higher value than in the others, so that whoever has thoroughly mastered them can afterwards master the rest rather by research and practice than by the teacher's oral instruction. They are, as it were, the best tools, the fittest entrance through which the way to philosophic truth is opened to our intellect. Hence the names *trivium* and *quadrivium*, because here the robust mind progresses as if upon roads or paths to the secrets of wisdom. It is for this reason that there were among the ancients, who followed this path, so many wise men. Our schoolmen [*scholastici*] are disinclined, or do not know while studying, how to adhere to the appropriate method, whence it is that there are many who labour earnestly [*studentes*], but few wise men" (Didascalicum, III, 3).

St. Bonaventure (1221–74) in his treatise "De Reductione artium ad theologiam" proposes a profound explanation of the origin of the *Artes*, including philosophy; basing it upon the method of Holy Writ as the method of all teaching. Holy Scripture speaks to us in three ways: by speech (*sermo*), by instruction (*doctrina*), and by directions for living (*vita*). It is the source of truth in speech, of truth in things, and of truth in morals, and therefore equally of rational, natural, and moral philosophy. Rational philosophy, having for object the spoken truth, treats it from the triple point of view of expression, of communication, and of impulsion to action; in other words it aims to express, to teach to persuade (*exprimere*, *docere*, *movere*). These activities are represented by *sermo congruus*, *verus*, *ornatus*, and the arts of grammar, dialectic, and rhetoric. Natural philosophy seeks the truth in things themselves as *rationes seminales*, the truth in the mind as *rationes intellectuales*, and the truth in God as *rationes ideales*, and accordingly it is divided into physics, mathematics, and metaphysics. Moral philosophy determines the *veritas vitæ* for the life of the individual as *monastica* (μόνος alone), for the domestic life as *œconomica*, and for society as *politica*.

To general erudition and encyclopedic learning medieval education has less close relations than that of Alexandria, principally because the Trivium had a formal character, i. e. it aimed at training the mind rather than imparting knowledge. The reading of classic authors was considered as an appendix to the Trivium. Hugo, who, as we have seen, does not undervalue it, includes in his reading poems, fables, histories, and certain other elements of instruction (*poemata*, *fabulæ*, *historiæ*, *didascaliæ quædam*). The science of language, to use the expression of Augustine, is still designated as the key to all positive knowledge; for this reason its position at the head of the Arts (*Artes*) is maintained. So John of Salisbury (b. between 1110 and 1120; d. 1180, Bishop of Chartres) says: "If grammar is the key of all literature, and the mother and mistress of language, who will be bold enough to turn her away from the threshold of philosophy? Only he who thinks that what is written and spoken is unnecessary for the student of philosophy" (Metalogicus, I, 21). Richard of St. Victor (d. 1173) makes grammar the servant of history, for he writes, "All arts serve the Divine Wisdom, and each lower art, if rightly ordered, leads to a higher one. Thus the relation existing between the word and the thing required that grammar, dialectic, and rhetoric should minister to history" (Rich., ap. Vincentium Bell., Spec. Doctrinale, XVII, 31). The Quadrivium had, naturally, certain relations to the sciences and to life; this was recognized by treating geography as a part of geometry, and the study of the calendar as a part of astronomy. We meet with the development of the *Artes* into encyclopedic knowledge as early as Isidore of Seville and Rabanus Maurus, especially in the latter's work, "De Universo". It was completed in the thirteenth century, to which belong the works of Vincent of Beauvais (d. 1264), instructor of the children of St. Louis (IX). In his "Speculum Naturale" he treats of God and nature; in the "Speculum Doctrinale", starting from the Trivium, he deals with the sciences; in the "Speculum Morale" he discusses the moral world. To these a continuator

added a "Speculum Historiale" which was simply a universal history.

For the academic development of the *Artes* it was of importance that the universities accepted them as a part of their curricula. Among their *ordines*, or faculties, the *ordo artistarum*, afterwards called the faculty of philosophy, was fundamental: *Universitas fundatur in artibus* It furnished the preparation not only for the *Ordo Theologorum*, but also for the *Ordo Legistarum*, or law faculty, and the *Ordo Physicorum*, or medical faculty. Of the methods of teaching and the continued study of the arts at the universities of the fifteenth century, the text-book of the contemporary Carthusian, Gregory Reisch, Confessor of the Emperor Maximilian I, gives us a clear picture. He treats in twelve books: (I) of the Rudiments of Grammar; (II) of the Principles of Logic; (III) of the Parts of an Oration; (IV) of Memory, of Letter-writing, and of Arithmetic; (V) of the Principles of Music; (VI) of the Elements of Geometry; (VII) of the Principles of Astronomy; (VIII) of the Principles of Natural Things; (IX) of the Origin of Natural Things; (X) of the Soul; (XI) of the Powers; (XII) of the Principles of Moral Philosophy. The illustrated edition printed in 1512 at Strasburg has for appendix: the elements of Greek literature, Hebrew, figured music and architecture, and some technical instruction (Græcarum Litterarum Institutiones, Hebraicarum Litterarum Rudimenta, Musicæ Figuratæ Institutiones, Architecturæ Rudimenta).

At the universities the *Artes*, at least in a formal way, held their place up to modern times. At Oxford, Queen Mary (1553–58) erected for them colleges whose inscriptions are significant, thus: "Grammatica, Litteras disce"; "Rhetorica persuadet mores"; "Dialectica, Imposturas fuge"; "Arithmetica, Omnia numeris constant"; "Musica, Ne tibi dissideas"; "Geometria, Cura quæ domi sunt"; "Astronomia, Altiora ne quæsieris". The title "Master of the Liberal Arts" is still granted at some of the universities in connection with the Doctorate of Philosophy; in England that of "Doctor of Music" is still in regular use. In practical teaching, however, the system of the *Artes* has declined since the sixteenth century. The Renaissance saw in the technique of style (*eloquentia*) and in its mainstay, erudition, the ultimate object of collegiate education, thus following the Roman rather than the Greek system. Grammar and rhetoric came to be the chief elements of the preparatory studies, while the sciences of the Quadrivium were embodied in the miscellaneous learning (*eruditio*) associated with rhetoric. In Catholic higher schools philosophy remained as the intermediate stage between philological studies and professional studies; while according to the Protestant scheme philosophy was taken over (to the university) as a Faculty subject. The Jesuit schools present the following gradation of studies: grammar, rhetoric, philosophy, and, since philosophy begins with logic, this system retains also the ancient dialectic.

In the erudite studies spoken of above, must be sought the germ of the encyclopedic learning which grew unceasingly during the seventeenth century. Amos Comenius (d. 1671), the best known representative of this tendency, who sought in his "Orbis Pictus" to make this diminutive encyclopedia (*encyclopædiola*) the basis of the earliest grammatical instruction, speaks contemptuously of "those liberal arts so much talked of, the knowledge of which the common people believe a master of philosophy to acquire thoroughly", and proudly declares, "Our men rise to greater height". (Magna Didactica, xxx, 2.) His school classes are the following: grammar, physics, mathematics, ethics, dialectic, and rhetoric. In the eighteenth century undergraduate studies take on more and more the encyclopedic character, and in the nineteenth century the class system is replaced by the department system, in which the various subjects are treated simultaneously with little or no reference to their gradation; in this way the principle of the *Artes* is finally surrendered. Where, moreover, as in the *Gymnasia* of Germany, philosophy has been dropped from the course of studies, miscellaneous erudition becomes in principle an end unto itself. Nevertheless, present educational systems preserve traces of the older systematic arrangement (language, mathematics, philosophy). In the early years of his *Gymnasium* course the youth must devote his time and energy to the study of languages, in the middle years, principally to mathematics, and in his last years, when he is called upon to express his own thoughts, he begins to deal with logic and dialectic, even if it be only in the form of composition. He is therefore touching upon philosophy. This gradation which works its own way, so to speak, out of the present chaotic condition of learned studies, should be made systematic; the fundamental idea of the *Artes Liberales* would thus be revived.

The Platonic idea, therefore, that we should advance gradually from sense-perception by way of intellectual argumentation to intellectual intuition, is by no means antiquated. Mathematical instruction, admittedly a preparation for the study of logic, could only gain if it were conducted in this spirit, if it were made logically clearer, if its technical content were reduced, and if it were followed by logic. The express correlation of mathematics to astronomy, and to musical theory, would bring about a wholesome concentration of the mathematico-physical sciences, now threatened with a plethora of erudition. The insistence of older writers upon the organic character of the content of instruction, deserves earnest consideration. For the purpose of concentration a mere packing together of uncorrelated subjects will not suffice; their original connection and dependence must be brought into clear consciousness. Hugo's admonition also, to distinguish between hearing (or learning, properly so called) on the one hand, and practice and invention on the other, for which there is good opportunity in grammar and mathematics, deserves attention Equally important is his demand that the details of the subject taught be weighed—*trutinare*, from *trutina*, the goldsmith's balance. This gold balance has been used far too sparingly, and, in consequence, education has suffered. A short-sighted realism threatens even the various branches of language instruction. Efforts are made to restrict grammar to the vernacular, and to banish rhetoric and logic except so far as they are applied in composition. It is, therefore, not useless to remember the "keys". In every department of instruction method must have in view the series: induction, based on sensuous perception; deduction, guided also by perception, and abstract deduction—a series which is identical with that of Plato. All understanding implies these three grades; we first understand the meaning of what is said, we next understand inferences drawn from sense perception, and lastly we understand dialectic conclusions. Invention has also three grades: we find words, we find the solution of problems, we find thoughts. Grammar, mathematics, and logic likewise form a systematic series. The grammatical system is empirical, the mathematical rational and constructive, and the logical rational and speculative (cf. O. Willmann, Didaktik, II, 67). Humanists, over-fond of change, unjustly condemned the system of the seven liberal arts as barbarous. It is no more barbarous than the Gothic style, a name intended to be a reproach. The Gothic, built up on the conception of the old

basilica, ancient in origin, yet Christian in character, was misjudged by the Renaissance on account of some excrescences, and obscured by the additions engrafted upon it by modern lack of taste (op. cit., p. 230). That the achievements of our forefathers should be understood, recognized, and adapted to our own needs, is surely to be desired.

OTTO WILLMANN.

Artvin, a Russian city in the trans-Caucasian province of Kutais, is situated near Turkish Armenia on the left bank of the Tchoruk, which flows into the Black Sea. In 1894 it contained 5,900 inhabitants, mostly Armenian and Turkish. In Artvin and vicinity there are nine Armenian-Catholic churches, four schools for boys and three schools for girls. The Gregorian Armenians have five churches and two schools. The Armenian-Catholic Diocese of Artvin (Artuinensis Armenorum) was established in 1850 by Pius IX for the United Armenians in southern Russia, and was first suffragan to the Metropolitan of Constantinople, afterwards directly subject to the Armenian-Catholic Patriarch of Cilicia, whose see is Constantinople. The first bishop was Timotheus Astorgi (1850–58), who was succeeded by Antonius Halagi (1859) and Joannes Baptista Zaccharian (1878). In 1878, Russia annexed the entire territory of this diocese and united it with Tiraspol. Up to the present time, Russia has prevented the appointment of a bishop and is now trying to cause an apostasy among the Armenians. The diocese of Artvin numbers about 12,000 Catholics of the Armenian Rite; 25 mission priests (of whom 23 are natives); 30 churches and chapels; 22 primary schools with almost 900 pupils. The girls are instructed partly by the Sisters of the Immaculate Conception of the Blessed Virgin Mary. The Catholics of the Latin Rite in the diocese of Artvin are subject to the regular jurisdiction of the Bishop of Tiraspol.

JOSEPH LINS.

Arundel, THOMAS, sixtieth Archbishop of Canterbury, second son of Robert, Earl of Arundel and Warren, b. 1353; d. 19 February, 1414. In 1374, while only in his twenty-second year, he was promoted from the archdeaconry of Taunton to the See of Ely. Made chancellor, 24 October, 1386, he was translated from Ely to York in 1388, and thence, by papal provision, to Canterbury, 25 September, 1396, when he resigned the chancellorship. In the second year after his translation he incurred the displeasure of the King, Richard II, was attainted of high treason, and banished, together with his brother, Richard Earl of Arundel, and the Duke of Gloucester. He retired, first to France, then to the papal court, where he was well received by Boniface IX, who conferred upon him the Archbishopric of St. Andrews. On the accession of Henry IV, Roger Walden, his successor in the primatial see, was declared a usurper, and Arundel restored, 21 October, 1399, Walden being translated to London. He is conspicuous as having taken a strong stand against the Lollards whose new doctrine he, in company with the bishops of the province, petitioned Rome to condemn, and on account of his sturdy assertion of Transubstantiation and the prerogatives and divine institution of the Papacy.

GODWIN, *De Præsulibus Angliæ;* HOOK, *Archbishops of Canterbury;* LE NEVE, *Ecclesiastical Dignitaries;* LYNDWOOD *Provinciale;* WILKINS, *Concilia.*

F. AVELING.

Arundell, THOMAS, first LORD ARUNDELL OF WARDOUR, b. 1560; d. at Oxford, 7 November, 1639. He was the son of Sir Matthew Arundell of Wardour Castle, Wiltshire. The Arundells were a very old Norman family settled in Cornwall and dating back to about the middle of the thirteenth century. Thomas, first Lord Arundell of Wardour, was grandson of a Sir John Arundell, of the Arundells of Lanherne, "the Great Arundells," a Catholic branch of the family. Sir John had become a Catholic (Dodd, Church History) through Father Cornelius, a native of the neighbouring town of Bodmin. Owing to his defence of Cornelius, Sir John Arundell was imprisoned for nine years in Ely Palace, Holborn. (Challoner, Memoirs of Missionary Priests, 1803.) Thomas, first Lord Arundell of Wardour, called "the Valiant," was strongly adverse to the Reformers and refused to attend Protestant services. Elizabeth committed him to prison in 1580. When he was freed, he travelled, and entered the Austrian service under Archduke Matthias, brother of Emperor Rudolph II. He distinguished himself fighting against the Ottomans in Hungary, and at the siege of Gran, or Strigonium, 7 September, 1595, he was the first through the breach and, scaling the tower, plucked the Crescent thence and planted in its place the Imperial Standard. The Emperor created him and his posterity Counts of the Holy Roman Empire, 14 December, 1595. On his return to England the peers decided that no privilege or precedence should be shown to his title. James I, recognizing Arundell's deserts and loyalty, rewarded him by creating him a peer with the style and title of Baron Arundell of Wardour, 1605. Charles I at the beginning of his reign forbade the new peer to bear arms, because he was a Catholic, though Thomas had contributed liberally to avert the danger of the Spanish Armada. Lord Arundell of Wardour died at the age of seventy-nine. His portrait, by Van Dyck, 1635, is at Wardour.

THOMAS, second Lord Arundell of Wardour, succeeded his father in 1639. In the trouble between Charles I and the Parliament, the House of Commons ordered Arundell's arrest, November, 1641, but he evaded capture, and when the royal standard was unfurled at Nottingham, 22 August, 1642, he raised a company of horse and fought for His Majesty's cause. He was wounded in battle, and died at Oxford, 1643. His wife, the heroic Lady Blanche Arundell, was the sixth daughter of Edward, Earl of Worcester, an admirable Catholic, and a discreet and loyal subject. She is known by her spirited defence of Wardour Castle, Wiltshire, during the absence of her husband. With only twenty-five men at her command, she withstood thirteen hundred rebels, under Sir Edward Hungerford and Colonel Strode, for eight days. When obliged to capitulate she did so on honourable terms, signed 8 May, 1643. She left the castle destitute, and was provided with lodging at Salisbury by Lord Hertford. She died at Winchester, 28 October, 1649, and was buried with her husband at Tisbury.

HENRY, third Lord Arundell of Wardour, b. 1606; d. 1694, was the sole male issue of Thomas, second Lord, and Lady Blanche Arundell. When he succeeded to the title, in 1643, his wife and sons were prisoners, and Wardour Castle was in the hands of the Parliamentary forces under General Ludlow. To dislodge them, he sacrificed his castle by springing a mine under it. He was subsequently wounded in several battles, his estates were sequestrated, and he was forced to leave the country. When the monarchy was restored he recovered his property by an expenditure of £35,000. In 1669 he was employed by Clifford in arranging the famous preliminaries of the secret treaty of Dover between Louis XIV and Charles II. But the king whom he had served so well almost suffered him to become a victim of the infamous Titus Oates, on whose perjured statement Lord Arundell of Wardour was thrown into the Tower at the instance of the House of Commons, in October, 1678, with four other Catholic peers. During his confinement he wrote some poems, which were published under the title

of "Five Little Meditations in Verse" (London, 1679). After five years of imprisonment, during which time one of the peers, Stafford, had been beheaded, and another had died in the Tower, Arundell and his two remaining companions were released, and their indictments annulled, on the ground of perjury. James II made Arundell Keeper of the Privy Seal, 1687. In 1688 he presented an address in behalf of the Roman Catholics, but he opposed the admission of Father Petre into the privy council. At the Revolution of 1688 he retired from public life. He was praised for his piety and for his kindness to poor Catholics.

Dict. Nat. Biog.; GILLOW, *Dict. of Eng. Catholics*, I, 67, 68, 71, 72; I, 402; LINGARD, *History of England*.

FRANCIS W. GREY.

Arzoun. See SEERT.

Asaph. See PSALMS.

Asaph (or ASA), SAINT, first Bishop of the Welsh See of that name (second half of the sixth century). No Welsh life of him is extant, but local tradition points out the site of his ash tree, his church, his well, and his valley, Onen Asa, Fynnon Asa, Llanasa, Pantasa. All these sites are in Tengenel, near Holywell, indicating probably that the saint once had a hermitage in that neighbourhood. The want of a Welsh life, however, is in part compensated for by Jocelyn of Furness's life of St. Kentigern, or Mungo, the founder of the Diocese of Glasgow. This saint during his exile (c. 545) betook himself to Wales, and there founded the Celtic Monastery of Llanelwy (the church on the Elwy), as the Welsh still call the town of St. Asaph. Of the building and government of few Celtic monasteries do we know so much as about Llanelwy. The church was built "of smoothed wood, after the fashion of the Britons, seeing that they could not yet build of stone". The 965 disciples, of whom Asa was one, were divided into three groups: 300 of the unlettered farmed the outlying lands, 300 worked in the offices around the monastery, and 365 (the number corresponds to the days of the year) attended to the divine services. Of these the oldest assisted Kentigern in the government of the diocese, and the rest were subdivided into three choirs. "As soon as one choir had terminated its service in church, immediately another entering commenced it: and that again being concluded another entered to celebrate." The founder, after the manner of other Celtic saints, used frequently to pray standing in the icy cold river, and once, having suffered very severely under this hardship, he sent the boy Asa, who was then attending him, to bring a fagot to burn and warm him. Asaph brought him live coals in his apron, and the miracle revealed to Kentigern the sanctity of his disciple. So when the old man was recalled to Strathclyde, after the battle of Ardderyd, in 573 (the only definite date we have in the life), Asaph was consecrated bishop to succeed him, and became the first Welsh bishop of the see. The feast of his deposition is kept on 1 May, but we possess no further details of his life, nor do we know the year of his death.

JOCELIN, *Life of S. Kentigern*, xxiv–xxxi (ed. 1874), 75–94; THOMAS, *History of the Diocese of St. Asaph* (1874), 1–5.

J. H. POLLEN.

Ascalon, a titular see of Palestine whose episcopal list (351–930 or 40) is given in Gams (p. 453). It was one of the five chief cities of the Philistines (Josue, xiii, 3). Its location, on the sea-coast between Gaza and Jamnia, made it a stronghold, and as such it was held by the Arabs after their conquest of it in the seventh century. The city was taken by the crusaders, but was destroyed, in 1270, by Sultan Bibars, and its port blocked up to prevent the place ever again falling into Christian hands. Its extensive ruins still remain, and present a scene of mournful desolation.

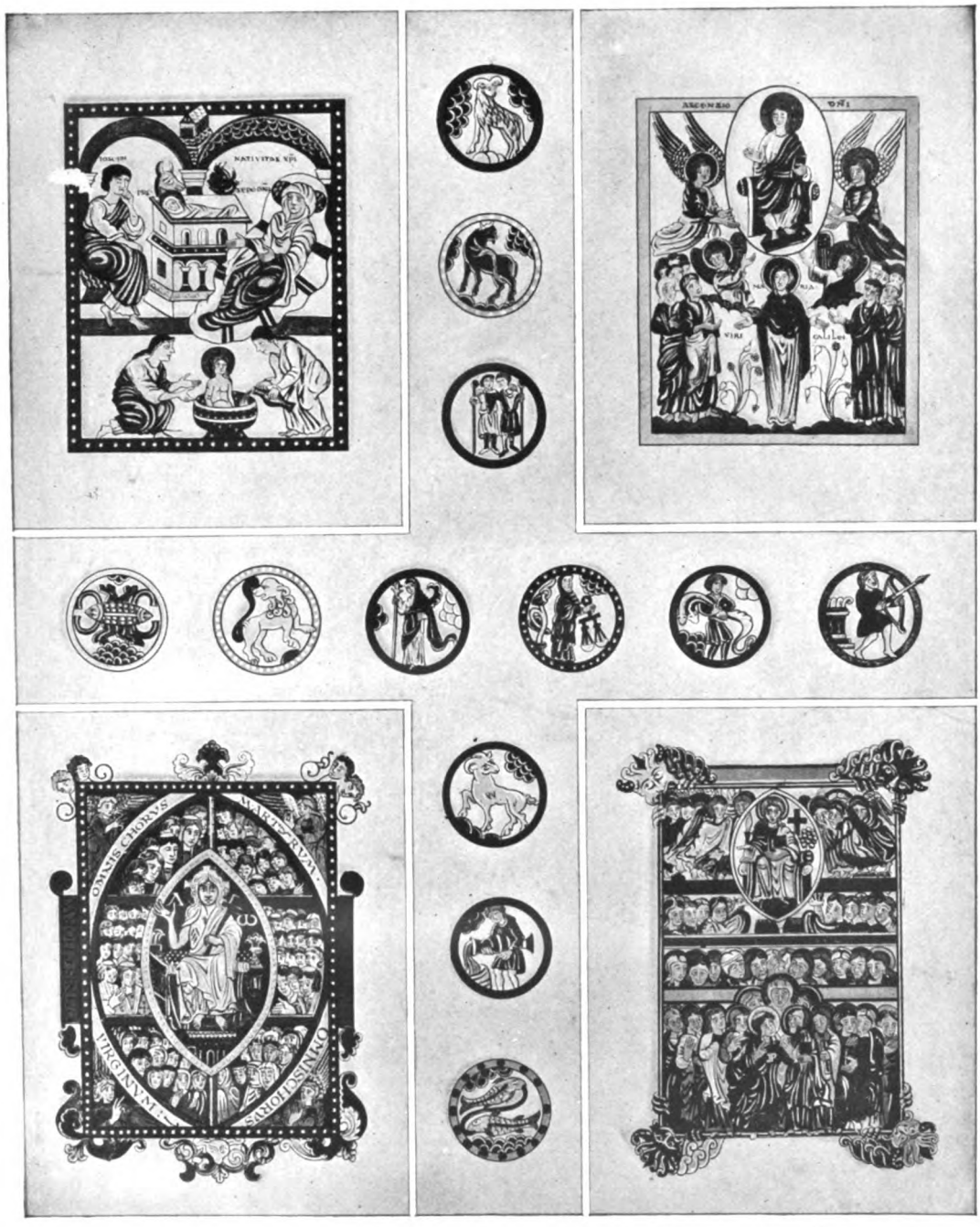
LEQUIEN, *Oriens Christ.* (1740), III, 5976, 602; VIGOUROUX in *Dict. de la Bible*, I, 1060–69; SMITH, *Dict. of Greek and Roman Geogr.*, I, 230; GUTHE, *Die Ruinen Ascalons* in *Zeitschrift des deutschen Palästina-Vereins*, II, 180–182; 454-455.

Ascelin, Ambassador of Innocent IV (1243–54) to the Tatars. He entered the Dominican Order, probably at Paris, in 1221 or 1222. He was distinguished for learning and a great zeal for the spread of the Christian Faith. For these reasons he was selected in 1245, together with three other Dominicans, by Humbert de Romanis, whom as Provincial of France the pope had ordered to select fit men for the embassy to attempt the conversion of the Sultan Melik Saleh, then encamped in Persia. On the authority of Vincent of Beauvais (Speculum Historiale, XXI, 40) who got his information from one of the embassy, Simon of St. Quentin, they met the first great army of the sultan, 24 May, 1247. But their mission was unsuccessful, since they did not bring presents to win the mercenary courtiers. Besides, Ascelin refused to genuflect three times in recognition of the khan's dignity. In consequence of this the friars were condemned to death. The khan threatened to flay the leader of the embassy, Ascelin, and send his skin to the pope. The death sentence was remitted in July, 1247, after several months of miserable imprisonment. At the same time the sultan relented sufficiently to allow the friars to preach the Gospel and administer the sacraments. This agreement was probably made in the hope of winning Louis IX, of whose military powers Ascelin often spoke, to participate in a concerted onset of the khan on the Mohammedan troops then blocking the march of the Tatar army. The embassy returned to Rome about Easter, 1248, bearing a respectful letter from the sultan to the pope. No proof can be adduced to show that Ascelin met a martyr's death in 1255 on another mission to the Sultan, as Fontana and Bzovius assert. Bergeron (Recueil dés voyages faits en Asie du XIIe au XIVe siècle) gives a description of the embassies of Ascelin and his companions.

TOURON, *Hommes illustres de l'ordre de Saint Dominique*, I 145–156; QUÉTIF AND ECHARD, *SS. Ord. Præd.*, I, 122; *L'Année Dominicaine*, VI, 575 sqq.; LAVISSE, *Histoire générale* (Paris, 1894), II, 970.

THOS. M. SCHWERTNER.

Ascendente Domino, a Bull issued by Gregory XIII, 24 May, 1584, in favour of the Society of Jesus, to confirm the Constitution of the Society and the privileges already granted to it by Paul III, Julius III, Paul IV, and Pius V. It recalls and confirms the means which St. Ignatius had prescribed in order that the Society might attain the end for which he had founded it. Candidates have first to make two years' novitiate; then they take three simple vows. Thus they cease to be novices, and belong to the body of the Society. They are either Scholastics or unformed Temporal Coadjutors, according as they are destined for studies or for domestic duties in the Society. These simple vows are perpetual on the part of those who make them, but on the part of the Society they bind only so long as the General thinks fit to retain as members of the Society those who have taken them. The unformed Temporal Coadjutors, after some years, if the General thinks them fit, are admitted to the grade of Formed Temporal Coadjutors. But before they become either Professed or Formed Spiritual Coadjutors, the Scholastics, having completed their studies, must go through a third year's probation. If Professed, they take a fourth vow of obedience to assume any mission the Pope may enjoin on them. Any, even those with simple vows made at the end of the second year's novitiate, who leave the Society under any



THE NATIVITY, ASCENSION, AND GLORIFICATION, WITH ZODIACAL SIGNS

(END OF IX CENTURY) FROM THE PSALTER OF THE KING ATHELSTAN (BRITISH MUSEUM)

pretext (unless to become Carthusians), without express permission, shall be regarded as apostates, and incur excommunication. The simple vows which they make after their novitiate constitute them religious in the true and proper sense of the word, with the consequent privileges. Thus they enjoy the exemption of regulars; and their simple vows, as solemn vows with other religious, are a diriment impediment to matrimony, that is, a marriage contract attempted by a Jesuit with simple vows, even though he be not a priest, would be null and void.

Institutum Societatis Jesu (Florence, 1903); *Bullarium et compendium Privilegiorum* (Florence, 1886–91); OSWALD, *Commentarium in Const. Soc. Jes.* (ed. 3, Roermond, 1902); SUAREZ, *De Religione, Op. Omn.* (Paris, 1877), XVI, tract. viii, lib. III, c. ix; tract. ix, lib. I, c. i; tract. x, lib. I, c. vi; lib. VI, c. ii.

M. O'RIORDAN.

Ascension, the elevation of Christ into heaven by His own power in presence of His disciples the fortieth day after His Resurrection. It is narrated in St. Mark, xvi, 19, St. Luke, xxiv, 51, and in the first chapter of the Acts of the Apostles. Although the place of the Ascension is not distinctly stated, it would appear from the Acts that it was Mount Olivet, since after the Ascension the disciples are described as returning to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey. Tradition has consecrated this site as the Mount of Ascension and Christian piety has memorialized the event by erecting over the site a basilica. St. Helena built the first memorial, which was destroyed by the Persians in 614, rebuilt in the eighth century, to be destroyed again, but rebuilt a second time by the crusaders. This the Mohammedans also destroyed, leaving only the octagonal structure which encloses the stone said to bear the imprint of the feet of Christ, that is now used as an oratory. Not only is the fact of the Ascension related in the passages of Scripture cited above, but it is also elsewhere predicted and spoken of as an established fact. Thus, in St. John, vi, 63, Christ asks the Jews:—"If then you shall see the Son of Man ascend up where He was before?" and xx, 17, He says to Mary Magdalen:—"Do not touch Me, for I am not yet ascended to My Father, but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God." Again, in Ephesians, iv, 8–10, and I Timothy, iii, 16, the Ascension of Christ is spoken of as an accepted fact. The language used by the Evangelists to describe the Ascension must be interpreted according to usage. To say that He was taken up, or that He ascended, does not necessarily imply that they locate heaven directly above the earth; no more than the words "sitteth on the right hand of God" mean that this is His actual posture. In disappearing from their view "He was raised up and a cloud received Him out of their sight" (Acts, 1, 9), and entering into glory He dwells with the Father in the honour and power denoted by the Scripture phrase.

MARTIN in VIGOUROUX, *Dict. de la Bible.*

JOHN J. WYNNE.

Ascension, FEAST OF THE, the fortieth day after Easter Sunday, commemorating the Ascension of Christ into heaven, according to Mark, xvi, 19, Luke, xxiv, 51, and Acts, i, 2. In the Eastern Church this feast was known as ἀνάληψις, the taking up, and also as the ἐπισωζομένη, the salvation, denoting that by ascending into His glory Christ completed the work of our redemption. The terms used in the West, *ascensio* and, occasionally, *ascensa*, signify that Christ was raised up by His own powers. Tradition designates Mount Olivet near Bethany as the place where Christ left the earth. The feast falls on Thursday. It is one of the œcumenical feasts ranking with the feasts of the Passion, of Easter and of Pentecost among the most solemn in the calendar, has a vigil and, since the fifteenth century, an octave which is set apart for a novena of preparation for Pentecost, in accordance with the directions of Leo XIII. The observance of this feast is of great antiquity. Although no documentary evidence of it exists prior to the beginning of the fifth century, St. Augustine says that it is of Apostolic origin, and he speaks of it in a way that shows it was the universal observance of the Church long before his time. Frequent mention of it is made in the writings of St. John Chrysostom, St. Gregory of Nyssa, and in the Constitution of the Apostles. The Pilgrimage of Sylvia (*Peregrinatio Etheriæ*) speaks of the vigil of this feast and of the feast itself, as they were kept in the Church built over the grotto in Bethlehem in which Christ was born (Duchesne, Christian Worship, 491–515). It may be that prior to the fifth century the fact narrated in the Gospels was commemorated in conjunction with the feast of Easter or Pentecost. Some believe that the much-disputed forty-third decree of the Council of Elvira, c. 300 condemning the practice of observing a feast on the fortieth day after Easter and neglecting to keep Pentecost on the fiftieth day, implies that the proper usage of the time was to commemorate the Ascension along with Pentecost. Representations of the mystery are found in diptychs and frescoes dating as early as the fifth century. Certain customs were connected with the liturgy of this feast, such as the blessing of beans and grapes after the Commemoration of the Dead in the Canon of the Mass, the blessing of first fruits, afterwards done on Rogation Days the blessing of a candle, the wearing of mitres by deacon and subdeacon, the extinction of the paschal candle, and triumphal processions with torches and banners outside the churches to commemorate the entry of Christ into heaven. Rock records the English custom of carrying at the head of the procession the banner bearing the device of the lion and at the foot the banner of the dragon, to symbolize the triumph of Christ in His ascension over the evil one. In some churches the scene of the Ascension was vividly reproduced by elevating the figure of Christ above the altar through an opening in the roof of the church. In others, whilst the figure of Christ was made to ascend, that of the devil was made to descend. In the liturgies generally the day is meant to celebrate the completion of the work of our salvation, the pledge of our glorification with Christ, and His entry into heaven with our human nature glorified.

DUCHESNE, *Christian Worship* (London, 1904); NILLES, *Kalendarium Utriusque Ecclesiæ* (Innsbruck, 1897), II, 362–374; CABROL, in *Dict. d'arch. chrét. et liturg.*; BUTLER, *Feasts and Fasts;* GUÉRANGER, III, s. v.

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Ascetical Theology. See THEOLOGY, ASCETICAL.

Asceticism from the Greek ἄσκησις, which means practice, bodily exercise, and more especially, athletic training. The early Christians adopted it to signify the practice of spiritual things, or spiritual exercises performed for the purpose of acquiring habits of virtue. At present it is not infrequently employed in an opprobrious sense, to designate the religious practices of Oriental fanatics as well as those of the Christian saint, both of whom are by some placed in the same category. It is not uncommonly confounded with austerity, even by Catholics, but incorrectly. For although the flesh is continually lusting against the spirit, and repression and self-denial are necessary to control the animal passions, it would be an error to measure a man's virtue by the extent and character of his bodily penances. External penances even in the saints, are regarded with

suspicion. St. Jerome, whose proneness to austerity makes him an especially valuable authority on this point, thus writes to Celantia: "Be on your guard when you begin to mortify your body by abstinence and fasting, lest you imagine yourself to be perfect and a saint; for perfection does not consist in this virtue. It is only a help; a disposition; a means, though a fitting one, for the attainment of true perfection." Thus asceticism, according to the definition of St. Jerome, is an effort to attain true perfection, penance being only an auxiliary virtue thereto. It should be noted also that the expression "fasting and abstinence" is commonly used in Scripture and by ascetic writers as a generic term for all sorts of penance. Neither should asceticism be identified with mysticism. For although genuine mysticism cannot exist without asceticism, the reverse is not true. One can be an ascetic without being a mystic. Asceticism is ethical; mysticism, largely intellectual. Asceticism has to do with the moral virtues; mysticism is a state of unusual prayer or contemplation. They are distinct from each other, though mutually co-operative. Moreover, although asceticism is generally associated with the objectionable features of religion, and is regarded by some as one of them, it may be and is practised by those who affect to be swayed by no religious motives whatever.

NATURAL ASCETICISM.—If for personal satisfaction, or self-interest, or any other merely human reason, a man aims at the acquisition of the natural virtues, for instance, temperance, patience, chastity, meekness, etc., he is, by the very fact, exercising himself in a certain degree of asceticism. For he has entered upon a struggle with his animal nature; and if he is to achieve any measure of success, his efforts must be continuous and protracted. Nor can he exclude the practice of penance. Indeed he will frequently inflict upon himself both bodily and mental pain. He will not even remain within the bounds of strict necessity. He will punish himself severely, either to atone for failures, or to harden his powers of endurance, or to strengthen himself against future failures. He will be commonly described as an ascetic, as in fact he is. For he is endeavouring to subject the material part of his nature to the spiritual, or in other words, he is striving for natural perfection. The defect of this kind of asceticism is that, besides being prone to error in the acts it performs and the means it adopts, its motive is imperfect, or bad. It may be prompted by selfish reasons of utility, pleasure, æstheticism, ostentation, or pride. It is not to be relied upon for serious efforts and may easily give way under the strain of weariness or temptation. Finally, it fails to recognize that perfection consists in the acquisition of something more than natural virtue.

CHRISTIAN ASCETICISM is prompted by the desire to do the will of God, any personal element of self-satisfaction which enters the motive vitiating it more or less. Its object is the subordination of the lower appetites to the dictates of right reason and the law of God, with the continued and necessary cultivation of the virtues which the Creator intended man to possess. Absolutely speaking, the will of God in this matter is discoverable by human reason, but it is explicitly laid down for us in the Ten Commandments, or Decalogue, which furnishes a complete code of ethical conduct. Some of these commandments are positive; others, negative. The negative precepts, "thou shalt not kill", "thou shalt not commit adultery", etc., imply the repression of the lower appetites, and consequently call for penance and mortification; but they intend also, and effect, the cultivation of the virtues which are opposed to the things forbidden. They develop meekness, gentleness, self-control, patience, continence, chastity, justice, honesty, brotherly love, magnanimity, liberality, etc.; while the first three which are positive in their character, "thou shall adore thy God", etc., bring into vigorous and constant exercise the virtues of faith, hope, charity, religion, reverence, and prayer. Finally, the fourth insists on obedience, respect for authority, observance of law, filial piety, and the like. Such were the virtues practised by the mass of the people of God under the Old Law, and this may be considered as the first step in true asceticism. For apart from the many instances of exalted holiness among the ancient Hebrews, the lives of the faithful followers of the Law, that is the main body of the ordinary people, must have been such as the Law enjoined, and although their moral elevation might not be designated as asceticism in the present restricted and distorted meaning of the term, yet it probably appeared to the pagan world of those times very much as exalted virtue does to the world to-day. Even the works of penance to which they were subjected in the many fasts and abstinences, as well as the requirements of their ceremonial observances, were much more severe than those imposed upon the Christians who succeeded them.

In the New Dispensation the binding force of the Commandments continued, but the practice of virtue took on another aspect, inasmuch as the dominant motive presented to man for the service of God was not fear, but love; though fear was by no means eliminated. God was to be the Lord indeed, but He was at the same time the Father, and men were His children. Again, because of this sonship the love of one's neighbour ascended to a higher plane. The "neighbour" of the Jew was one of the chosen people, and even of him rigorous justice was to be exacted; it was an eye for an eye and a tooth for a tooth. In the Christian dispensation the neighbour is not only one of the true faith, but the schismatic, the outcast, and the pagan. Love is extended even to one's enemies, and we are bidden to pray for, and to do good to, them who revile and persecute us and do all manner of evil against us. This supernatural love for even the vilest and most repellent representatives of humanity constitutes one of the distinctive marks of Christian asceticism. Moreover, the more extended and luminous revelation of Divine things, coupled with the greater abundance of spiritual assistance conferred chiefly through the instrumentality of the sacraments, make the practice of virtue easier and more attractive and at the same time more elevated, generous, intense, and enduring, while the universality of Christianity lifts the practice of asceticism out of the narrow limitations of being the exclusive privilege of a single race into a common possession of all the nations of the earth. The Acts of the Apostles show the transformation immediately effected among the devout Jews who formed the first communities of Christians. That new and elevated form of virtue has remained in the Church ever since.

Wherever the Church has been allowed to exert her influence we find virtue of the highest order among her people. Even among those whom the world regards as simple and ignorant there are most amazing perceptions of spiritual truths, intense love of God and of all that relates to Him, sometimes remarkable habits of prayer, purity of life both in individuals and in families, heroic patience in submitting to poverty, bodily suffering, and persecutions; magnanimity in forgiving injury, tender solicitude for the poor and afflicted, though they themselves may be almost in the same condition; and what is most characteristic of all, a complete absence of envy of the rich and powerful and a generally undisturbed contentment and happiness in their own lot; while similar results are achieved among the wealthy and great, though not to the same extent. In a word,

there is developed an attitude of soul so much at variance with the principles and methods generally obtaining in the pagan world that, from the beginning, and indeed throughout, under the Old Law, it was commonly described and denounced as folly. It might be classified as very lofty asceticism if its practice were not so common, and if the conditions of poverty and suffering in which these virtues are most frequently practised were not the result of physical or social necessity. But even if these conditions are not voluntary, the patient and uncomplaining acceptance of them constitutes a very noble kind of spirituality which easily develops into one of a higher kind and may be designated as its third degree, which may be described as follows: In the New Law we have not merely the reaffirmation of the precepts of the Old, but also the teachings and example of Christ Who, besides requiring obedience to the Commandments, continually appeals to His followers for proofs of personal affection and a closer imitation of His life than is possible by the mere fulfilment of the Law. The motives and the manner of this imitation are laid down in the Gospel, which is the basis taken by ascetical writers for their instructions. This imitation of Christ generally proceeds along three main lines, viz.: mortification of the senses, unworldliness, and detachment from family ties.

It is here especially that asceticism comes in for censure on the part of its opponents. Mortification, unworldliness, and detachment are particularly obnoxious to them. But in answer to their objection it will be sufficient to note that condemnations of such practices or aspirations must fall on Holy Scripture also, for it gives a distinct warrant for all three. Thus we have, as regards mortification, the words of St. Paul, who says: "I chastise my body and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway" (I Cor., ix, 27); while Our Lord Himself says: "He that taketh not up his cross, and followeth Me, is not worthy of Me" (Matt., x, 38). Commending unworldliness, we have: "My kingdom is not of this world" (John, xviii, 36); approving detachment, there is the text, not to cite others: "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke, xiv, 26). It is scarcely necessary to note, however, that the word "hate" is not to be taken in its strict sense, but only as indicating a greater love for God than for all things together. Such is the general scheme of this higher order of asceticism.

The character of this asceticism is determined by its motive. In the first place a man may serve God in such a way that he is willing to make any sacrifice rather than commit a grievous sin. This disposition of soul, which is the lowest in the spiritual life, is necessary for salvation. Again, he may be willing to make such sacrifices rather than offend God by venial sin. Lastly he may, when there is no question of sin at all, be eager to do whatever will make his life harmonize with that of Christ. It is this last motive which the highest kind of asceticism adopts. These three stages are called by St. Ignatius "the three degrees of humility", for the reason that they are the three steps in the elimination of self, and consequently three great advances towards union with God, who enters the soul in proportion as self is expelled. It is the spiritual state of which St. Paul speaks when he says: "And I live, now not I; but Christ liveth in me" (Gal., ii, 20). Other ascetic writers describe them as states or conditions of the beginners, the proficient, and the perfect. They are not, however, to be considered chronologically distinct; as if the perfect man had nothing to do with the methods of the beginner, or vice versa. "The building of the spiritual edifice", says Scaramelli, "is simultaneous in all its parts. The roof is stretched while the foundations are being laid." Hence the perfect man, even with his sublime motive of imitation, has always need of the fear of damnation, in order that, as St. Ignatius expresses it, if ever the love of God grows cold, the fear of hell may rekindle it again. On the other hand, the beginner who has broken with mortal sin has already started in his growth to perfect charity. These states are also described as the purgative, illuminative, and unitive ways.

It is evident that the practice of unworldliness, of detachment from family and other ties, must be for the greatest number not the actual performance of those things, but only the serious disposition or readiness to make such sacrifices, in case God should require them, which, as a matter of fact in their case, He does not. They are merely affective, and not effective, but none the less they constitute a very sublime kind of spirituality. Sublime as it is, there are many examples of it in the Church, nor is it the exclusive possession of those who have abandoned the world or are about to do so, but it is the possession also of many whom necessity compels to live in the world, married as well as single, of those who are in the enjoyment of honour and wealth and of responsibility as well as of those who are in opposite conditions. They cannot effectively realize their desires or aspirations, but their affections take that direction. Thus there are multitudes of men and women who though living in the world are not of it, who have no liking or taste for worldly display, though often compelled by their position, social or otherwise, to assume it, who avoid worldly advancement or honour not out of pusillanimity, but out of unconcern, or contempt, or knowledge of its danger; who, with opportunities for pleasure, practise penance, sometimes of the most rigorous character; who would willingly, if it were possible, give up their lives to works of charity or devotion; who love the poor and dispense alms to the extent of, and even beyond, their means; who have strong attraction for prayer, and who withdraw from the world when it is possible for the meditation of divine things; who frequent the sacraments assiduously; who are the soul of every undertaking for the good of their fellow-men and the glory of God; and whose dominant preoccupation in the midst of their own worldly cares and anxieties is the advancement of the interest of God and the Church. Bishops and priests especially enter into this category. Even the poor and humble, who, having nothing to give, yet would give if they had any possessions, may be classed among such servants of Christ.

That this asceticism is not only attainable but attained by laymen serves to bring out the truth which is sometimes lost sight of, viz., that the practice of perfection is not restricted to the religious state. In fact, though one may live in the state of perfection, that is, be a member of a religious order, he may be surpassed in perfection by a layman in the world. But to reduce these sublime dispositions to actual practice, to make them not only affective but effective, to realize what Christ meant when, after having told the multitude on the Mount of the blessedness of poverty of spirit, He said to the Apostles, "Blessed are you who are poor", and to reproduce also the other virtues of Christ and the Apostles, the Church has established a life of actual poverty, chastity, and obedience. For that purpose, it has founded religious orders, thus enabling those who are desirous and able to practise this higher order of asceticism, to do so with greater facility and in greater security.

MONASTIC OR RELIGIOUS ASCETICISM.—The establishment of religious orders was not the result of any sudden or mandatory legislation by the Church.

On the contrary, the germs of religious life were implanted in it by Christ Himself from the very beginning. For in the Gospel we have repeated invitations to follow the evangelical counsels. Hence, in the first days of the Church, we find that particular kind of asceticism widely practised which later developed into the form adopted by the Religious Orders. In the "History of the Roman Breviary", by Batiffol (tr. Bayley), 15, we read: "In proportion as the Church in extending itself had grown colder, there had taken place within its bosom a drawing together of those souls which were possessed of the greatest zeal and fervour. These consisted of men and women, alike, living in the world and without severing themselves from the ties and obligations of ordinary life, yet binding themselves by private vow or public profession to live in chastity all their life, to fast all the week, to spend their days in prayer. They were called in Syria *Monazonites* and *Parthenæ*, ascetics and virgins. They formed, as it were, a third order, a confraternity. In the first half of the fourth century, we find these associations of ascetics and virgins established in all the great Churches of the East, at Alexandria, Jerusalem, Antioch, Edessa." Men like Athanasius, Clement of Alexandria, John Chrysostom, and others wrote and legislated for them. They had a special place in the church services and it is noteworthy also that at Antioch "the ascetics there formed the main body of the Nicene or orthodox party". But "dating from the reign of Theodosius and the time when Catholicism became the social religion of the world, comes the movement when a deep cleavage in religious society manifested itself. These ascetics and virgins, who, till now, have mingled with the common body of the faithful, abandon the world and go forth into the wilderness. The Church of the multitude is no longer a sufficiently holy city for these pure ones; they go forth to build in the desert the Jerusalem which they crave." (Cf. Duchesne, Christian Worship.)

The time when these foundations began is said by Batiffol to be "when Catholicism became the social religion". Previous to that, with their pagan surroundings, such establishments would have been out of the question. The instinct for monastic institutions was there, but its realization was delayed. Those who enter a religious order take the three vows of poverty, chastity, and obedience, which are considered here only inasmuch as they differentiate a particular kind of asceticism from other forms. They are called substantial vows because they are the basis of a permanent and fixed condition or state of life, and affect, modify, determine, and direct the whole attitude of one who is bound by them in his relations to the world and to God. They constitute a mode of existence which has no other purpose than the attainment of the highest spiritual perfection. Being perpetual, they ensure permanence in the practice of virtue and prevent it from being intermittent and sporadic; being an absolute, free, irrevocable, and complete surrender of the most precious possessions of man, their fulfilment creates a spirituality, or a species of asceticism, of the most heroic character. Indeed it is inconceivable what more one can offer to God, or how these virtues of poverty, chastity, and obedience can be exercised in a higher degree. That the observance of these vows is a reproduction of the manner of life of Christ and the Apostles, and has, as a consequence, given countless saints to the Church, is a sufficient answer to the accusation that the obligations they impose are degrading, inhuman, and cruel, a reproach often urged against them.

While concurring in the practice of the same fundamental virtues, the religious bodies are differentiated from one another by the particular object which prompted their separate formation, namely, some need of the Church, some new movement which had to be directed, some rebellion or heresy that had to be combated, some spiritual or corporal aid that had to be brought to mankind, etc. From this there resulted that besides the observance of the three main virtues of poverty, chastity, and obedience, some special virtue is cultivated by each. Thus, in the beginning of Christianity, when labour was considered a badge of slavery, the great, the learned, the noble, as well as the humble, the ignorant, and the poor, filled the deserts of Egypt and supported themselves by manual labour, their withdrawal from the world being also a protest against the corruption of paganism. After the destruction of the Roman Empire the Benedictines taught the barbarians agriculture, the arts, letters, architecture, etc., while inculcating the virtues of Christianity; the poverty of the Franciscans was a condemnation of the luxury and extravagance of the age in which they originated; the need of protecting the faithful from heresy gave rise to the Order of Preachers; rebellion against authority and defection from the Pope called for a special emphasis on obedience and loyalty to the Holy See by the Society of Jesus; the defence of the Holy Land created the Military Orders; the redemption of captives, the care of the sick and poor, education, missionary work, etc. all called into existence an immense variety of congregations, whose energies were directed along one special line of good works, with the consequent development to an unusual degree of the virtues which were needed to attain that special end. Meantime, their rules, covering every detail and every moment of their daily lives, called for the practice of all the other virtues.

In some of the orders the rules make no mention of corporal penance at all, leaving that to individual devotion; in others great austerity is prescribed, but excess is provided against both by the fact that the rules have been subjected to pontifical approval and because superiors can grant exceptions. That such penitential practices produce morbid and gloomy characters is absurd to those who know the lightheartedness that prevails in strict religious communities; that they are injurious to health and even abbreviate life cannot be seriously maintained in view of the remarkable longevity noted among the members of very austere orders. It is true that in the lives of the saints we meet with some very extraordinary and apparently extravagant mortifications; but in the first place, what is extraordinary, and extravagant, and severe in one generation may not be so in another which is ruder and more inured to hardship. Again, they are not proposed for imitation, nor is it always necessary to admit their wisdom, nor that the biographer was not exaggerating, or describing as continual what was only occasional; and on the other hand it is not forbidden to suppose that some of these penitents may have been prompted by the Spirit of God to make themselves atoning victims for the sins of others. Besides, it must not be forgotten that these practices went hand in hand with the cultivation of the sublimest virtues, that they were for the most part performed in secret, and in no case for ostentation and display. But even if there was abuse, the Church is not responsible for the aberrations of individuals, nor does her teaching become wrong if misunderstood or misapplied, as might have been done inadvertently or unconsciously, even by the holiest of her children, in the exaggerated use of corporal penance. The virtue of prudence is a part of asceticism. The reformation or abolition of certain orders because of corruption only emphasizes the truth that monastic asceticism means an organized effort to attain perfection. If that purpose is kept in view, the order continues to exist; if it ceases to be ascetic in its life, it is abolished.

A common accusation against religious asceticism is that it is synonymous with idleness. Such a charge ignores all past and contemporary history. It was the ascetic monks who virtually created our present civilization, by teaching the barbarian tribes the value and dignity of manual labour; by training them in the mechanical arts, in agriculture, in architecture, etc.; by reclaiming swamps and forests, and forming industrial centres from which great cities developed, not to speak of the institutions of learning which they everywhere established. Omitting the especially prominent instances now before the world, namely the vast amount of industry and toil implied in the establishment, organization, management, and support of tens of thousands of asylums, hospitals, refuges, and schools in civilized lands by men and women who are wearing themselves out in labouring for the good of humanity, there are hundreds of thousands of men and women bound by vows and practising religious asceticism who, without any compensation to themselves except the supernatural one of sacrificing themselves for others, are at the present moment labouring among savage tribes all over the world, teaching them to build houses, till their fields, work at trades, care for their families, while at the same time imparting to them human learning in the drudgery of schools, and leading them in the way of salvation. Idleness and asceticism are conditions absolutely incompatible with each other, and the monastic institution where idleness prevails has already lost its asceticism and, if not swept away by some special upheaval, will be abolished by ecclesiastical legislation. The precept which St. Paul laid down for ordinary Christians has always been a fundamental principle of genuine asceticism: "If any man will not work, neither let him eat" (II Thess., iii, 10). But, as a matter of fact, the Church has seldom had to resort to such a drastic measure as destruction. She has easily reformed the religious orders which, while giving her many of her most learned men and illustrious saints, have been ever a source of pride because of the stupendous work they have achieved, not only for the honour of God and the advancement of the Church, but in uplifting humanity, leading it in the ways of virtue and holiness, and establishing institutions of benevolence and charity for every species of human suffering and sorrow.

In apparent contradiction with the assertion that the highest expression of asceticism is to be found in monastic life is the fact that monasticism not only exists in the pagan religions of India, but is associated with great moral depravity. Attempts have been made to show that these Hindu institutions are merely travesties of Christian monasteries, probably those of the old Nestorians, or the result of primitive Christian traditions. But neither of these suppositions can be accepted. For, although, doubtless, Indian monasticism in the course of ages borrowed some of its practices from Nestorianism, the fact is that it existed before the coming of Christ. The explanation of it is that it is nothing else than the outcome of the natural religious instinct of man to withdraw from the world for meditation, prayer, and spiritual improvement, instances of which might be cited among the ancient Greeks and Hebrews, and among ourselves in the Brook Farm and other American experiments. But whether they were merely imitations or the promptings of a natural instinct, it only goes to show, in the first place, that monastic seclusion is not unnatural to man; and secondly, that some Divinely constituted authority is needed to guide this natural propensity and to prevent it from falling into those extravagances to which religious enthusiasm is prone. In other words, there must be an acknowledged and absolute spiritual power to legislate for it along the lines of truth and virtue, to censure and condemn and punish what is wrong in individuals and associations; a power able to determine infallibly what is morally right and wrong. The Catholic Church alone claims that power. It has always recognized the ascetic instinct in man, has approved associations for the cultivation of religious perfection, has laid down minute rules for their guidance, has always exercised the strictest surveillance over them, and has never hesitated to abolish them when they no longer served the purpose for which they were intended. Moreover, as genuine asceticism does not rest satisfied with natural, but aims at supernatural, perfection, and as the supernatural in the New Dispensation is in the guardianship of the Catholic Church, under its guidance alone is asceticism secure.

JEWISH ASCETICISM.—Besides the ordinary observers of the Old Law, we have the great Hebrew saints and prophets whose deeds are recorded in Holy Writ. They were ascetics who practised the loftiest virtue, who were adorned with remarkable spiritual gifts, and consecrated themselves to the service of God and their fellow-men. As to the Schools of the Prophets, whatever they may have been, it is admitted that one of the objects intended was the practice of virtue, and in that respect they may be regarded as schools of asceticism. The Nazarites were men who consecrated themselves by a perpetual or temporary vow to abstain all the days of their Nazariteship, that is, during their separation from the rest of the people, from the use of wine and all other intoxicating drink, from vinegar formed from wine or strong drink, from any liquor of grapes, from grapes dried or fresh, and indeed from the use of anything produced from the vine. Other observances which were of obligation, such as letting the hair grow, avoiding defilement, etc., were ceremonial rather than ascetic. The Nazarites were exclusively men, and there is said to be no instance in the Old Testament of a female Nazarite. They were a class of persons "holy to the Lord" in a special sense, and made their vow of abstinence an example of self-denial and moderation and a protest against the indulgent habits of the Chanaanites which were invading the people of Israel. Samson and Samuel were consecrated by their mothers to this kind of life. It is not certain that they lived apart in distinct communities, like the Sons of the Prophets, though there is an instance of three hundred of them being found together at the same time.

THE RECHABITES, whom, however, Josephus does not mention, appear to have been a nomad tribe, distinguished chiefly by their abstinence from wine, though it is not certain that other intoxicants were forbidden, or that such abstinence was prompted by motives of penance. It may have been merely to prevent the culture of the vine in order to keep them in their nomadic state, the better to escape corruption from their Chanaanitish neighbours. There were also Essenes who lived a communal life, possessed no individual property, affected an extreme simplicity in diet and dress, and lived apart from great cities to preserve themselves from contamination. Some of them abjured marriage. They devoted themselves to the sick, and for that purpose made a special study of the curative qualities of herbs and boasted of possessing medical recipes handed down from Solomon. Hence their name, Essenes, or Healers. Finally come the Pharisees, who were the Puritans of the Old Law, but whose virtues and austerities we know to have been often only pretence, although there were, doubtless, among them some who were in earnest in the practice of virtue. St. Paul describes himself as a Pharisee of the Pharisees. Outside of Judea, there were said to be a certain number of Jews, men and women, living on the shores of Lake Mareotis, near Alexandria, who mingled their own

religious observances with those of the Egyptians, and who lived a life of voluntary poverty, chastity, labour, solitude, and prayer. They were called Therapeutæ, which, like Essenes, means Healers. Rappoport, in his "History of Egypt" (XI, 29), says that a certain class of the Egyptian priesthood led a similar kind of life. We know of the Therapeutæ only from Philo. How true his descriptions are cannot be determined.

HERETICAL ASCETICISM.—In the second century of the Church appear the Encratites, or The Austere. They were a section of the heretical Gnostics, chiefly Syrians, who, because of their erroneous views about matter, withdrew from all contact with the world, and denounced marriage as impure. About the same period came the Montanists, who forbade second marriage, enjoined rigorous fasts, insisted on the perpetual exclusion from the Church of those who had ever committed grievous sin, stigmatized flight in time of persecution as reprehensible, protested that virgins should be always veiled, reprobated paintings, statuary, military service, theatres, and all worldly sciences. In the third century the Manichæans held marriage to be unlawful and refrained from wine, meat, milk, and eggs; all of which did not deter them from the grossest immorality. The Flagellants were a sect that began about 1260. They journeyed from place to place in Italy, Austria, Bohemia, Bavaria, and Poland, scourging themselves to blood, ostensibly to excite the populace to contrition for their sins, but they were soon prohibited by the ecclesiastical authorities. They appeared again in the fourteenth century, in Hungary, Germany, and England. Pope Clement VI issued a Bull against them in 1349, and the Inquisition pursued them with such vigour that they disappeared altogether. They were bitter enemies of the Church. The Cathari of the twelfth century were, as their name implies, Puritans. Though teaching the doctrines of the Manichæans, they affected to live a purer life than the rest of the Church. Chief among them were the Waldenses, or "Poor Men of Lyons", who accepted evangelical poverty and then defied the Pope, who suppressed them. Although Protestantism has been incessant in its denunciations of asceticism, it is amazing to note how many extreme instances of it the history of Protestantism furnishes. The Puritans of England and New England, with their despotic and cruel laws, which imposed all sorts of restrictions not only upon themselves, but upon others, are examples of misguided ascetics. The early Methodists, with their denunciations of all amusements, dancing, theatres, card-playing, Sunday enjoyments, etc., were ascetics. The numberless Socialistic colonies and settlements which have sprung up in all countries are illustrations of the same spirit.

PAGAN ASCETICISM.—Among the Greeks, we have the school, or quasi-community, of Pythagoras, whose object was to extirpate the passions, but it was philosophic rather than religious in its character and may be placed in the category of Natural Asceticism.

BRAHMINICAL ASCETICISM.—It is frequently contended that an asceticism exists among the Brahmins of India which in some respects is equal, if not superior, to that of Christianity. It inculcates the virtues of truthfulness, honesty, self-control, obedience, temperance, alms-giving, care of the sick, meekness, forgiveness of injuries, returning good for evil, etc. It forbids suicide, abortion, perjury, slander, drunkenness, gluttony, usury, hypocrisy, slothfulness, and cruelty to animals. Ten vows bind the Brahmin to the practice of some of these virtues. Its practice of penance is extraordinary. Besides what is left to personal initiative, the Laws of Manu decree that: "the Brahmin should roll himself on the ground, or stand during the day on tip-toe, or alternately stand and sit. In summer let him expose himself to the heat of five fires; during the rainy season, let him live under the open sky; and in winter be dressed in wet clothes, thus greatly increasing the rigour of his austerities." Protracted fasts of the most fantastic character are also enjoined. In all this, there is no asceticism. These suicidal penances, apart from their wickedness and absurdity, are based on a misconception of the purpose of mortification. They are not supposed to atone for sin or to acquire merit, but are prompted by the idea that the greater the austerity the greater the holiness, and that besides hastening absorption in the divinity they will help the penitent to obtain such a mastery over his body as to make it invisible at will, to float in the air, or pass with lightning speed from place to place. Being believers in metempsychosis, they regard these sufferings as a means of avoiding the punishment of new births under the form of other creatures.

Their pantheism destroys the very essential idea of virtue, for there can be no virtue, as there can be no vice, where one is a part of the deity. Again, the belief that there is no reality outside of Brahma prevents the use or abuse of creatures from having any influence on the righteous or unrighteous condition of the soul. Finally, as the end of existence is absorption into Brahma, with its attendant loss of personality and its adoption of an unconscious existence for all future time, it holds out no inducement to the practice of virtue. The whole system is based on pride. The Brahmin is superior to all mankind, and contact with another caste than his own, especially the poor and humble, is pollution. It makes marriage obligatory, but compels the wife to adore the husband no matter how cruel he is, permitting him to reject her at will; it encourages polygamy, approves of the harem, and authorizes the burning of widows in the suttees which the British Government has not yet succeeded in preventing. It abhors manual labour and compels the practice of mendicancy and idleness, and it has done nothing for the physical betterment of the human race, as the condition of India for many centuries clearly shows. Its spiritual results are no better. Its liturgy is made up of the most disgusting, childish, and cruel superstitions, and its contradictory combinations of pantheism, materialism, and idealism have developed a system of cruel divinities worse than those of pagan antiquity. It is consequently not real asceticism.

BUDDHIST ASCETICISM.—The ascetical practices of the Buddhists are monastic in their character, the devotees living in communities, whereas the Brahmins are mostly solitaries, though admitting pupils. The moral codes of both sects resemble each other in some respects. For the Buddhists, there are five great duties: not to kill any living creature; not to steal; not to act unchastely; not to lie; not to drink intoxicating liquors. Their eight-fold path of virtues is: right beliefs, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, right meditation. The cultivation of meekness, both internal and external, is expressly inculcated. In the monasteries, confession of faults, but only of external ones, is practised, and great importance is attached to meditation. Their penances are comparatively moderate. Nevertheless, in spite of its glorification of virtue, this manner of life cannot be regarded as asceticism. While holding itself indifferent to the pantheism and other errors of Brahminism, it ignores God entirely, and is atheistic or agnostic, admitting no dependence on the Divinity and acknowledging no obligation of worship, obedience, love, gratitude, belief; consequently, eliminating all virtue. Its avoidance of sin is purely utilitarian, viz., to escape its consequences. Its ultimate end is extinction

in Nirvana, thus having no inducement to virtue, while it accords the lower state of Swarga, with its sensual delights, to those who were helpful to the Buddhas. Like its predecessor, its idea of ultimate extinction is an extension of the Brahminist absorption and leads logically to suicide. It holds marriage in abhorrence, and suppresses all legitimate desires, forbidding all recreation, music, scientific pursuits, etc. Industrial occupations are regarded with contempt, and the ideal state is beggary and idleness. Although insisting upon celibacy as the proper state of man, it tolerates polygamy and divorce. It speaks most complacently of Buddha's many hundred wives, before his conversion, lauds the extensive seraglio of Bimbissasa, its most distinguished royal convert, without hinting at its being any derogation from the standard of conduct of a Buddhist layman, while "the official head of Southern Buddhism at the present day, the King of Siam, exercises without scruple the privilege of maintaining a harem" (Aiken). It did not abolish the caste system except in the monasteries. Finally, "in the spread of this religion to other lands it adopted the idolatrous and obscene worship of Nepal; gave its sanction to the degrading shamanistic worship of Thibet, and is overlaid with the superstitions peculiar to China, Mongolia, and Thibet." It is an abuse of terms to describe the practices of such a creed as asceticism.

In conclusion, it may be said that the difference between false and true asceticism is this: false asceticism starts out with a wrong idea of the nature of man, of the world, of God; it proposes to follow human reason, but soon falls into folly and becomes fanatical, and sometimes insane, in its methods and projects. With an exaggerated idea of the rights and powers of the individual, it rebels against all spiritual control and, usurping a greater authority than the Church has ever claimed, leads its dupes into the wildest extravagances. Its history is one of disturbance, disorder, and anarchy, and is barren of results in the acquisition of truth, or the uplifting of the individual, and in works of benevolence or intellectual progress; and in some instances it has been the instrument of the most deplorable moral degradation. True asceticism, on the contrary, is guided by right reason, assisted by the light of revelation; it comprehends clearly the true nature of man, his destiny, and his obligations. Knowing that he has not been created in a merely natural condition, but elevated to a supernatural state, it seeks to illumine his mind and strengthen his will by supernatural grace. Aware that he has to control his lower passions and withstand the assaults of the evil spirit and the seductions of the world, it not only permits, but enjoins, the practice of penance, while, by the virtue of prudence which it inculcates, it prevents excess. Instead of withdrawing him from his fellow-men and inducing moroseness and pride, it bestows on him joy and humility, inspires him with the greatest love for humanity, and cultivates that spirit of self-sacrifice which has, by its works of benevolence and charity, conferred countless benefits on the human race. In a word, asceticism is nothing else than an enlightened method adopted in the observance of the law of God through all the various degrees of service, from the obedience of the ordinary believer to the absorbing devotion of the greatest saint, guiding each in accordance with the measure of grace imparted by the Spirit of Light and Truth.

SCARAMELLI, *Directorium Aceticum* (London, 1897); DOYLE, *Principles of Religious Life* (London, 1906); LE GAUDIER, *De Perfectione Vitæ Spiritualis* (Paris, 1856); DEVINE, *Manual of Ascetical Theology* (London, 1902); FOX, *Religion and Morality* (New York, 1899); AIKEN, *The Dhamma of Gotama* (Boston, 1900); RODRIGUEZ, *Christian Perfection.*

T. J. CAMPBELL.

Aschbach, JOSEPH, RITTER VON, German historian, b. at Höchst, in Hesse-Nassau, 29 April, 1801; d. at Vienna, 25 April, 1882. In 1819 he began the study of theology and philosophy at the University of Heidelberg, but soon turned his attention to that of history, at the instigation of the well-known historian Schlosser. On the completion of this course, in 1823, he was appointed instructor at the Select School of Frankfort-on-the-Main. In 1842 he obtained a reputation as Professor of History at the University of Bonn, whence he removed to Vienna in 1853, to fill the same position. Within two years he became a member of the Vienna Academy of Sciences, was ennobled in 1870, and retired from the exercise of his profession in 1872, ten years prior to his death. While in Frankfort he wrote: "Geschichte der Westgoten" (Frankfort, 1827); "Geschichte der Omajjaden in Spanien" (Frankfort, 1829, 1830; 2d ed., Vienna, 1860); "Geschichte Spaniens und Portugals zur Zeit der Almaroviden und Almohaden" (2 vols., Frankfort, 1833, 1837); "Geschichte der Heruler und Gepiden" (first in Schlosser's "Archiv für Geschichte und Literatur" and then separately, Frankfort, 1835); "Geschichte Kaiser Sigmunds" (4 vols., Hamburg, 1838–45). In Bonn he published, first, the "Urkundliche Geschichte der Grafen von Wertheim" (2 vols., Frankfort, 1843) and then edited the "Allgemeine Kirchenlexikon" (4 vols., Frankfort and Mainz, 1846–51) most of the historical articles being from his own pen. In Vienna he devoted himself chiefly to the history of the Roman Emperors, and published the interesting, though not always tenable, results of his investigations in the "Sitzungsberichten und Denkschriften" of the Vienna Academy of Sciences. His "Geschichte der Wiener Universität" was written to mark the celebration of the fifth centenary of the University of Vienna. The first volume (Vienna, 1865) dealt with the period from 1365 to 1465; the second (Vienna, 1877), with the Viennese humanists of the time of the Emperor Maximilian I; the third, which appeared after his death (Vienna, 1888), brings the history down to 1565. His two latest works attracted no little attention: "Die früheren Wanderjahre des Conrad Celtes, und die Anfänge der von ihm errichteten gelehrten Sodalitäten" (Vienna, 1869); and, more especially, "Roswitha und Conrad Celtes" (Vienna, 1867, 2d ed., 1868). In this work, he endeavoured to prove that the poem addressed to the Emperor Otto the Great, hitherto attributed to the nun Roswitha of Gandersheim, really originated in the sixteenth century and was composed by the humanist Conrad Celtes. The contention was, however, immediately and effectually confuted. PATRICIUS SCHLAGER.

Ascoli-Piceno, THE DIOCESE OF, comprising sixteen towns in the Province of Ascoli-Piceno, two in that of Aquila, and two in that of Teramo, Italy. It is under the immediate jurisdiction of the Holy See. "Ascoli-Piceno is one of the cities of Italy", says Harnack (Die Mission, etc., Leipzig, 502), "which, because of its importance, we may believe has had a Christian community and a bishopric from the middle of the third century, when at the Synod held by Pope Cornelius in Rome sixty bishops were present" (Eus., VI, xliii). The traces of this bishopric, however, do not appear until the fourth century: St. Emidius, martyred under Diocletian; Claudius, present at the Synod of Rimini (Arian Controversy, 359), and, in the fifth century, Iusentius, present at the Synod of Milan which sent the famous letter to Pope Leo I (440–461), were Bishops of Ascoli. Worthy of note in Ascoli, from an artistic standpoint, is the baptistery dating from the twelfth century. One of its bishops, Giulio de' Medici, afterwards became Pope Clement VII (1523–34). The political impor-

tance of his pontificate, during the struggle between Charles V and Francis I is well known. Ascoli-Piceno contains 167 parishes; 305 churches, chapels, and oratories; 206 secular priests; 150 seminarians; 15 regular priests, 6 lay brothers; 126 religious (women); 118 confraternities, and a population of 120,210.

UGHELLI, *Italia Sacra* (Venice, 1722), I, 436; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), VI, 663; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 667; COLUCCI, *Antichità ascoliane illustrate con varie dissertazioni* (Fermo, 1792); APPIANI, *Vita de S. Emidio, primo vescovo e protettore di Ascoli, e martire con un ragguaglio della stessa città occasionato da s. Valentino martire, suo diacono, primo scrittore delle gesta del santo* (Ascoli, 1832); LAZZARI, *Ascoli in prospettiva colle sue piu singolari pitture sculture ed architetture* Ascoli, 1724).

ERNESTO BUONAIUTI.

Ascoli, Satriano, and Cirignola, an Italian diocese, suffragan to the Archdiocese of Beneventum, comprising six towns and two villages, in the Province of Foggia. In 969, Ausculum Appulum appears as an episcopal city amongst the suffragan sees of Beneventum, but the first bishop of whom we have any knowledge is Maurus, present at the consecration of the Church of St. Angelo at Volturno (1059). Cirignola on account of its relative importance, must have been formerly a diocese, but history is silent in the matter. When Pius VII reorganized the ecclesiastical provinces of the Neapolitan Kingdom, on the occasion of the Concordat (16 February, 1818) with Ferdinand I, King of the two Sicilies, he restored Cirignola to its ancient episcopal dignity and united it *æque principaliter* to the Diocese of Ascoli. At the end of the year 1905 this diocese contained 11 parishes; 62 churches, chapels, and oratories; 98 secular priests; 60 seminarians; 8 regular clergy; 4 lay brothers; 46 religious (women); 18 confraternities; 3 girls' schools with an attendance of 140. Population, 70,115.

UGHELLI, *Italia Sacra* (Venice, 1722), VIII, 224; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), XIX, 140; GAMS, *Series episcoporum Ecclesiæ catholicæ* (Ratisbon, 1873), 855; KIRIATTO, *Memorie istoriche di Cerignola* (Naples, 1785).

ERNESTO BUONAIUTI.

Aseity (Lat. *a*, from, *se*, itself: *ens a se*) is the property by which a being exists of and from itself. It will be easily understood that this property belongs, and can belong only, to God. When we look for the efficient, exemplary, and final cause of all things, of their existence, nature, and organization, we come ultimately to a Being Who does not depend for His existence, realization, or end on any cause other than Himself; Who has within Himself His own reason of existence, Who is for Himself His own exemplary and final cause. It is to this very property of absolute independence, or self-existence by nature that we give the name of aseity. This notion of aseity includes, therefore, according to our conception, a negative and a positive aspect; absolute independence and self-existence, which complement each other and form one single objective property. (See GOD.) As is easily seen, the Catholic concept of aseity which represents God as absolutely independent and self-existent by nature, and, consequently, all-perfect without any possibility of change from all eternity, is altogether opposed to the pantheistic concept of absolute or pure being, which absolute or pure being evolves, determines, and realizes itself through all time. (See PANTHEISM.) This quality of independence and self-existence has always been affirmed of God under various names by the Fathers and Catholic theologians, though the word *aseity* itself began to be used in theology only in the Middle Ages. The only point disputed among the theologians is, whether this property constitutes the very essence of God. (See ATTRIBUTES, DIVINE.)

ST. THOMAS, *Summa*, I, QQ. ii, iii, iv; PETAVIUS, *Theologia Dogm.*, I, vii; GONET, *Clypeus Theol. Thom.* (Paris, 1875), I, tr. I, disp. ii, a. I, §§ 1, 4, 6; BILLUART, *Sum. S. Thomæ.* (Paris), I, diss. ii, a. 1, §§ 1, 2, 3; FRANZELIN *De Deo Uno* (Rome, 1883), iii, arts. 1, 2; BÖDER, *Natural Theology* in *Stonyhurst Series*, II, vii; HONTHEIM, *Instit. Theodic.* (1893), viii; TOUSSAINT in *Dict. de théol. cath.*, s. v.

GEORGE M. SAUVAGE.

Aseneth (Heb., אסנת; Vulg., *Aseneth*), the daughter of Putiphare (Poti-phera), priest of On. The Pharaoh of Egypt gave her to wife to the Hebrew Patriarch Joseph; and she bore him two sons, Manasses and Ephraim (Gen., xli, 45–50; xlvi, 20). In the ancient polity of the Egyptians the priests were second in honour only to the Pharaoh; hence the Pharaoh of Joseph's time gave him to wife one of the first princesses of the land. All Egyptologists agree that into the composition of the name Aseneth there enters the name of the goddess Neith, a tutelary deity of Sais. Neith was considered as an emanation of Ammon, and was associated with him as the female principle in the creation of the universe. Her hieroglyph is a shuttle. The Greeks identified her with Athene. Some interpret Asenath, "dwelling of Neith", others interpret the name, "servant of Neith", or "sacred to Neith". The name Aseneth has not been found among the monuments of Egypt; but similar ones have been found as As-Ptah, As-Menti, As-Hathor, etc. In the apocryphal literature there are many curious legends of Aseneth.

ERMAN, *Ægypten*, 49, 393; VIGOUROUX, *La Bible et les découvertes modernes*, 6th ed., II, 134; LEVESQUE in *Dict. de la Bible*, I, 1082–83; LIEBLEIN, *Dict. des noms hiéroglyphiques*, 193, 241; BRUGSCH, *Geschichte Ægyptens*, 248; DE LAGARDE, *Mittheilungen*, III, 229; STEINDORFF, in *Zeitschrift für Ægypt. Sprache*, XXVII, 41; XXX, 51; HAGEN, *Lexicon Biblicum*, I, 436–437.

A. E. BREEN.

Aser (Heb., אשר).—Though the form Aser uniformly appears in the Septuagint, Vulgate, and Douay versions, an inspection of the original text clearly shows that the correct form of the name is Asher. I. Aser was the eighth son of Jacob, born to him in Paddan-Aram. He was the second son of Zelpha, the handmaid of Lia, Jacob's wife. His name is derived from the root *Asher*, to make or declare *happy*. His mother bestowed this name on him; for she declared that through her childbearing, "women will call me blessed" (Gen., xxx, 13) In the Bible there are recorded of Aser four sons and one daughter called Sara (Gen., xlvi, 17). The descendants of Aser are enumerated (I Par., vii, 30–40).

II. One of the twelve tribes of Israel, being descended from Aser, the son of Israel. Its tribal territory is described in Josue, xix, 24–31. It stretched along the Mediterranean Sea from Mt. Carmel northward to the river Leontes, the modern Nahr el-Quasimiyeh. Its eastern boundary was an irregular line, dividing it from Zabulon and Nephtali. Its farthest eastward boundary was the city Ahalab, most probably the modern El-Djich. The land of Aser held twenty-two cities, with their villages; but the Aserites did not drive out the inhabitants of these cities, but dwelt among them. Their land was fertile, as was foretold by Jacob: the bread of Aser was fat; he yielded royal dainties (Gen., xlix, 20); he dipped his foot in oil (Deut., xxxiii, 24). The numerous valleys of the land are well watered by the wadys El-Houbeichiyeh, El-Ezziyeh, Ez-Zerka, Ker Kera, El-Kourn; and the rivers Nahr Mefschoukh, Nahr Semiriyeh, Nahr Namin, and Nahr el-Moukhatta, the ancient Cison. Aser's littoral was irregular. Its northern portion has a mean width of less than two miles. At Ras en-Naqurah, the ancient *Scala Tyriorum*, the mountain plunges its wall of rock out to the water-line. Southward from this point the littoral broadens until, at Ez-zib and on southward to Saint Jean d'Acre, it is sometimes more than ten miles in width. This great plain and the valleys extending inland produced for Aser an abundance of wheat, barley, and other cereals.

Even in the present decadent state of the land, the region is rich in cereals. The slopes of the hills, now covered with thick brushwood, were, in the days of Israel's prosperity, covered with olive-trees, fig-trees, and vines. The fertility of the land gave rise to the saying, that in Aser oil flowed as a river. The valleys, the slopes of the hills, and the high places are covered with Chanaanean, Jewish, Byzantine, and later ruins, showing a sort of stratified succession of the civilizations that have flourished in the land. In the history of Israel the tribe of Aser plays an unimportant part. When the first census of Israel was made at Sinai, Aser numbered 41,500 men that were able to go forth to war (Num., i, 40–41). Their chief was Phegiel, the son of Ochran. In Num., xxvi, 47, this number had grown to 53,400. When the warriors of the tribes of Israel came to David in Hebron to make him King over Israel, there came out of Aser 40,000 soldiers [I Par. (Chron.), xii, 36]. Aser's offering for the first altar dedicated by Moses in the desert is recorded in Num., vii, 72–77. In the tribe of Aser there were four Levitical cities: Masal, Abdon, Helcath, and Rohob, with their suburbs. When Zabulon and Nephtali exposed their lives unto death in war against Jabin, King of Chanaan, "Aser dwelt on the seashore, and abode in the havens"; hence it is chided in the Song of Debbora (Judges, v, 17). It redeemed itself somewhat from this reproach by marching with Gideon against Madian. When Ezechias invited the men of the northern kingdom of Israel to come to the house of the Lord at Jerusalem to keep the Passover, some of the tribe of Aser came (II Par., xxx, 11).—Anna the prophetess was of Aser (Luke, ii, 36).

III. Aser, a frontier village of the cis-Jordanic territory of the tribe of Manasses; most probably the modern Teiasir.

IV. Aser, an erroneous rendering in the Vulgate (Ex., vi, 24), of the name Assir, the son of Core. In the Vulgate text of I Par., vi, 22, the same person is called Asir. A. E. BREEN.

Asgaard (from *As*, plural *Aeser*, or in English, "Ases"—Norwegian for the gods—and *gaard*, "yard", i. e. enclosure, garden; the Garden of the Gods). It was the great place where the Ases and their wives, the Asesses (Norse, *Asynjer*), dwelt apart, and from which they ruled. A bridge called Bilrast led to it. In the middle of Asgaard was a great castle in which was Odavold, where the gods (Ases) held their reunions. In it were two magnificent halls: Gladsheim, with the throne Hildskjolf, for Odin, and seats for the Ases; and Vingolf, with a throne for Frigg and seats for the Asesses. From this heavenly country the Ases govern the course of the world and of men. Odin reigns there as father and head, who penetrates all, animates all; gives men intelligence and enthusiasm, and breathes into them the desire for combat and war. At his side was his wife Frigg, the all-nourishing earth, who had Fensal as her abode. The other principal dwelling-places of the Ases in Asgaard were Thrudvang, or Thrudheim, where dwelt Thor, the son of Odin and of Frigg, and who was the thunder, the strength, the sanctification of the world, the friend of men, the defender against the evil powers, the protector of agriculture and of family life; Breidablik, where dwelt Balder with his wife Nanna; Noatum, the abode of Njörd; Thrynheim, that of Skad; Alfheim, that of Frey; Himinbjörg, whence Heimdal protected the Ases; Ydal, where Ull was; Gletner, where Forsete lived, the most just of the Ases; Folkvang, with the hall Sessrymner, where Freya lived, the Asess of Love, and Sökkvabekk, the dwelling of Saga. Moreover, there was Lidskjalv, from which Odin saw the whole universe, and where there was Valaskjalv, all covered with silver, and the yet more splendid and sumptuous hall, Valhal. Above Asgaard stretch the more elevated heavens, whose splendour culminates in Gimle, an unapproachable and golden hall, more luminous than the heaven. The site of Asgaard was placed near the Don, which was regarded as the boundary line between Asia and Europe. Hence Snorre derives the name *As* from Asia, and imagined that the Ases were inhabitants of Asia.

SNORRE STURLASON, *Edda* (ed. *Arna Magneansk*, 1848-87); *Kongesagaer* (Kristiana, 1899); PETERSEN, *Nordisk Mythologi* (1863); BUGGE, *Nord. Gudelære* (1888); MUNCH, *Aeldre Gude-og Helte-sagn* (1880); BUZZE, *Studier over nord. Gude-og Helte-sagns Oprindelse* (1881–89); KEYSER, *Den Norske Kirkes Historie under Katholicismen* (1856); ANDERSON, *Norse Mythology* (Chicago, 1875); *Story Telling to Children from Norse Mythology* (Carnegie Library, Pittsburg, 1903), contains annotated list of books in English on Norse Mythology; *Icelandic Sagas*, I–II (London, 1887). E. A. WANG.

Ash Wednesday.—The Wednesday after Quinquagesima Sunday, which is the first day of the Lenten fast. The name *dies cinerum* (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the eighth century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the priest, dipping his thumb into ashes previously blessed, marks upon the forehead—or in the case of clerics upon the place of the tonsure—of each the sign of the cross, saying the words: "Remember man that thou art dust and unto dust thou shalt return." The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes four prayers are used, all of them ancient, and the ashes are sprinkled with holy water and fumigated with incense. The celebrant himself, be he bishop or cardinal, receives, either standing or seated, the ashes from some other priest, usually the highest in dignity of those present. In earlier ages a penitential procession often followed the rite of the distribution of the ashes, but this is not now prescribed.

There can be no doubt that the custom of distributing the ashes to all the faithful arose from a devotional imitation of the practice observed in the case of public penitents. But this devotional usage, the reception of a sacramental which is full of the symbolism of penance (cf. the *cor contritum quasi cinis* of the "Dies Iræ") is of earlier date than was formerly supposed. It is mentioned as of general observance for both clerics and faithful in the Synod of Beneventum, 1091 (Mansi, XX, 739), but nearly a hundred years earlier than this the Anglo-Saxon homilist Ælfric assumes that it applies to all classes of men. "We read", he says, "in the books both in the Old Law and in the New that the men who repented of their sins bestrewed themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent that we strew ashes upon our heads to signify that we ought to repent of our sins during the Lenten fast." And then he enforces this recommendation by the terrible example of a man who refused to go to church for the ashes on Ash Wednesday and who a few days after was accidentally killed in a boar hunt (Ælfric, "Lives of Saints", ed. Skeat, I, 262–266). It is possible that the notion of penance which was suggested by the rite of Ash Wednesday was reinforced by the figurative exclusion from the sacred mysteries symbolized by the hanging of the Lenten veil before the sanctuary. But on this and the practice of beginning the fast on Ash Wednesday see LENT.

GIHR in *Kirchenlex.*, s. v. *Aschermittwoch;* THURSTON, *Lent and Holy Week* (London, 1904), 88–99; KELLNER, *Heortologie* (Freiburg, 1906), 78; DUCHESNE, *Christian Worship* (tr. Lon-

don, 1903), 438-444; GUÉRANGER, *The Liturgical Year, Lent;* CABROL, *Livre de la prière antique* (Paris, 1900), 393; ROCK, *Church of Our Fathers* (London, 1904), IV, 73-75; KUTSCHKER, *Die heiligen Gebräuche* (Vienna, 1843), 91-152.

HERBERT THURSTON.

Ashby, GEORGE, monk of the Cistercian Monastery of Jervaulx in Yorkshire, executed after the Pilgrimage of Grace, in the year 1537. His name is found in several English martyrologies, but there is the utmost uncertainty as to the right form of his name, and as to the place and mode of his death. After the "Pilgrims" had been persuaded to disperse, Henry VIII turned with fury upon the monasteries in whose favour the rising had taken place, and ordered his soldiers "to take the abbots and monks forth with violence and to have them hanged without delay in their monks apparel . . . for a terrible example to others." Whether Ashby suffered then, or whether he was executed in June, when his abbot, Adam Sedbergh, was put to death, is uncertain. Stow seems to allude to him when he says that one Astbebe of Jervaulx died with the Abbot of Sawley, at Lancaster, 10 March, 1537. It is also possible that the name may be taken from Astleby, one of the "Pilgrims" who is said to have visited Jervaulx. The fact that one or more monks of the abbey were executed for not embracing Henry's schismatical measures is not disputed.

CUDDEN, *Modern British Martyrology* (1838), 71; GILLOW, *Dict. Eng. Cath.*, I, 73; *Grey Friars' Chronicle* in the *Monumenta Franciscana* (Rolls Series), ii, 206.

J. H. POLLEN.

Ashby, RICHARD. See THIMBLEBY.

Ashby, THOMAS, suffered at Tyburn, 29 March, 1544. His name was originally contained in the process of the English Martyrs, as the fact of his execution for denying the King's Supremacy was mentioned by the chroniclers of the time and from them was recorded by Sander, though not by other Catholic writers. The "Promotor Fidei" rejected this as insufficient, and a somewhat ambiguous statement has since been found in the Grey Friars' Chronicle; to wit, that Ashby was "sometime a priest and forsook it." Possibly, therefore, while rejecting the Royal Supremacy, he did not accept the Pope's.

STOWE'S *Chronicle*, 586; HOLINSHED'S *Chronicle* (1586), II, 961; *Grey Friars' Chronicle* in the *Monumenta Franciscana* (Rolls Series), II, 206. SANDER, *De Schismate Anglicano*, 201.

J. H. POLLEN.

Ashes.—It is not easy to arrive at the fundamental conception of the liturgical use of ashes. No doubt our Christian ritual has been borrowed from the practice of the Jews, a practice retained in certain details of synagogue ceremonial to this day, but the Jewish custom itself needs explanation. A number of passages in the Old Testament connect ashes (*efer* אֵפֶר) with mourning, and we are told that the mourner sat or rolled himself in, sprinkled his head or mingled his food with, "ashes", but it is not clear whether in these passages we ought not rather to translate *efer* as dust. The same phrases are used with the word *afar* (עָפָר) which certainly means dust. It may be that the dust was originally taken from the grave, in token that the living felt himself one with the dead, or it may be that humiliation and the neglect of personal cleanliness constituted the dominant idea; for a similar manifestation of grief was undoubtedly familiar among Aryan peoples, e. g. in Homer (Iliad, XVIII, 23). It seems less probable that the cleansing properties of ashes (though this also has been proposed) are taken as significant of moral purification. The chief foundation for this last suggestion is the Rite of the Red Heifer (Num., xix, 17) in which the ashes of the victim when mixed with water had the ceremonial efficacy of purifying the unclean (cf. Heb., ix, 13).

Be this as it may, Christianity at an early date undoubtedly adopted the use of ashes as symbolical of penance. Thus Tertullian prescribes that the penitent must "live without joy in the roughness of sackcloth and the squalor of ashes" (De Pœnitentiâ, x); and many similar passages might be quoted from St. Cyprian and other early Fathers. Eusebius in his account of the apostasy and reconciliation of Natalis describes him as coming to Pope Zephyrinus clothed in sackcloth and sprinkled over with ashes (σποδὸν κατεπασάμενον, Hist. Eccles., V, 28). This was the normal penitential garb, and in the expulsion of those sentenced to do public penance, as given in early pontificals, the sprinkling of their heads with ashes always plays a prominent part. Indeed the rite is retained in the Pontificale Romanum to this day. With this garb of penance we must undoubtedly connect the custom, so frequent in the early Middle Ages, of laying a dying man on the ground upon sackcloth sprinkled with ashes when about to breathe his last. Early rituals direct the priest to cast holy water upon him, saying, "Remember that thou art dust and unto dust thou shall return." After which he asked: "Art thou content with sackcloth and ashes in testimony of thy penance before the Lord, in the day of judgment?" And the dying man answered: "I am content." Ashes are also liturgically used in the rite of the dedication of a church, first of all to cover the pavement of the church upon which the alphabet is written in Greek and Latin letters, and secondly to mix with oil and wine in the water which is specially blessed for the consecration of the altars. This use of ashes is probably older than the eighth century.

KAULEN in *Kirchenlex.*, s. v. *Asche;* CABROL, *Livre de la prière antique* (Paris, 1900), 347-348; *Jewish Encyclopedia*, s. v. *Ashes;* LESÊTRE in VIG., *Dict. de la Bible*, s. v. *Cendres.*

HERBERT THURSTON.

Ashley, RALPH, VENERABLE, martyr, a Jesuit lay-brother, first heard of, it seems, as cook at Douay College, which he left 28 April, 1590, for the English College at Valladolid. Here he entered the Society of Jesus, but after a time returned to England because of ill-health. He fell in with Father Tesimond (Greenway), who eulogizes very highly the courage he had displayed among the Dutch heretics, by whom he had been captured during his journey. He landed in England 9 March, 1598, and was sent to serve Father Edward Oldcorne. Eight years later the two were arrested at Hindlip, near Worcester, and were committed to the Tower, together with Father Garnet, and Nicholas Owen, another laybrother, servant to Garnet. The two servants were terribly tortured, Owen dying of his torments, while the reticent answers and trembling signatures of Ashley's extant confessions bear eloquent testimony to his constancy. He was ultimately remanded with Oldcorne to Worcester, where they were tried, condemned and executed together, 7 April, 1606, giving an admirable example of heroically faithful service.

FOLEY, *Records of the English Province S.J.* (1878), IV, 71; MORRIS, *Troubles of our Catholic Forefathers* (1872), I, 162.

PATRICK RYAN.

Ashton, JOHN, an early Jesuit missionary in Maryland, b. in Ireland, 1742; d. in Maryland, 1814, or 1815. He was one of the first priests to visit the Catholics of Baltimore. This was between the years 1776 and 1784, at which latter date a resident priest, Father Charles Sewall, was appointed. The Jesuits at that time lived at Whitemarsh, about midway between Washington and Baltimore. The temporary church used by Father Ashton in Baltimore was an unfinished building, begun by an Irishman named Fotterall. It stood near the present site of Battle Monument, now the centre of civic and commercial activity. It was the first brick

building in Baltimore. Finding it abandoned, some Acadian refugees occupied the upper portion which was still habitable. Father Ashton said Mass in the lower room, although the hogs which had taken possession of it had first to be driven out. The priest brought his vestments with him, and a rude altar was erected. The faithful never numbered more than forty, and consisted chiefly of Acadians and a few Irish. This is the first Baltimore congregation of which there is any record. Father Ashton entered the Society of Jesus in 1759. He was first employed in the missions of Yorkshire, England. He must have been a man of business capacity, as at the assembly of the clergymen of Maryland and Pennsylvania, which convened at Whitemarsh, in 1784, he was unanimously elected procurator-general, whose duty it was to preside over the management of the various estates of the clergy. Subsequently, in 1788, he was appointed to superintend the building of Georgetown College.

Woodstock Letters, III, 56, 57; GRIFFITH, *Annals of Baltimore;* CAMPBELL, *Catholic Church in Maryland; Cathedral Records* (Baltimore, 1906).

T. J. CAMPBELL.

Ashton, ROGER, VENERABLE, Martyr, third son of Richard Ashton of Croston, in Lancashire. He was hanged, drawn, and quartered at Tyburn, 23 June, 1592. His indictment is not preserved. Challoner says it was for procuring a dispensation from Rome to marry his second cousin. Later evidence, while confirming this, shows that it was not the only cause. In 1585 he had gone to serve in the Low Countries under the Earl of Leicester against the Spaniards. Sir William Stanley having been placed on guard over the town of Deventer, which had revolted from the Spaniards, he, with the assistance of Ashton, gave the town back to Spain and went over to their side (29 January, 1587). Cardinal Allen published a "Defence" of this act in the form of a letter addressed to one "R. A.", whose letter to the Cardinal is prefixed, and under these initials it seems natural to recognize our martyr. Stanley next entrusted to Ashton the difficult task of bringing over his wife from Ireland, but she was already under arrest, and he is said to have then sent Ashton to Rome. At the close of the year 1587 he returned to England and was apprehended in Kent with the marriage dispensation already mentioned. In January, 1588, he was in the Tower, where he lay till towards the close of the year, when he was transferred to easier confinement in the Marshalsea. From this he managed to escape and he fled to his brothers in Lancashire. He was seized later, at Shields near Newcastle, while trying to escape over the seas. Transferred thence to Durham and York, he was tried and sentenced at Canterbury, and died "very resolute", making profession of his faith and ". . . pitied of the people", though the infamous Topcliffe tried to stir up ill-feeling against him by enlarging on his services to Spain.

CHALLONER, *Missionary Priests* (ed. 1874), I, 160; DASENT, *Acts of Privy Council*, XX, 356, etc., and a MS. relation by RICHARD VERSTEGAN in the *Westminster Archives*, IV, 309. For the family cf. Harleian MSS. 1549, fol. 21; ALLEN'S *Defence of Stanley* (ed. HEYWOOD, Chetham Soc., 1851).

PATRICK RYAN.

Asia.—In the present article it is intended to give a rapid survey of the geography, ethnography, political and religious history of Asia, and especially of the rise, progress, and actual condition of Asiatic Christianity and Catholicism. For further information concerning the religious conditions of the various Asiatic countries, the reader is referred to the special articles on the subject in this Encyclopedia.

Asia is the largest of the continents, having a geographical area of about 17,000,000 square miles, or about one-third of the whole of the dry land. It is also the oldest known portion of the globe, the earliest known seat of civilization and, in all probability, the cradle of the human race, although scholars differ as to whether the primitive home of mankind should be located in South-western Asia, and more particularly in the Tigris-Euphrates valley, as the Biblical tradition of Genesis seems to indicate, or rather in Central Asia, and more particularly in the Indo-Iranian plateau. On the north, Asia is bounded by the Arctic Ocean; on the east, by the Pacific Ocean; on the south, by the Indian Ocean; and on the west, by Europe, the Black Sea, the Greek Archipelago, the Mediterranean, and the Red Sea. It is united with Africa by the desert Isthmus of Suez, and with Europe by the Caucasian mountains and the long Ural range.

The physical features of Asia, owing to its immense geographical area, are of great diversity. There we meet with the most extensive lowlands, the most immense table-lands, and at the same time with the highest chains of mountains, and the most elevated summits in the world. About two-thirds of its area is table-land, and the other third mountainous regions, some of which are covered with perpetual snow. The lowland sections may be appropriately divided into six distinct regions, namely: (1) The Siberian lowland, which is by far the largest, and for the most part cold, gloomy, and barren; (2) the Bucharistan lowland, situated between the Caspian Sea and the Lake Aral, a wide sterile waste; (3) the Syro-Arabian lowland, partly sterile and partly extremely productive and fertile; (4) the Hindustan lowland, of about 500,000 square miles, comprising the great valley of the Ganges, and very fertile; (5) the Indo-Chinese lowland, including the regions of Cambodia and Siam; and (6) the Chinese lowland, extending from Peking as far as the tropic of Cancer, of about 220,000 square miles, and extremely fertile. Asia is poor in lakes but very rich in rivers, the most famous of which are the Tigris and the Euphrates, the Indus with its many tributaries, the Brahmaputra, the Ganges, the Irrawaddy, the Salwin, the Me-nam, the Me-kong, the Hong-Kiang, the Yang-tze-kiang, the Hwang-ho, or Yellow River, the Amur, and the many river-systems of Siberia. On account of its vast extent and diversity of climate, the mineral, vegetable, and animal products of Asia are naturally varied, rich, and almost unlimited.

Geographically, Asia may be divided into four great regions: (1) Northern Asia, or Asiatic Russia, which includes Siberia, Caucasia, and the Aral-Caspian Basin, i. e. Russian Turkistan, the Turkoman country, Khiva, Bokhara, and the region of the upper Oxus; (2) Eastern Asia, comprising China, Mongolia, Korea, and Japan; (3) Southern Asia, comprising India, Indo-China, and Siam; (4) South-western Asia, comprising the famous historic lands of Persia, Media, Babylonia, Assyria, Mesopotamia, Asia Minor, Syria, Phœnicia, Palestine, and Arabia.

Politically, Asia is divided as follows: (1) Russian Empire, including Siberia and as far west as the borders of Turkey, Persia, and Turkistan, and as far south as the Chinese Empire; (2) Chinese Empire, including Mongolia, Manchuria, and Tibet; (3) Japanese Empire; (4) India proper, or British Empire; (5) Siam; (6) Indo-China, under French dominion; (7) Afghanistan; (8) Persia; and (9) Asiatic Turkey, which comprises all Irak and Mesopotamia, Kurdistan, Armenia, Asia Minor, Syria, and Arabia. The entire population of Asia (according to the statistics of 1901) is estimated at about 800,000,000, or more than half the entire population of the earth, and divided as follows: Asiatic Russia, 24,947,500; China, 330,829,900; Korea, 9,670,000; Japan, 46,494,000; Indo-China, 15,590,000; Siam, 6,320,000; India, 302,831,700; Afghanistan, 4,550,000; Persia, 9,000,000; Asiatic Turkey, including Arabia, 19,126,500.

Ethnographically, the population of Asia may be

reduced to three great groups, or races, viz.: (1) the Mongolian, or Turanian, to which belong all the inhabitants of the whole Northern Asia and as far south as the plains bordering the Caspian Sea, including China, Tibet, the Indo-Malayan peninsula, Japan, Korea, and the Archipelago, making by far the largest part of the population of Asia. The Mongolian race is characterized by its yellow skin, black eyes and hair flat noses, oblique eyes, short stature, with little hair on the body and face. (2) The Aryan, or Indo-Iranian group, to which the great majority of European peoples belong. It extends over the whole of Southern and part of Western Asia, embracing the Hindus, the Iranians, the Medo-Persians, the Armenians, the Caucasians, and the inhabitants of Asia Minor. (3) The Semitic, which extends over the whole of South-western Asia, and comprises the Arabs, the Assyro-Babylonians, or Mesopotamians, the Syrians, the Jews, and the entire Mohammedan population of Asiatic Turkey.

The numerous languages spoken in Asia may be roughly classified as follows: (1) The Turanian branch, to which belong the Mongolian, the Manchu, the Chinese, the Japanese, the old Turkish, and Tatar. (2) The Aryan, or Indo-Iranian, to which belong most of the hundred and twenty languages and dialects of India, especially the old Sanskrit, the Iranian, or old Persian, which is the language of the Avesta and of the Achæmenian inscriptions, the Armenian, the Georgian, and a considerable part of modern Persian. (3) The Semitic group, to which belong the ancient languages of the Assyrians and Babylonians, the various, but mostly extinct, old Chanaanitish dialects, the Hebrew, the Phœnician, the numerous eastern and western Aramaic dialects, known as Syriac, and represented nowadays by the modern Chaldean and neo-Syriac dialects used by the Nestorians of Kurdistan, Persia, and Mesopotamia, and finally Arabic, which in various forms and dialects is spoken throughout Arabia and by the great majority of the Mohammedan populations of Hindustan, Persia, Mesopotamia, and Syria, as well as by most of the Christians of the two last-mentioned countries.

History of Asia.—At what period man first made his appearance in Asia we do not know, although there have been various and conflicting theories advanced as to when that event took place. The general opinion now entertained by scholars is that somewhere from the fifth to the seventh miilennium B. C., Asia was chiefly peopled by two great races, viz., the Semitic and the Mongolian, or Turanian. The former occupied the south-western portion of Asia, that is to say, the lands lying on the south-east corner of the Mediterranean and contiguous to the Red Sea and the Persian Gulf, including Syria, Phœnicia, Palestine, Arabia, and the extensive regions watered by the Rivers Euphrates and Tigris, afterwards composing the two mighty empires of Babylonia and Assyria; the latter occupied the regions of Northern and Eastern Asia, stretching inward from the coast of the Pacific Ocean and including Japan, China, and the districts to the west and south contiguous to China. At about the same period, some of the Turanian tribes of Northern and Central Asia pressed their way to the west, invaded Persia, and pushed as far south-west as the Persian Gulf and Babylonia, where they soon overcame the native Semites, subjugating them to their rule and power, and forcing upon them their own Turanian religion and civilization. The existence and supremacy of this Turanian element in the southern part of the Tigris-Euphrates valley is historically attested by the old Babylonian inscriptions, by their system of writing, language, civilization, and governing dynasties. Scholars have given the name of Turanians, or Akkadians, or better Sumerians, to this foreign invading element, and they are all agreed that their power and authority remained uncontested for about two thousand years, i. e. till about the beginning of the third millennium B. C., when the native Semitic Babylonians, aided perhaps by numerous Semitic immigrants from Arabia and Chanaan into Babylonia, overthrew the Sumerian power, uniting North and South Babylonia into several Semitic confederations, and, later on, into one united Semitic Babylonia.

At the same time, various Semitic nationalities began to develop in Arabia, Mesopotamia, and Chanaan. Towards the first half of the second millennium B. C., Assyrian power made its first appearance, and successfully contested with Babylonia the supremacy over Western Asia. Towards 1200 B. C. the Israelitish tribes invaded and settled in Chanaan. In 605 B. C. Ninive, the capital of the Assyrian Empire, fell by the hands of Nabupalassar, of Babylonia, and Cyaxares, of Media; and with its fall the powerful Assyrian Empire came to an end. Less than a century later Babylon itself was captured by Cyrus (538 B. C.) and the whole of Western Asia passed under the Medo-Persian power of Cyrus, Cambyses, and Darius till the time of the triumph of the Macedonian army under the command of Alexander the Great (330 B. C.). After the Seleucidæ, Western Asia passed into the power of the Parthian, Arsacid, and Sassanian dynasties of Persia, and remained so till the advent and the sweeping triumph of the Mohammedan armies in the seventh century of the Christian Era. While the Sassanian kings held their power and authority over the whole region east of the Euphrates, the Romans had absolute power over Syria, part of northern Mesopotamia, and Asia Minor. Arabia, on the other hand, had successfully resisted permanent foreign encroachments, and the numerous tribes of that peninsula continued to be governed by their own sheikhs, princes, and kings. The South Arabian kingdoms, those of Yemen, Himyar, Saba, and Ma'an, were in continuous struggle against one another and especially against the Abyssinians of Ethiopia. Towards the middle of the seventh century of the Christian Era the Mohammedan armies, having united the numerous Arab tribes into one Mohammedan Arabia, crossed into Syria, Egypt, Mesopotamia, Armenia, and Persia. In less than fifty years the whole of Western Asia was completely reduced by the Moslem armies, and remained so until about the middle of the thirteenth or the opening of the fourteenth century, when the Tatar and Mongolian armies of the terrible Jenghiz Khan, Temúr Lang, and their successors swept over all Western Asia, overthrowing the Abbasid dynasty in Irak, and that of the Seljuks in Asia Minor. Soon after, Western Asia passed into the power of the Ottoman Turks who have succeeded in maintaining their authority intact over the same regions till our own day.

The Mongolian tribes of Northern Asia seem to have grown as early as the second millennium B. C., into various kingdoms and nationalities, such as the Chinese, the Japanese, the Tatars, with their distinct kingdoms and dynasties. The history and the development of these north and east Asiatic kingdoms are, comparatively speaking, of little importance for the international history of civilized Asia, inasmuch as their power and influence did not materially or permanently affect the development and the destinies of the near East. Even the Tatar and Turcoman hordes, who for the last six centuries have held under their sway the destinies of Western Asia, soon adopted the Mohammedan religion and civilization.

Unlike their European brethren, the Aryan tribes of Southern Asia and Iran did not play a very important part in the pages of history. With the ex-

ception of the conquest of Babylonia by the Iranian conqueror Cyrus and the supremacy of Sassanian dynasties over the eastern half of Western Asia the Indo-Iranian tribes of South and west-Central Asia developed no particularly remarkable kingdoms or power. The earliest event of Hindu historical chronology does not date farther back than 1400 B. C., and possibly later. It is the war of the Mahabharat, the story of which is contained in a poem written about 500 B. C., that forms a part of the epic literature of ancient India. The accounts of antecedent periods are manifestly mythical, and merely indicate the probability of the gradual progress of the conquering Brahminic race from west to east. From that time down to the beginning of the nineteenth century, India was governed by various native and Mogul dynasties; and towards the beginning of the last century it passed into the power of England.

RELIGIONS OF ASIA.—The principal religions of Asia are: Brahminism, Buddhism, Confucianism, Taoism, Zoroastrianism, Mohammedanism, Judaism, and Christianity. *Brahminism* is the oldest known and the prevailing religious system of India, counting 210,000,000 Hindu adherents. *Buddhism* (from *Buddha*, "the wise", "the enlightened") owes its origin to Gautama, otherwise called *Sakya Muni* (i. e. the Sakya sage), who flourished towards the middle of the sixth century B. C. It is by far the widest-spread religion in Asia, counting more than 400,000,000 adherents, 300,000,000 of whom are in China, where it is the chief of the three recognized religions. Its other followers are found in Siberia, Korea, Japan, and India (Ceylon and Burmah). *Reformed Buddhism* is a recent development in China and Japan, and it plainly shows the influence of Christianity. *Confucianism* is one of the three chief religions of China, the other two being Buddhism and Taoism. Confucianism is a system of philosophy rather than religion. It is the official religion of the State, and the basis of the social and political life of the Chinese nation. *Taoism* is the third recognized religion of China. It takes its name from that of its founder, Laou-tsze, or Lâo-tze, who lived in the sixth century before the Christian Era. Taoism as a religious system has degenerated from its high original mysticism into a system of superstitious observances, and so forms the accepted religion of the lowest and most ignorant class of Chinese, counting about 100,000,000 adherents. It has also many followers in Cochin-China and Japan. *Zoroastrianism* is the religion of the ancient Iranians and Persians. Its founder was Zoroaster, the great prophet of Iran, who flourished towards the sixth century B. C. Once a very powerful religion, Zoroastrianism has almost vanished before Islamism, counting nowadays only a few thousand followers in Persia and India.

MOHAMMEDANISM IN ASIA.—Mohammedanism, or Islamism, is one of the three great Semitic religions, the other two being Judaism and Christianity. No accurate statistics have as yet been taken of the Mohammedan population of the world. The latest approved estimate, however, places the number at a little over two hundred millions. Of these, sixty millions are in Africa, and most of the rest in Asia, as follows: 18,000,000 in Asiatic Turkey; 30,000,000 in China; 60,000,000 in India and Burmah; 31,000,000 in the Malay Archipelago; and the rest in Persia, Afghanistan, Caucasia, and Russian Turkistan. In the Mindanao Kingdom and in the Sulu group of the Philippine Islands there are about 360,000 and 250,000 Mohammedans respectively. The relations of Mohammedanism to Oriental Churches and Christianity are discussed in the article MOHAMMEDANISM, and in the articles on the various Oriental Churches. (See also ARABIA.)

JUDAISM IN ASIA.—Towards the twelfth century before the Christian Era, we find the Hebrews permanently settled in Palestine. The earliest known Hebrew migrations from Palestine occurred during the reign of Sargon, King of Assyria (722–705 B. C.), who having in 722 captured Samaria, the capital of the northern Israelitish kingdom, transported 27,000 Samaritan Hebrews to Assyria and the frontiers of Media. A century and a half later, Nabuchodonosor, King of Babylon (605–562 B. C.), carried off from Jerusalem into Babylonia some twenty thousand Jews. Soon after his capture of Babylon, Cyrus allowed the Jews to return to Palestine. The poorest class returned, but the most prosperous families remained in the land of their exile, where they soon rose to great social and financial prosperity. Towards 350 B. C., Artaxerxes Ochus deported to Hyrcania a group of Jews that had revolted. Upon the triumph of the Macedonian army, and under the successors of Alexander the Great, great numbers of Jews migrated into Egypt. After the overthrow of the last Jewish kingdom, and following the fall of Jerusalem, and the destruction of the Temple at the hands of the Romans, Judaism at large passed beyond the limits of its ancient centres and began to spread over Egypt, North Africa, and Western Asia. During the first five centuries of the Christian Era, we find numerous Jewish colonies scattered all over Syria, Mesopotamia, Asia Minor, Assyria, Babylonia, Media, and as far as South Arabia. In the last-mentioned country they obtained political supremacy for a while, under the Himyarite King Dhú-Nuwás. In southern Babylonia, and especially during the Sassanian dynasty of Persia, they acquired great ascendancy, with very flourishing religious and educational centres, such as the famous academies of Sura, Nehardea, Pumbadita, and Mahuza, whence sprang the Babylonian Talmud.

With the advent of Islam, however, and the rapid conquests of the Mohammedan armies, Judaism suffered greatly in Arabia and in all the newly conquered provinces. Its followers were almost always harshly and severely dealt with by the Moslems, although under the reign of several Abbasid caliphs they were kindly treated. The Byzantine emperors, on the other hand, were anything but friendly to them; and it is noteworthy that, although in the first three centuries of Christianity the Jews were the first to become Christian proselytes, nevertheless, the two religions developed afterwards the most lamentable antagonism which lasted for a great many centuries. Notwithstanding the many persecutions to which they had to submit, the Jews have preserved their racial and religious unity in various countries of Asia, where they are divided as follows: 65,000 in Asia Minor; 90,000 in Syria and Palestine; 70,000 in Mesopotamia and Irak; 60,000 in Arabia; 58,000 in the Caucasus; 35,000 in Siberia; 8,000 in Ferghana; 9,000 in Bokhara; 2,000 in Khiva; 3,000 in Aden; 15,000 in British India; 2,000 in Afghanistan; 25,000 in Persia; 1,000 in China, and 500 in various other Asiatic countries, making a total of about 450,000, or less than half a million.

CHRISTIANITY IN ASIA.—Asia is the cradle and the primitive home of Christianity; for it was in its extreme south-western borders, i. e. in Palestine, the home of the chosen people, that the Founder of Christianity chose to appear, to live, and to preach the New Dispensation. Soon after Jesus' death, His Apostles and Disciples actively began the evangelization of the world, and tradition tells us that the Apostles went to different localities: some to Palestine, others to Asia Minor, some to Greece and Rome, and others to Mesopotamia, Armenia, Babylonia, Arabia, Egypt, Ethiopia, and even as far as India. Palestine and Syria, however, were naturally the first recipients of the new religion, and here

the Jewish communities furnished the first nucleus of Christian proselytes. From Syria, Christian propaganda spread into Phœnicia and Asia Minor, and through the effective preaching of St. Paul, it penetrated into the principal cities of the Mediterranean coast and Asia Minor, crossing the borders of Asia and reaching into the very heart of the Roman Empire. From the Acts of the Apostles it can be conclusively shown that as early as the second half of the first century of the Christian Era, Christian communities existed in the following Asiatic cities: Jerusalem (Acts, *passim*), Damascus (Acts, ix), Samaria and Samaritan villages (Acts, viii), Lydda (ix), Joppe (ib.), Saron (ib.), Cæsarea in Palestine (Acts, x), Antioch in Syria (xi), Tyre (xxi), Sidon (xxvii), Tarsus (ix, xi, xv), Salamina in Cyprus (xiii), Paphos in Cyprus (xiii), Perge in Pamphylia (xiii, xiv), Antioch in Pisidia (xiv), Iconium (xiii, xiv), Lystra (xiv), Derbe (xiv), several unnamed localities in Galatia (Gal., i, I Peter, i), in Cappadocia (I Peter, i), Ephesus (Acts, and Paul's Epp.), Laodicea (Paul's Epp.), Hierapolis in Phrygia (Paul's Epp.), Smyrna (Apoc.), Sardis (ib.), Philadelphia in Lydia (ib.), Thyatira in Lydia (ib.), etc., and very probably also in Ashdod in Philistia, Seleucia, Attalia in Pamphylia, Amphipolis, Apollonia, Assus, Malta, and other islands of the Mediterranean. From Syria and Asia Minor the activity of the early Christian missionaries spread north, south, east, and west through Edessa, Mesopotamia, Armenia, Assyria, Babylonia, Media, Persia, Arabia, Ethiopia, Egypt, Africa, Greece, Italy, and the West. As regards Asia, we have historical evidence that, towards the middle of the second century, Christian communities were established also in Edessa, various cities of Mesopotamia, along the Tigris and the Euphrates, Melitene, Magnesia, Tralles in Caria, Philomelium in Pisidia, Parium in Mysia, Nicomedia, Otrus, Hierapolis, Pepuza, Tymion, Ardaban, Apamea, Cumane, and Eumenea in Phrygia, Ancyra in Galatia, Sinope, Amastris in Pontus, Debeltum in Thrace, Larissa in Thessalia, Myra in Lycia, etc. (See Harnack, Expansion of Christianity in the First Three Centuries, II, 240 sqq.) From the signatures of the various Asiatic bishops who assisted at the Council of Nicæa (325) we have conclusive evidence that towards the year 300, and in fact considerably earlier, there existed in the following Asiatic provinces and cities not only Christian communities, but also well-organized churches, dioceses, and ecclesiastical centres: Jerusalem, Cæsarea, Samaria-Sebaste, Lydda-Diospolis, Joppe, Saron, Emmaus-Nicopolis, Sichem-Neapolis, Scythopolis, Jamnia, Azotus, Ascalon, Gaza, Gadara, Capitolias, Bethlehem, Anea, Anim and Jattir, Bethabara, Sichar-Asker, Batanea, Pheno, and many other episcopal sees in Asia Minor, Cyprus, Syria, Palestine, Arabia, Edessa, Mesopotamia, Babylonia, etc. In the last three mentioned regions, in fact, we have positive traces of fully organized dioceses and churches as early as the first half of the third century, with many illustrious saints and martyrs.

In the fourth, fifth, sixth, and the beginning of the seventh century, until the rise of Islam, Christianity became the dominant and generally accepted religion of Western Asia, with the exception of Arabia. The Christian Church, however, was subject politically to two mighty rival powers, the Roman and the Persian. To the first of these, the whole of Palestine, Syria, North-west Arabia, west-Euphratean-Mesopotamia, and Asia Minor, were subject; while to the latter belonged east-Euphratean-Mesopotamia, north-east Arabia, Assyria, Babylonia, Persia, and Media. The endless rivalry and wars of these two powers proved indeed fatal to the progress of Christianity and to the permanent unity of the two great Christian Churches, the Roman and the Persian. These obstacles notwithstanding, the Christian Church of Persia, from its very beginning down to the middle of the fifth century, was dependent on the Patriarch of Antioch and consequently in communion with Rome, although it had its own metropolitan, the great Catholicos of Seleucia-Ctesiphon, in Babylonia. But the Nestorian and Monophysite heresies of the fifth century broke this union asunder. Nestorianism, unable to gain any permanent footing in Syria, Asia Minor, and the West, found a strong ally and defender in the Sassanian kings of Persia and in the Mesopotamian Church, which, towards the end of the fifth century, had already completely estranged itself from Antioch and Rome, and had become an independent national Church, having for its ecclesiastical head the great Catholicos of the East, i. e. of Seleucia-Ctesiphon. In the meanwhile, Monophysitism began to rage in Syria, Armenia, Arabia, and Mesopotamia alike, forming thus another independent heretical Church. Soon after, the Nestorian and the Monophysite Churches of Western Asia prospered and developed to such an extent as to compete in greatness and influence with most Christian Churches, the Roman excepted.

With the advent of Islam, however, and the rapid conquest of the Mohammedan armies (seventh century), Christianity in Arabia, Mesopotamia, Persia, Armenia, Syria, and Asia Minor suffered most severely. Soon after the death of Mohammed, all these provinces fell, one after the other, into the hands of the Moslems, who threatened, for a while, the entire extinction of Christianity in Western Asia. Thanks, however, to the tolerant attitude of the majority of the Umayyad and Abbasid caliphs of Damascus and Bagdad respectively, Christianity in the Mohammedan Empire rose gradually to a new and unprecedented life and vigour, and in the eighth, ninth, and tenth centuries the Nestorian and the Monophysite Churches, but especially the first, reached their highest degree of prosperity. Nestorian and Jacobite theologians, philosophers, and men of letters soon became the teachers of the conquering Arabs and the pioneers of Islamo-Arabic science, civilization, and learning. Nestorian physicians became the attending physicians of the court, and the Nestorian patriarch and his numerous bishops were regarded in Asia as second to none in power and authority. From Western Asia, Nestorianism spread into India, Ceylon, Socotra, and the Malabar coast, China, Mongolia, and Tatary, where it soon became extremely influential and possessed numerous churches and well-organized bishoprics. So that as early as the ninth and tenth centuries, the jurisdiction of the Nestorian Catholicos of Seleucia extended over Central, Southern, west-Central, and South-western Asia, as far as Syria, Arabia, Cyprus, and Egypt, and had more than two hundred subordinate bishops and metropolitans. In the meanwhile, the Monophysite Church held sway in Syria, Egypt, North Mesopotamia, and Armenia, where it developed strength, if not equal, certainly not very inferior, to that of the Nestorian.

In the thirteenth and fourteenth centuries, the Mongolian and Tatar invasions and devastations in Central and Western Asia put an end to Arabic dominion, dealing, at the same time, a deadly blow both to the Nestorian and the Jacobite Churches, and causing havoc and consternation among Asiatic Christians in general. Hundreds of thousands of these Christians were massacred, their churches and monasteries ruined, and a great number of the wavering compelled to renounce their faith and embrace Mohammedanism. The weakened condition of both the Nestorian and Jacobite Churches paved the way to their return to the Catholic Faith, and many of their patriarchs and bishops, thanks to the incessant and salutary work of the early Catholic missionaries,

asked to be once more united with Rome as of old. The stream of conversions became more pronounced and rapid during the sixteenth and seventeenth centuries, and has continued so till our own day. Franciscan, Dominican, Carmelite, and Jesuit missions were established all over Asia with the result that a large number of Nestorians and Monophysites have long since renounced their heretical creeds and embraced Catholicism. The same gratifying movement took place in the schismatic Greek Church of Syria and Asia Minor as well as in the Monophysite Church of Armenia.

ACTUAL CONDITION OF THE CHRISTIAN CHURCH.—The history of Catholicism in Asia is intimately connected with the rise and progress of the Asiatic Catholic missions. The merit of having first disclosed to the West, and to Rome in particular, the mysterious and impenetrable East as well as the condition of Oriental Christianity undoubtedly belongs to the Crusaders. Profiting by this information, and ever solicitous for the welfare of the Church of Christ, the popes were the first to seize the opportunity for a Catholic propaganda in the Far, as well as in the near East. Towards the end of the thirteenth century, Innocent IV, Gregory X, and Honorius II sent the Franciscan missionaries, Lorenzo of Portugal, Giovanni Piano di Carpine, Wilhelm Ruysbrock (de Rubruquis), Giovanni of Cremona, and others, as their representative delegates, to the great Mogul, Kublai Khan, on behalf of the Oriental Christians. In 1306, the Franciscan, Giovanni di Montecorvino, was sent by Benedict XI on a similar mission to China, where he was subsequently appointed bishop with seven auxiliary bishops by Clement V, and where he died in 1330. In 1318, the Dominican Francesco di Perugia was appointed Bishop of Sultaniah, in Tatary, by Pope John XXII, and in 1321–28, another Dominican missionary, Giordano Catalani, accompanied by three Franciscan friars, made two successful journeys to India, to the coast of Malabar, to Ceylon, and to China. In 1323, the Franciscan, Odorico di Pordenone, visited Ceylon, Java, Borneo, Khan-Balikh, Tibet, and Persia, returning in 1331 after having baptized more than 20,000 pagans. In the fifteenth and sixteenth centuries, the Franciscan friars who were appointed by the popes as the official guardians of the sanctuaries of Jerusalem and the Holy Land, began to extend their missionary activity to North Syria, North-west Mesopotamia and Egypt, while the Carmelites advanced into Mesopotamia, Babylonia, and Persia. In 1501, the Franciscan, Enrico of Coimbra, accompanied the Portuguese, Alvarez Cabral, into Calicut, Cochin, Goa, and Cranganore; and in 1521, Catholic missionaries first penetrated into the Philippine Islands. During the years 1541–45, St. Francis Xavier evangelized India, the coasts of Malabar and Travancore, and Ceylon; in 1545 Malacca; in 1546 the Moluccas; from 1549–51 Japan, and in 1551, while on his way to China, he died after an apostolic career not less wonderful and unique than successful and rich in results.

With the mission of St. Francis Xavier in India and the founding of the Society of Jesus, there began a new era for Catholic missionary enterprise, an era of indomitable zeal and exceptional success. Jesuits, Dominicans, Franciscans, and Carmelites were now eagerly vying with one another for the Christianization of Asia. Naturally enough the numerous Nestorian, Jacobite, Armenian, and Greek schismatic communities and churches scattered through the Turkish dominion, in Syria, Asia Minor, Armenia, Mesopotamia, Babylonia, and through Persia attracted their first attention; and, thanks to their noble missionary efforts and their zeal, great numbers of schismatic Orientals with many of their bishops, priests, and monks joined the Catholic Church. Catholic missions and schools, seminaries, and churches, hospitals, and other charitable institutions were established among all these schismatic Oriental Churches in Asiatic Turkey and Persia, as well as among the heathen in China, India, Korea, Siam, Cochin-China, and Japan. Soon after, Catholic dioceses of the Latin Rite, Apostolic prefectures, and Apostolic delegations were created and permanently established, with the gratifying result that now, at the beginning of the twentieth century, the Catholic Church is seen firmly established in every Asiatic region, side by side with Brahminism, Buddhism, Confucianism, Mohammedanism, Judaism, Nestorianism, Monophysitism, the schismatic Greek Church, and Protestantism.

The Oriental Churches of Western Asia (Turkey and Persia), however, are for us of particular interest, as they represent old and venerable national Churches, having their own hierarchy, rites, liturgical languages and usages, and ecclesiastical discipline, which had, as early as the fifth century, separated themselves from the Church of Rome. They represent what we usually call Oriental Churches, and are divided as follows: (1) The Nestorian Church, extending over Babylonia and Chaldea, Mesopotamia, and Assyria, Kurdistan, Persia, and the coast of Malabar in India. (2) The Jacobite Church (Monophysite), which extends over Syria, North-west Mesopotamia, Assyria, and Malabar. (3) The Armenian Church (Monophysite), which extends over the whole of Armenia, Persia, Asia Minor, and part of Syria. (4) The Maronite Church, which is a branch of the Syrian Church and extends over Mount Lebanon and Syria. (5) The Greek Church, scattered over Syria, Phœnicia, and Asia Minor. Another Church, generally referred to as an Oriental Church, is the Coptic, or Abyssinian, which, being restricted to African soil, must be here omitted. It must be noted, however, that each of the above-mentioned Oriental Churches, the Maronite excepted, which is entirely Catholic, is divided into two independent branches, or Churches; the one Catholic and in communion with Rome; the other schismatic and separated from Rome; each, however, having its own patriarch, bishops, priests, and local churches. They may be classified as follows:

I—NESTORIAN CHURCH.

Schismatic Nestorians, or simply Nestorians.	Catholic Nestorians, commonly called Chaldeans.

II—JACOBITE CHURCH. (Monophysite.)

Schismatic Jacobites, or simply Jacobites.	Catholic Jacobites, commonly called Catholic Syrians, or simply Syrians.

III—ARMENIAN CHURCH. (Monophysite.)

Schismatic Armenians.	Catholic Armenians.

IV—MARONITE CHURCH. (All Catholic.)

V—GREEK CHURCH.

Schismatic Greeks, or Orthodox Greek Church.	Catholic Greeks, commonly called Græco-Melchite Church, or simply Melchite.

The Catholic branch of each of these Oriental Churches, although united with Rome, preserves, in common with its sister schismatic branch, its own primitive original rite, liturgy, and its own ecclesiastical discipline and privileges, the maintenance of

which has been scrupulously prescribed and insisted upon by the Roman pontiffs, under penalty of suspension and excommunication; no clerical or lay member being allowed to change his rite without a special dispensation of the Holy See.

CATHOLICISM IN ASIA.—*Asiatic Turkey.* The entire Christian population of Asiatic Turkey is 3,349,882, of which 692,431 are Catholics, 97,370 Protestants, and the remaining schismatics. They may be classified as follows: Asia Minor: 6,423 Catholic Armenians; 193,416 Schismatic Armenians; 994,922 Schismatic Greeks; 2,079 Jacobites; 5,838 Latins, and 3,400 Protestants. Armenia and Kurdistan: 51,306 Catholic Armenians; 712,842 Schismatic Armenians; 8,600 Chaldeans; 92,000 Nestorians; 572 Jacobites; 353,762 Schismatic Greeks; 2 Latins, and 61,256 Protestants. Mesopotamia: 36,320 Chaldeans, 13,990 Syrians; 27,754 Jacobites; 11,670 Catholic Armenians; 61,590 Schismatic Armenians; 1,993 Latins; 340 Greek Melchites; 9,325 Schismatic Greeks, and 11,194 Protestants. There are also 308,740 Maronites; 141,219 Melchites; 304,230 Schismatic Greeks; 19,459 Catholic Armenians; 23,834 Schismatic Armenians; 1,865 Chaldeans; 25,632 Syrians; 47,805 Jacobites; 39,034 Latins, and 21,520 Protestants in Palestine, Phœnicia, and Syria as far north and west as the Euphrates, or a total of 308,740 Maronites; 141,559 Melchites; 1,662,239 Schismatic Greeks; 88,858 Catholic Armenians; 991,682 Schismatic Armenians; 46,785 Chaldeans; 92,000 Nestorians; 39,622 Syrians; 78,210 Jacobites; 46,867 Latins, and 97,370 Protestants. The population of Arabia is entirely Mohammedan, except in the sea-port of Aden, where there is an Apostolic vicariate with about 1,500 Christians.

Persia.—There are in Persia 20,000 Chaldeans; 50,500 Nestorians; 5,035 Catholic Armenians; 81,654 Schismatic Armenians; 200 Latins, and about 2,670 Protestants. In Afghanistan there is not a single Christian church or any organized Christian community.

India.—The number of Catholics in India, including Ceylon, is about 2,069,791, with 4,938 churches and chapels; 105 seminaries and colleges; 2,312 schools; 37 hospitals; 2,190 European missionaries; 1 patriarch (in Goa); 7 archbishops; 26 bishops; 3 Apostolic vicars, and 3 Apostolic prefects. The number of the Jacobites is about 120,000, the Chaldeans (independent of the Chaldean Patriarch of Babylonia, although formerly dependent on him) about 100,000. The number of Protestants in India is about 700,000 (1889).

China.—The Catholic population of China is about 820,000, governed by 39 Apostolic vicars and 2 Apostolic prefects, with 955 European missionaries, having 4,067 churches and chapels, 90 colleges and seminaries, 4,067 schools and orphan asylums, and 62 hospitals. The number of Protestants, in 1900, is given by Warneck as 200,000.

Korea.—There are in Korea 45,000 Catholics, with 1 bishop and 42 priests; Protestants (Methodists and Baptists) 7,000.

Japan.—In Japan the Catholics number 60,500, with 1 archbishop (Tokio), 3 bishops (Nagasaki, Osaka, and Hakodate), and about 130 missionary priests. The number of Protestants is about 50,000 and that of the Orthodox Greek Russians, about 5,000, with 1 bishop.

Indo-China.—(French Colony) 820,000 Catholics, with 410 missionary priests; 3,304 churches and chapels; 24 seminaries and colleges; 2,349 schools and orphan asylums, and 38 hospitals.

Philippine Islands.—(American Colony). The entire population of the Philippine Islands is estimated at about seven millions, of which about 600,000 are wild tribes and pagans, about six millions Catholics, and the rest Mohammedans and pagans. The Catholic Church is governed by an Apostolic delegate, 1 archbishop, and 4 bishops with numerous secular and regular priests.

Asiatic Russia.—The Christian population of Asiatic Russia is estimated at about fourteen millions, 75,000 of whom are Catholics, and the rest schismatic Greeks (Græco-Russian Church).

All the above statistics are only approximately correct, as the various censuses so far published are often doubtful, contradictory, and misleading. According to P. Pisani (Vacant, Dictionnaire de théologie catholique, I, coll. 2096–2097), the entire population of Asia, according to their various religions and creeds, may be approximately classified as follows:

I.—Buddhists, 400,000,000; Brahmins, 200,000,000; Mohammedans, 100,000,000; other heathen religions, 80,000,000; Christians, 20,000,000; total, 800,000,000.

II.—Protestants: In Western Asia, 85,000; India, 817,000; China and Korea, 210,000; Japan, 50,000; total, 1,162,000.

III.—Catholics: Asiatic Russia, 70,000 to 75,000; Asiatic Turkey and Persia, 700,000; India, 2,140,000; China, Korea, Japan, and Indo-China, 1,710,000; Philippine Islands, 6,000,000; total, 10,625,000.

GABRIEL OUSSANI.

Asia Minor, the peninsular mass that the Asiatic continent projects westward of an imaginary line running from the Gulf of Alexandretta (Issus) on the Mediterranean to the vicinity of Trebizond (Trapezus) on the Black Sea. It is washed by three great seas, the Euxine (Black Sea) on the north, the Mediterranean on the south, and the Ægean on the west. It is located between 36°–42° north latitude and 26°–40° east longitude. The extreme length is about 720 miles and the extreme breadth about 420, though the average is 650 and 300 miles respectively. At its extreme western limit it almost touches the European mainland, from which it is separated for several miles by the narrow straits of the Bosphorus and the Dardanelles (Hellespont) and by the small Sea of Marmora (Propontis) through which connecting waters the Mediterranean and the Black Sea are brought into mutual contact.

I. NAME.—In remote antiquity it had no common designation, being known variously after the races or kingdoms that it included. The term "Asia" was soon popularized by the Romans for whom it meant only the populous and cultivated western sea-board, organized by them into a province, together with neighbouring territory (Mysia, Lydia, Caria, Phrygia) more or less civilized after the Græco-Roman ideas. The first writer to use the term Asia Minor is the Christian Orosius (Hist., I, 2, 10), about the year 400. The early Byzantine writers often refer to it as ἡ μικρὰ Ἀσία, "Little Asia". In Byzantine administration it came soon to be known under the somewhat elastic name of Ἀνατολή or "rising sun", i. e. "the East". It was, politically speaking, "the Anatolic theme", one of the twenty-nine provinces of the Byzantine empire from the seventh century to the eleventh century, when it became a Turkish land. Since then it has become officially known as Anatolia (Anadoli, Natolia, Nadolia), and as such constitutes an important part of Asiatic Turkey, is in fact the chief political and religious mainstay of the present Moslem constitution as far as it is based on Constantinople. Asia Minor is also known as "the Levant", a Western (Italian and French) equivalent for Anatolia. This term however, applies chiefly to the commercial and industrial centres of the southern and western coasts, though in ecclesiastical language and history it often includes both Egypt and the Holy Land. It was only gradually, and in response to divers influences and agencies, that under the name of Asia Minor

ASIA MINOR
SCALE OF STATUTE MILES
0 50 100 150 200
BLACK SEA
MEDITERRANEAN SEA
TURKEY
CONSTANTINOPLE
SEA OF MARMORA
GULF OF ADALIA
CYPRUS
SYRIA
ARMENIA
TRANSCAUCASIA
Caucasus Mts.
Mt. Ararat
Lake Van (Salt)
Tigris R.
Euphrates
Taurus
Anti Taurus
Kara Dagh
Ala Dagh
Bingol Dagh
Sivas
Angora
Kutaia
Brusa
Scutari
Kastamuni
Amasia
Trebizond
Erzerum
Diarbekir
Mosul
Aleppo
Antioch
Latakia
Tripoli
Beirut
Damascus
Hamah
Homs
Nicosia
Famagusta
Rhodes
Crete or Candia
Smyrna
Constantinople
Adrianople
Sinub (Sinope)
Batum
Kutais
Tiflis
Erivan
Alexandropol
Kars
Ardahan
Artvin
Gori
Suram
Akhaltsikh
Poti
Anaklia
Gerresh
Kizil Irmak
Yeshil R.
Termeh
Unieh
Jevisluk
Gemush Khaneh
Erzingan
Kighi
Diadin
Bayazid
Khoi
Urumia
Lake Urumia
Mosul
Hamman
Nineveh
Kalat Shergat
Kalat Makhul
Tekrit
Baghdad
Salt L.
Hit
Sallah
Jibbul
Haditeh
Sarifa
Ana
Rawa
Jabariah
Wardia
Jub Ghanim
Tadmor (Ruins of Palmyra)
Karietein
Domeir
Sahnaya
Jebeil
Tarabulus
Markab
Tartus
Selemiyeh
El Hosn
Kesab
Kasmein
Lake Homs
Jebel Akra
Urdeh
Edlib
Maluha
Marra
Kafaat el Medik
Andarin
Resafa
Jeslah
Tabus
Ain el-Kam
El-Deir
Serin
Tayibe
Abu Serai
Kerkisiah
El-Khail
Jeb. Abdul Aziz
Sinjar
Zakiah
Rakka
Abu Salden
Sur el-Hamur
Jarban Ruins
Khonais
Kalat Balis
Membidj
Tedif
Dabahanieh
Howeiman
Birejik
Suruj
Jerablus
Kalat en Nejm
Rum Kaleh
Urfa
Tektek Dagh
Harran
Nisibin
Mardin
Kotchhissar
Dara
Arnaut
Batara
Telliskof
Butma D.
Eski Mosul
Umra
Hammam
Semel
Zakhu
Amadia
Julamerk
Hakkiari
Judi Dagh
Mansurieh
Beddes
Sulliwa D.
Ashitan
Merwanen
Moks
Vastan
Van
Bitlis
Khartput
Khozrat D.
Palu
Mush
Sert
Huru
Hasro
Archanik
Tchelemuk
Severek
Almadik
Blingi
Karajan Dagh
Behesni
Samsat
Pasvalu
Marash
Zeitan
Andaval
Albistan
Derendeh
Derelí Karahissar
Gorun
Gurun
Malatia
Arabkir
Khozat
Dersim
Kighi
Gurnek
Baskan
Lis
Ashkhaneh
Arjish
Sivan Dagh
Aghwanis
Tatos
Ispeala
Endreas
Karahissar
Zughapa
Baiburt
Gemush Khaneh
Ersinjan
Kara
Zarra
Koseh D.
Ipsala
Bolus
Takal
Zilleh
Sulisseri
Amasia
Chorum
Osmanjik
Vesirkopri
Marsivan
Saunieh
Erek
Tokat
Turhal
Yenikan
Tashkopri
Boyabad
Daurikan
Zafaranboli
Kastamuni
Tosia
Ineboli
Filiyas
Amasera
Kidros
Sinub (Sinope)
Gerresh
Batra
Tirebolu
Kerasun
Unieh
Jevisluk
Gemush Khaneh
Ersinj

WESTERN ASIA MINOR
SCALE OF STATUTE MILES
0 10 20 30 40 50 60 70 80 90 100
BLACK SEA
MARMORA
AEGEAN SEA
MEDITERRANEAN SEA
TURKEY
CONSTANTINOPLE
ANATOLIA
KARASI
SMYRNA
MENTESCHE
KARAMANIA
ANGORA
RHODES
KARPATHOS
SAMOS
CHIOS
MITYLENE
Adrianople
Constantinople
Smyrna
Rhodes
Brusa
Kutaia
Eskishehr
Angora
Sivrihissar
Akhissar
Aidin
Manissa
Mentesche
Karahissar
Konia
Adalia
Longitude 27 East 29 from 30 Greenwich 31
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were included the remote semi-Oriental territories of Cappadocia and Pontus, Cilicia and Lesser Armenia. Outside of Roman law and administration their only element of earnest unity was in the Christian religion, and it is not at all insignificant that the first expression of a sense of close and solid relationship should come from a Christian philosophic historian, and precisely at the moment when the new religion had finally borne down in town and country all forms of opposition and apathy, and filled with a new spirit the exhausted races and now lifeless culture of past ages.

II. GEOGRAPHY.—It is an elevated plateau, ranging in its surfaces from two to five thousand feet above the sea level, from which rise great mountain chains that run east and west with a certain regularity, while minor groups of mountains and isolated peaks of savage grandeur are widely scattered over the immense table-land. In extent Asia Minor covers about 270,000 square miles and is about the size of France, while in its main physical features it has often been compared with Spain. The mountains of the northern coast, or Pontic range, rise abruptly from the sea for a long distance, are broken by no good harbours, and fall gradually away towards the Bosphorus. Those of the southern or Taurus range run in an irregular line not far from the Mediterranean and form a natural barrier between the central highlands and the southern sea, broken only by the coastal plains of Pamphylia and Cilicia. Inland, the Anti-Taurus range and isolated peaks lift their huge walls from seven to ten thousand feet and render difficult the intercommunication of the inhabitants. Some of these peaks, like Mt. Argæus in Cappadocia (13,100) are of volcanic origin, and smaller cones with well-preserved craters are numerous. There are but few passes, usually at a great height, the most notable of them being the famous Gates of Cilicia (Pylæ Ciliciæ) at the easternmost extremity, a narrow gorge (3,300) between two lofty mountains, the only entrance from the plains of Syria, and therefore at all times the road followed by the Eastern conquerors of Asia Minor. At the extreme west the mountains descend gradually to the sea which they pierce with numberless headlands and projections that give rise to the system of bays and inlets in which Asia Minor has at all times found its chief resources and its most attractive charm.

Asia Minor is a rich field for the geologist. The immense central mass of Mt. Argæus in Cappadocia is largely cretaceous limestone, and elsewhere, south and west, calcareous rocks abound. The rivers carry off enormous quantities of this material which, as it hardens to travertine, forces them to shift their beds, petrifies vegetation, and sterilizes the surroundings. Igneous rocks are frequent, and there is still abundance of the Proconnesian and Phrygian marbles that once tempted the sculptors and builders of Pergamus and Rhodes. The mineral wealth is very great, but much neglected. The rivers are numerous and fall mostly into the Black Sea or the Mediterranean. But they are all sinuous and narrow, and as a rule very shallow. Moreover, falling from great interior heights, they become regularly torrential floods that carry away vast masses of alluvial matter, which they deposit in the sea, thereby filling up good harbours, converting into lakes ports once open, and pushing their deltas so far seaward that they become a menace to navigation. The lack of navigable rivers reaching well into the interior has always been a source of political and economic weakness for Asia Minor, and is perhaps the chief reason why in antiquity it never took on the character of a great united state. In later times this was much more deplorable, owing to the ruin of the once excellent system of Roman roads, the suspicions and unprogressive attitude of the Turkish authorities, and the decay of all the land-improvements made by the original native races, the Greeks of the coast and coastal valleys, the Romans of the imperial period, and the Byzantine population. The interior plateau has an average altitude of 3,500 feet, and stretches north-east by south-west a distance of 250 miles in length by 160 in breadth. Much of it is a treeless and barren waste covered with salt lakes or brackish pools, and with a stunted growth of saline brush, wormwood, sage, and fern. Yet it supports many nomadic and semi-nomadic tribes of Turcomans and Yuruks, who wander at will over these lonely wastes and undulating downs in search of pasturage and water for their vast flocks of sheep and goats, though in the hot summer months they seek the higher levels for purer air and the welfare of their flocks.

There are twenty-six lakes on this great plateau, some of which compare favourably with the great lakes of Switzerland, both for size and beauty. Hot medicinal springs are very numerous and form one of the distinctive features of the land. In general the climate is colder than that of the European peninsulas within the same degrees of latitude, and is subject to greater extremes of temperature. One cause of the great extremes of cold and heat is the general lack of moisture; that of the clouds is intercepted by the tall mountains, north and south, while the discharge of all the rivers is only about one-third of the united volume of the rivers of France. The northern coast, between Constantinople and Sinope, is exposed to the cold blasts of unimpeded polar winds and to sultry summer heats; on the other hand, to the north-east the lofty peaks of the Caucasus intercept the cold winds from the steppes of Russia and permit the growth of magnificent forests and of wild fruit-trees in abundance. The western coast has a temperature somewhat lower than that of Greece, owing to the atmospheric currents developed by the countless headlands and inlets of the Ionian coast. The southern coast, sheltered from the north winds by the Taurus range, enjoys a warm and genial climate comparable to that of southern France, though its summer is very dry. On the central plateau the climate is affected by the elevation and aspect of the land, but chiefly by the scanty rainfall; in some places the blue sky remains for six or seven months unflecked by a single cloud. As a rule, the summer is exceedingly hot and the winter equally cold. Even on the coast malaria is endemic, owing to the stagnant pools, swamps, and marshy tracts formed by the shifting of river beds, inundations, and the formation of deltas. Moreover, the deforestation of the interior permits the contaminated air of the low-lying pestilential plains to be wafted freely over the central plateau. In respect to climate Asia Minor has greatly deteriorated since Roman antiquity, owing chiefly to the low-grade civilization of its Turkish population and the utter inefficiency of the civil administration.

The flora of Asia Minor is very varied, apart from the scanty vegetation of the inland plateau. The oak is found there in fifty-two varieties, half of which occur nowhere else. On the northern slopes of the central plateau grow the walnut, box, beech, ash, and other trees; the great forest of Ajakh-Dagh (Sea of Trees) is 120 miles long by 40 broad, and its trees exhibit generally a much larger growth than those of other lands under the same latitude. There are also great forests on all the northern slopes of the Black Sea ranges. On the southern slopes of the Taurus, to an altitude of 6,000 feet, noble cedar groves grow and tower above the pines, firs, and junipers, while below them, gradually dropping to the sea, are broad belts of palm groves and aloes and other sub-tropical growths. In the eastern

Pontic region and elsewhere the apple, pear, plum, and cherry grow wild; indeed, Asia Minor is said to be the native home of these fruit-trees, usually looked on as of Western origin. Oriental plane and cypress, quasi-sacred symbols of domestic comfort and of human sorrow, are found everywhere. In the sheltered southern valleys the vine, fig, orange, lemon, and citron grow amid the rich aromatic shrubbery, and lend to the landscape the aspect of Sicily or the more favoured districts of southern France.

Several animal species, once indigenous to Asia Minor, have disappeared with the destruction of the inland forests. It is thought that like our domestic varieties of fruit trees, the sheep and the goat are also a gift of Asia Minor. The Angora goat, famous for its silky hair of which the mohair or so-called "cashmere" shawls are woven, is a Turkish importation of the eleventh or twelfth century (Tchihatcheff) and seems to have been unknown to the ancients. It is limited to the district of that name in Galatia, and the flocks, 400,000 to 500,000 head, are very difficult to acclimatize elsewhere than on these high plateaux; at any other place the quality of the fleece quickly deteriorates. The horses for which Asia Minor, particularly Cappadocia, was once famous have either disappeared or given way to another race, graceful, active, and hardy, but inferior to the present stock of Syria or Arabia; there are no longer any large cattle of fine breed. The one-humped camel is the chief means of transportation, especially on the uplands and in the remote eastern districts. Here he associates peaceably with the horse, and can bear with ease and security a pack of 250 pounds over the passes and rocky terraces. The introduction of the camel probably dates from the twelfth century and symbolizes the thorough substitution of Oriental life for the civilization of the West. A small debased breed of asses abounds, quite inferior to the fine donkeys of Syria or Egypt. Mules are also numerous, as pack-animals and means of transportation; according to an Homeric tradition the peninsula is the original home of the mule. [For a fuller account of the geography of Asia Minor see the classic work of Vivien de Saint Martin, quoted below, and Reclus-Keane, The Earth and its Inhabitants (New York, 1895), Asia Minor (Anatolia), IV, 241–343.]

III. History.—From time immemorial Asia Minor has been the highway of nations crossing from east to west, and occasionally reversing their course. At the dawn of history, dimly seen Chalybes are working the iron ores of the Caucasus on the Black Sea, and close by are Iberians, Colchians and other tribes. At the other extremity Thracian tribes are flowing backward to their original haunts in Phrygia and Bithynia, while Semitic peoples begin the historical life of Cappadocia. From 1500 to 1000 B. C. the Hittites overran the land as far as the Halys and even as far as Smyrna and Ephesus; sculptures and rock-sanctuaries (Boghaz-Keuï in Cappadocia) still attest their presence. Before them Turanian peoples may have been long settled on the land. Inscribed and sculptured rock-surfaces and tombs in Lycia still puzzle the archæologist, historian, and philologist. From all such data it is impracticable to reconstruct, except in the broadest outline, "the periods of formation through which Asia Minor must have passed before it stands out in the full light of history with its division into numerous more or less independent states, its mixed population, its complicated combination of religions and cultures as different as the races which originated them" (Ragozin). The fable of the Amazon state in the Thermodon valley seems to have originated in the female priesthood of the Hittite nature-goddess, Mâ, that the Greeks of the western coast eventually changed into Artemis (Diana of Ephesus). The modern discoveries of Schliemann and Dörpfeld at Hissarlik, on the site of ancient Troy, go far to confirm the reality of the main incidents in Homer and the traditional date (1200–1100 B. C.) of the siege and capture of the city of Priam. But it was not the Argives of Agamemnon who were destined to conquer Asia Minor for the ideas of Hellas. About the year 1000 B. C., numerous Greeks, fleeing before the Dorian invasion from the uplands of Epirus and Thessaly, began to move southward. Driven by these rude warlike invaders, they soon took to the open sea, and so eventually settled in the islands of the Archipelago and along the southern coast of Asia Minor wherever the river-mouths or the plains offered tempting sites for trade and enterprise. They found before them the kingdoms of Lydia and Caria with whose history Herodotus (I, 7–14) begins his account of the wars of the Greeks and Persians; for Asia, he says, with all the barbarian tribes that inhabit it, is regarded by the Persians as their own (ibid., I, 4). Thenceforth, from the ninth to the sixth century B. C., it is a long procession of Greeks (Ionians, Æolians, Dorians) who descend regularly on the shores of Asia Minor as traders, colonists, adventurers; above all, men of Ionian race. They build their city and sanctuary of Miletus near the shrine of the Lydian sun-god; they adopt other local deities, intermarry with the natives and establish soon an over-sea Greece whose development is the first great chapter in the history of the Western mind. (Sayce, The Ancient Empires of the East, London, 1884; Grote, History of Greece.) The earliest known coins (square-punched, electron) are of Lydian origin, belong to the seventh century B. C., and are perhaps a result of the mercantile intercourse of Greeks and natives. The oracle of Delphi now attracted the Lydian kings, "the first of the barbarians", says Herodotus, "to send presents to that Greek temple", and so along the lines of a common religion there sprang up an ever closer intercourse of both races.

About the middle of the sixth century B. C., a certain hegemony over most of the peninsula was established by Crœsus, King of Lydia, but this petted child of antique fortune was soon overthrown (548–546 B. C.) by the Persian Cyrus, after which for two centuries the entire land was an outlying province of Persia. In those days the exactions of the "Great King" fitted in with the ambition and patriotism of the Greeks of the mainland to bring about sympathetic wars in defence of the Asiatic Greeks and then in defence of the Hellenic fatherland (500–449 B. C.). These immortal efforts of the Greeks arrested forever the repeated overflow of Oriental arrogance and oppression, and made ready the way for the career of Alexander the Great who was destined to revenge on the Orient all the wrongs, supposed or real, of the Greeks of Asia Minor, and to open the career of European grandeur and progress. An uneasy and disturbed period followed, during which the Seleucid successors of Alexander pretended to dominate from Antioch the rich and easy prey of Asia Minor that had fallen to Alexander after the battles of the Granicus and of Issus (334–333 B. C.), fought respectively at either end of the peninsula. In this time arose the new kingdoms of Pontus, Bithynia, Cappadocia, Pergamus, and Cilicia partly Greek and partly native, also the interesting Celtic kingdom of Galatia founded (280 B. C.) by warlike adventurers from Gaul, and so organized by them that for the next six or seven centuries it bore the stamp of many peculiar Celtic institutions of their distant fatherland. Greek art, that had already flourished admirably in the Ionian islands and mainland centres of the south and south-west, now took on a fresh development, forever connected with the little mountainous kingdom of Pergamus

and its Greek rulers known as the Attalids, from Attalus, a favourite name of its kings. Then came the wars with republican Rome (190–63 B. C.), ending in the latter year with the defeat and death of the great Mithradates VI, "the Oriental defender of Greek liberties", whereby Pontus and Bithynia, i. e. the shores of the Black Sea, were for a long time freed from the peril of Oriental domination. In general the first three centuries of Roman imperial administration were a period of peace and progress for Asia Minor. From the fourth to the seventh century the last long conflict of Eastern Rome with Persia went on, the vicissitudes of which were of no little importance to the great province across which the imperial armies and the warriors of Persia moved to and fro. The annihilation of Persian ambition by Emperor Heraclius (A. D. 610–641) only shifted the source of danger; henceforth the Arab and his successor, the Turk, take up the continuous challenge of the Orient, and finally make it good. Predatory Arab invasions from 672 to 717 were repelled with vigour from Constantinople, after which for over three centuries the land remained subject to the hereditary Byzantine rule, though during this period almost endless conflict with the Arab dynasties made the Christian buffer-state of Armenia a scene of unutterable woe, and even Asia Minor was constantly menaced by the children of the Prophet. In the end the bravery and military skill of the Macedonian emperors (867–1057) availed not against the continuous pressure of fresh hordes from the far East, and the middle of the eleventh century saw two fatal events, almost contemporaneous and intimately connected, the final separation of the Greek and Latin churches (1040), and the conquest of Asia Minor by Malek Shah and his Seljuk Turks (1058–71). After the death of Malek (1092) his children disputed and divided the splendid inheritance left by him. But Asia Minor, henceforth Rûm (i. e. Rome, the Turkish name of all Byzantine territory), did not pass from their control; they set up their thrones at Nicæa, Nicomedia, and eventually (1097) at Iconium (Koniah). The crusaders of the twelfth century usually took the great highway over Asia Minor, either entirely into Syria, or partly, to embark at ports on the southern coast. Here and there they set up a temporary rule, but could not sustain it against the inexhaustible multitude of the Turkish hordes and the treachery of the Greek emperors. For more than a century the Seljuks ruled Asia Minor, until the appearance of the Mongol hordes (1235). The over-lordship of the latter lasted for some sixty years, until about 1294, when the rule of the Ottoman Turk was inaugurated by the victories of Othman I, and the successful reigns of his three sons, Urkhan, Murad I, and Bajazet I. A ray of hope shone for the Christian Byzantines during the thirteenth century when the Empire of Nicæa (1204–1330) held Bithynia, Lydia, a part of Phrygia and the islands of the Archipelago, i. e. the western region of Asia Minor, and again in the fourteenth and fifteenth centuries when the Empire of Trebizond (1204–1461) on the Black Sea nourished feebly the hopes of Greek Christians for a return of independence under the cross. But Nicæa fell and became an outpost of Ottoman conquest, and Trebizond scarcely survived the fall of Constantinople (1453). Both weak states had arisen as a protest against the Latin conquest of Constantinople (1204), and though they made the coast line Christian for three centuries, they were unable to loosen the grip of the Turkish hordes of "the Black Sheep" and others on the table-land of the interior. In the thirteenth and fourteenth centuries the Genoese and Venetians established a commercial supremacy along the coasts of Asia Minor and in many of the islands. They left permanent memorials in military architecture (since then the Turks call ruins indiscriminately "Djenovessi kalessi" or Genoese castles), and especially in the commercial and maritime law, in business relations and methods, and in the class known henceforth as "Levantines". But the mutual jealousies and rivalries of the Italian commercial republics, and their predominating secular aims, prevented any serious attempt to oust the Seljuk Turk from the high table-lands and eastern border. Ottoman rule and life spread rapidly, threatened only for a brief while by a new Mongol invasion under Tamerlane (1386–1402), and by the disastrous battle of Angora in the latter year (Creasy, History of the Ottoman Empire, new ed., London, 1882). In the end, however, Turkish fortune and courage prevailed, and permanent dominion over the peninsula was secured to the Osmanli by the capture of Constantinople in 1453, since which time save for a partial occupation by the Egyptian Mohammed Ali (1831–39) the Turk has held in peace this richest jewel of Mediterranean empire. As a rule, the inland Turk has cared only for fresh pasturage for his flocks. Ever moving from place to place with his countless sheep and goats he has despised agriculture and the life of towns. Heedless of the future he has ruined all cultivation of the land, allowed its once perfect development to decay completely, and driven the Christian peasant of the Byzantine age to the mountains or the sea, when he has not induced him to adopt, with the nomad life, the law of the Koran. It is the low-grade civilization of the steppes of Turkestan made permanent on the former site of supreme Hellenic refinement of life and of Christian sublimity of teaching and virtue. And it is universally admitted that only a recolonization from Europe can restore its original felicitous conditions. (Vivien de Saint Martin, "Déscription historique et géographique de l'Asie Mineure", Paris, 1852; Heyd, "Geschichte des Levantenhandels", Stuttgart, 1879, tr. into French by Reynaud, Paris, 1880–86.)

The Roman Province.—Under the Roman rule, republican and early imperial, the numerous political entities that had sprung up in Asia Minor after the death of Alexander the Great disappeared rapidly and made way for a unity and efficiency of administration, a peace and prosperity, hitherto unknown. The little Greek kingdoms of Pergamus and Bithynia were left to Rome by the wills of their last kings; Cilicia, freed by Pompey from the pirates that infested its waters, was only too grateful for imperial protection; Pontus alone was won from Mithradates VI in a memorable war during which the Celts of Galatia sided with victorious Rome and reaped the reward of their good fortune in governmental favour. With their kings, Deiotadrus and Amyntas, the line of Celtic rulers of Asia Minor closed; after the death of Amyntas (25 B. C.) Galatia became a Roman province. The last king of Cappadocia died in the reign of Tiberius, and the land was forthwith annexed. In this way a practical uniformity of government was introduced over the entire peninsula. Without doing violence to local customs or traditions, the imperial government assured to the provincials an administration at once responsible and equitable, of swift and thorough justice, of continuous peace, easy communication, protection to life and property and the fruits of honest industry. The wool-grower and the weaver of Ancyra, the gold-embroiderer of Attalia, and the sculptor of Diana statuettes in Ephesus were henceforth assured of permanent prosperity, and with them all the other callings and occupations of the most highly civilized part of the Mediterranean world. Manufactures and industries increased, and before the end of the second century Asia Minor had touched the acme of temporal felicity. Taxation,

as everywhere in the empire, was close and minute, but not intolerable. Occasionally the taxes were remitted and in periods of public calamity (earthquakes, inundations) the public treasury came to aid the unhappy provincials. The revenues of the peninsula, deeply impaired by republican misgovernment, the Mithradatic wars, and the campaigns against the pirates, increased with rapidity; the fertile islands of the archipelago together with Crete and Cyprus, centuries ago hellenized in polity, tongue and civilized institutions, were bee-hives of industry. Rhodes, e. g., was the great workshop of Greek sculptors who continued, though in a decadent way, the glorious traditions of the Ionian and Pergamene ages. Every available piece of ground on the coasts was intensely cultivated, as the pitiful wreckage of agricultural engineering yet shows, while in the interior the plains of Galatia were covered with goats and sheep, and those of Cappadocia with the finest breed of horses known to the ancients. That all the industrial virtues were highly cultivated is shown by a list of occupations drawn from Christian inscriptions of the fifth century (Cumont). They exhibit among other callings oil-dealers, scribes, greengrocers, potters, coppersmiths, skinners, mariners, money-changers, and goldsmiths. In the imperial period few new cities were added to the five hundred busy urban hives of the western coast, but Greek civilization went hand in hand with Roman law through the interior and was welcomed, e. g. in the mountains of uncouth Cappadocia and of rugged warlike Isauria where the Attalids and Seleucids had never been able to acclimatize it. For the better administration of justice the land was divided into a certain number of judicial districts (*conventus juridici*) and assizes were regularly held in the chief towns of the same.

A certain unity of religion was reached in the worship of Rome and Augustus, i. e. of the dead and later of the living emperors, to whom temples were built in the metropolitan cities (Augusteum, Cæsareum), and in the celebration of whose festivals the Asiatic provincial proclaimed his gratitude, exercised his new Roman patriotism, and felt himself drawn nearer, if not to his fellow-Asiatics, at least to the marvellous darling of fortune enthroned upon the distant Tiber. The man of Asia Minor had long been subject to Persia without revolt, and then to the children of the brilliant marshals of Alexander; submission was natural to him, and this time it brought in its train all that was needed to make life perfect in so favoured a land, i. e. peace and prosperity. As high-priest of the provincial department of the imperial religion of Rome and Augustus his influence over all religious matters was great. The office seems at times to have been closely identified with that of the president of the emperor's festival, and was the formal source of much of the persecution directed against the Christians of the province, especially during the annual festival, when the deputies of the provincial cities met at the metropolis and manifested their patriotism, among other ways, by denouncing the followers of Jesus for refusing to adore the divinity (*numen, genius*) of the emperor. An ideal picture of the office, affected, however, by Christian institutions and experience, is given by Julian the Apostate in his famous letter to the Galatarch (Ep., xlix; cf. Eus., Hist. Eccl., VIII, xiv, 9). With the honour of president of the annual festival of the emperor went other distinctions, a special title (Asiarch, Bithyniarch, Galatarch), in addition to various marks of honour. Only the rich could pretend to merit it, for the office carried with it the right and the duty to defray the expenses of such festivals. But there were many to claim it, for provincial pride was strong in Asia Minor, and the rivalry of the metropolitan cities was very keen. The new worship of Rome and Augustus was not unlike a religion established by law, though it never interfered with the older forms of Greek or Oriental worship, or the numerous miraculous asylums, or even such individual careers as those of Apollonius of Tyana or Alexander of Abonoteichos. To the cities was left their ancient liberty of internal administration, the repartition of imperial assessments, and the preservation of local order. Only the wealthy could vote for the magistrates, and the time was yet far off when their descendants would try in vain to rid themselves of an hereditary dignity that in the end carried with it the heaviest of financial burdens. Occasionally the imperial government looked into the municipal book-keeping and even controlled the municipal decrees; more frequently it exercised a certain surveillance over the nomination of the chief of police (*eirenarch*). The public safety was assured in the early imperial times by a small army of 5,000 auxiliary troops in Galatia, and by the Black Sea fleet of forty ships stationed at Trebizond. In the time of Vespasian two legions were quartered in Cappadocia and along the upper waters of the Euphrates. A few soldiers scattered here and there through the provinces served the Roman magistrates as messengers, sheriffs, bailiffs, and the like. Asia Minor, in which both the senate and the emperor exercised, in theory at least, a co-ordinate jurisdiction until the end of the third century, was too contented and loyal to call for other troops than were necessary for protection from the foreign enemy, or to repress brigandage. The latter was, unhappily, never quite suppressed in a land well fitted for the flight and concealment of the lawless. Up to the time of Justinian certain parts of Isauria and Cilicia were the home of bold freebooters, despite the ever tightening military cordons, the increase of civilization, and the growing influence of Christian principles. There were often in municipal life lack of integrity, corruption, and waste, coupled with intrigues, rivalries, and factions, but this is no more than might be expected amid such unexampled prosperity, in a land where no large political life existed, and where climate and the narrow municipal horizon conspired to diminish energy and magnify local and temporary interests. "The calm sea" says Mommsen, "easily becomes a swamp, and the lack of the great pulsation of general interest is clearly discernible also in Asia Minor".

A complete description of the cities of Asia Minor in the best days of the empire, their splendour and magnificence, partly inherited and partly to the credit of Rome, sounds to modern ears like exaggeration. Their ruins, however, are convincingly eloquent. Marble and granite, exquisitely and solidly worked, were the building materials of the countless temples, baths, assembly-rooms, gymnasia, deep-pillared porticoes and colonnades that graced even the smallest of its cities, and were very often the gifts of private individuals, who exhibited thus in their little "fatherland" (as the Christian Bishop Abercius calls his native city Hierapolis), a power of self-sacrifice and affection for the public weal for which no larger stage was open. Countless art-works in marble and bronze, often replicas of incomparable Greek originals carried away in the republican period, decorated the public buildings and the open squares; even these copies seem at last to have been confiscated by Constantine for his new city by the Golden Horn. Aqueducts and reservoirs, embankments and levees, saved and controlled the useful waters that are now the ruin of the land. Terraces built with skill and art multiplied the productive power of the fertile soil. From the city gates there radiated numerous long lines of sculptured tombs, whose broken in-

scriptions now throw light on the rich and varied life of the antique world. In the fine arts the correct sense of the Greeks was the guide, but in commercial and industrial life the Roman seems to have been dominant. Latin mercantile words are often transliterated into Greek, and there are numerous other evidences of close commercial intercourse with Italy. Famous Greek teachers and physicians frequented the Italian cities (Tac., Ann., XII, 61, 67) somewhat as the Byzantine humanists frequented those of Northern Italy. The great municipal families and those well established on the vast estates of the central table-land seem to have clung to the ancestral soil with more fidelity than was shown elsewhere in the Orient. Education of the purely literary type was universal, and to some extent provided for by the cities and even by the imperial government. We read of principals and inspectors of schools, of teachers of writing and music, of masters of boxing, archery, and spear-throwing, of special privileges for teachers of rhetoric and grammar; in a word the ideal education of the Greek mainland as crystallized in the classic writers and in the still vigorous school of Athens, was in a large measure reproduced in Asia Minor. Homer and the Greek classics were the school books. The chief result of it all was a race of remarkable public orators known as sophists or rhetoricians, wandering academic lecturers on the glories of the past or on commonplaces of philosophy, poetry, and history. Often bilingual, they were admired by the provincials, whose favour they held by flattery and sympathy, and by careful attention to the *mise en scène*—voice, gesture, dress, attitude. Some of them, like Dio Chrysostom, exhibit genuine native patriotism, but in all of them there echoes a hollow declamatory note, the best evidence of the hopeless character of Greek paganism, of which they were now the chief theologians and philosophers. Their literary influence was deep and lasting, and though they were inimical to the Christian religion, this influence may yet be traced in not a few of the Greek Christian writers of their own and later times. Apart from this class the pagan society of Asia Minor seems to have contributed but a few great names to the annals of science and literature. Two of them come from Bithynia, the above-mentioned rhetorician Dio Chrysostom, moralist and philosopher, and Arrian of Nicomedia, historian of Alexander the Great and popularizer of Epictetus. Pergamus boasts the name of the learned physician Galen, like his earlier fellow-Asiatic, Xenophon of Cos, a man of scientific attainments in his own department, and also of general philosophic culture, but a stern enemy of the Christian religion. Nevertheless, just as Roman Asia Minor boasts of no first-class cities like Alexandria or Antioch, but only of a great many second and third class centres of population, so in literature the great names are wanting, while general literary culture and refinement, both of speech and taste, are widespread, and, in the near western section, universal. The cosmopolitan character of imperial administration, the diffusion of education, the facility of travel, and the free use of the two great civilized tongues, made the man of Asia Minor, in a certain sense, a citizen of the world and fitted him peculiarly to play an important part from the fourth century on in the spread of Christianity and the adaptation of its ideas to Græco-Roman society. Indeed, without some knowledge of the civilization that moulded their youth, the Basils and the Gregorys lose half their interest for us. (Mommsen, The Provinces of the Roman Empire, New York, 1887, II, 345–97; Ramsay, The Historical Geography of the Roman Empire. London, 1890.)

Spread of Christianity in Asia Minor.—As everywhere in the Roman empire, so in Asia Minor it was the numerous Jewries in which the Christian religion found its first adherents. In the last three pre-Christian centuries the Seleucid kings of Syria had transplanted from Palestine to Asia Minor thousands of Jewish families whose descendants were soon scattered along all the coasts and throughout a great part of the interior. On Pentecost day at Jerusalem (Acts, ii, 5, 9, 10) there were present among the disciples "Jews, devout men out of every nation under heaven", also representatives of Pontus, Galatia, Cappadocia, Asia, and Bithynia. On his several missionary journeys, St. Paul visited many parts of Asia Minor and established there the first Christian churches; in the thirteenth and fourteenth chapters of Acts there is a vivid and circumstantial description of all the chief phases of his Apostolic activity. His conversion of the Galatians, in particular, has a perennial interest for Western Christians, since at least a large portion of that province was composed of descendants of those Celts of Gaul who had settled there in the third century B. C. and in St. Paul's time, and for centuries afterwards, still retained their Celtic speech and many Celtic institutions (Lightfoot, Commentary on Galatians, London, 1896, 1–15; Ramsay, The Church in the Roman Empire before A. D. 170, New York, 1893, 97–111; Idem, St. Paul, the Traveller and Roman Citizen, New York, 1898, 130–151). Asia Minor was the principal scene of the labours of St. John; he wrote his Apocalypse on the desolate island of Patmos, and his Gospel probably at Ephesus. He established firmly in the latter city a famous centre of Christian life, and an ancient tradition, as old as the Council of Ephesus (431), says that the Blessed Virgin spent her last years in the vicinity of Ephesus, and passed thence to her reward. From Ephesus St. John travelled much throughout Asia Minor and has always been credited with the first establishment of many of its episcopal sees; the story of the reconversion of the young robber, touchingly told in the "Quis Dives" of Clement of Alexandria exhibits the popular concept of St. John in the mind of the average Christian of Asia Minor about the year 200. In the "Acts of Thecla" it is now recognized that we have a fragment of a life of St. Paul in Asia Minor, written about the middle of the second century, though without ecclesiastical approval, which throws no little light on several phases of the great Apostle's career but slightly touched on in the Acts and the Pauline Epistles. St. Peter, too, preached the Christian Faith in Asia Minor. His First Epistle, written from Rome (v, 13), is addressed "to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia", i. e. in northern, western, and central Asia Minor. That the new religion spread rapidly is proved by the famous passage in the letter of Pliny (Ep. x, 97), Roman governor of Bithynia, addressed to the Emperor Trajan about 112, in which he says that the whole province is overrun with the contagion of Christianity, the temples are abandoned and the meat of the victims unsaleable, persons of every age, rank, and condition are joining the new religion. At this period also the Church History of Eusebius shows us the admirable figure of St. Ignatius of Antioch, of whose seven letters five are addressed to Christian churches of Asia Minor (Philadelphia, Ephesus, Smyrna, Tralles, Magnesia) and reveal an advanced stage of Christian growth. It was at this time that St. Polycarp of Smyrna and St. Irenæus of Lyons were born in Asia Minor, both prominent Christian figures of the second century, the latter being the foremost ecclesiastical writer of his period.

It is in Asia Minor that synods, or frequent assemblies of Christian bishops, first meet us as a working ecclesiastical institution; even in remote and uncouth Cappadocia they were not infrequent in the third

century. It was therefore fitting that when the first general council of the Catholic Church was held (325) it should be called together at Nicæa (Isnik) in western Asia Minor, amid a population long stanchly Christian. Of the (traditional) 318 bishops who attended that council about one hundred were from Asia Minor; the semi-barbarous Isauria sent fourteen city bishops and four rural bishops (*chorepiscopi*), while remote Cilicia sent nine city bishops and one rural bishop. Indeed, the episcopal system of Asia Minor seems to have been almost completed by this time. (Ramsay, Cities and Bishoprics of Asia Minor, in Histor. Geogr. of Asia Minor, London, 1890, 104–426.) In any case, there were in that territory in the fifth century some 450 Catholic episcopal sees. The institution of rural bishops (*chorepiscopi*) appears first in Asia Minor (Council of Ancyra, 314) and seems to be the origin of the later parochial system. It is in Asia Minor that arose, or were fought out, nearly all the great ecclesiastical conflicts of the early Christian period. The Church History of Eusebius, first published before 325, exhibits the Christian bishops of Asia Minor during the second and third centuries in conflict with semi-Oriental philosophic heresies like Gnosticism, that developed under the leadership of keen critical rationalists like Marcion of Sinope on the Black Sea, while the germs of the great christological heresies, e. g. Sabellianism, were first nourished on the same soil. Here, too, met the famous councils that overthrew these heresies (Nicæa in 325, Ephesus in 431, and Chalcedon in 451). Internal reform of the Christian Church was first undertaken from Asia Minor, where Montanus, a native of Phrygia, began the rigorist movement known as Montanism, and denounced the growing laxity of Christian life and the moral apathy of the religious chiefs of the society. He claimed for himself and certain female disciples the survival of the early Christian prophetic gifts, or personal religious inspiration, which seems to have been more frequent and to have survived longer in Asia Minor than elsewhere (Harnack, Mission und Ausbreitung, 287, 402). The immediate cause of the last great persecution, that of Diocletian (284–305), seems to have been the rapid growth of Christianity in all Asia Minor, particularly in the imperial capital, then located at Nicomedia (Ismid). Maximinus Daza, the sympathetic colleague in Egypt of the persecuting Galerius (305–311), admitted (Euseb., Hist. Eccl., IX, ix) that nearly all the Orient had become Christian, and in this he was merely the echo of the dying words of the contemporary Christian scholar and martyr, Lucian of Antioch, who asserted (Rufin., Hist. Eccl., IX, vi) that in his time the greater part of the Roman world had become Christian, even entire cities. Such a Christian city of Phrygia, Eusebius tells us (Hist. Eccl., VIII, xi, 1), was given to the flames by the pagans in the persecution of Diocletian; the inhabitants perished to a man with the name of Christ upon their lips. Apropos of this, Harnack recalls (op. cit., p. 466) the fact that eighty years earlier Thyatira in the same province was an entirely Christian city, though intensely Montanist in religious temper. The city of Apameia in the same province seems to have become quite Christian before 250. The work of Cumont (Inscriptions Chrétiennes de l'Asie Mineure, Rome, 1895) exhibits undeniable epigraphic evidence that Phrygia was widely Christianized long before the conversion of Constantine (312). The words of Renan (Origines du Christianisme, III, 363, 364) are therefore eminently true: "Thenceforward (from A. D. 112) for three hundred years Phrygia was essentially a Christian land. There began the public profession of Christianity; there are found, from the third century, on monuments exposed to the public gaze, the terms *Chrestianos* or *Christianos;* there the formulas of epitaphs convey veiled references to Christian dogmas; there, from the days of Septimius Severus, great cities adopt biblical symbols for their coins, or rather adapt their old traditions to biblical narrations. A great number of the Christians of Ephesus and Rome came from Phrygia. The names most frequently met with on the monuments of Phrygia are the antique Christian names (Trophimus, Tychicus, Tryphenus, Papias, etc.), the names special to the apostolic times, and of which the martyrologies are full". The Acts of the Christian Bishop, Pionius of Smyrna, a martyr of the time of Decius (249–251), portray that city as largely Christian, and (with exception of the Jews) entirely devoted to its rhetorician-bishop. In the fourth century Gregory of Nyssa relates, apropos of Gregory of Cæsarea (c. 213–275), the Wonder-worker, disciple and friend of Origen, that during the thirty-five or forty years of his episcopal activity he had Christianized nearly all Pontus. It is an unfair exaggeration (Harnack, 475–476) to attribute his success to toleration of heathen customs, amusements, etc. So good a Christian theologian as Gregory of Nyssa could relate this condescension of the Wonder-worker without perceiving any real sacrifice of Christian principles in faith or morals; some concessions there must always be when it is question of conversions in bulk. His "Epistola Canonica" (P. G., X, 1019–48), one of the earliest and most venerable documents of diocesan legislation, presupposes many well-established Christian communities, whose captive ecclesiastics and citizens (c. 260) spread the first germs of Christianity among the piratical Goths of the Black Sea. Asia Minor was certainly the first part of the Roman world to accept as a whole the principles and the spirit of the Christian religion, and it was not unnatural that the warmth of its conviction should eventually fire the neighbouring Armenia and make it, early in the fourth century, the first of the ancient states formally to accept the religion of Christ (Euseb., Hist. Eccl., IX, viii, 2). The causes of the rapid conversion of Asia Minor are not, in general, dissimilar to those which elsewhere favoured the spread of Christianity. It may be accepted, with Harnack, that the ground was already prepared for the new religion, inasmuch as Jewish monotheism was acclimatized, had won many disciples, and discredited polytheism, while on the other hand Christianity was confronted by no State religion deeply and immemorially entrenched in the hearts of a united and homogeneous people (the imperial worship being a late innovation and offering only a factitious unity). But much of this is true of other parts of the Roman empire, and it remains certain that the local opposition to the Christian religion was nowhere stronger than in the cities of Asia Minor where Antoninus Pius (138–161) had to check the illegal violence of the multitude (Euseb., Hist. Eccl.. IV, xxxiii); even if we do not accept as genuine his rescript "Ad commune Asiæ" (ibid., IV, xix), it is of ancient origin and exhibits an enduring Christian sense of intolerable injustice, already foreshadowed in I Peter, iv, 3–5, 13–19. The literary opposition to Christianity was particularly strong, as already said, among the rhetoricians and grammarians, i. e. among the public teachers and the philosophers, not to speak of the pagan imperial priesthood, nowhere so well organized and favoured as in every province of Asia Minor. Lactantius tells us that the last known anti-Christian pamphleteers were both from Bithynia in Asia Minor (Inst. V, 2), Hierocles, the governor of the province, and another whose name he withholds. The principal theologians of Asia Minor (Irenæus, Gregory the Wonder-worker, Methodius of Olympus, Basil of Neocæsarea, Gregory of Nazianzus, and Gregory of

Nyssa) do not differ notably in their concepts of the Christian religion from those of Syria or Egypt or the West. It seems therefore quite incorrect to describe with Harnack the original conversion of Asia Minor as a gradual and rather peaceful transformation of the native heathenism and no real extirpation (keine Ausrottung, sondern eine Umformung, op. cit., 463). If this were so, it must always remain a great mystery how the Christianity of Asia Minor could present, on the eve of its political triumph, so remarkable a front of unity in sound doctrine and elevated morals when its alleged original pagan sources were so numerous and conflicting, so gross and impure.

Of the ecclesiastical administration of Asia Minor, after the triumph of the Christian religion, but little need be said. Like the rest of the Roman empire the land was divided into two administrative territories known as "dioceses" (Gr. *διοικήσεις*, districts to be supervised). They were Pontus and Asia, respectively an eastern and a western territory. In the first were twelve civil provinces, to which corresponded the ecclesiastical provinces of Cappadocia, Lesser Armenia, Pontus, Polemonium, Helenopontus, Galatia, Bithynia, Honorias, and Paphlagonia. The diocese of Asia included the provinces of Asia (proper), Hellespont, Phrygia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Lycaonia, and the Cyclades or islands of the Ægean. By the end of the fourth century these eighteen provinces were subject to the patriarch of Constantinople, while on the south-eastern coast, Isauria and Cilicia, with the island of Cyprus, were subject to the patriarchate of Antioch, Cyprus in a restless and discontented way. All were more easily reached from the mouth of the Orontes; yet other reasons, historical, national, and temperamental, co-operated with the ambition of the clergy of Constantinople to draw this line of demarcation between the two great ecclesiastical spheres of influence in the central Orient, whereby Armenia was drawn within the radius of Syro-Antiochene influence, to the great detriment, later on, of Catholic unity. (Duchesne, Histoire ancienne de l'église, Paris, 1906, I, 433 sqq.) The ambition of the clergy of Constantinople, their jealousy of old Rome, and imperial favour, had won this pre-eminence for the royal city. It had never evangelized Asia Minor; that was done from Antioch, and in the third century the two ecclesiastical exarchates of Asia Minor, Cæsarea in Cappadocia and Ephesus in Asia proper, were subject to the patriarch of the great Syrian city. In the latter half of the third century, long before the founding of Constantinople (330), the bishops of Asia Minor were wont to attend the synods of Antioch and in turn that patriarch occasionally presided over the synods held in Asia Minor. It was from Antioch that the churches of Asia Minor got their liturgy; from them it radiated to Constantinople itself and eventually throughout the greater part of the Greek Church (Duchesne, Origins of Christian Worship, London, 1903, 71). Once established, however, the jurisdiction of Constantinople over most of the churches of Asia Minor remained unchallenged, especially after the Arab conquest of Syria (636) when the ancient influence of Antioch on eastern Asia Minor disappeared. Nevertheless, the ecclesiastical organization of Asia Minor was too solidly rooted in popular life to disappear except very slowly. If we had complete lists of the subscriptions to the Greek councils of the eighth and ninth centuries, we should know more about the survival of the episcopal system and its various modifications under Byzantine rule. As it is, not a little light is thrown on the medieval hierarchy of Asia Minor by a certain number of catalogues or lists of the patriarchates with their metropolitans and autocephalous archbishops, also of the suffragans of the metropolitans, which are extant under the Latin name of "Notitiæ Episcopatuum" (ed. Parthey, Berlin, 1866). These catalogues were originally known as *Τακτικά*, some of them dating back to the seventh or eighth century (*Παλαιὰ Τακτικά*), while others underwent frequent correction, more or less scientific and thorough, even as late as the thirteenth century (Krumbacher, Gesch. der byzant. Litteratur, 2d ed., Munich, 1897, 415, 416; Ramsay, Hist. Geogr. of Asia Minor, 89, 427). Together with the geographies of Ptolemy and Strabo (the latter a native of Asia Minor and praised by Ramsay for his accurate and lucid work), the famous "Tabula Peutingeriana" (a fourth-century map of the imperial road-system radiating from Constantinople), and the "Synecdemos" of Hierocles, a sixth-century account of the sixty-four Byzantine provinces and their more than 900 cities, these episcopal lists enable us to follow the continuity of Christian public life in Asia Minor throughout the troubled centuries of political and economic decay that finally ended in the blank horror of Islamitic shepherdism. Krumbacher notes in these lists the strict adherence to ancient system and the recurrence of original diocesan names, long after they had ceased to correspond with the reality of things, somewhat as the Roman Church yet continues to use the titles of extinct sees located in countries now subject to non-Christian political control. The same author treats (op. cit., *passim*) in detail of the Byzantine writers of Asia Minor during the medieval period.

IV. Present Civil Conditions.—In the absence of a reliable census the population of Asia Minor is variously given. Larousse (1898) puts it at 9,235,000, of whom 7,179,000 are Moslems and 1,548,000 Christians. This does not include the small Greek Christian principality of Samos (45,000) nor the island of Cyprus (210,000) nor that of Crete (360,000), all three being frequently counted as parts of Asia Minor. Neher (Kirchenlex., VII, 775) puts the total population at 10,750,000. It is mostly composed of Ottoman Turks who still reproduce the primitive type, especially in the interior, where nomadic tribes, like the Turcomans and Yuruks, exhibit the characteristics of the original Ottoman conquerors. In general the term "Turk" is applied to all sedentary Mohammedans in Asia Minor, whatever be their origin; it is also applied to the officials, descendants of Georgian or Circassian captive women, to the numerous immigrants from Bosnia and Bulgaria (Slavs in blood, but Moslems in faith), and to the Albanian soldiers settled in Asia Minor. Similarly, the term applies to Moslem descendants of Arab and negro slaves. Some of the nomadic tribes (Yuruks) are Mohammedan only in name, though of ancient Turkish descent. They are generally known as Turcomans and live with their flocks in their own tent-encampments, primitive clans with no cohesion; they spend their lives in transit from the plains to the mountains, and vice versa, in search of pasturage, water, and pure air. With them may be classed the Chingani or gypsies, wandering tinkers, and horse dealers. There are also other small remnants of the original Turkish immigration that still affect the ways of their fierce ancestry, the Afshars and the Zeibeks, from whose ranks the government draws its most fanatical soldiers. The Mohammedan Kurds of Asia Minor, both sedentary and nomad, differ so much in features and social habits from the Turks that they are not classed with the latter; they resemble much their brethren of the Armenian highlands, are evidently of Medic origin, and speak dialects of Persian with some Syriac and Armenian words. Around the seaboard, in the numerous islands of the archipelago and in the large inland cities of Cappadocia and

Pontus, the Greeks are numerous; on the southern coast and in the islands they are in the vast majority and, except politically, are the dominant race as of old, being the commercial and industrial element. Not a few of the sedentary Turks are of Greek origin, descendants of voluntary or compulsory apostates; on the other hand, not a few Greeks isolated in the interior yet speak Turkish, a stigma of hated subjection that Greek patriotism aims at effacing. There are many Armenians in Asia Minor, sometimes gathered in distinct settlements, and again scattered through the Turkish villages; the taxes are usually farmed out to them, for which reason they are bitterly hated by the Turkish peasant who complains of their rapacity. They retain usually their native tongue. On the Persian frontier of Asia Minor, in some secluded valleys, are found yet a few Nestorians, descendants of those Syrian Christians who fled in remote times to these fastnesses either to avoid the oppression of their Moslem masters in Mesopotamia or before the encroachments of nomad tribes.

V. GOVERNMENT.—Asia Minor proper is divided into fifteen "vilayets" or administrative territories, two separate sanjaks (districts), and one principality (Samos). At the head of each is a "vali" or provincial governor, in whose council a seat is given to the spiritual head of each of the non-Moslem communities. Each vilayet is divided into sanjaks or districts, and these are again subdivided into communal groups and communes, presided over respectively by officers known as mutessarifs, kaimakams, mudirs, and mukhtars. The code is the common law of Islam, known as Nizam, and there is an appeal to the High Court at Constantinople from the civil, criminal, and commercial courts in each province. It is to be noted that in the conquered Roman provinces the Arabs first, and then the Turks, retained much of the Roman (Byzantine) Law, especially as regarded their Christian subjects, and in so far as it did not conflict with the Koran (Amos, History of the Civil Law of Rome, London, 1883). The chief cities of Asia Minor are Smyrna (300,000), Trebizond, Iskanderûn (Issus, Scanderoon), Adana, Angora (Ancyra), Sivas (Sebasteia), Sinope, Samsûn (Amisus), Koniah (Iconium), Kaisariyeh (Cæsarea in Cappadocia). Adalia is the largest seaport on the southern coast; Broussa (Prusa), magnificently situated at the foot of Mt. Olympus in Bithynia, is the seat of silk industries, and holds the tombs of the early Ottoman sultans. Kaisariyeh at the foot of Mt. Argæus, with its memories of St. Basil the Great, is one of the world's oldest trade-centres, recognized as such from the dawn of history under its Semitic name Mazaca; it is even now the most important commercial town in eastern Asia Minor. Sivas in the valley of the Kizil-Irmak (Halys) is a wheat centre. Trebizond on the Black Sea justifies even yet the foresight of its early Greek founders. Erzerûm in Lesser Armenia is an important mountain fortress.

VI. COMMUNICATION AND EDUCATION.—There are no roads in the sense of our modern civilization; pack animals, including horses, have always been used by the Turks, both sedentary and nomad, for transportation, both of persons and goods. Recently carts have come somewhat into use. There are relays of horses at intervals on the main lines of communication and in the larger towns. A trans-Syrian railroad from Constantinople to Bagdad on the Persian Gulf has long been projected. It has reached Koniah and on its way passes Ismid (Nicomedia) and Eskeshir (Dorylæum). In all there are about 220 miles of railway in the vast peninsula. One of the principal Moslem schools is at Amasia in Galatia. The Greek communities in Asia Minor cherish no public duty more than that of education, and make many sacrifices in order to provide for their children, in primary and secondary schools, a high grade of the education they admire. It is in reality a genuine Hellenism based on the study of the ancient classic writers, the history of their ancestors both peninsular and continental, antipathy to Islam, a strong sense of mutual relationship, and a vivid hope that they will again be called to the direction of public life throughout the peninsula. There is, however, a manifold opposition to this modern Greek ideal. If it were possible to bring about the re-union of the long separated Churches the ideal could be notably furthered.

VII. RESOURCES.—Asia Minor is yet largely an agricultural and pastoral land. On the high plateaux immense flocks of sheep and goats are raised, whose wool is used for domestic purposes, for export, or for the manufacture of Turkish rugs and carpets. The silk manufactures of Broussa, in the sixteenth century a staple of Asia Minor, have greatly decreased. Viticulture, once the pride of Asia Minor, has almost perished. The use of wine is forbidden by the Koran; hence the grape is cultivated by the Turks only for the making of confections, and by the Greeks chiefly for personal use. The wines of Chios and Lesbos and Smyrna, famous in antiquity, are no longer made; their place is taken by dried raisins that form a principal article of export. Boxwood, salt-fish, barley, millet, wheat, oil, opium, rags, wool, and cotton, hides, galls, wax, tobacco, soap, liquorice paste, figure on the table of exports, but not at all in the proportions becoming the natural advantages of the land. It has already been stated that a few mines and marble quarries are worked, but in a feeble and intermittent way. The popular genius is foreign to all progress, the government is based on corruption and oppression, and the national religion is eminently suspicious and repressive. The inland Turk has the reputation of honesty, kindliness, hospitality, but he has no bent for the active and energetic Western life, loves dearly his "kief" or somnolent vegetative repose, and is hopelessly in the grasp of two rapacious enemies, the usurer and the tax-gatherer. The Greek and the Armenian are the dominant commercial factors, and are in several ways equipped to wrest from the Turk everything but political control of the country.

VIII. THE ISLANDS.—Leaving aside the great islands of Crete and Cyprus, no longer under immediate Turkish control, it may be noted that those of the Archipelago form a special administrative district. Their number is legion; some of them are very fertile, others are mere peaks and ridges of rock. They export fruit, some wine, raisins, olive oil, and mastic, and their sponge fisheries are very valuable. Among the islands famous in antiquity are Tenedos near the mouth of the Dardanelles, Lemnos between the Dardanelles and Mt. Athos, Lesbos, the native place of Alcæus and Sappho, between the Dardanelles and Smyrna. The island of Icaria recalls the legend of Icarus, and Patmos the sojourn of St. John and the composition of his Apocalypse. Cos awakens memories of the great healer Hippocrates, and the island of Rhodes has a history second to none of the small insular states of the world. Its strong fleets made it respected in Greek antiquity, and its maritime code was taken over by the Roman Law. Its bronze Colossus, astride the mouth of its harbour, was one of the seven wonders of the world. For nearly four hundred years it was the home of the Knights of St. John, and its famous siege and capture by Suleiman I (1522) filled all Western Christendom with equal sorrow and admiration. Since 1832 the island of Samos is a quasi-independent principality, and forms a special sanjak by itself. In the full flood of ancient Ionian luxury, art, and science, Samos was foremost

of the Hellenic colonies along the coast of Asia Minor. There Pythagoras was born, and Antony and Cleopatra once resided at Samos. In ancient times it was a favourite resort for those wearied of the agitated life of Rome.

IX. VICARIATE APOSTOLIC OF ASIA MINOR.—In 1818 the Vicariate Apostolic of Asia Minor, founded in the seventeenth century, was confided by Pius VI to the Archbishop of Smyrna as Administrator Apostolic. Since then the Archbishop of Smyrna exercises jurisdiction over the Latin Catholics of the greater part of Asia Minor, a few places excepted. Smyrna itself is the chief centre of Catholicism in the peninsula. It was founded as a Latin see by Clement VI in 1346, became extinct in the seventeenth century, was restored and elevated (1818) to the archiepiscopal dignity by Pius VII. For about a century and a half, from 1618 to the latter part of the eighteenth century, the Jesuits exercised with success the pastoral ministry at Smyrna, for many centuries the chief resort of the once numerous Latin Christians (chiefly Italian and French) known as "Levantines". They were the traders, merchants, travellers, agents of all kinds in business at the various centres of commerce in the islands and along the coast of Asia Minor, which are known as "Scale" to the Italians and "Echelles" to the French. Here the famous "lingua franca", or jargon of a few hundred uninflected Provençal, Spanish, and French words, with some Greek and Turkish, was the principal medium of commercial communication. When the Jesuits first entered Smyrna they found there some 30,000 well disposed Christians and 7,000 to 8,000 Armenians. Lazarists and Capuchins were also active at Smyrna during this period. The Latin Catholics of Smyrna and vicinity are variously estimated from 15,400 to 18,000. There are in the city proper 8 churches and 8 chapels. The parishes are 3 in number and the clergy 61 (19 secular priests and 42 religious, Franciscans, Capuchins, Dominicans, Lazarists, Mechitarists). There are 15 schools (8 for boys, 7 for girls), with 3 boarding-schools or academies for girls, conducted respectively by the "Dames de Sion", the Sisters of Charity, and the Sisters of the Immaculate Conception. The orphan asylums number 4, with about 290 orphans. There is also a hospital. Since 1839 the Sisters of Charity (87) and since 1840 the Christian Brothers have been active at Smyrna in works of charity and education; the latter had in their college (1901) 155 pupils. The Lazarists conduct a college known as the College of Propaganda, founded in 1841; it has about 100 pupils. The present Archbishop of Smyrna and Administrator Apostolic of Asia Minor is Monsignor Raffaele Francesco Marengo, a Dominican, from 1871 to 1904 parish priest of Galata (Constantinople), and since 1904 Ordinary of Smyrna. He has one suffragan, the Bishop of Candia, or Crete. Outside of Smyrna, there are very few Latin Catholics in Asia Minor. The "Missiones Catholicæ" for 1901 gives the names of 16 scattered missions. Since 1886 the Assumptionist Fathers of Constantinople and the Oblate Sisters of the same congregation have devoted themselves to missionary work along the line of the railway from Broussa to Koniah (Iconium). They have opened 8 schools for boys and 7 for girls, in which they care for about 1,200 children. Their services are mostly in demand for the Latin Catholics engaged in business or in the construction of the railway. Moslem fanaticism and Greek jealousy are sources of opposition. In 1900 there were engaged in charitable and educational work on these temporary missions 100 Assumptionist Sisters. The few Catholic (Uniat) Greeks on the mainland have no special organization of their own but are subject to the Latin Archbishop of Smyrna as Administrator of the Vicariate Apostolic of Asia Minor. Formerly all Catholics in the Archipelago (Latin and Greek) were under the jurisdiction of Smyrna, but since 14 December, 1897, there has been a prefecture Apostolic for the island of Rhodes, including eleven other islands. In this prefecture the Catholics number about 360 in a population of 36,000, and are attended by 2 Franciscan missionaries. They have 6 churches and chapels, a college, with 60 pupils directed by the Christian Brothers, and an academy for girls (130) directed by Franciscan Tertiaries. The Catholic (Uniat) Armenians scattered through the peninsula have their own ecclesiastical organization dependent on Constantinople, where the Porte now recognizes the Catholic Armenian Patriarch of Cilicia, since 1867 officially resident in the Turkish capital. He is the successor of the Armenian archbishop-primate created at Constantinople in 1830 by the Holy See for the benefit of the Uniat Armenians, but ignored by the Porte until 1867, when Pius IX secured the recognition of the settlement just mentioned. There are episcopal sees for the Catholic Armenians of Asia Minor at Adana (3,000), Angora (7,000), Broussa (3,000), Kaisariyeh or Cæsarea (1,500), Melitene (4,000), Erzerûm (10,000), Trebizond (5,000), and Sivas (3,000). In all these places the Catholic Armenians are far outnumbered by their schismatic countrymen. The Mechitarist Fathers (Armenian monks) have stations at Broussa, Angora, and Smyrna, also at Aidin, the ancient Tralles in the valley of the Mæander, where there are about 3,000 Armenian Catholics in a population of 40,000 or 50,000. The Armenian Catholic patriarch at Constantinople has a jurisdiction over his people (16,000 in Constantinople), both civil and ecclesiastical, analogous to that of the Greek Orthodox patriarch and his own schismatic fellow-patriarch. The Catholic Armenian clergy of Constantinople numbered (1901) 85; of these 26 were Mechitarists (10 from Vienna, 16 from Venice), and 9 were Antonian monks. There were 5 schools for boys and 3 for girls, with 300 pupils, 2 colleges and 1 lyceum, 1 hospital, 1 asylum for the insane and 1 asylum for invalids. Their churches and chapels number 16, and the parishes 13. The present patriarch is Monsignor Sabbaghian (Peter Paul XII). Since 1869 the law of celibacy, that until then had not been observed by all the Armenian Catholic clergy, has been made obligatory. The "Missiones Catholicæ" for 1901 indicates the following Latin missionaries in Armenian centres of Asia Minor: Jesuits, Capuchins, Lazarists, and Trappists (in all about thirty) at Adana, Erzerûm, Sivas, Trebizond, and Kaisariyeh.

X GREEK-ORTHODOX CHURCH AND NON-UNIAT ARMENIANS.—The great majority of the Christians of Asia Minor belong to the so-called Greek-Orthodox or schismatic patriarchate of Constantinople. In ecclesiastical and ecclesiastico-civil matters they are subject to the patriarch according to the arrangement made on the fall of Constantinople (1453), variously modified since then, and known as the "Capitulations" (Baron d'Avril, La protection des Chrétiens dans le Levant, Paris, 1901). The power of the patriarch, both ecclesiastical and civil, regulated by and divided with the National Assembly and the Great Synod at Constantinople, is extensive. Of the twelve metropolitans who now compose his council three are from western Asia Minor (Cyzicus, Nicomedia, and Chalcedon) and are habitually resident in the capital, while the other nine are elective at fixed periods. These three, together with the metropolitan of Heraclea in Thrace, hold the patriarchal seal that is divided into four parts. The Greek-Orthodox population, scattered through the islands of the Archipelago and along the whole coast-line of Asia Minor, is said to number about one million; in recent times it tends to increase and is now commercially dominant in the greater part of

Asia Minor. There are several Greek (Basilian) monasteries in the peninsula, six on the coast of the Black Sea, near Samsun and near Trebizond. There is also one (Lembos) near Smyrna. In the islands the number is larger; there are 3 on Chios, 7 on Samos, 2 on Patmos, and several in the Princes Islands near Constantinople. Cyprus has 4 and Crete 50 (Silbernagl, 58, 59; Vering, "Lehrbuch des kathol. orient. und prot. Kirchenrechts", Freiburg, 1893, 3d ed., 623–630; Petit, "Règlements généraux des églises orthodoxes en Turquie", in Revue de l'orient chrétien, Paris, 1898; Neale, "The Holy Eastern Church", I, London, 1850; Pitzipios, "L'Eglise orientale", Rome, 1355). Non-uniat, or schismatic, Armenians have settled in large numbers in various parts of Asia Minor, sometimes in the cities and sometimes in their own villages, in some places among the Turkish populations. Since 1307 they have had a bishop resident at Constantinople, and since 1461 there has been in that capital a patriarch of the nation on the same political level as the Greek patriarch, recognized as the civil head of his people and their agent in all matters affecting their religion and in many civil matters. Until 1830 this schismatic patriarch was recognized by the Porte as the civil representative also of the Catholic Armenians. As stated above, it was only in 1867 that the latter obtained recognition of their own patriarch in the person of Monsignor, afterwards Cardinal, Anton Hassoun. There are about 40,000 Armenians resident in Constantinople, and in Asia Minor, as already stated, their number is quite large; of the 120 lay members who make up the National Assembly representative of the Armenians at Constantinople, one-third must be chosen from Asia Minor. They have the following metropolitan sees in the peninsula (most of them provided with suffragans): Kaisariyeh, Nicomedia, Broussa, Smyrna, Amasia, Sivas, Erzerûm, and Trebizond. The bishops of the schismatic Armenians usually reside in monasteries of their own nationality, which are thus centres both of national and ecclesiastical life. (Silbernagl-Schnitzer, Verfassung und gegenwärtiger Bestand sämtlicher Kirchen des Orients, 2d ed., Munich, 1904, 229–231.) See PERSECUTIONS, EARLY CHRISTIAN. For details of Moslem education, see TURKEY. For efforts of Protestant missionaries, and their influence on education, see CONSTANTINOPLE; TURKEY. For details of Greek-Orthodox ecclesiastical life and organization, see CONSTANTINOPLE, PATRIARCHATE OF; and GREEK CHURCH.

For the general history and description of Asia Minor the reader may consult, besides the classical work of DE SAINT MARTIN, the treatises of TCHIHATCHEFF, *L'Asie Mineure, etc.* (Paris, 1853–60), and CUINET, *La Turquie d'Asie* (Paris, 1892–94). Modern works of travels in Asia Minor: LEAKE (1824); AINSWORTH (1842); HAMILTON, *Researches in Asia Minor* (London, 1842); VAN LENNEP (1870); BARKLEY (1891); RAMSEY, *Impressions of Turkey* (London, 1897). The remnants of Byzantine life in Asia Minor may be studied in HAMMER'S classical *Geschichte der Osmanen* (Pesth, 1834); KRAUSE, *Die Byzantiner des Mittelalters* (Halle, 1869); BIKÉLAS, *La Grèce Byzantine* (Paris, 1893); BURY, *The Later Roman Empire* (London, 1889). For external conditions of primitive Christian life on the western coast of Asia Minor read RAMSEY, *The Letters to the Seven Churches of Asia Minor* (New York, 1905). For the medieval period of the Asia Minor Churches see LEQUIEN, *Oriens Christianus* (Paris, 1740), and for the hierarchical lists GAMS, *Series episc. Eccl. cath.* (1873–86); EUBEL, *Hierarchia Catholica Medii Ævi* (1898–1902). For modern Catholic statistics see *Missiones Catholicæ* (Propaganda, Rome, 1901); PIOLET, *Les missions catholiques françaises au XIXe siècle* (Paris, 1900); *Missions d'Asie*, I, 99–115, 132–149. For Protestant missions in Asia Minor see DWIGHT, TUPPER, AND BLISS, *Encyclopedia of Missions* (New York, 1904), s. v. *Turkey*. For the ecclesiastical conditions of the Greek Orthodox Christians, see, besides the above-mentioned works, RATTINGER, *Das ökumenische Patriarchat* in *Stimmen aus Maria-Laach* (1874); SILBERNAGL-SCHNITZER (*op. cit.*); MILAS, *Das Kirchenrecht der morgenländischen Kirche* (Zara, 1897); also the older works of HEINECCIUS, *Abbild der älteren und neueren griech. Kirche* (Leipzig, 1711); EICHMANN, *Die Reformen des osmannischen Reiches* (Berlin, 1855), and PISCHON on the constitution of the Greek Orthodox Church, in *Theol. Studien und Kritiken* (Leipzig, 1864). THOMAS J. SHAHAN.

Asiongaber (Heb., עציון-גבר), more properly Ezion-geber, a city of Idumea, situated on the northern extremity of the Ælanitic Gulf, now called the Gulf of Akabah. It is mentioned six times in the Holy Scriptures: Numbers, xxxiii, 35; Deut., ii, 8; III K. (Vulgate), ix, 26; xxii, 49; II Par. (Chron.), viii, 17; xx, 36. The general site of Asiongaber is indicated in III K., ix, 26 (I K.); but its ruins have disappeared, so that its precise site is a matter of conjecture. The Children of Israel encamped in Asiongaber in their journey through the wilderness (Num., xxxiii, 35). The ships of Solomon and Hiram started from this port on their voyage to Ophir. It was the main port for Israel's commerce with the countries bordering on the Red Sea and Indian Ocean.

Josaphat, King of Juda, joined himself with Ochozias, the wicked King of Israel, to make ships in Asiongaber; but God disapproved the unholy alliance, and the ships were broken in the port (II Par., xx, 37). A. E. BREEN.

Aske, ROBERT, an English gentleman, and nominal leader of the 30,000 Northern Catholics who rose in defence of the monasteries at the time of their dissolution by Henry VIII (1536). Among their requests was the suppression of Lutheran heretical books, the punishment of heretical bishops and of the king's evil advisers, the recall of his anti-ecclesiastical legislation, the prosecution of his "visitors", Lee and Layton, and the holding of a parliament in the North. Alarmed at the size of the insurrection, the king offered an unlimited pardon and promised to redress their grievances in a parliament at York. Thereupon Aske disbanded his army, which, however, was soon again in the field, when it was seen that the king would not redeem his promises. The insurgents were defeated by the Duke of Norfolk in their attempts to seize Hull and Carlisle. Most of the leaders were taken and hanged by scores; Aske was executed at York in June, 1537.

GILLOW, *Bibl. Dict. of Engl. Catholics*, I, 75.

THOMAS J. SHAHAN.

Asmodeus, the name of the demon mentioned in the Book of Tobias (iii, 8). The name is most probably derived from the Hebrew root שמד, to destroy: so that the being would correspond to the demon called Abaddon, the Destroyer, in the Apocalypse, ix, 11. The Book of Tobias relates that the virgin Sara, the kinswoman of Tobias, had been given successively to seven husbands; but they had all been slain on the night of the nuptials, before the consummation of the marriage. From this fact, a superstition had arisen that the demon loved the maiden and slew her husbands through jealousy. In the Greek text of Tobias, it is stated that the younger Tobias himself was moved by this superstition. The inspired text in no way approves the superstition. God allowed the demon to slay these men because they entered marriage with unholy motives. The pious youth, Tobias, acting under the instructions of Raphael, takes Sara to wife, and Raphael expels the demon. The exemplary chastity and temperance of Tobias and Sara save them from the demon, and offer an example for mankind. In fact, the permission given by God to the demon in this history seems to have as a motive to chasten man's lust and sanctify marriage. The Rationalists have vainly endeavoured to set down this history as a Persian myth. For a full refutation of their theories, see Gutberlet, "Das Buch Tobias".

A. E. BREEN.

Aspendus, a titular see of Pamphylia in Asia Minor, situated along the Eurymedon, on a lofty hill that commands a view of the distant sea. Its episcopal list (325–787) is given in Gams (p. 450)

LEQUIEN, *Oriens Christ.* (1740), I, 99; SMITH, *Dict. of Christ. Geogr.*, I, 241.

Asperges (Latin, *aspergere*, to wash, sprinkle), the rite of sprinkling the congregation with holy water before the principal Mass on Sunday, so called from the words intoned at the beginning of the ceremony, taken from Ps. l, throughout the year except at Easter-tide, when *Vidi aquam*, from Ps. cxvii, is intoned. It precedes every other ceremony that may take place before the Mass, such as the blessing of palms or of candles. It is performed by the celebrant priest wearing vestments of the liturgical colour of the day. It is omitted when the Blessed Sacrament is exposed, though many rubricists think that the sprinkling of the altar only, not of the congregation, should then be omitted. After intoning the antiphon the priest recites the psalm *Miserere* or *Confitenini*, according to the season, sprinkling first the front and platform of the altar, then himself, next the ministers and choir, and lastly the congregation, usually walking through the main part of the church, though he need not go beyond the gate of the sanctuary or choir. The ceremony has been in use at least from the tenth century, growing out of the custom of early antiquity of blessing water for the faithful on Sundays. Its object is to prepare the congregation for the celebration of the Mass by moving them to sentiments of penance and reverence suggested by the words of the fiftieth psalm, or by impressing on them that they are about to assist at the sacrifice of our redemption as suggested in the psalm used at Easter time.

WAPELHORST, *Comp Sacr. Liturgiæ* (New York, 1904), n. 91.

JOHN J. WYNNE.

Aspersion. See BAPTISM.

Aspilcueta, MARTIN (also AZPILCOETA), generally known as Navarrus, or Doctor Navarrus, a famous Spanish canonist and moral theologian; b. in the Kingdom of Navarre, 13 December, 1491; d. at Rome, 1 June, 1586. He was a relative of St. Francis Xavier, studied at Alcalá and in France, and became professor of canon law at Toulouse and Cahors. Later, he returned to Spain and occupied the same chair for fourteen years at Salamanca, and for seven years at Coimbra in Portugal. At the age of eighty he went to Rome to defend his friend Bartolomeo Carranza, Archbishop of Toledo, accused before the Tribunal of the Inquisition. Though he failed to exculpate the Archbishop, Aspilcueta was highly honoured at Rome by several popes, and was looked on as an oracle of learning and prudence. His humility, disinterestedness, and charity were proverbial. He reached the patriarchal age of 95, and is buried at Rome in the national Church of San Antonio de' Portoghesi. Among other lives of Aspilcueta there is one by his nephew, prefixed to the Roman edition of his works. His "Manuale sive Enchiridion Confessariorum et Pœnitentium" (Rome, 1568) originally written in Spanish, was long a classical text in the schools and in ecclesiastical practice. In his work on the revenues of benefices, first published in Spanish (Salamanca, 1566), translated into Latin (1568), and dedicated to Philip II and St. Pius V, he maintained that beneficed clergymen were free to expend the fruits of their benefices only for their own necessary support and that of the poor. He wrote numerous other works, e. g. on the Breviary, the regulars, ecclesiastical property, the jubilee year, etc. A complete edition of his works was printed at Rome in 1590 (3 vols. fol.); also at Lyons, 1590; Venice, 1602; and Cologne, 1615 (2 vols. fol.). A compendium of his writings was made by J. Castellanus (Venice, 1598).

GIRAUD, *Bibl. Sacr.*, II, 334-336 (gives list of his writings); HURTER, *Nomenclator*, (1892), I, 124-127.

THOMAS J. SHAHAN.

Ass, THE, IN CARICATURE OF CHRISTIAN BELIEFS AND PRACTICES.—The calumny of onolatry, or ass-worship, attributed by Tacitus and other writers to the Jews, was afterwards, by the hatred of the latter, transferred to the Christians (Tac., I, v, 3, 4; Tert., Apol., xvi; "Ad nationes", I, 14). A short time before he wrote the latter of these treatises (about 197) Tertullian relates that an apostate Jew one day appeared in the streets of Carthage carrying a figure robed in a toga, with the ears and hoofs of an ass, and that this monstrosity was labelled: *Deus Christianorum Onocoetes* (the God of the Christians begotten of an ass). "And the crowd believed this infamous Jew", adds Tertullian (Ad nationes, I, 14). Minucius Felix (Octavius, ix) also alludes to this defamatory accusation against the Christians.

CARICATURE OF CRUCIFIX, III CENTURY

The caricature of the Crucifixion, discovered on a wall in the Palace of the Cæsars on the Palatine in 1857, which represents a Christian boy worshipping a crucified figure with an ass's head, is a pictured form of this calumny. A Greek inscription, "Alexamenos worshipping his God", is scratched on the caricature. This person is generally held to have been a Christian page of the palace, in the time of the first Antonines, whose companions took this means of insulting his religion. Wünsch, however, conjectures that the caricature may have been intended to represent the god of a Gnostic sect which identified Christ with the Egyptian ass-headed god Typhon-Seth (Bréhier, Les origines du crucifix, 15 sqq.). But the reasons advanced in favour of this hypothesis are not convincing. The representations on a terra-cotta fragment discovered in 1881, at Naples, which dates probably from the first century, appear to belong to the same category as the caricature of the Palatine. A figure with the head of an ass and wearing the toga is seated in a chair with a roll in his hand, instructing a number of baboon-headed pupils. On an ancient gem the onocephalous teacher of two human pupils is dressed in the pallium, the form of cloak peculiar to sacred personages in early Christian art; and a Syrian terra-cotta fragment represents Our Lord, book in hand, with the ears of an ass. The ass as a symbol of heresy, or of Satan, is represented in a fresco of the catacomb of Prætextatus: Christ, the Good Shepherd, is protecting His flock from impurity and heresy symbolized as a pig and an ass. This representation dates from the beginning of the third century (Wilpert, Pitture delle Catacombe, Pl. 51, 1).

ENGRAVED GEM, III CENTURY

LECLERCQ in *Dict. d'arch. chrét.*, I, 2042 sqq. (Paris, 1903).

MAURICE M. HASSETT.

Assam, THE PREFECTURE APOSTOLIC OF, in the ecclesiastical province of Calcutta, India, established in 1889. It is served by the "Society of the Divine Saviour", whose mother-house is at Rome. The

priests have a residence at Shillong. Assam includes the civil province of Assam, with Bhuthan and Manipur. The native population is 7,000,000. The Catholics number 1,800, and are attended by 6 secular and 10 regular priests. There are chapels in Shillong, Gowhati, Bondashill, Railing, Laitkinsew, Silchar, Cheerapoonjee, Lamin, and elsewhere, in all 25 chapels and 19 stations. There are 15 elementary schools; 300 pupils, boys and girls; 2 orphanages under the direction of the Sisters of the Society of the Divine Saviour; 4 charitable dispensaries, 1 asylum for aged women, and one small hospital at Shillong. The non-Catholic sects number 17, and count 18,000 adherents.

The Madras Catholic Directory (Madras, 1906); BATTANDIER, *Ann. pont. cath.* (1906) 343.

THOMAS J. SHAHAN.

Assassination. See HOMICIDE.

Assassins. See CRUSADES.

Assemani (Arabic, *Sam'an*, i. e. Simeon), the name of an illustrious Maronite family of Mount Lebanon, Syria, four members of which, all ecclesiastics, distinguished themselves during the eighteenth century in the East and in Europe. For their zeal, learning, and unbounded attachment to the Roman See, they were held in great esteem by the Popes, who conferred upon them many well-merited ecclesiastical dignities and offices. Oriental, but especially Syriac studies owe more to them than to any others; for it was through their researches, collection of manuscripts, and voluminous publications that Syriac studies, and in general the history, hagiography, liturgy, and literature of the Oriental Churches were first introduced into Europe. Therefore they can be justly regarded, if not as the creators, certainly as the most illustrious pioneers, of modern Oriental studies. In this work they were preceded by other Maronite scholars, known to Orientalists under their latinized names of Echellensis, Sciadrensis, Sionita, and Benedictus. To these and to the Assemanis we owe the fact that the characters, vowels, and pronunciation of Syriac, first introduced by them in Europe, were after the so-called Western Syriac, or Jacobite system, and not, as would have been more original and correct, of the Eastern Syriac, or Nestorian. This anomaly, however, is easily explained by the fact that, as the Western Syriac system is the one used by the Maronite Church, to which these scholars belonged, it was but natural that they should adopt this in preference to the other. The four Assemanis are the following:

JOSEPH SIMEON, b. in the Mountains of Lebanon, Syria, 1687; d. at Rome, January, 1768. In 1703, he entered the Maronite College, Rome, to study for the priesthood. Soon after his ordination he was given a post in the Vatican Library, and in 1715–17 sent by Clement XI to the East for the purpose of collecting Oriental manuscripts; he accomplished his task successfully, visiting Cairo, Damascus, Aleppo, Mount Lebanon, and especially the Nitrian desert. He brought these manuscripts to Rome, and they were placed by order of the Pope in the Vatican Library, where they formed the nucleus of its subsequently famous collection of Oriental manuscripts. In 1735–38 he was sent again to the East, and returned with a still more valuable collection. On his return, he was made titular Archbishop of Tyre and Librarian of the Vatican Library, where he devoted the rest of his life to carrying out a most extensive plan for editing and publishing the most valuable Syriac, Arabic, Ethiopic, Armenian, Persian, Hebrew, and Greek MSS., treasures of the Vatican. His published works are very numerous, besides others (about one hundred in number) which he left in manuscript form. The majority of these, however, were destroyed by a fire, which, in 1768, broke out in his Vatican apartment, adjacent to the Library. His published works are the following: (1) "Bibliotheca Orientalis Clementino-Vaticana in quâ manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos Ægyptiacos, Ibericos et Malabaricos . . . Bibliothecæ Vaticanæ addictos recensuit, digessit Josephus Simonius Assemanus" (Rome, 4 vols. fol., 1719–28). This gigantic work, of which only the first four volumes appeared, was to comprise twelve volumes, of which the unpublished ones were as follows: Vol. V, "De Syriacis sacrarum Scripturarum versionibus"; Vol. VI, "De libris ecclesiasticis Syrorum"; Vol. VII, "De Conciliorum collectionibus Syriacis"; Vol. VIII, "De collectionibus Arabicis"; Vol. IX, "De Scriptoribus Græcis in Syriacum et Arabicum conversis"; Vol. X, "De Scriptoribus Arabicis Christianis"; Vols. XI and XII, "De Scriptoribus Arabicis Mahometanis". Considerable preparation for these unpublished volumes was made by the author, a portion of which was destroyed by fire. The four published volumes are divided as follows: Vol. I, "De Scriptoribus Syris orthodoxis"; Vol. II, "De Scriptoribus Syris monophysitis"; Vol. III, "Catalogus Ebedjesus Sobensis" (of Nestorian writers); Vol. IV, "De Syris Nestorianis". (2) "Ephræmi Syri opera omnia quæ extant græce, syriace et latine," six volumes, folio. The first three volumes were edited by our author, the fourth and the fifth by the Maronite Jesuit Mubarak, or Benedictus, and the sixth by Stephanus Evodius Assemani (see below).—(3) "Italicæ historiæ scriptores ex bibliothecæ Vaticanæ aliarumque insignium bibliothecarum manuscriptis codicibus collegit", etc., four volumes, folio (Rome, 1751–53).—(4) "Kalendaria ecclesiæ universæ", etc., to consist of twelve volumes, of which only the first six appeared (Rome, 1755), treating of "Slavica Ecclesia sive Græco-Moscha"; the other six, which were to treat of the Syrian, Armenian, Egyptian, Ethiopian, Greek, and Roman saints, were partly prepared, but destroyed by fire.—(5) "De sacris imaginibus et reliquiis", destined to comprise five volumes. Parts of the manuscript were saved and extracts from it given by Bottarius (Rome, 1776).—(6) "Bibliotheca juris Orientalis canonici et civilis", five volumes, quarto (Rome, 1762–66).—(7) "Abraham Echellensis; Chronicon Orientale", printed in "Scriptores Historiæ Byzantinæ", vol. XVII.—(8) "Rudimenta linguæ Arabicæ" (Rome, 1732).—(9) Several dissertations, in Italian, on Oriental Churches, published by Cardinal Angelo Mai in his "Scriptorum Veterum Nova Collectio" (Rome, 1831). From two Maronite writers, viz., G. Cardahi (Liber Thesauri de arte poetica Syrorum, pp. 171–183) and Mgr. Joseph Dibs, Archbishop of Beirut, Syria ("Spiritus Confutationis", etc., in Latin and Arabic), we learn that J. S. Assemani had in preparation four more gigantic works. The first on "Syria vetus et nova", in nine volumes; the second a "Historia Orientalis", in nine volumes; the third, "Concilia ecclesiæ Orientalis", in six volumes; and the fourth "Euchologia seu Liturgia ecclesiæ orientalis", etc., in seven volumes. From his "Bibliotheca juris Orientalis", etc. we learn that our author was: "Utriusque Signaturæ Apostolicæ Referendarius; Bibliothecæ Vaticanæ Præfectus, Basilicæ Sancti Petri de Urbe Canonicus; Sanctæ Romanæ et Universalis Inquisitionis Consultor"; also "Sacræ Pœnitentiariæ Apostolicæ Sigillator", etc. All our author's works, but especially his "Bibliotheca Orientalis", which has been till recently, and which to a great extent is still, our main guide on the subject, needs thorough revision in the light of the many newly discovered and edited Syriac manuscripts.

JOSEPHUS ALOYSIUS, brother of the preceding, b. in Tripoli, Syria, 1710; d. at Rome, 1782. He made his theological and Oriental studies in Rome and under the care of his illustrious brother. He was appointed

by the Pope, first, as professor of Syriac at the Sapienza in Rome, and afterwards professor of liturgy, by Benedict XIV, who made him also member of the academy for historic research, just founded. His principal works are: (1) "Codex liturgicus ecclesiæ universæ in XV libros distributus" (Rome, 1749–66). —This valuable work has become so rare that a bookseller of Paris recently issued a photographic impression of it. (2) "De Sacris ritibus Dissertatio" (Rome, 1757). (3) "Commentarius theologico-canonicus criticus de ecclesiis, earum reverentiâ et asylo atque concordiâ Sacerdotii et Imperii" (Rome, 1766); (4) "Dissertatio de unione et communione ecclesiasticâ" (Rome, 1770); (5) "Dissertatio de canonibus pœnitentialibus" (Rome, 1770); (6) "De Catholicis seu Patriarchis Chaldæorum et Nestorianorum commentarius historico-chronologicus", etc. (Rome, 1775); (7) "De Synodo Diocesanâ Dissertatio" (Rome, 1776); (8) A Latin version of Ebedjesus's "Collectio Canonum", published by Cardinal Mai in his "Scriptorum Veterum Nova Collectio" (pt. I, pp. vii, viii and 1–168; pt. II, pp. 1–268, etc.).

STEPHANUS EVODIUS, or AWWAD, titular Archbishop of Apamæa in Syria, b. in Syria 1707; d. in Rome, 1782; nephew of the two preceding brothers, and prefect of the Vatican Library after the death of J. S. Assemani. His lifework was to assist his two uncles at the Vatican Library. He became a member of the Royal Society of London. His principal works are: (1) the sixth volume of "Ephræmi Syri opera omnia" (see above); (2) "Bibliothecæ Mediceæ Laurentianæ et Palatinæ codicum manuscriptorum orientalium catalogus" (Florence, 1742); (3) "Acta Sanctorum Martyrum Orientalium et Occidentalium" (Rome, 1748). The first part gives the history of the martyrs who suffered during the reign of the Sassanian Kings of Persia: Sapor, Veranes, and others; (4) "Bibliothecæ Apostolicæ Vaticanæ codicum manuscriptorum catalogus," to be completed in four volumes in collaboration with his uncle, J. A. Assemani: Vol. I, Oriental manuscripts; Vol. II, Greek; Vol. III, Latin; and Vol. IV, Italian. The first three volumes appeared in 1756–69, but the fourth, of which only the first eighty pages were printed, was destroyed by fire in 1768; (5) "Catalogo della biblioteca Chigiana" (Rome, 1764).

SIMEON, grand-nephew of the first and second Assemanis, b. 1752, in Tripoli, Syria; d. at Padua, Italy, 1821. He made his theological studies in Rome, and at the age of twenty-six visited Syria and Egypt. In 1778 he returned to Rome, and then went to Genoa, with the intention of going to America, but he was prevented. In 1785 he was appointed professor of Oriental languages at the seminary of Padua, and in 1807 was transferred to the University of the same city, to fill the same chair. He had many admirers and friends, such as Cardinal Borgia, the founder of the *Museo Borgiano* at the College of the Propaganda, in Rome, the French Orientalist Silvestre de Sacy, and others. His works are: (1) "Saggio storico sull' origine, culto, letteratura, e costumi degli Arabi avanti Maometto" (Padua, 1787); (2) "Museo Cufico Naniano, illustrato", in two parts (Padua, 1787–88); (3) "Catalogo dei codici manoscritti orientali della biblioteca Naniana", in two parts (Padua, 1787–92); (4) "Globus cœlestis arabico-cuficus Veliterni musei Borgiani . . . illustratus, præmissâ de Arabum astronomiâ dissertatione" (Padua, 1790); (5) "Se gli Arabi ebbero alcuna influenza sull' origine della poesia moderna in Europa?" (1807); (6) "Sopra le monete Arabe effigiate" (Padua, 1809). Our author is also well known for his masterly detection of the literary imposture of Vella, which claimed to be a history of the Saracens in Syria.

MAI, *Scriptorum Veterum Nova Collectio*, etc., III, pt. II, 166; *Biographie universelle ancienne et moderne* (nouvelle édition—Paris, 1843), II, 337–339; CARDAHI, *Liber thesauri de arte poeticâ Syrorum* (Rome, 1874), 171-183; DIBS, *Liber confutationis contra sacerdotem Ioseph David* (Beirut, 1870); HERZOG-SCHAFF, *Religious Encyc.*, I, 156–157, but especially art. by NESTLE in latest ed. of *Realencyklopädie für protestantische Theologie und Kirche* (Leipzig, 1897), II, 144–147, s. v.; PARISOT in *Dict. de théol. cath.*, s. v.; PETIT in *Dict. d'arch. chrét. et de lit.* s. v.

GABRIEL OUSSANI.

Assemblies of the French Clergy, quinquennial representative meetings of the Clergy of France for the purpose of apportioning the financial burdens laid upon the Church by the kings of France, and incidentally for other ecclesiastical purposes.—The Assemblies of the French Clergy (*Assemblées du Clergé de France*) had a financial origin, to which, for that matter, may be traced the inception and establishment of all deliberative assemblies. Long before their establishment, however, the State had undertaken to impose on the Church her share of the public expenses. The kings of France, powerful, needy, and at times unscrupulous men, could not behold side by side with the State, or within the State, a wealthy body of men, gradually extending their possessions throughout the kingdom, without being tempted to draw upon their coffers and, if need were, to pillage them. During the Middle Ages the Crusades were the occasions of frequent levies upon ecclesiastical possessions. The *Dime Saladine* (Saladin Tithe) was inaugurated when Philip Augustus (1180–1223) united his forces with those of Richard of England to deliver Jerusalem from Saladin. At a later period the contributions of the clergy were increased, and during the reign of St. Louis (1235–70) we find record of thirteen subsidies within twenty years, while under Philip the Fair (1285–1314) there were twenty-one tithes in twenty-eight years. It has been estimated that the latter monarch received altogether from the clergy the equivalent of 400,000,000 francs in the present currency ($80,000,000). The modern era brought no decrease in the taxes imposed on the Church. Francis I, for example (1515–48), made incessant calls on the ecclesiastical treasury. The religious wars stirred up by Protestantism furnished the French kings with pretexts for fresh demands upon the Church. In 1560, the clergy held a convention at Poissy to consider matters of Church-reform, an occasion made famous by the controversy (*Colloque de Poissy*) between the Catholic bishops and the Protestant ministers, in which the chief orators were the Cardinal of Lorraine and Theodore Beza. At this assembly the Clergy bound themselves by a contract made in the name of the whole clerical body to pay the king 1,600,000 livres ($320,000) annually for a period of six years; they also bound themselves to restore to him certain estates and taxes that had been pledged to the Hotel de Ville of Paris for a (yearly) *rente*, or revenue, of 630,000 livres ($126,000). In other words, the clergy bound themselves to redeem for the king in ten years a capital of 7,560,000 livres ($1,512,000). The French monarchs, instead of settling their debts, made fresh loans based on this *rente*, or revenue, paid by the Church, as if it were to be something permanent. After lengthy discussions, the clergy assembled at Melun (1579–80) consented to renew the contract for ten years, a measure destined to be repeated every decade until the French Revolution. The "Assemblies of the Clergy" were now an established institution. In this way the Church of France obtained the right of freely meeting and of free speech just when the meetings of the States-General (*Etats-Généraux*) were to be discontinued, and the voice of the nation was to be hushed for a period of 200 years.

At a very early date, these assemblies adopted the form of organization which they were to preserve until the French Revolution. The election of the

deputies forming the body was arranged according to ecclesiastical provinces. It was decided in 1619 that each province should send four deputies (two bishops and two priests) to the assemblies *de contrat* held every ten years, and two to the assemblies *des comptes* which met once during the interval of ten years. Under this arrangement an assembly was convened every five years. There were two steps in the election of deputies. First, at the diocesan assembly were convened all holders of benefices, a plurality of whose votes elected two delegates. These then proceeded to the metropolitan see, and under the presidency of the metropolitan elected the provincial deputies. Theoretically, parish priests (*curés*) might be chosen, but as a matter of fact, by reason of their social station, inferior to that of abbés and canons, they seldom had seats in the assemblies. The rank of subdeacon sufficed for election; the Abbé Legendre relates in his memoirs as a contemporary incident that one of these young legislators, after an escapade, was soundly flogged by his preceptor who had accompanied him to Paris. The assemblies at all times reserved to themselves the right of deciding upon the validity of procurators and the authority of deputies. They wished also to reserve the right of electing their own president, whom they always chose from among the bishops. However, to conciliate rivalries, several were usually nominated for the presidency, only one of whom exercised that function. Under a strong government, withal, and despite the resolution to maintain their right of election, the Assemblies were unlikely to choose a person not in favour at court. We know that during the reign of Louis XIV Harlay de Champvallon, Archbishop of Paris, was several times president. Finally, Saint-Simon tells us the royal displeasure deprived him of his influence with the Clergy, and even shortened his life. The offices of secretary and "promotor", being looked on by the bishops as somewhat inferior, were assigned to deputies of the second rank, i. e. to priests. Like all other parliaments, the Assemblies of the French Clergy divided their work among commissions. The "Commission of Temporal Affairs" was very important and had an unusually large amount of business to transact. Financial questions, which had given rise to these assemblies, continued to claim their attention until the time of the Revolution. Beginning with the seventeenth century, the payment of the *rentes* of the Hôtel de Ville was an item of slight importance as compared with the sums which the Clergy were compelled to vote the king under the name of *dons gratuits*, or free gifts. It had been established during the Middle Ages that the Church should contribute not only to the expenses of the Crusades, but also towards the defence of the kingdom, a tradition continued to modern times. The religious wars of the sixteenth century, later the siege of La Rochelle (1628) under Richelieu, and to a still greater extent the political wars waged by Henry IV, Louis XIII, Louis XIV, Louis XV, and Louis XVI occasioned the levying of enormous subsidies on the Clergy. The following example may serve as an illustration: the Clergy, who had voted sixteen million livres ($3,200,000) in 1779, gave thirty millions more ($6,000,000) in 1780 for the expenses of the French Government in the war of the American Revolution, to which they added in 1782 sixteen millions and in 1785 eighteen millions. The Church was then to the State what, under similar circumstances, the Bank of France is to-day. The French kings more than once expressed their gratitude to this body for the services it had rendered both monarchy and fatherland in the prompt and generous payment of large subsidies at critical moments when, as now, money was the sinews of war. It has been calculated from official documents that during three-quarters of a century (1715–89) the Clergy paid in, either for the *rentes* of the Hotel de Ville or as "free gifts," over 380 million livres ($76,000,000). We may well ask ourselves if, with all their prerogatives, they did not contribute towards the public expenses as much as the rest of the nation. In 1789, when accepting, with all the *cahiers* or propositions emanating from the Clergy, the law imposing on the Church of France an equal share of the public expense, the Archbishop of Paris, Monseigneur de Juigné, was able to say that the Church already contributed as much as the other orders (nobility, bourgeoisie, and people); its burdens would not be increased by the new law that imposed upon all an equal share in contributing to the expenses of the State.

The Assemblies of the Clergy conducted their temporal administration in a dignified and imposing manner, and with much perfection of detail. They appointed for ten years a receiver-general (*Receveur-Général*), in reality a minister of finance. The office carried with it a generous salary, and for election to it a two-thirds majority was required. He was bound to furnish security at his residence in Paris and render a detailed account of his management to the assembled Clergy. In each diocese there was a board of elected delegates presided over by the bishop, whose duty it was to apportion the assessments among the beneficed ecclesiastics. This *Bureau diocésain de dîcimes* (Diocesan Board of Tithes) was authorized to settle ordinary disputes. Over it were superior boards located at Paris, Lyons, Rouen, Tours, Toulouse, Bordeaux, Aix, and Bourges, courts of appeal, whose decisions were final in all disputes concerning the contributions of the dioceses within their jurisdiction.

In this way the Clergy had an administration of their own, independent of the State, a very important privilege under the old regime. It may be added that they knew how to merit such a favour. In the whole nation their credit stood highest; the archives have preserved for us many thousands of rental contracts made in the utmost confidence by private individuals with the Church. Certain details of the ecclesiastical financial system are even yet worthy of study. It has been said that M. de Villèle introduced into France the conversion of annuities and the consequent reduction of interest; as a matter of fact this was practised by the Clergy from the end of the seventeenth century when they were forced to negotiate loans in order to furnish the sums demanded by Louis XIV. Necker, a competent judge, commended the Clergy for the care they took in liquidating these debts. He also praised the clerical system of the distribution of taxes, according to which the beneficed ecclesiastics throughout the kingdom were divided into eight *départements*, or classes, in order to facilitate the apportionment of taxes in ascending ratio, according to the resources of each. This shows that even under the old regime the Clergy had placed on a practical working basis, in their own system of revenues, the *impôt progressif* or system of graduated assessment of income. It may be said that the system of administering the ecclesiastical temporalities as developed by the Assemblies of the Clergy of France was remarkably successful. Possibly, they succeeded only too well in maintaining the financial immunities granted the Church. These they gave up on the verge of the Revolution, when they accepted the principle that the public burden should be equally divided among all classes of the nation, a step they had delayed too long. Public opinion had already condemned in an irresistible manner all privileges whatsoever. The Assemblies of the Clergy did not confine their attention to temporal matters. Doctrinal questions and spiritual matters held an important place among the subjects

discussed in them. Indeed, the Colloquy of Poissy, the original germ of the Assemblies, was expressly convened for the discussion of Protestantism, and in opposition to schism and heresy. Practically every Assembly, from the first in 1560 to the last in 1788, dealt with the problem of Protestantism; it may be added that their attitude was scarcely favourable to liberty of conscience. In its turn, Jansenism received much attention from these Assemblies, which always supported with great loyalty the papal Bulls that condemned this heresy. Indeed, some of the severest measures against Jansenism came from this quarter. The eighteenth century, with its philosophers and encyclopædists, brought the Assemblies of the Clergy anxieties of a new and alarming character. They did their best to withstand the progress of infidelity, stirred up and encouraged Christian apologists, and urged the king to protect the Church and defend the faith of the French people. They were less successful in this task than in their previous undertakings. The philosophical and political movement which the Clergy had found themselves powerless to block, was to involve even them in the catastrophe that demolished the old regime.

Among the doctrinal questions brought before the Assemblies of the Clergy particular note should be taken of the Four Articles voted on by the famous Assembly of 1682. We know that this Assembly was convened to consider the *Régale*, a term denoting the right assumed by the French kings during the vacancy of a see to appropriate its revenues and make appointments to benefices. For centuries, even back in the Middle Ages, such seizure of ecclesiastical rights on the part of the State had given rise to innumerable abuses and depredations. The kings of France had often affirmed that the right of *Régale* belonged to them in virtue of the supremacy of the Crown over all sees, even those previously exempt from the assertion of this right. Under Louis XIV, these claims were vigorously enforced. Two prelates, Pavillon, Bishop of Alet, and Caulet, Bishop of Pamiers, made a lively resistance to the royal pretensions. The pope sustained them with all his authority. Thereupon the king convoked the famous Assembly of 1682, presided over by Harlay de Champvallon, and Le Tellier, Archbishops, respectively, of Paris and of Reims. Bossuet, though firm in his allegiance to the Holy See, was convinced of the danger menacing the Church, and on the 9th of November, 1681, preached in the church of the Grands Augustins at Paris his celebrated sermon "On the Unity of the Church". This immortal masterpiece of eloquence was so fortunate as to secure the approbation of both pope and king. Contrary to its custom, the Assembly ordered the discourse to be printed. Thereupon, the question of the *Régale* was quickly decided according to the royal wish. A far graver question, however, was laid before the Assembly when Louis XIV asked them to pronounce upon the authority of the pope. Bossuet, who felt the peril lurking in such discussions, tried to temporize and requested that, before proceeding further, Christian tradition on this point be carefully studied. This move proving unsuccessful, the Bishop of Meaux stood out against the (Gallican) propositions presented in the name of the commission by Choiseul-Praslin, Bishop of Tournai. Thereupon the propositions were turned over to Bossuet himself; he succeeded in eliminating from them the irritating question of appeals to a future council, a proposition several times condemned by the Holy See. It was then that the Assembly voted (19 March, 1682) the famous "Four Articles" that may be briefly summarized as follows:

1. The pope has no right, direct or indirect, over the temporal power of kings.

2. The pope is inferior to the General Council, and the decrees of the Council of Constance in its fourth and fifth sessions are still binding.

3. The exercise of pontifical authority should be regulated by the ecclesiastical canons.

4. Dogmatic decisions of the pope are not irrevocable until they have been confirmed by the judgment of the whole Church.

Bossuet, who was drawn into the discussion in spite of himself, and who in all questions inclined towards the least arbitrary solution, wrote his *Defensio Declarationis* in justification of the decisions of the Assembly. It was not published, however, until after his death. The king ordered the "Four Articles" to be promulgated from all the pulpits of France. Innocent XI (1676–89), notwithstanding his dissatisfaction, hesitated to pass censure on the publication of the "Four Articles". He contented himself with expressing his disapproval of the decision made by the Assembly on the question of the *Régale*, and refused the papal Bulls to those members of the Assembly who had been selected by the king for vacant sees. To lend unity to the action of the Assemblies, and to preserve their influence during the long intervals between these meetings, two ecclesiastics were elected who were thenceforth, as it were, the executive power of the Church of France. They were known as Agents-General (*Agents-Généraux*) and were very important personages under the old regime. Although chosen from among the Clergy of the second order, i. e. from among the priests, they were always men of good birth, distinguished bearing, and quite familiar with the ways of the world and the court. They had charge of the accounts of all receivers, protected jealously all rights of the Church, drew attention to whatever was prejudicial to her prerogatives or discipline, and in the parliament represented the ecclesiastical authority and interest in all cases to which the Church was a party. They enjoyed the privilege of *committimus*, and were specially authorized to enter the king's council and speak before it on ecclesiastical matters. On the occasion of each Assembly these agents rendered an account of their administration in reports, several folio volumes of which have been published since the beginning of the eighteenth century under the title of: *Rapports d'agence*. The usual reward for their services was the episcopate. Their duties prepared them admirably to understand public affairs. Monseigneur de Cicé, Monseigneur de La Luzerne, the Abbé de Montesquiou, and Talleyrand, all of whom played important rôles in the Constituent Assembly, had been in their time Agents-General of the Clergy.

The reader may now judge of the importance attaching to the Assemblies of the Clergy under the old regime. The mere fact that they could meet the king, converse with him on questions of finance, religion, administration, even of politics, and, when necessary, lay complaints before him, was in those days a very great privilege. At a time when the public were without a voice, the Nobility forbidden to assemble (enjoying, indeed, special favours, but without rights; forming no distinct corps, and with no official organ of their interests), the Clergy were represented, had a voice in affairs, could defend themselves, attack their opponents, offer remonstrances. It was a unique position, and added still more to the prestige already enjoyed by the first order of the nation. It was truly extraordinary that they should have so jealously preserved the right of voting on their taxation, a right which for three centuries the people had allowed to lapse. It was an evidence of great power when the Clergy could force an absolute monarchy to discuss with them grave questions of finance, could vote freely on their own contribu-

tions and set forth their demands, could seize the occasion of their "free gifts" to draw to all manner of religious interests the royal attention and good will—in a word, could practise the policy of *do ut des* (I give that you may give), efficacious even under a Louis XIV. It is worthy of note that in the suspension of the meetings of the States-General, of councils national or provincial, these Assemblies enabled the Clergy to exercise a correctional surveillance over all the interests of the Church. As for the temporalities, the Assemblies ensured to the Clergy an autonomous financial administration by which they might better defend themselves against the menace of the *taille*, or land tax, escape the often odious interference of the royal treasury, redeem the new assessments known as the *capitation* (poll-tax) of the tenth, the fiftieth, and twentieth—all which favours could be obtained only in consideration of contributions, of prompt authoritative decisions. We have, indeed, already remarked that these Assemblies succeeded all too well in retaining the ecclesiastical exemptions until 1789, just before the States-General were again convoked, when, yielding to the pressure of public opinion, and in their own interest, the Clergy were induced to relinquish them. In the eyes of posterity the doctrinal rôle of the Assemblies of the Clergy was more striking than their administration of the ecclesiastical temporalities. If they were unable to weather the storm that laid low all institutions of the old regime, it was due in great part to the fact that their share in the interests and life of the people was inconsiderable. By defending ecclesiastical privilege with so much heat and constancy these Assemblies appeared to be occupied almost solely with clerical interests. Moreover, the method of their recruitment, almost exclusively from the higher Clergy, begot a temper of indifference towards their fate on the part of the *curés*, or parish priests, who were soon called to exercise a decisive influence on the course of the States-General. Had the Assemblies been less attached to the prerogatives of absolute power, even at a time when ideas of liberty were gaining a hold on public opinion in France, they might have become what they were qualified for by their organization and their operation—a standing invitation to a parliamentary form of government and a preparation for the same. The tardy stand taken by the Assembly of 1788, with its bold plea to the King for the rights of the people and for the convocation of the States-General, came a trifle too late; the effect produced was lost sight of in the general ferment. The vote by which the national parliament was assured of equal taxation for all deprived these Assemblies of their *raison d'être;* it was precisely for the regulation of special contributions from the Clergy that they were established and had been kept up. Henceforth, like the *parlements* and other bodies apparently detached from, or loosely connected with, the life of the nation, they were fated to be merged in its new and larger unity. Despite the manner of their ending, shared by so many other institutions of the old regime, the Assemblies had been one of the ornaments—it might be said, one of the glories—of the Church of France. During centuries of political servitude they offered the example of a free parliament in regular operation; their financial administration was successful and was conducted with much dignity; in time of war they rendered the State notable services, and some of their meetings will be always remembered for the important religious and political discussions they provoked. For these reasons the Assemblies fill a brilliant page in the annals of the French Clergy, and will merit at all times the attention of the historian.

Manuscripts and *Archives nationales, Série G*^{8}, in the Bibliothèque Nationale, Paris. The records of the National Archives contain the authentic proceedings (*Procès-verbaux*) of the Assemblies. *Collection des procès-verbaux des assemblées du clergé de France, depuis 1560, jusqu'à présent* (1767–78, 9 vols.). The later Assemblies had each a Procès-verbal printed in one folio volume. *Recueil des actes et mémoires du clergé de France* (1771), I and VIII; LOUIS SERBAT, *Les assemblées du clergé de France* (Paris, 1906) 1561–1615; MAURY, in *Revue des deux Mondes* (1878); BOURLON, in *Revue du clergé* (1905–06); SICARD, *L'Ancien clergé de France* (Paris, 1893–1903).

J. SICARD.

Asser, JOHN (or ASSERIUS MENEVENSIS), a learned monk of St. David's, Menevia, b. in Pembrokeshire; d. probably, 910. He was educated in the monastery of St. David's by his kinsman, Archbishop Asserius. His repute for learning led King Alfred to invite him to his court (about 885). Asser required six months for consideration. Illness at Winchester led to his remaining there for a year and a half. Finally, on his recovery, as Alfred still urged his request, Asser agreed to spend half of each year with him. His first visit lasted eight months, and Alfred gave him many presents on parting, including the monasteries of Amesbury and Banwell. Later, Asser received a grant of Exeter, and was made Bishop of Sherborne, before 900. Asser wrote a life of Alfred (Annales rer. gest. Alfredi Magni) in 893. The work in question consists of a chronicle of English history from 849 to 887, and a personal and original narrative of Alfred's career down to the latter date. The Welsh birth of the author is indicated by his use of Celtic names, and the English are constantly styled Saxons. The authentic work of Asser is found only in the edition of Francis Wise (1722), printed from a tenth-century Cottonian MS. (Otho A, XII) which was burned in 1731. The burning of the cakes, references to St. Neot, and to Alfred's founding the University of Oxford are not in Asser's work, nor does Florence of Worcester allude to them, although he drew freely on that work, without, however, any mention of Asser's name. Archbishop Parker's edition of Asser's "Annales" presents the "Life" with many interpolations. A new edition is announced by W. H. Stevenson. There are three English translations (Giles, 1848; J. Stevenson, 1854; E. Conybeare, 1900. See Gross, "Sources", etc., 180). The authenticity of Asser's book has been called into question. Pauli discusses the subject very thoroughly in the introduction to his "King Alfred" (Berlin, 1851). See T. D. Hardy, in the introduction to Petrie (London, 1848).

JOHN J. A' BECKET.

Asses, FEAST OF.—The celebration of the "Festum Asinorum" in medieval and ecclesiastical circles was a pastime in which all, from the dignitaries in the upper stalls of the sanctuary to the humblest among the *esclaffardi*, participated. The feast dates from the eleventh century, though the source which suggested it is much older. This source was the pseudo-Augustinian "Sermo contra judæos, paganos, et Arianos de Symbolo" (P. L., XLII, 1117), written probably in the sixth century, but ascribed throughout the Middle Ages to St. Augustine (E. K. Chambers, "The Medieval Stage", II, 52). For the reprint of an eleventh-century manuscript which gives the sermon in dramatized form, see Edélestand du Méril, "Les Origines latines du théâtre moderne", 179–187; and for a complete history of this manuscript, and the theatre that grew out of it, "Les prophètes du Christ", by Marius Sepet (Paris, 1878). The original sermon is itself a highly dramatic piece. The preacher impersonates the Hebrew prophets whose Messianic utterances he works into an argument establishing the Divinity of Christ. Having confuted the Jews out of the mouths of their own teachers, the orator addresses himself to the unbelieving Gentiles—"Ecce, convertimur ad gentes." The testimony of Virgil, Nabuchodonosor, and the Erythræan Sibyl is eloquently set forth and in-

terpreted in favour of the general thesis. As early as the eleventh century this sermon had taken the form of a metrical dramatic dialogue, the stage-arrangement adhering closely to the original. Additions and adaptations were gradually introduced. A Rouen manuscript of the thirteenth century outlined in Ducange (Glossarium, s. v. Festum) exhibits twenty-eight prophets as taking part in the play. After Terce, the rubric directs, "let the procession move to the church, in the centre of which let there be a furnace . . . and an idol for the brethren to refuse to worship." The procession filed into the choir. On the one side were seated Moses, Amos, Isaias, Aaron . . . Balaam and his Ass . . . Zachary and Elizabeth, John the Baptist and Simeon. The three Gentile prophets sat opposite. The proceedings were conducted under the auspices of St. Augustine, whom the precentor represented. Beginning with Moses, the presiding dignitary called on each of the prophets, who successively testified to the birth of the Messiah. When the Sibyl had recited her acrostic lines on the Signs of Judgment (Du Méril, 186), all the prophets sang in unison a hymn of praise to the long-sought Saviour. Mass immediately followed. In all this the part that pleased the congregation was the rôle of Balaam and the Ass; hence the popular designation of the "Processus Prophetarum" as "the Feast of the Ass". The part of Balaam was soon dissociated from its surroundings and expanded into an independent drama. The Rouen rubrics direct that two messengers be sent by King Balaak to bring forth the prophet. Balaam advances riding on a gorgeously caparisoned ass (a wooden, or hobby, ass, for the rubric immediately bids somebody to hide beneath the trappings—not an enviable position when the further direction to the rider was carried out—"and let him goad the ass with his spurs"). From the Chester pageant it is clear that the prophet rode on a wooden animal, since the rubric supposes that the speaker for the beast is "in asinâ" (Thos. Wright, "The Chester Plays," I, v). Then follows the scene in which the ass meets the angered angel and protests at length against the cruelty of the rider. Once detached from the parent stem, the "Festum Asinorum" branched in various directions. In the Beauvais thirteenth-century document, quoted by the editors of Ducange, the "Feast of Asses" is already an independent Trope with the date and purpose of its celebration changed. At Beauvais the Ass may have continued his minor rôle of enlivening the long procession of Prophets. On the fourteenth of January, however, he discharged an important function in that city's festivities. On the feast of the Flight into Egypt the most beautiful girl in the city, with a pretty child in her arms, was placed on a richly draped ass, and conducted with religious gravity to St. Stephen's Church. The Ass (possibly a wooden figure) was stationed at the right of the altar, and the Mass was begun. After the Introit a Latin Prose was sung. The first stanza and its French refrain may serve as a specimen of the nine that follow:—

Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.
Hez, Sire Asnes, car chantez,
Belle bouche rechignez,
Vous aurez du foin assez
Et de l'avoine a plantez.

—"From the Eastern lands the Ass is come, beautiful and very brave, well fitted to bear burdens. Up! Sir Ass, and sing. Open your pretty mouth. Hay will be yours in plenty, and oats in abundance."

Mass was continued, and at its end, apparently without awakening the least consciousness of its impropriety, the following direction was observed: "In fine Missæ sacerdos, versus ad populum, vice 'Ite, Missa Est', ter hinhannabit: populus vero, vice 'Deo Gratias', ter respondebit, 'Hinham, hinham, hinham.'"—"At the end of Mass, the priest, having turned to the people, in lieu of saying the 'Ite, Missa est', will bray thrice; the people instead of replying 'Deo Gratias' say, 'Hinham, hinham, hinham.'"—This is the sole instance of a service of this nature in connection with the Feast of the Ass. The Festum Asinorum gradually lost its identity, and became incorporated in the ceremonies of the *Deposuit* or united in the general merry-making on the Feast of Fools. The "Processus Prophetarum", whence it drew its origin, survives in the Corpus Christi and Whitsun Cycles, that stand at the head of the modern English drama.

T. J. CROWLEY.

Assessor of the Holy Office, an official of the Congregation of the Inquisition. The Holy Office is better known as the Congregation of the Universal Inquisition. Its functions at present are to watch over matters connected with faith and to examine into the suspected tenets of persons or books. The Assessor holds the office next in dignity after the Cardinals of the Congregation. He is a secular prelate or an honorary chamberlain of the Pope. It is his duty to make the relation or report of the Holy Office in a given case. When the consultors of the Congregation alone assemble, the Assessor presides over them and afterwards lays their votes before the Cardinal Inquisitors. When the Congregation has reached a decision, the Assessor communicates the result to the Pope on the same evening, in case the latter has not presided over the assembly. The Assessor must be present at all four meetings of this Congregation. On Saturday he examines into the matters laid before the Holy Office and decides, together with four other officials, whether a vote of the consultors be necessary in the case, or whether the Cardinals of the Congregation should pass upon the matter at once. On Monday, he calls the consultors into council. He is present on Wednesday at the secret meeting of the Cardinals and on Thursday at the solemn session which sometimes takes place under the presidency of the Pope. The Assessor has also charge of the Secretariate and sees that current business is expedited. The office of assessor is so important that it is included among the cardinalitial appointments; that is, the only promotion considered proper for an assessor is to raise him to the rank of cardinal.

BAART, *The Roman Court* (New York, 1895); HUMPHREY *Urbs et Orbis* (London, 1899), 409, 410; WERNZ, *Jus Decret.* II (Rome, 1899).

WILLIAM H. W. FANNING.

Assessors, in ecclesiastical law, are learned persons whose function is to counsel a judge with whom they are associated in the trial of causes. They are called assessors because they sit beside (Lat. *assidere*) the judge. Assessors are required to examine documents, consult precedents, and in general explore the laws for points bearing on the cause at issue. A judge who is either overburdened with business or conscious of his inexperience in law cases may voluntarily associate assessors with himself, or they may be assigned to him by superior authority. Assessors are expected to be men beyond suspicion of partiality, whose learning is conceded. In case of an appeal against the judge's actions or rulings, they are to be unexceptionable witnesses. As assessors are advisers of the judge, and not judges themselves, they are not endowed with any jurisdiction. Neither do they bear a public character, but are present at trials in a private capacity. They

may, however, take part in the examination of the accused or of witnesses. Owing to their non-judicial character, laymen may be employed as Assessors in spiritual and ecclesiastical matters, though by the canons of the Church they would be incompetent as judges, even if a cleric were joined with them in a judicial capacity. As an Assessor is commonly looked upon as restraining in some manner the dignity, if not the jurisdiction, of the judge, the Sacred Congregations have declared that a cathedral chapter cannot impose an assessor on the Vicar-Capitular *sede vacante*.

WERNZ, *Jus Decr.*, II (Rome, 1899); DE ANGELIS, *Præl. Jur. Can.*, tom. ult. (Paris, 1884); REIFFENSTUEL, *Jus Can.*, II, VI (Paris, 1865).

WILLIAM H. W. FANNING.

Assicus, SAINT, Bishop and Patron of Elphin, in Ireland, one of St. Patrick's converts, and his worker in iron. In the "Tripartite Life of St. Patrick" (ed. Whitley Stokes) we read: "Bishop St. Assic was Patrick's coppersmith, and made altars and square bookcases. Besides, he made our saint's patens in honour of Bishop Patrick, and of them I have seen three square patens, that is, a paten in the Church of Patrick in Armagh, and another in the Church of Elphin, and a third in the great-church of Donoughpatrick (at Carns near Tulsk)." St. Assicus was a most expert metal worker, and was also renowned as a bell-founder. Of his last days the following graphic description is given by Archbishop Healy: "Assicus himself in shame because of a lie told either by him, or, as others say, of him, fled into Donegal, and for seven years abode in the island of Rathlin O'Birne. Then his monks sought him out, and after much labour found him in the mountain glens, and tried to bring him home to his own monastery at Elphin. But he fell sick by the way, and died with them in the wilderness. So they buried the venerable old man in the churchyard of Rath Cunga, now Racoon, in the Barony of Tirhugh, County Donegal. The old churchyard is there still, though now disused, on the summit of a round hillock close to the left of the road from Ballyshannon to Donegal, about a mile to the south of the village of Ballintra. We sought in vain for any trace of an inscribed stone in the old churchyard. He fled from men during life, and, like Moses, his grave is hidden from them in death." His feast is celebrated 27 April, as is recorded in the "Martyrology of Tallaght" under that date.

W. H. GRATTAN FLOOD.

Assideans (Hebr., חסידים, *chasîdîm*, saints; Gr., Ἀσιδαῖοι), men endowed with grace (Ps., xxxix, 5; cxlviii, 14). They were the maintainers of the Mosaic Law against the invasion of Greek customs. When the Machabees struggled against Antiochus IV (Epiphanes), the Assideans naturally joined their cause (I Mach., ii, 42, 43). However, not all the adherents of the Machabees were Assideans; according to I Mach., vii, 13, the Scribes and the Assideans sought to make peace with the Syrians, while the other followers of the Machabees suspected deceit. That this suspicion was well founded may be inferred from the fact that Alcimus, who had been made High Priest by Demetrius I (I Mach., vii, 9), slew sixty Assideans in one day (I Mach., vii, 16). According to II Mach., xiv, 3, the same Alcimus "wilfully defiled himself", and later on he testified before Demetrius: "They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace" (II Mach., xiv, 6). There is an opinion which maintains that the Assideans were identical with the later Pharisees.

HAGEN, *Lexicon Biblicum* (Paris, 1905); LESÊTRE in VIG., *Dict. de la Bible* (Paris, 1895); SCHÜRER, *Geschichte des jüdischen Volkes* (3d ed., Leipzig, 1898), II, 404.

A. J. MAAS.

Assimilation, PHYSIOLOGICAL.—In this sense the word may be defined as that vital function by which an organism changes nutrient material into living protoplasm. Most modern scientists admit that the notion of assimilation is not exhausted by the eventual chemical changes that may take place. Their definition of assimilation, moreover, is most frequently the true expression of the reality. To give but one instance, the physiologist Rosenthal defines assimilation as the "peculiar property common to all cells of bringing forth from different materials substances specifically similar to those which pre-exist in those cells". But, in further explaining the concept of assimilation, they frequently mistake its true nature and deny again what they conceded before. In other words, they often refuse to acknowledge that food, in being changed into living substance, participates in properties which in themselves are of a nature totally different from the forces of inorganic matter. Our reason for disapproving this view rests on the fact that, while the action of inorganic matter is essentially of a transient nature, and passes from subject to subject, the same inanimate matter acquires by the process of assimilation the faculty "of acting on itself, of developing and perfecting itself by its own motion, or of acting immanently". That is, the action proceeds from an internal principle and "does not pass into a foreign subject, but perfects the agent." The activities implied in the nutrition of an animal really proceed from it. It spontaneously moves about and selects among a thousand solid particles a definite kind and quantity of food in strict proportion to its own needs, and appropriates it in a suitable manner. Then, in anticipation of a definite end to be realized, it elaborates from the food the chemical constituents to be used for the renewal and increase of its protoplasm, rejecting the rest in a suitable manner. Thus the entire action proceeds from the animal and finally serves, or tends to serve, no other purpose than to maintain the integrity of its protoplasm and to give it the total perfection of the species. On the other hand, it is evident that such immanent actions belong to a sphere totally different from the transient actions of which alone inorganic matter is capable. If inorganic matter is to act, it must be acted upon, and the reaction is mathematically equal to the action. It is, therefore, merely passive. But organisms act, even if no action is exerted upon them from without; and if an action results from stimulation, the reaction is not equal to the action, nor is, in fact, the stimulation the adequate cause of the action. In this activity, however, we need not assume a production and accumulation of new material energy. The activity of the vital principle in the processes of assimilation simply consists in directing the constant transformation of existing material energy towards definite ends and according to a definite plan of organization. In other words, the algebraic sum of all the energy in the universe is not altered by the living principle. Nor are the elements changed in their nature and mutual action. They require the faculty of an immanent action merely inasmuch as they are and remain parts of living cells. Thus, through assimilation they become subject to a higher principle which in constant agreement with their own physical and chemical laws directs them towards the uniform perfection of the entire organism.

ROSENTHAL, *Allgemeine Physiologie* (1901), 392; PESCH, *Institutiones psychologicæ*, Pars I, lib. I, 144; MAHER, *Psychology* (1895), 510.

H. MUCKERMANN.

Assimilation, PSYCHOLOGICAL.—As applied to a mental process, assimilation derives all its force and meaning from the analogy which many educationists have found to exist between the way in which

food is incorporated into the living tissue and the manner in which truth is acquired by the growing mind. That education means the assimilation of truth is almost a commonplace in modern pedagogy. Few, however, have felt the full force of the comparison or realized how completely the psychological in this as in other instances follows on the lines of the physiological. Just as the living cell cannot delegate the task of assimilation, so the mind cannot by any contrivance of educational methods evade the task of performing the assimilative process for itself. All that the teacher can do is to prepare the material and to stimulate the mind of the pupil; the pupil himself must perform the final act of acquiring knowledge, namely the act of incorporating into his mind the truth presented to him. In the second place, the mind cannot take over into its own substance a complex truth as such. The truth must first be broken up into less complex component parts, which are assimilable by the mind in its present condition of development.

There is little profit, for example, in placing before the pupil a finished essay, unless the pupil is taught to analyze the finished literary product into its constituent elements, and to reconstruct those elements into a living whole. This, of course, implies much more than the task of summarizing each paragraph and labelling it more or less happily. When the term assimilation is used with reference to mental development, it is well to remember that, while it originally referred to the building up of anatomical elements, these elements, once constructed, have an immediate physiological bearing. Each particle of matter that is lifted into the living tissue acquires thereby a functional unity, that is, it is brought into functional relation with every other particle of the organism. Similarly, a truth once incorporated into the mind sheds its light on the entire mental content, and is in turn illumined by every previously assimilated truth. Acting on these principles, the up-to-date educationist insists: first, that each new truth should be not only an addition to the stock of knowledge of the pupil, but also a functional acquisition, something that stimulates the pupil's mind to increased activity; secondly, that in every educational endeavour the centre of orientation should be shifted from the logical centre of the body of truth to be imparted to the present needs and capacities of the growing mind.

FOSTER, *Medical Dictionary;* RICHET, *Dictionnaire physiologique;* GAUTIER, *Chimie physiologique.*

THOMAS EDWARD SHIELDS.

Assisi, THE DIOCESE OF, is in the civil province of Umbria, Italy. The town of Assisi (*Assisium*), which takes its name from Mount Asi, on which it is situated, lies almost in the centre of the province of Umbria, about halfway between the cities of Perugia and Foligno, and forty-one miles north of Rome. The beginnings of Assisian history are involved in much obscurity; but in early imperial times it had become a flourishing municipality of no mean importance, and lays claim, with some show of truth, to being the birthplace of the Latin poet Sextus Aurelius Propertius. The Gospel was first preached to the Assisians about the middle of the third century by St. Cyspolitus, Bishop of Bettona (ancient Vettona), who suffered martyrdom under the Emperor Maximian. About 235 St. Rufinus was appointed Bishop of Assisi by Pope St. Fabian; suffered martyrdom about 236; and was succeeded by St. Victorinus. Both St. Victorinus and his immediate successor, St. Sabinus, died martyrs, the latter being most cruelly beaten to death. Of the bishops who occupied the See of Assisi during the fifth and sixth centuries, one, Aventius, is worthy of mention. It was this heroic prelate who interceded (545) with Totila in behalf of the Assisians, and saved the city from the ravages of the Ostrogothic army on its way to Rome. In succeeding centuries mention is made of several Bishops of Assisi who were present at general councils of the Church. Thus, in 659, Aquilinus was summoned by Pope Martin I to be present at the Lateran Council, convened for the purpose of formulating decrees against the Monothelites. In the seventh and eighth centuries Assisi fell under the power of the Lombard dukes, and in 773 was razed to the ground by Charlemagne for its determined resistance to him. He restored it, however, and at the same time all traces of Arian belief and Lombard sympathies disappeared. About the same time the great castle, or Rocca d'Assisi, was built, which stronghold made the town thenceforth a great power in the political life of central Italy. Bishop Hugo, whose episcopate lasted from 1036 to 1050, transferred the episcopal chair to the cathedral of San Rufino, which he himself raised over the little oratory beneath which the Saint's bones had rested for eight centuries. From St. Rufinus to the present incumbent of the See of Assisi, the Right Reverend Monsignor Ambrose Luddi, O.P., the bishops of that see have numbered some ninety-two; but of these some are little known, and the existence of others is more or less problematical. Assisi is chiefly famous as the birthplace of St. Francis. All the places sanctified by his presence have been preserved in their original state or transformed into sanctuaries. Foremost among these is the basilica of Our Lady of Angels, erected on the model of St. Peter's at Rome through the beneficence of Pope St. Pius V, which shelters the famous little chapel of the *Porziuncula*, the cradle of the Franciscan Order, where St. Francis received the great *Perdono d' Assisi*, more commonly known as the Portiuncula Indulgence. Within this basilica also stands the tiny cell in which St. Francis died, and which contains among other things the well-known statue by Luca della Robbia made after the Saint's death mask. St. Francis's remains now repose in the patriarchal basilica of San Francesco, erected through the exertions of Brother Elias, the first stone of which was laid by Gregory IX, 25 July, 1228. Consecrated by Innocent IV, this church is composed of three sanctuaries, one over the other, and is one of the earliest specimens of Gothic architecture in Italy. "There is nothing like it", says Taine. "Before seeing it one has no idea of the art and genius of the Middle Ages." It is difficult to overestimate the stimulus given to Italian art by the building of this great double basilica, in the decoration of which the foremost painters of the day were engaged, including Cimabue and Giotto, whose famous mystical frescoes, illustrative of the vows of poverty, chastity, and obedience, adorn the lower church. The recent revival of widespread interest in all that concerns St. Francis has made Assisi the goal of a new race of literary and artistic pilgrims. The splendours and associations of the basilicas of San Francesco and Santa Maria degli Angeli tend to overshadow the other churches of Assisi. The cathedral of San Rufino, mentioned above, which dates from 1140, is noted for its beautiful façade and possesses a font (the only one in Assisi) in which not only St. Francis and St. Clare, but the Emperor Frederick II was baptized. The Chiesa Nuova, a Greek cross, surmounted by five cupolas and standing on the site of St. Francis's parental house, was built at the expense of Philip III of Spain, in 1615. Santa Chiara, a splendid Gothic church of the thirteenth century, due to the genius of Filippo di Campello, contains the remains of St. Clare, the co-foundress with St. Francis of the Poor Ladies, or Clares, as they are now called, and daughter of Count Favorino Scifi, an Assisian noble. The convent of St. Damian's, in which the holy abbess lived, stands without the city and is little changed since her day.

Aside from the churches and convents, perhaps the most interesting monuments in Assisi are the remains of the temple of Minerva, a striking reminder of the Roman period, and the renowned castle known as the Rocca Maggiore, dating, as it seems, from Charlemagne's time, and affording a magnificent panorama of Assisi and its vicinity. The population of the town numbers now about 3,750.

PRESENT STATUS: The Diocese of Assisi now comprises four municipalities in the civil province of Perugia (Umbria), besides twenty-six small hamlets and villages, each, with the exception of Porziano, having its church and resident priest. There are 3 educational institutions for boys, with 206 pupils; and 1 episcopal seminary, with 28 seminarists. There are 64 secular priests, and 125 priests of religious orders; while the faithful of the diocese number 28,500. There are 8 monasteries of men and 18 convents of nuns. The churches, chapels, and oratories in the diocese number 190, with 35 parishes in all. The Diocese of Assisi is immediately subject to the Holy See, a privilege which it has enjoyed from remote antiquity.

CRISTOFANI, *Delle storie d'Assisi* (Assisi, 1866); GORDON, *The Story of Assisi* (London, 1903); DE COSTANZA, *Disamina degli scrittori e dei monumenti riguardanti S. Rufino, vescovo e martire di Assisi* (Assisi, 1797); UGHELLI, *Italia Sacra* (Venice, 1722), I; CAPPELLETTI, *Le chiese d'Italia* (Venice, 1866), V; CRUICKSHANK, *The Umbrian Towns* (London, 1901); HUTTON, *The Cities of Umbria* (London, 1905); SCHNÜRER, *Franz von Assisi* (Munich, 1905); THODE, *Franz von Assisi und die Anfänge der Kunst der Renaissance in Italien* (Berlin, 1904).

STEPHEN DONOVAN.

Assistant Priest. See PRIEST.

Assistant at the Pontifical Throne (ASSISTENS THRONO PONTIFICIO).—Bishops-assistant at the pontifical throne are those prelates who belong to the Papal Chapel (*Capella Pontificia*), and hold towards the Pope much the same relation as cathedral canons do to their bishop. At solemn functions these Assistants, adorned with cope and mitre, surround the throne of the Pope, while other bishops are not privileged to be in his immediate vicinity. To this College of Assistants belong *ex officio* all patriarchs and those archbishops and bishops to whom the Pope has granted the privilege by brief. The Throne-Assistants rank immediately after the Cardinals. They are privileged to celebrate Mass in private oratories and to dispose of a certain sum from their episcopal benefices in favour of clerics or their own relations, or to lay it aside for their own obsequies. These Throne-Assistants are always created Counts of the Apostolic Palace, and they belong to the Pontifical Family.

BANGEN, *Die Römische Curie* (Münster, 1854); HUMPHREY, *Urbs et Orbis* (London, 1899), 167.

WILLIAM H. W. FANNING.

Assize of Clarendon, THE.—A name improperly applied to the Council held at Clarendon, 25 January, 1164, where Henry II required St. Thomas Becket and the English bishops to subscribe sixteen "Constitutions", alleging them to be customs of the realm. One gave into the King's hands the custody of vacant sees and abbeys and made election to them dependent on his license and assent. The second and seventh provided that the King's justices should, in every suit to which an ecclesiastic was a party, determine whether the cause was spiritual or secular; if the former, that a royal officer should be present in the bishop's court where it was tried; and that on conviction the defendant, in a criminal action, should be handed over to the secular arm for punishment. By the third no King's officer was to be excommunicated, or his lands interdicted, without application to the Crown. The fourth required royal leave before any Church dignitary might pass beyond sea, i. e. to Rome. The fifth allowed no appeals to the Pope except the King suffered them. All causes, however spiritual, were to be terminated in England. Of these enactments, the first violated Henry I's Charter, King Stephen's confirmation of the Church's liberties, and Henry II's own previous statutes. That one which relates to "criminous clerks" has been variously interpreted, but its meaning is not doubtful. Henry II was aiming at a systematic encroachment on the popular and religious jurisdiction. In Saxon times the Archdeacon sat in the same court with lay judges. William the Conqueror forbade this custom and established separate "Courts Christian", which, however, neither derived their authority from the civil power nor went by its rules. They dealt with all cases involving clerics, i. e. persons who had received the tonsure. They could not pronounce a sentence of blood. Their penalties were "for the salvation of souls", and the most severe for an ecclesiastic was to be degraded from his order. Abuses followed this milder jurisdiction. Henry II, it appears, was intent on setting up in his kingdom a procedure which the old imperial law exhibited, and which Gratian's "Decretum" quotes (C. II, q. I; c. 18, c. 31). "Curia traderet puniendos", said an edict of the Emperor Arcadius received into the Theodosian Code, touching unworthy clerics. To similar effect Innocent III: after degradation, certain clerks were to be given up for punishment to the secular power (Regesta Innoc. III, i, 574; II, 268; ed. Baluze). But such a practice had never been the English custom. St. Thomas argued that deprivation was penalty sufficient, however grave the offence; and that no man ought to be punished twice, as he would be if the civil magistrate took in hand the guilty party after he was condemned. Henry did not affect to be God's Vicar in spirituals. Yet his constitutions infringed the liberties which English clerks (*clerici*) had enjoyed, as well as sometimes abused. By cutting off appeals to Rome he was anticipating the Tudor legislation. The Church courts were superior to the royal in matters of learning, procedure, and justice. Their popularity was not undeserved. Excommunication of great officers in an age of violence was often the sole weapon against tyranny. St. Thomas, in resisting the constitutions, had precedent on his side. But Henry never can have meant to abolish the *privilegium fori*, even where a clerk had broken the criminal law. Such a clerk was to plead (*respondere*) before lay judges; to be tried, condemned, degraded in the spiritual court; and then to be chastised by royal authority. Hence Alexander III's hesitation to support the Archbishop becomes intelligible. The Pope did, it is true, in 1166, confirm his action; and in 1176, when St. Thomas had been canonized, a partial agreement took place at Northampton between the King and the Holy See, represented by Cardinal Pietroleone. Clerks who broke the Forest Laws, or held feudal tenures, were made subject to the lay courts. The Constitutions of Clarendon were not directly repealed. But in Magna Charta the first article guarantees, without specifying them in detail, the liberties of the Church, "almost in the form", says J. A. Froude, "in which Becket himself would have defined them". It may be added that the real Assize of Clarendon, in 1166, laid down instructions for judges on circuit and instituted trial by jury, but was altogether distinct from the assembly at which St. Thomas underwent his great temptation. (See IMMUNITIES, CLERICAL; THOMAS BECKET, ST.)

WILKINS, *Leges Saxonum*, 321; LINGARD, *Hist. Eng.*, II; STUBBS, *Hist. Appendix to Ecclesiast. Courts Commission*; FREEMAN, *Norman Conquest*; FROUDE, *Life and Times of Thomas à Becket*, in *Short Studies*, II; MAITLAND, *Roman Canon Law in Ch. of England* (London).

WILLIAM BARRY.